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THE  
**BAPTIST MAGAZINE**

FOR

**1856.**

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VOLUME XLVIII.

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

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## P R E F A C E .

THIS page of Preface, to introduce the now completed Volume for 1856, being the last written, may be expected to contain some general reference to the whole. When our late estimable Editor dictated the Preface for the Volume of 1855, he mentioned that it was “peculiarly rich in biography.” His remarks on those records of departed saints were thought to have been associated in his own mind, with some feelings of regret that his own name was not enrolled among the number of those who through faith and patience inherited the promises. With a strong presentiment of the coming change, he closed a few significant sentences by saying that as it had pleased the Great Disposer of all things to continue him in the sphere of active labour a little longer, he once more subscribed himself, “the willing servant of Christ’s churches and ministers.” It was, however, but “a little longer” ere he was summoned to rest from his labours.

The chief feature of the present Volume, therefore, is that which relates to consequent changes. This Preface appears with the last number for the year,—a number more than usually valuable for the extent and accuracy of the information it contains. This volume, moreover, is to be the last of a series now closed. The new year will open with a new series; and, as the editorial

management of the work will be committed to one in whom the Proprietors have the fullest confidence, so, in harmony with the new Editor, new Publishers are engaged to issue the Magazine, the external appearance of which will also be considerably improved.

Without needlessly lengthening these remarks, it will be sufficient to call particular attention to the Addresses of both the Proprietors and Editor, which appear herewith. These will show that, in every important and essential point, the "BAPTIST MAGAZINE" will remain what it has ever been,—the firm, uncompromising champion for the faith once delivered to the saints. Holding the truth in love, the constant aim will be to state that truth, the whole truth, and nothing but the truth.

On the care and blessing of the God of Truth it still depends for success, and the supplications of its friends and supporters are invoked, that the Holy Spirit may continue to render it the vehicle of edification and consolation to the churches of Christ.

THE

# BAPTIST MAGAZINE.

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JANUARY, 1856.

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MEMOIR OF THE LATE JOSHUA SING, ESQ., OF BRIDGNORTH.

BY THE REV. ALFRED TILLY.

If it was a charge of reproach against men of old, that "when the righteous perished none laid it to heart,"—if, by the highest authority, it is declared, that "the memory of the just is blessed," and that the righteous shall be in everlasting remembrance,—if, moreover, we find that a large portion of the sacred volume consists of the histories of departed worthies,—then the practice of writing the memoirs of deceased pious friends, provided it be faithfully done, is not only a dictate of holy affection, but is sanctioned and encouraged by the authority and example of the Word of God.

If, again, there is force in the proverb which attaches great importance to example,—if the principles of religion are better exemplified in living action than in mere abstract teaching,—if, for instance, we learn the beauty and value of faith from the life of Abraham, of patience from the life of Job, and the doctrine of a special providence from the history of Joseph, better than we should from any disquisitions on these subjects, however elaborate, — then,

upon the same principle, the memoirs of good men generally cannot but be beneficial in impressing the worth of divine principles upon the minds of those who attentively peruse them.

In harmony with these remarks is the universal testimony of the people of God; for who is there that has not had his faith strengthened, his experience deepened, his hope brightened, and his zeal stimulated, by reading the histories of departed saints? And how many departments of religious literature could be swept from our libraries with less injury to our piety and comfort than that which consists of the lives of those "who through faith and patience are now inheriting the promises?"

These observations have been suggested by the fact, that there has seemed to the writer to have been, of late, much foolish objection urged against the writing of memoirs. With such objections he does not sympathize, and as he has himself derived profit from reading the lives of those who "through faith have obtained a good report," and who, "though dead," do thus "yet



REV<sup>d</sup> C. M. BIRRELL,

*Liverpool.*

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speak;" so he would hope that the record now furnished of one who was esteemed by all who knew him, as an eminently good man, will not be entirely unprofitable.

Mr. Sing, the subject of the present notice, was descended from a respectable and very ancient family, which, for many generations, has been settled in Bridgnorth, in the county of Salop.\* He was the son of John Sing, Esq. His mother was the daughter of Joshua Hopkins, Esq., member of the baptist church in Alcester. Neither of his parents were members of any church, though there is no doubt that both of them were sincere Christians. The memory of his father is still revered for the great integrity of his character, and the urbanity and benevolence of his disposition. He was a punctual attendant upon the services of the house of God, and a liberal supporter of all the institutions connected with the baptist chapel in Bridgnorth. He and his wife were also specially marked for their wise exercise of parental authority, the order of their domestic arrangements, and their deep anxiety to bring

up their children in the nurture and admonition of the Lord. And perhaps in no case has the legitimate and happy influence of such virtues been more strikingly seen, than in the lives of their children, by whom the same invaluable excellences are manifested, and all of whom, there is reason to hope, are followers of the Lord Jesus Christ. Both parents died within a few days of each other in 1819.

The grandfather of the subject of this sketch was for many years a deacon of the baptist church in Bridgnorth, and his great grandfather was, so far as can be learnt from existing records, the first pastor of the church. And as an illustration of how much good may result from the conversion of one individual, it may be remarked, that the prosperity, and even the existence, of this church has seemed, at different times, to have been, under God, dependent upon the connection with it of this family.

Of the early life of the late Mr. Sing little is known that requires notice in this memoir. He received a liberal commercial education in Birmingham, where he attended the ministry of his relative, the Rev. T. Morgan. At the age of eighteen he went to London for two years, to learn the business of a tanner. In 1817 he returned to Bridgnorth, and entered into partnership with his father.

Up to this time, though strictly moral and paying respect to the ordinances of religion, it is not known that he was the subject of any very deep religious convictions, though he is remembered to have said, that a sermon which he heard, while at school, preached by Mr. Morgan, greatly impressed his mind. At this time, however, a circumstance occurred to which he afterwards alluded as having greatly tended to awaken within him serious thoughts. In company with another

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\* The following extract from the genealogy of the Synges or Sing family is from an article in the "Bridgnorth Journal," September 8, 1855.

John Millington, commonly called Singer, alias Synges, a canon or prebendary of St. Mary Magdalene's Church, Bridgnorth, previous to the Reformation. His son,

Thomas Synges was Treasurer of the Corporation, 29th of Henry VIII. He left a son,

Thomas Synges, whose son,

George Synges, was a tanner in Bridgnorth, prior to 1634. He left a son,

Richard Synges, born about 1606, bailiff of the town, 1643, 1647. His son,

John Synges, born in 1646, and bailiff in 1672. He left a son

John Synges, alias Sing, born 1678, died 1753, interred in baptist chapel, (which chapel was erected during his lifetime, and in which he preached for many years). He left a son,

John Sing, born 1719, died 1810. He left a son, John Sing, born 1760, died 1819. His eldest surviving son was the late Joshua Sing, Esq.



young man, he had gone into the Severn to bathe. The young man got out of his depth. Mr. Sing held him up so long as his strength permitted, but was at length obliged, in order to save his own life, to let go his hold. The young man was drowned, and as it was by Mr. Sing's persuasion that he had entered the river, it is not surprising that on a mind so sensitive as his, a circumstance thus gloomy should have produced a deep impression. A sister still remembers the agony depicted on his countenance as he returned from that terrible scene, to which he could never afterwards refer without strong emotion.

The serious impressions produced by this event had hardly time to subside before they were renewed and deepened by the death of both his parents, which took place a few months later, and, as already stated, within a few days of each other. From this time, so far as can now be ascertained, an increasing seriousness of character distinguished him, which gradually, and without any striking change or particular distress of mind, ripened into genuine conversion. When speaking of the commencement of his religious life, he was accustomed to say, that he could refer to no particular season in which he first experienced a sense of pardon, and yet a more genuine or beautiful Christian character has seldom adorned the church of Jesus Christ. How careful should ministers and churches be not to doubt the reality of piety, because it has not been preceded by protracted seasons of darkness, or of agonized feeling.

In 1821 Mr. Sing was married to Miss Susanna Macmichael, the daughter of William Macmichael, Esq., of Bridgnorth. Mrs. Sing yet survives, a circumstance which forbids our saying more respecting her, than that she was in every respect worthy of her late husband. The union was the source of the utmost happiness.

In the same year both himself and Mrs. Sing made a public profession. The then state of the baptist church at Bridgnorth invests this event with peculiar interest. For some time previous to Mr. and Mrs. Sing's baptism, there seems to have existed in the congregation an indifference to the obligation of making a public profession of religion, so that many really pious persons were living in the neglect of baptism and the Lord's Supper. The consequence was, that the church was reduced to four or five members.\* This being the case, and many of them guilty of this neglect belonging to their own circle of friends, the baptism of Mr. and Mrs. Sing evinced an ardent love of principle, and a determination to carry out, under all circumstances, the dictates of conscience. How many would have made the low state of the church a reason for not joining it, and would either have continued to neglect divine ordinances, or have sought for some other community, presenting greater attractions! Our friends were enabled to act a worthier part, and, in doing so, were greatly honoured by Him whom they thus sought to honour.

The following entry in the church book records the event, and the feelings with which it was regarded at the time: "On Lord's day, August 5, 1821, Joshua Sing (great grandson of the Rev. John Sing, first pastor of this church), and Susanna Sing, his wife, were baptized by Mr. Pain, and the same day were added to the church. Mr. Morgan of Birmingham preached the sermon on baptism. This was a good day to many, and it is hoped that others of the

\* The late Rev. J. Shoveller of Portsea, speaking to the writer a few years ago, said, that when supplying at Bridgnorth for a few weeks, so great was the mortality that he buried half the church. Upon surprise being expressed, he explained that the number of members was four, and that he had buried two.

descendants of the worthy first pastor of this church will be led to do as our much respected young brother and his partner have done, to the honour of their God and Saviour." Thirty-four years have passed since then, and to the praise of God's grace, it is recorded that the hope then expressed was not long left ungratified. The baptism of a young and newly-married couple, occupying the position of Mr. and Mrs. Sing, naturally produced a great sensation, and seems to have introduced a new era in the history of the church, the very next page of whose book records the names of three sisters of our friend, who, with another friend still living, were baptized by Mr. Morgan, of Birmingham.

In September, 1823, at the early age of twenty-seven, Mr. Sing was chosen to the office of deacon, which office he filled, until the time of his death, with great wisdom and kindness, and to the great comfort and most entire satisfaction of the church.

The domestic life of Mr. Sing was one of very much happiness. Of the order of his household he was extremely jealous, and any interference with it gave him great annoyance. Precision and punctuality characterized him in everything. His path was, however, often darkened with deeply afflictive providences. Of seven children only one survives, who was baptized when young, and joined the church of which his father was deacon. The deaths of some of his children were attended by circumstances peculiarly trying, especially that of his eldest son, a young man of superior mental endowments, and of great promise, who, after a painful illness of four years, died in the twenty-fourth year of his age, not, however, without leaving the most satisfactory evidence that he sleeps in Jesus.

As a public man, he occupied a very high place in the estimation of others.

It was not his aim to be great, but he was anxious that whatever he undertook should be wisely and efficiently done; and as he brought to every subject a sound judgment, a kindly spirit, and motives of undoubted purity, he ever met with a welcome from public assemblies; was listened to with attention, and to a greater extent than falls to the lot of many, secured the adoption of his views.

In an article published on the occasion of his death, in the "Bridgnorth Journal," we find the following statements:—

"For many years Mr. Sing has occupied a very prominent place amongst us, but not more prominent than that to which—from the antiquity of his family—the high integrity of his character—his wisdom in counsel—the benevolence of his disposition—the suavity of his manners and his sincere piety—he was justly entitled. Such was his great moral and social worth, that had we been asked to name the public man in Bridgnorth, who was deservedly held in the highest esteem by all classes of the community, we do not think that we should have erred had we named the late Joshua Sing, Esq.

"Though he held distinctive principles both in politics and religion, and was willing to maintain and defend them even at great sacrifices, yet we know no man who maintained his own principles so firmly and consistently, and at the same time in a way so little calculated to hurt the feelings or in any way to give offence to those who differed from him. Throughout the whole time during which party strife raged so bitterly in this town, none would ever have thought of charging upon him a dishonourable or unchristian act. As a consequence we have reason to know that he lived on terms of the greatest cordiality with gentlemen whose politi-

cal and religious opinions were directly opposed to his own.

“Mr. Sing warmly reciprocated the affection with which he was regarded by his fellow townsmen. He was ardently attached to his native borough, and was ever ready by his counsel and purse to promote any movement by which he believed its prosperity could be advanced. He was one who felt that a due regard to his own private business was compatible with devoting a considerable portion of his time to the interests of the public; and it was an evidence both of the respect in which he was held and of his own willingness to serve others, that there is hardly a public institution with which he was not closely identified; and in almost every walk of life his decease will have left a blank which it will be extremely difficult to fill up. His removal will long be remembered as a public calamity, and many years must elapse before the recollection of his virtues will have passed away from among us.

“He was the first mayor of Bridgnorth under the new Municipal Act, which came into operation in the year 1836. In the year 1836, he was put into the commission of the peace for the borough, and the discharge of his magisterial duties was in the highest degree impartial and exemplary. By his decease our bench has lost a bright ornament—one whom no consideration would have induced to swerve from the path of duty. As a justice of the peace his regularity and diligence were as admirable as his decisions were just.”

To this testimony may be added that of the Rev. R. Clark, a former pastor of the church at Bridgnorth, who, writing to Mrs. Sing, says, “It is seldom that the haud of death by a single stroke inflicts so many losses upon surviving friends, and the surrounding commu-

nity. By this affliction you have been bereaved of a most devoted and affectionate husband, your only surviving child of one of the best of fathers, the church of the most important of its members, his family of a most attached brother and valuable counsellor, and the neighbourhood in which he lived of a wise, liberal, and upright magistrate.”

We now propose to give a sketch of Mr. Sing's character, in doing which, it is hardly necessary that we should disclaim any wish unduly to exalt him. The excellences we shall note, we attribute not to himself, but to the power of divine grace. We would glorify God in him. He lived holily and righteously, yet not he, but Christ lived in him. None would more indignantly than himself repudiate all claim to merit, or more heartily say, “By the grace of God I am what I am.” He was not perfect, but numerous and exalted were the moral and spiritual excellences which adorned him.

He was scrupulously upright. The beautiful prayer of the Psalmist, “Let integrity and uprightness preserve me,” was his constant supplication. That prayer was graciously answered. He was one of the few described by David, “who swear to their own hurt and change not.” For many years he carried on an extensive business, and all with whom he had commercial transactions, would bear willing testimony to the strictly honourable character of all his dealings. As executor and trustee, he was much engaged in the management of the business of others, and in the discharge of the onerous and sometimes unpleasant duties thus imposed, the same scrupulous integrity was displayed.

He was a man of an eminently devout spirit. While without integrity a profession of religion is a delusion and a snare, without devotion it is a dead

formality. To evince the possession of true devotion, it is not necessary that the Christian should be constantly referring to his own personal experience. There are feelings too deep and sacred to be the topic of ordinary conversation, feelings to be uttered in the ear of Deity only. Mr. Sing seldom spoke of his own personal experience, yet none could converse with him without discovering that devotion was a prime element of his religious being. While upon the temptations and struggles, the hopes and fears of his own mind, he was uniformly silent, he possessed a vivid sensibility upon religious subjects generally; and a reference in conversation to the faithfulness and goodness of God, the love of the Lord Jesus Christ, and the interests of the Redeemer's kingdom, would awaken deep emotions, and very frequently suffuse his eyes with tears.

Mr. Sing loved ardently the habitation of God's house, and the place where his honour dwelleth. This affection was shown by the most punctual and regular attendance upon its ordinances—an attendance not confined to the two principal services of the Sabbath, but embraced the afternoon, and for a long time, the seven o'clock morning prayer meeting and the week evening services; he having made it a rule never to receive or pay visits on the evenings of the services at the chapel.

He was an attentive and devout hearer of the word of life. Those who sat near him will long remember the hearty responses with which he greeted any particular reference to the fundamental doctrines of the gospel. Though not an indiscriminating hearer of the word, his generous candour led him to seek good from those parts of discourses with which he sympathized, rather than to cavil at, and complain of, those from which he differed.

He was remarkable for his gift in prayer, few ever surpassed him in the

humility of spirit, the propriety of utterance, and the rich unction with which he seemed ever to be anointed when he approached the footstool of mercy. Many are the spheres from which he will be greatly missed, but from none will his absence be more bitterly lamented than from the social prayer-meeting.

He possessed great aptness to impart by conversation spiritual comfort to others.

His mind being richly stored with the doctrines and promises of the word of God, of the preciousness of which he had himself so largely tasted, he was ever a most welcome visitor at the bedside of the afflicted and dying, and many have gone into eternity with their doubts removed, and their last fears dissipated, through the comfort which he was the instrument of communicating.

He was an exceedingly benevolent man. None enjoyed more than he the luxury of doing good, or more fully realized the truth of the words of the Lord Jesus, that it is more blessed to give than to receive. His benevolence did not arise from the love of ostentation (those who knew him best were not aware, while he was living, of the extent to which this disposition was indulged). Nor was it only the result of natural temperament, it was produced by the highest of all principles—love to Christ; and its exercise was not the effect of excitement, but a conscientious calculation of the merit of the object for which he was solicited, and his own obligation to the Redeemer.

He yielded willing subjection to the authority of the Lord Jesus Christ. To him the Saviour's will was law, and so close was his communion with the Saviour, that it was ever felt to be the law of love. To secure his adoption of any course no other reasoning was required, no appeal to inferior motives was rendered necessary—it was enough to show him that Jesus enjoined. The

spirit of obedience, which when converted he arose and was baptized, influenced him through life. The writer remembers that on the only occasion during the ten years of his pastorate, on which they separated in a somewhat unfriendly manner, Mr. Sing came to him early the next morning, saying, "The Lord has given us directions how to act when differences occur, and I am therefore come that every degree of unpleasantness between us may be put away." Mark it was the *Lord's* having told us what to do that decided his course. Happy would it be if all who profess to call Jesus Lord would, under similar circumstances, act in the same way!

He loved devotedly the cause of Jesus Christ. For the honour, peace, and prosperity of the Church, there was no sacrifice that he would not cheerfully have made. To the last he continued to converse and to give advice with the deepest interest in reference to its affairs. "If I wish to get better," said he, "it is that I might be more useful. My greatest trouble is the low state of Zion."

He very highly esteemed the privilege of Church fellowship. To the honours his fellow men bestowed he was not indifferent; but for no earthly honour conceivable would he have exchanged his name and place in Zion. How fervently was he wont to sing:—

My heart shall pray for Zion still,  
While life or breath remains;  
There my best friends—my kindred dwell,  
There God my Saviour reigns!

As a member of the Church his conduct was most exemplary. There was no duty, however humble, from the performance of which he would have shrunk. While filling the highest office in the town, he was to be found paying visits of christian charity to the cottages of the poor, and often has he gone from the administration of human

law—to offer the consolations of the gospel to the sick and dying. His kindness and affability endeared him to all the members of the Church, so that he was ever made an exception to the too common, and often unjust, remark, that the wealthy in our churches are indifferent to their poorer brethren.

As a deacon it is hardly possible to speak of him too highly. To the pecuniary interests of the church he brought the same integrity and delicate sense of honour which marked him in matters of secular business, plainly considering that an engagement entered into with a pastor, to be as sacred and punctually to be attended to as any commercial engagement.

Towards ministers he manifested an affectionate regard. He was no lover of priestcraft, but he knew how to distinguish between a slavish subjection to religious teachers, and that respect which is due to those from whom we derive much of our spiritual instruction, and whose labours must fail of yielding profit where such respect does not exist. The ministers of the church to which he himself belonged, he treated with the utmost kindness and consideration; being ever jealous of their reputation, scrupulously avoiding himself, and preventing others, so far as he had influence, from saying anything calculated to injure them in public esteem.

As an office-bearer in the church he was extremely careful not to intrude his own opinions and plans upon minister or people. In all questions of importance, that the other members might not be influenced by him, he was accustomed to reserve the expression of his own opinion until after they had expressed theirs; and in cases in which he differed from them, he gave his opinion in so gentle and inoffensive a manner, as never to occasion the slightest discord. It is true that his influence in the church was great—and

as it respected the members, paramount—that he was nearly as much a pastor as a deacon; but nothing would be more unjust than to call the exercise of such an influence, “lording it over God’s heritage;” it was the natural effect of the uniform manifestation of that great wisdom of judgment, kindness of spirit, and sterling worth of character, by which he was so eminently distinguished. Few churches have more cause to be thankful for the long enjoyment of peace than the church at Bridgnorth, and for this invaluable mercy it has in no small degree been indebted, under the divine blessing, to his connexion with it. May the savour of his peaceful and loving spirit long remain a precious inheritance, showing that when those who die in the Lord are resting from their labours, their works do follow them.

Mr. Sing was strongly attached to the Baptist denomination. This attachment was, however, never permitted to degenerate into bigotry. He dissented from all national establishments of religion as derogatory to the Royalty of the Redeemer, and having no sanction in the Word of God. For this reason he was a firm opponent of Infant Baptism. His stedfast adherence to what he believed to be scriptural principles, was, however, tempered with the utmost liberality towards those who differed from him. His love and sympathy were extended to all those who loved our Lord Jesus Christ in sincerity and in truth. “If God were to spare my life,” said he, very shortly before his departure, “my most anxious desire and aim would be to promote greater harmony and love amongst the followers of Christ in this neighbourhood.”

He was pre-eminently a happy Christian. This was evident from his countenance, which was radiant with the peace and joy that habitually dwelt within. His happiness is to be attri-

buted to the sincerity and completeness of his piety, and to the regularity of his devotional habits. The surrender which he had made of himself to the Saviour was so hearty, unreserved, and unflinching, that he escaped the misery of a divided allegiance, and throughout his christian course, though as we have seen he was often severely tried, his life was an effectual vindication of religion from the charge so frequently brought against it, that it makes its possessors wretched; and afforded a pleasing comment upon the language of Solomon, that “Wisdom’s ways are ways of pleasantness, and all her paths paths of peace.”

It may be asked, Had he no faults? We reply—Of course he had, or he had not been human; but his faults were such as were known chiefly by himself, and by himself they were no doubt deeply deplored. The humility with which he was clothed, and the confessions which were mingled with his public supplications, indicated his vivid sense of the inherent sinfulness and deep unworthiness which belonged to him in common with others. We scarcely know where in his public character to look for imperfections, unless we name a too ardent love of peace, which sometimes prevented his taking that prominent part in the support of principles generally obnoxious, which his position in society, and his great influence, made it so desirable, at least in the estimation of some, that he should do. He was rather satisfied with a firm adherence to principles himself, than anxious to enforce those principles upon the attention of others. It is possible to be cautious *to a fault*, and to be so anxious not to injure our influence for good, as not to do all the good which the influence which God has given us would enable us to accomplish. This we think was to some extent the case with Mr. Sing. By many it will be

thought that this was a virtue rather than a fault; by those who deem it a fault, it will be admitted that it leaned to virtue's side.

Can it be any cause of surprise that such a character should secure the love and respect of others? By a large circle of relatives he was regarded with an affection approaching to veneration; by a yet wider circle of friends he was esteemed with a love hardly less ardent and confiding. Many there were who felt confidence if assured of his approval, and doubtful and uneasy if deprived of it. And even by worldly men, who generally turn with disgust from religious characters, he was viewed with universal respect. They saw that his piety was real, that it influenced his whole life, and they yielded it homage, though they had no sympathy with the principles from which it emanated.

We must now refer to some of the circumstances under which this holy, useful, and happy life terminated. In doing this we shall find that God's ways are not our ways, nor His thoughts our thoughts. From the consistent character and extremely happy temperament of Mr. Sing, we should have expected that his end would have been not only peaceful, but joyful and triumphant. Otherwise, however, had God decided, in whose sight the death of his saints, whatever the circumstances of their death may be, is precious. As the most glorious days are sometimes closed by cloudy and even stormy evenings, so in the history of God's people, the most holy and pleasant lives sometimes end amidst painful doubts and fears. In this God acts as a sovereign, appointing dying comforts to each of his servants severally as *He* will. He who sends a chariot of fire and horses of fire to bear away Elijah in triumph to heaven, allots an apparently gloomy and suffering death-bed to his successor, Elisha, yet both were equally his ser-

vants, and in the mode of their departure from earth, both, doubtless, were enabled to glorify him. These thoughts are, to some extent, illustrated by the last scenes of the life of Mr. Sing. In the prospect of death he was not so joyful as it is the happy privilege of many christians to be. Unquestionably this was in some measure owing to the depressing nature of his disease, and as while in health his life had been so emphatically a life of prayer, so when through the enfeebled state of his body he was incapable of that mental exertion necessary to engage in religious exercises, he felt their loss, and often wrote bitter things against himself, for not possessing feelings the enjoyment of which was prevented by his extreme physical weakness. It will perhaps be asked why then not allow these things to pass unnoticed? Why draw aside the veil from the closing struggles of the now released and glorified spirit? We reply—faithfulness demands that some reference should be made to them. How can the dealings of the great and all-wise Sovereign towards him be truthfully delineated, if this, the most mysterious feature of those dealings, remains unnoticed? Surely God must have had some gracious purposes to accomplish in thus withholding from him, in the prospect of death, that full consolation in which others rejoice. This purpose, so far as respects himself, is already accomplished. The additional intensity which the gloom of his last days gave to the joy of that moment when the Saviour whom he loved and served, bade him welcome, a thousand times welcome, to the mansions of the blessed, at once and for ever compensated *him* for every sorrow attending his exit from earth. But may there not also have been a purpose to answer in reference to survivors; and as he himself, during his last illness, derived consolation from reading the experience of

christians to whom rapturous enjoyments in their last moments had not been granted, so may it not be intended that some dear servant of God, to whom similar trials are destined, shall be comforted by hearing that he, of the sincerity and depth of whose piety there could be no reasonable doubt, had gone the same path to heaven, and had when crossing the Jordan of death, to say in the language of Christian to Hopeful, "I sink in deep waters, the billows go over my head, all his waves go over me."

Unto the last his mental faculties remained unimpaired, nor was he permitted, even when most depressed, to indulge harsh feelings, or utter harsh words against the divine Being. There were times when he appeared to enjoy a confident hope of his own safety. At one of these, he said to a friend who was taking her leave of him, "Tell your father to be sure and meet me in heaven, but tell him also that he can only arrive there through faith in our Lord Jesus Christ, assure him that *my* only hope is in Christ."

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

Though at times he may have doubted his own interest in the Saviour, he was never permitted to doubt the truth of the great verities of the gospel. "I do not wish," said he to a brother deacon, "to be misunderstood; do not let me be misunderstood: I never did doubt, I never could doubt that the blood of Christ was sufficient to cleanse from all sin. I have doubted frequently whether I had any interest in it; but I think that if I go to Christ as a penitent sinner, and cast myself at his feet, I cannot be rejected—can I?" to which it was replied, "I am sure that you cannot:" upon which Mr. Sing added, "I think it unwise that I should distress myself about it."

To the writer he made the following statement which he emphatically denominated his dying testimony: "I have the utmost confidence in the truth of God's word; I thank God that I have never been permitted for a moment to question that. I have the utmost confidence in the willingness of God to receive all that come to him through Christ. How can I doubt it when he has declared, 'As I live, I have no pleasure in the death of the wicked, but rather that he should turn from his wickedness and live?' How can I doubt it when he has made such an immense sacrifice for their salvation in the death of his Son? I desire, and this," he repeated, "is my dying testimony, to put away all my own righteousness, which is as filthy rags, and to come as a poor guilty sinner and cast myself at the foot of the cross, and I have an humble hope that if I do that I shall be saved."

With somewhat more confidence did he once express himself to a kind sister whose affectionate, watchful care he highly prized, and to whom he said a few days before his death, "Stay with me—don't leave me until heart and flesh shall fail; I shall not want you then, for God will be my portion for ever."

Mr. Sing's last illness commenced with an attack of gout, which began on the 10th of January last. This at first excited no apprehension; but in April alarming symptoms of some internal disease displayed themselves, which disease successfully resisted all attempts to check its progress, and under its pressure he gradually sank until Tuesday, August 28th, when he expired. On the following Tuesday his remains were interred in the presence of a large concourse of people in the beautiful new cemetery, Bridgnorth, which had only been finished a few days, of the board of management of



which he was a member, and in which he was the first to find a last resting-place. On the following sabbath evening a funeral sermon was preached in the baptist chapel, Bridgnorth, by the writer, from Prov. x. 7: "The memory of the just is blessed;" a truth which will receive a happy verification if any should be led by this memorial of him to magnify the grace to which his

excellencies were attributable, and to "follow him so far as he followed Christ."

"We bless thee for the quiet rest thy servant taketh now;  
We bless thee for his blessedness and for his crowned brow;  
For every watchful step he took in earnest following thee,  
And for the good fight foughten well and closed right faithfully."

## THE FOURTH AND FIFTH CHAPTERS OF JOB.

REVISED FOR THE AMERICAN BIBLE UNION.

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| <p>1 THEN answered Eliphaz the Temanite, and said:<br/>2 Should one venture a word to thee, wilt thou be offended?<br/>But who can forbear speaking!<br/>3 Lo, thou hast admonished many, and hast strengthened the feeble hands.<br/>4 Thy words have confirmed the faltering,<br/>and the sinking knees thou hast made strong.<br/>5 But now, it is come to thee and thou faintest;<br/>it toucheth thee, and thou art confounded.<br/>6 Is not thy fear thy confidence? thy hope, it is the uprightness of thy ways.<br/>7 Remember now, who that was guiltless has perished?<br/>and where were the righteous cut off?<br/>8 As I have seen: they that plough iniquity,<br/>and that sow mischief, reap the same.<br/>9 By the breath of God they perish;<br/>and by the blast of his anger are they consumed.<br/>10 The lion's cry, and the voice of the roaring lion,</p> | <p>and the teeth of the young lions, are broken.<br/>11 The strong lion perishes for lack of prey,<br/>and the lioness' whelps are scattered.<br/>12 Now a word was stealthily brought to me,<br/>and my ear caught the whisper thereof.<br/>13 In thoughts from visions of the night,<br/>when deep sleep falls upon men;<br/>14 fear came upon me, and trembling, which made all my bones to shake.<br/>15 Then a spirit passed before me:<br/>the hair of my flesh rose up.<br/>16 It stood still, but I could not discern its form;<br/>an image was before my eyes;<br/>there was silence; and I heard a voice:—<br/>17 Shall man be more just than God?<br/>Shall a man be more pure than his Maker?<br/>18 Lo, he trusteth not in his servants,<br/>and to his angels he imputeth folly.<br/>19 Much more, they who dwell in houses of clay,<br/>whose foundation is in the dust,<br/>who are crushed like the moth.<br/>20 From morning to evening they are destroyed,</p> |
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so that, unheeded, they perish for ever.

- 21 Is not their excellency taken away with them ?  
they die, and without wisdom.

V. 2. The interrogative particle is here prefixed to a hypothetical question : Num, si tentat (aliquis) verbum, etc. Ewald : Wird's dich, wagt man ein Wort an dich, verdriessen ?

V. 4. Ewald : Strauchelnde stützen deine Worte, sinkenden Knieen gabst du Kraft.

V. 5. *Art confounded* ; Hirzel, well : da bist du ausser Fassung.

V. 6. 'fear' : piety.

V. 10. 'there—voice' : and I heard a low voice.

V. 17. 'more just than' : just before ] 'more pure than' : pure before.

V. 19. 'crushed like' : consumed as by.

V. 20. 'So that unheeded' : because none heedeth

V. 21. Is not their excellency in them taken away ? *Others*, Is not their cord in them torn away ?

- 1 CALL NOW ; is there any that will answer thee ?

and unto whom, of the holy, wilt thou turn ?

- 2 For grief slayeth the foolish,  
and envy killeth the simple.

- 3 I have myself seen the wicked taking root ;  
but soon, I cursed his habitation.

- 4 His children are far from safety ;  
they are oppressed in the gate, and there is no deliverer.

- 5 Whose harvest the hungry shall devour,  
and take it, even out from the thorns :

and the snare is gaping for their substance.

- 6 For evil goes not forth from the dust,  
nor does trouble sprout up from from the ground ;

- 7 for man is born to trouble,  
even as sparks fly upward.

- 8 But I, to God would I seek ;  
and unto God commit my cause.

- 9 Who doeth great things, and unsearchable ;  
things wonderful, without number.

- 10 Who giveth rain on the face of the earth,  
and sendeth water on the face of the fields.

- 11 He sets the humble on high,  
and the mourning are raised to prosperity.

- 12 He breaks up the devices of the crafty,  
that their hands shall not do the thing purposed.

- 13 He ensnares the wise in their craftiness,  
and the counsel of the cunning is made hasty :

- 14 by day, they meet darkness,  
and grope at noonday, as in the night.

- 15 So he rescues the victim from their mouth,  
and the needy from the hand of the strong.

- 16 Thus there is hope to the weak,  
and iniquity shuts her mouth.

- 17 Lo, happy is the man whom God correcteth ;  
therefore spurn not thou the chastening of the Almighty.

- 18 For he woundeth, and bindeth up,  
he smiteth, and his hands make whole.

- 19 In six troubles, he will deliver thee ;  
yea in seven, there shall no evil befall thee.

- 20 In famine, he will free thee from death,  
and in war, from the power of the sword.

- 21 From the scourge of the tongue thou shalt be hidden,  
and shalt not be afraid of destruction when it cometh.

- 22 At destruction and at famine thou shalt laugh ;  
and of the beasts of the earth thou needst not be afraid.

- 23 For with the stones of the field shalt thou be in league,

and the beasts of the field shall be at peace with thee.  
 24 So shalt thou know, that thy tent is in peace,  
 and shalt visit thy pastures, and miss nothing.  
 25 And thou shalt know, that numerous is thy seed,  
 and thy offspring as the green herb of the earth.  
 26 Thou shalt come to the grave in hoary age,

as the sheaf is gathered in, in its season.  
 27 Lo this, we have searched it out; so it is:  
 hear it, and know thou, for thyself.

V. 5. 'the snare is gaping': the thirsty long.  
 V. 7. 'sparks': birds of prey.  
 V. 15. (V.R.) { So he rescues, from the sword,  
 from their mouth,—and from the hand of the strong,—the needy.

NOTES ON THE FOURTH AND FIFTH CHAPTERS OF JOB.

V. 6. 2nd memb. ך, Gesenius Man. Lex. 1, k, bb, β; Thes. i. p. 396: *spes tua, hæc est integritas vitæ tuæ*. So, in effect, Ewald and Hirzel.

V. 8. *Mischief*: so Ewald and De Wette, *Unheil*, what is harmful, injurious, to others; wickedness in this more special sense.

V. 9. *Blast of his anger*; Hirzel and Umbreit: Zornhauch; Ewald: seines Zornes Sturm; comp. in 20: 3, אַפַּיִן תִּרְוֶן.

V. 10. The *zeugma* of the original is retained.—לִפְתָּחֵי, a poetic designation of the lion, from its peculiar roar, as shown by Rödiger, Thes. iii. p. 1388. But the use of these different names is not a mere poetical variation. What seems to me their relation to each other, in this passage, is expressed in the translation.

V. 12. *Was stealthily brought*: the proper force of the *Pual*. The word is well adapted to the circumstances of solitude, darkness, confused and indistinct perception, which attended the communication.—שִׁמְרִי: *susurrus* (ein leises Flüstern), Rödiger, Thes. p. 1441, where the philological grounds are fully exhibited. So Ewald: leisen Laut: De Wette: ein Flüstern.

V. 16. תְּמוּנָה, is well expressed by

*image*, in its frequent sense of *semblance, appearance*.

V. 17. *ן of comparison*. So it was understood by Jerome: Numquid homo, Dei comparatione, justificabitur; aut Factore suo purior erit vir. So Pagnino: Numquid homo Deo justior erit, num Factore suo mundior erit vir? The sentiment is: Whoever censures the course of Providence, by complaining of his own lot (as Job had done), claims to be more just than God, the equity of whose government he thus arraigns. This obviates the objection of *Codureus*: Nemo enim tam delirus tam vesanus fuit, qui hominem plus quam Deum justum esse vel suspicatus sit. He translates: *a Deo justificabitur*; and this use of ך is now generally adopted here. E. g. Gesenius, Thes. ii. p. 803: sæpe etiam de *uctore iudicii* vel æstimationis. Job iv. 17: num justus est homo coram Deo . . . proprie ex sententia Jovæ. Comp. Man. Lex. 2, c., "Shall man be accounted just of God," &c. So De Wette and Ewald: Ist der Mensch vor Gott gerecht? Winer (Lex.), Umbreit, Heiligstedt, and so, in effect, Hirzel.

Either translation is grammatically correct; but the former, I think, is the most pertinent here. What Eliphaz

condemns in Job is, his arrogance in arraigning the Divine government; the more presumptuous in man, as even angels, God's ministering spirits, are in his sight chargeable with folly, i. e. with imperfect knowledge and wisdom. I therefore place the former in the text, and the latter in the margin.

V. 19. *Are crushed like the moth.* So Gesenius, Thes. i. p. 337, *quos conterunt*, i. e. qui conteruntur, consumuntur, velut tineæ; vel sec. plurimos, *sicut a tineæ*, quod vereor ut probari possit. So Ewald: die zerstörbar trotz der Motte sind; eben so leicht wie sogar die Motte zerstörbar.—But in a later work (Lex. Man. 1833, and more fully in the still later American edition) Gesenius follows the Vulgate, *velut a tineæ*; “*they are crushed* (lit. they crush them) *as by the moth, in the manner of the moth.*”—Umbreit: “the comparison fully expressed would be . . . crush them as the moth consumes a garment.” This is obviously unsuited to the verb *כָּרַץ*, the proper force of which is, *to crush, to break in pieces*, not to consume in the manner of the moth. Crushed as the moth is crushed, is the idea; destroyed as easily, and as suddenly, as this tiny insect.

V. 20. *From morning to evening*: i. e. within so short a time, so that they have no assurance of life for a single day. So Ewald: im Verlaufe eines einzigen Tages.—*מִבְּלֵי מַעֲשֵׂים*: Gesenius, Thes. i. p. 209, (Man. lex. *בְּלֵי*, 4, c, β): *so that, no one heeding or attending.* Thus translated, the passage means: So sudden is their fate, that they pass away unobserved; no one marks their fall. *מַעֲשֵׂים* is evidently an elliptical form of *מַעֲשֵׂים לֵב* in i. 8, ii. 3 (Gesenius, Man. Lex. *מַעֲשֵׂים*, 4, c.) But *מִן* (in *מִבְּלֵי*) may denote the *ground* or *reason*, the remote cause, (lex. *מִן*, 2, f, and *בְּלֵי*, 4, c, α,) viz., that none of them heeds these lessons of Providence, so as to turn from his wickedness and escape

the like penalty. So Jerome: *quia nullus intelligit, in eternum peribunt.*

V. 21. *יָרָץ*. The signification *cord* is adopted here by many, but in different senses; by Gesenius e. g. in the sense of *tent-cord*. Man. Lex. *יָרָץ*: “*their cord in them is torn away*, = their tent is thrown down, i. e. they die; comp. the figure of a tent in v. 19, and also Is. xxxviii. 12.” In the Thes. is added: *כָּרַץ* in iis, nostr. an ihnen, i. e. iis affixa. A better construction of the latter is suggested by Hirzel, who connects *כָּרַץ* with *נָסַע*: *wird ausgerissen an ihnen* (an ihrem Körper, als dem Gezelte), d. i. von ihnen abgerissen. So it had been explained by J. D. Michaelis: *Der Strick ihres Gezeltes wird abgerissen.*—Ewald takes the signification *cord* in another sense, viz. as the mysterious *life-cord*, the thread of life; when this is snapped, they pass away for ever. He finds a parallel expression in Eccl. xii. 6, “when the silver cord is broken,” which he explains (in loc.) as a carrying out of the image found here. Eichhorn had so expressed it: *Ihr innerer Lebensfaden würde abgerissen.* But this is altogether remote from Oriental imagery, and the verb does not express the idea of *sundering*.—Umbreit’s reference of it to the *bow-string*, the sundering of which renders the weapon useless, is quite below the tone of the passage. The *broken bow* (Ps. xlv. 9; Hos. i. 5, &c.), is a fine emblem of broken power; but the breaking of the string is never mentioned, I believe, as so serious a matter.

Against all these views it may be objected, that they do not justify the *emphatic* form of this clause: “*Is not,*” &c. An older interpretation adopts here another signification of the word, which is still preferred by many, viz. *excellence, pre-eminence* over others, in any respect, as wealth, power, honour, &c. Mercier: *quidquid in se cximum habebant.* Castell: *omnis eorum præ-*

stantia, gloria, amplitudo, et auctoritas, quicquid in illis erat eximium. So Rosenm., De Wette (das Herrlichste), and more recently Schlottmann (ihr Bestes). The suggestion made by some (among others by Lee, Heb. Lex. עָצַף *Niph.*), that with this rendering of the noun the verb must be pointed עָצַף, is groundless. The change of pointing, which is without authority, is unnecessary; *Niph.* being here (as often when Kal is intransitive) passive of *Hiph.* The verb means in *Hiph.* to cause to remove or depart, to bear away, to pluck away, to pluck up, *Niph.* to be made to remove, &c. Gussett, Lex. *Niph.* עָצַף *aufferri, transferri.* So Is. xxxviii. 12, might be rendered: *my habitation is removed, &c.*

Their excellency in them might be regarded as an emphatic pleonasm, of which an example occurs in ch. vi. 13. But עָצַף may also be connected with עָצַף, in a frequent sense of צָ (Thes. 18, Man. Lex. B. 2,) as by Köster: Nonne abripitur magnificentia eorum cum ipsis; Böckel: Wird ihre Grösse doch mit ihnen ausgetilgt; and by Schlottmann: Ja ihr Bestes wird entrafft mit ihnen.—Tyndale: *Is not their dignity taken away with them.*

On this interesting and difficult verse, the ancient versions throw no light. Thus the Sept.: ἐνιφύσθη γὰρ αὐτοῖς καὶ ἐξήρανθησαν (Alex. ἰρελεύθησαν). So in the *Itala*: afflavit enim eos, et aruerunt. This, whatever may have been its origin (Schleus. Thes. art. ἐμψύσω, Böckel, Spec. animadv. in Gr. Jobi interp.), is no expression of the Heb. Text. The verbal form of the Heb. is more nearly followed in the Complutensian text of the Sept. viz. συνεξήθη τὸ ὑπολείμμα αὐτῶν ἐν αὐτοῖς, which is found in 248, and (excepting αὐτῶν) in 161 of Holmes and Parsons.

Ch. V. v. 1. קָדְשֵׁי י. applied to good men, Deut. xxxiii. 3; Ps. xvi. 3, &c.; and also to angels, Deut. xxxiii. 2, and

is so understood here by Gesenius and others. The translation, *holy* (or *holy ones, holy men,*) by Tyndale, Coverdale, Cranmer, and the Bishops, is therefore preferable to *saints* (Wycliffe, Genevan, and com. ver.), as it enables the reader to judge of the application for himself. The term *saints*, moreover, has become too equivocal in such a connection.

V. 5. *Even out from the thorns*: comp. Gesenius, Man. Lex. לָקַח, 4, b. So Ewald: und sie sogar aus Dornen nimmt. The ancient versions are all at fault here. Pagnino, correctly: et de spinis tollet eam,—according to the Masoretic text, of the correctness of which there can be no doubt.—*Snare* (עָמְקִים): see Gesenius, Thes. iii. p. 1173. Ewald, after most of the ancient versions (Aq. Sym. Syr. Vulg.), prefers still the meaning *thirsty*,—but in violation of the laws of the language. So also De Wette. The literal image, *snare*, is appropriate here, and need not be exchanged for the tropical sense, *destruction*.

V. 7. Second member: *Vav adæquationis*, connecting things similar, which are to be compared together.—עֲרֵב עֵשֶׂת, § 142, 4, *Rem. 1.*—*Sparks*: lit. *sons of flame*. Many (as Gesenius, De Wette, and others,) taking the secondary sense *lightning*, translate: *sons of lightning*, i. e. birds of prey (from the swiftness of their flight). So the ancient versions. But the primary meaning *flame* suggests a still more obvious sense of the phrase, and a more appropriate image. Pagnino: scintillæ elevabunt volatum. This rendering was first introduced into the Eng. Scriptures in Cranmer's version: lyke as the sparkes flye up out of the hote coles. The Genevan, more happily: as the sparks fie upward; Bishops': like as the sparks fie up. So Ewald translates: So wie die Feuerfunken flogen hoch; and also Hirzel: So wie die Funken in die Höhe flogen. The latter says, justly: Die von den alten Vers. aus-

gehende Erklärung: *blitzschnell fliegende Raubvögel*, welcher die meisten neueren Ausleger folgen, ist sprachlich durchaus nicht begründet, sondern ruht auf der leeren Vermuthung, dass, weil vom Fliegen die Rede ist, die fliegenden Subjecte den Vögeln angehören werden.

V. 10. חוּצוֹתָי, prop. what is on the outside; hence the tracts outside of the city walls, viz. *the open fields*, left free for tillage or pasturage; which are thus distinguished from אֲרָץ, viz. the whole earth without limitation. Another distinction has been suggested, (Gesenius, Lex. 1, b,) viz. "*the (tilled) land, and the deserts.*" But to this there are two objections: 1, there is nothing to indicate such a limitation of אֲרָץ, (*tilled land*); 2, the distinctive meaning of חוּצוֹת is obscured. This limitation of אֲרָץ is also inadmissible in Prov. viii. 26, where first *the whole earth*, then *the fields*, then *the first clod of earth*, are mentioned in a descending climax.

V. 11. לָשֹׂאָם; § 132, Rem. i. 1, Ew. § 237; Heiligstedt: (est) *ponendo*, i. e. ponit.

V. 15. *He rescues the victim*: according to the punctuation of מַחֲרֵב (מִחָרֵב,) suggested by J. D. Michaelis, viz. *one destroyed*, made the victim of rapacity and violence. This form (in the *plur. fem.*) is found in Ezek. xxix. 12, and the *Perf.* of the same conj. occurs in xxvi. 2. There is, therefore, no ground for the objection (Heiligstedt) that it is "*vox rarissima.*" Ewald: so reisst Vertilgte er aus ihrem Munde. Vogel has justly said, membrorum parallelismus puncta, vocabulo מַחֲרֵב a Masoretis subscripta, nullo modo ferre potest; and Ewald: für das hier ganz störende מַחָרֵב (ist) gewiss מִחָרֵב zu lesen.

V. 21. בְּשֹׁטָו; בּ expresses the relation in the most general manner, viz. that the hiding, or being hidden, stands in connection with the evil to be feared and shunned. Heiligstedt: *in flagello lingua*, . . . tutus eris, sc. ab illo flagello, te non flagellabit. It is, therefore, equivalent to the form: from the scourge of the tongue, &c. The sense is the same, if טָשָׁו is taken for the *Inf.*, as e. g. by Ewald: wenn peitscht die Zunge.

V. 22. אֲלֵ הַחַיָּוָה, § 152, Ew. § 310, a. Heiligstedt: non est, quod timeas; Hirzel: du darfst dich nicht fürchten.— *Beasts of the earth*. Wild beasts are meant; but the reason for thus designating them, is just as intelligible in English as in Hebrew, and should not be lost to the Eng. reader (see Explanatory Notes). This is true of the synonym, *beasts of the field*, (v. 23.) But of the use of the latter, the reader of the translation should be allowed to judge for himself, in such passages e. g. as Ex. xxiii. 11; Joel i. 20; ii. 22; Dan. iv. 25; Hos. iv. 3.

V. 24. *And miss nothing*. So Gesenius, Thes. i. 464: *et nihil desideras*, nihil deest, omnes pecudes adsunt; and Ewald: nichts vermissen. Umbreit: קָמָא steht hier in der Grundbedeutung, fehlen, verfehlen; denn sündigen passt gar nicht in den Zusammenhang.

V. 26. *In hoary age*; Ewald: im Silberhaar.

V. 27. זֹאת, absolutely, *as for this*, § 145, 2.—אֲתָהּ, emphatic.—לָהּ, *for thyself*, as the one whom it concerns; dative of the one affected or interested.

## EIGHTEEN HUNDRED AND FIFTY-SIX.

ENTER, traveller, enter.

I have entered. I cannot get back.

I am in a serious position. The year began this morning. Ever since it has

been rolling onward—onward—onward. I am going onward with it. I cannot stop.

A single minute!

Not one moment. It is the old rapid movement, without intermission. I cannot stop.

Where is eighteen hundred and fifty-five? It has slipped away; its promises very partially fulfilled; its duties very partially performed. But it is gone, gone irrevocably. Many things I meant to do during its course which are not yet done; but it is too late now. Some things I hoped to learn which I have not yet learned; but it has completely passed away. I have done with eighteen hundred and fifty-five, and it has done with me. Not quite so, either, for there are responsibilities remaining on me which have not ceased, which cannot cease, which will remain for ever.

Eighteen hundred and fifty-six I have entered, and I must go on. But where? How? In what circumstances? What pains shall I have to endure during its course? What difficulties shall I have to surmount? What arduous duties shall I have to perform? What disappointments, vicissitudes, temptations shall I have to experience? My spirit trembles at the thought. I have entered, and I must go on.

Eighteen hundred and fifty-six. Who has entered with me? Is Francis Augustus Cox here? Is William Brodie Gurney here? Is Eustace Carey here? Where are my friends and companions? Alas! Alas!

Is the Lord Jesus living? Yes, and reigning. "The same yesterday, to-day, and for ever." The same as when Paul said, "I can do all things through Christ who strengtheneth me." The same as when John heard a great voice in the isle of Patmos, saying, "I am Alpha and Omega, the first and the last, I am he that liveth and was dead; and behold, I am alive for evermore." To him then I turn; to him I will cleave, in him I will trust. Be with me, Lord Jesus, throughout eighteen hundred and fifty-six. At the end of the year I shall be nearer to the state of absence from the body and presence with the Lord. Perhaps in it; but if not, nearer to it. Go on time. I do not want to stop. All is well. Ever living Saviour, thou art my hope; thou art my confidence; but be with me, Lord Jesus, be with me to the end!

## REPRODUCTIVENESS.

BY THE REV. JOHN JENKINSON.

WHATEVER of mystery may attach to this, no one can question that it is a wise and beneficent ordination of the Supreme. In the inspired account of the origin of the vegetable world, we are told that "its seed was in itself" (Gen. i. 11, 12.) In accordance with which is the language of the apostle, "God giveth it a body as it hath pleased him; and to every seed his own body." (1 Cor. xv. 38.) Hence, the perpetuity of the several species is ensured; while, by the power of prolific multiplication with which they are endowed, the desert is transformed into a fruitful

field, and ample sustenance provided both for man and beast. Yet, what a constant miracle is this! The *fact* is evident enough, even to a child; but the mode of its occurrence is still a mystery. After all the careful observations which have been made on the process of semination, it is yet uncertain whether the myriads of future plants, which may be produced from the one now growing before us, have a minute *actual* existence in that parent plant, or whether their existence is merely *potential*.

The mystery is at least equally great

in reference to *animal* procreation. Yet here, too, the fact is incontestible; and, happily, facts, rather than modes and causes, are most important to be known. Acting on the principle that "like will probably produce its like," practical men have, by judicious selections and admixtures, introduced highly improved varieties into the animal and vegetable kingdoms.

But it is not in these departments merely that this principle holds good. It is equally operative and unquestionable elsewhere. To specify some of these developments of it, is the design of the present essay.

*Thought* is reproductive. Most persons have at times been compelled to listen to the talk of those whose tedious discourse has imparted no more stimulus to the mind than the breath of railway passengers does to the engine; whilst another, perhaps by the utterance of only a solitary sentence, has thrown, as it were, the steam on the piston of thought, and the whole machinery of the hearer's mind was instantly set in motion. The one sows a load of chaff, which, of course, cannot grow; the other drops a few grains of truth, which germinate and reproduce themselves a hundred-fold.

This remark, in both its aspects, applies to books and sermons. One of the principal reasons why certain publications and preachers are so generally liked is, that they seldom or never stimulate the thoughts of those who read or hear them. On the other hand, some of the best are far from popular, just because they require thought, in order to their due appreciation. The authors of books and sermons of this kind are usually, if not uniformly, *thinking* men.

*Emotion* is reproductive. That which comes from the heart frequently finds its way to the heart. If the heart from which it emanates be warm or tender,

warmth or tenderness will probably be thereby generated. Anger enkindles anger; love begets love; hatred stirs up hatred; cheerfulness produces cheerfulness; joy excites joy; sorrow calls forth sorrow. Sympathies are contagious. Hence, the frequency with which, in some religious revivals, an entire congregation has become suddenly pervaded by deep and even boisterous feeling.

*Words* are reproductive. We might almost say, that *silence* is so too; for when a marked pause occurs in social converse, it is often found difficult to break the silence which ensues, a difficulty which increases with the duration of the pause; but when once the spell is broken, words give birth to words, arguments to arguments, jests to jests, anecdotes to anecdotes, and tales to tales, for perhaps half a dozen hours together.

*Acts* are reproductive. In the physical world action and re-action are generally equal to each other, and they certainly are not less so in the moral world. One boy takes his spinning-top to school, the next day almost every one of his school-mates has a top to spin. One man begins to cultivate his garden, his neighbours forthwith begin to cultivate theirs. One sows his land with a certain sort of seed, others will, if possible, procure the same sort. One person determines to attend a festival or a public meeting, and thereupon others form a similar resolve. One joins a society, and forthwith others also think of joining it. In fact, the principle now adverted to pervades every part of the social system.

*Character* is reproductive. "None of us liveth to himself." Both the righteous and the wicked daily propagate their respective characters. "One sinner destroyeth much good;" and, with equal truth, it may be affirmed that he produces much evil. The first heathens



have fearfully propagated their idolatry. The primitive believers in Mahomet have perpetuated their delusions through a dozen centuries, and a hundred and forty millions of the human race are at this moment treading in their foot-prints. Sabbath-breakers tempt others to profane the sacred day, drunkards produce drunkards, and swearers teach others to blaspheme; while severe parents and cruel masters are training future domestic tyrants and oppressors.

Happily, reproductiveness is not peculiar to noxious characters. Virtue as well as vice has "its seed within its self." One man begins to abstain from intoxicating drink, another is thereby induced to do the same. One begins to attend the house of God, another is thereby induced to follow his example. One begins to seek the salvation of his soul, another is thereby led to think and pray. One disciple offers himself as a candidate for church-fellowship, another is thereby prompted to desire the same privilege. One becomes a sabbath-school teacher, or a village itinerant, another is thereby induced to engage in the same service. One feels desirous of being a minister of Christ, or a missionary of the cross, another is thereby incited to wish for the same honourable employment. Indeed, this reproductiveness of character is universal. Parents are every day stamping their moral likeness on their children, masters on their servants, neighbours on each other, superiors on their dependents, and so on through all the manifold grades and relationships of the social state.

*The Tree of Life*, too, has its seed within itself. The work of Christ manifests its reproductive power in producing other sons of God, and in the works of holiness it induces and enables them to perform. That precious seed

was cast into the ground, that it might "bring forth much fruit," a purpose which has already, to a glorious extent, been realized.

*The church of Christ*, too, is also incessantly reproducing itself. Its faith and love, its zeal and prayerfulness, are not unproductive, nor ever will be so, for as in days past "instead of the fathers have been the children," so shall it be in days to come, for the God of truth has said, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses."

The principle we have now illustrated shows the immense importance of little things. Every atom in the universe exerts an influence on all the rest; every seed is fraught with reproductive energies to an inconceivable extent; and every action, word, feeling, and thought of man contains within itself the germ of immeasurable good or evil.

It also reminds us of the high degree of responsibility under which we are continually acting. If the things to which we have referred are so extensively reproductive, "what manner of persons ought we to be in all holy conversation and godliness?" How watchful ought we every moment to be! And with what earnestness should we pray, "Lead us not into temptation, but deliver us from evil!"

Finally, let us not forget that "whatsoever a man soweth that shall he also reap,"—that we shall hereafter have to gather that which we have strewn, whether it be good or bad,—and that the voice of inspiration has said, "Now also the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

*Oakham.*

## SKETCHES OF WEEK DAY EVENING SERMONS.—No. VI.

“I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.”—ISAIAH viii. 17.

PATRIARCHS, prophets, and apostles, all had to endure as seeing him who is invisible. The God whom they served had said that he would dwell in the thick darkness. He did so habitually; and sometimes, for important purposes, he withdrew the usual tokens of his presence and concealed himself completely from observation. Even from the house of Israel, though it was privileged with his friendship above all other kindreds of the earth, he often withheld all perceptible manifestations of his care, leaving them to meditate on his ancient promises and his unvarying character. In such circumstances a man of faith would say, “I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.”

It may be beneficial to us to call to mind some cases in which we also may with propriety use this language.

1. As individuals, we have to wait for promised blessings which have reference to our own well-being. The cure of our spiritual maladies is not completed. The effects of the curse pronounced in the garden are not yet removed. The unfading crown of glory has not yet been received. Our enemies continue to annoy us. Troubles of various kinds beset us; some relating to the body and some to the mind, some to ourselves and some to our connexions. A believer has often occasion to adopt the Psalmist's words, “I will lift up mine eyes unto the hills from whence cometh my help: my help cometh from the Lord who made heaven and earth.”

2 As witnesses for God we have to wait for his vindication of his own character and ways. Events frequently occur under the permission of the Sovereign ruler which are deemed myste-

rious. The existence of moral evil in the dominions of a good and almighty God is by some regarded as inexplicable. The prosperity of blasphemers, oppressors, and persecutors, stumbles great numbers. Others are unable to understand how it is that good deeds should often be followed with painful results. We say that there is a righteous governor. Where is he then? He has concealed himself from view. O, for the day of the revelation of the righteous judgment of God! “Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily.”

3. As friends of Christ we have to wait for the triumphs of his cause. When we read the prophecies, we see glowing representations of the blessings to be enjoyed under his reign. When we look abroad among mankind, we find lamentation and mourning and woe. The state of the church is far from satisfactory; far from being what we might have expected it to be after the gospel had been published eighteen hundred years. Christ himself has to wait for the fulfilment of promises made to him centuries before his crucifixion. He “sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.”

Abundant encouragement to wait on God is furnished in the inspired directory. Not only is it declared that they who wait on him shall not be ashamed, and that they shall renew their strength, but cheering examples are given of the results of patient endurance and persevering faith. It has ever been customary with the Most High to delay the communication of promised blessings of more than ordinary value. He promised Abraham a son; but Abraham remained

childless twenty years afterwards. He promised David the kingdom; but a long and doubtful contest was to be waged before David ascended the throne. He promised a Saviour to our first parents four thousand years before the angels were commissioned to announce to the Jewish shepherds the birth of "Christ the Lord."

There is evident wisdom in this mode of procedure. It illustrates the more,

eventually, his power, his foreknowledge, and his steadfastness of purpose.

Every Christian may have to say, at some time or other in his experience, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour;" but let each one say also, "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him."

### WHIPPING AND FEEDING.

AN English minister was acting as chaplain to English people in a German town. He was really in earnest to do good among his congregation, but he was very ignorant of the right way of doing it. He saw iniquity abounding, and he thought the only way to lessen it was to frighten his audience out of it, by crashing over them the terrible thunders of the law. Or if he referred to the fountain opened, it was only to endeavour to thrust his rebellious people into it "at the point of the bayonet." We need scarcely add that his labours were abortive of all spiritual or moral effect, and he was greatly discouraged. Need we refer to the experience of the greatest of Scottish preachers—who says that he denounced vice and extolled virtue for several years without knowing of one person in his parish reformed—to show that the terrors of the law, *per se*, are, and ever have been, powerless for effecting any real good? There is "a more excellent way," and some ladies residing in that German town knew it, and, lamenting the want of evangelism in their minister, resolved to take an early opportunity of conversing with him on the subject. He very opportunely called one day; but how were they to begin? Bemoaning his own

want of success soon gave them a fine opportunity, which was immediately embraced.

"I find I am doing no good. The people get worse and worse." "Leave off the whipping method, and begin the feeding one, and you will soon see a happy change." "Why, what do you mean by 'whipping' and 'feeding'?" do I not preach the gospel faithfully? What would I feed the people with that I do not bring before them?" "Cease whipping them with the law, and begin to feed them with the love of God," was the prompt reply. A long and happy conversation followed, and their clerical friend left, convinced of his error, and determined to preach in future "the gospel of the grace of God."

Next Sunday he entered the pulpit, and spoke with great feeling and considerable clearness of the love of God in Christ Jesus, and denounced none. He told how God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He dwelt with pathos on the sufferings of Jesus; and the whole burden of his discourse was, "Behold the Lamb of God and be saved, for his blood cleanseth us from all sin." There was no

"whipping," it was "feeding" throughout.

The people were electrified; and the ladies, who had shown their clergyman this "more excellent way," rejoiced in spirit, and gave thanks to the God of all grace. The "whipping" ceased, and the "feeding" continued, and the change in the *pulpit* produced a thorough change in the *pew*. The people forsook their sins, a revival of religion ensued, and the reformation soon became obvious.

We have this remarkable incident from the lips of one who was a witness to the marvellous change; and we now publish it, believing it may do good to many who identify fidelity to souls with incessant denunciations of vengeance, and thus render their labours abortive of all spiritual good. God's last method for reclaiming man from his wickedness and rebellion is not the *law*, but the *gospel*; and your commission, my brother, runs thus—"Preach the gospel to every creature." Tell them the good news, that God was in Christ, reconciling the world unto himself. "Ah, but he is a just God (you say): are we not to preach his justice?" Yes, certainly, but not as disjoined from the

gospel. Love is the grand central theme of all right gospel-preaching, and you are only to preach of the justice of God as the channel of his love, "for God is love." If you would be successful in winning souls, the burden of your preaching must be, "He loved us, and sent his Son to be the propitiation for our sins." A dead ministry deals largely in the "law and terrors;" a living ministry is ever holding up the Lord Jesus as a present Saviour and the Prince of Peace. Are you dead or alive?

If you are in earnest to preach Christ, you will feel that you can obtain a ready entrance into men's consciences; and, finding that you speak in love to them, the most profligate men will permit you to set their sins in order before them; and when you come right down upon their besetting sins, as if you were saying to each, "Thou art the man," they will feel deep convictions of sin, and be induced to wash in the fountain opened, which you so freely and fully set before them. Be persuaded, then, to give over the "whipping" method of preaching, and try what effect it will have to "feed" your people with "the love of God."—*British Messenger*.

## THE BALL ROOM.

O GUIDO! when I sometimes spend an evening, as I lately had to do, at N—'s, and stand amongst the circle of dancers, and see the bustle on all sides, and the rich dresses, and the card-tables, my eyes look upward from the unprofitable excitement with tears, yet with thankfulness that I have found something better than these. And sometimes a feeling of love to all who are deluding themselves comes so strongly upon me that I could fain cry out, "Seek what you are seeking, but

it is not where you are seeking it!" For what are they all seeking? Lasting enjoyment! And what do they find? Fleeting enjoyment and lasting sorrows. I find a fearful allegory in the dance. At one moment the dancers approach each other, at another they retire. One moment they move hand in hand, at another each one pirouettes in his own circle. At one time, with constant music, pair after pair fly through heat and dust up and down the room, and at another they come

slowly back with measured step. And when amidst this wearying, purposeless coming and going, waltzing and standing, the cock crows and the day dawns;—ah! how strongly does the emptying room remind you of the playing out of a purposeless life. Giddy and weary, each passes away, the lights burn dimmer and lower, dust is flying through the vast room, and here and there a

torn veil, a lost ornament shows that there have been people there.

Guido, when we die shall we leave a different memorial behind to show that we have been here, and amidst the going and coming, and waltzing, shall there be something unchangeable, by which we are kept and sustained?—*Tholuck's Guido and Ju'ius.*

### THE FEAR OF THE LORD.

PROVERBS xxiii. 17. "Be thou in the fear of the Lord all the day long." The fear of the Lord should be upon us, and influence us in,

1. The Devotions of the Day.
2. The Business of the Day.
3. The Trials of the Day.

4. The Recreations and Refreshments of the Day.

5. The Company and Society of the Day.

6. The Occasions and Opportunities for doing Good.—*Wilson's Memoir of Rev. W. Jay.*

### PRAYER.

WHAT is Prayer? Converse with God!  
The breathing forth of strong desire;  
The burning of coelestial fire;  
A message to the courts above,  
Borne on the wings of faith and love.

What is Prayer? The hidden spring,  
That daily feeds the soul with grace;  
It is the spirit's resting place;  
A symptom of the life within,—  
The wrestling of the soul with sin.

What is Prayer? The suppliant's voice,  
Breathed in a sigh,—a stifled groan,  
That rises to the heavenly throne,  
As fragrant incense in His ear,  
Who first inspires, then answers prayer.

What is Prayer? The refuge, where  
The stricken mourner seeks repose,  
Looks up, and finds, amid his woes,  
A Friend enthroned above the skies,  
A Friend, who well can sympathise.

What is Prayer? A potent power  
That brings down blessings from the skies!  
It is the channel that supplies  
The soul with health, and peaceful days,  
'Till Prayer is merged in endless praise.

*Leicester.*

### ALONE.

ALONE, and yet not quite alone,  
Though far away from those I love;  
For Jesus hears each tearful moan,  
Draws near and lifts my thoughts above;  
I am with Him, and He with me,  
So all alone I cannot be.

*Louisa von Plattenhaus.*

## THE BIRTH OF MESSIAH.

"Unto you is born this day a Saviour, who is Christ the Lord."

"THE lands in darkness laid  
In death's destructive shade,  
One day shall quit the shadows of the night ;  
The nations there who live,  
God shall a blessing give,  
A glorious day, a happy shining light ;

"For unto us is born,  
To save a world forlorn,  
A Son whose name the Mighty God shall be ;  
His shoulders will sustain  
A wise and peaceful reign  
O'er all created land and boundless sea."

Such was the ancient song,  
Through ages borne along,  
Since great Isaiah sung prophetic lays :  
Which gave to faith its wings,  
And nursed the secret springs  
Of Israel's fading hope of better days.

Behold the weary world,  
In storms of error hurled,  
Longs for its great Deliverer to appear :—  
Why doth he yet delay  
To bring the welcome day,  
When the glad news shall come that He is near ?

Daughter of Zion, wake !  
Down from the willows take  
Your harp, which long has bent the weeping boughs ;  
Prepare a welcome meet,  
Hasten your King to greet,  
Crown with your joyful haunts his baby brows.

Ye Eastern sages wise,  
Who oft with longing eyes  
Have searched, but all in vain, the midnight sky,  
Behold a heavenly sign  
Of influence benign—  
A western star proclaims a sceptre nigh !

Come, Gentiles, to his light !  
Now breaks upon your sight  
A light to lighten this dark world again :—  
Let all the tribes of earth  
Joy at the glorious birth  
Of Him who long shall rule the sons of men.

Now, o'er the star-lit plains,  
Rise high angelic strains,  
And break the quiet silence of the night ;  
And Hebrew shepherds see,  
In glorious majesty,  
A heavenly host revealed to mortal sight.  
CLEON.

Anon in joyful lays  
They chant the Father's praise,  
Who to the world his only Son hath given ;  
And then in rapture sing  
The message which they bring—  
Peace and goodwill on earth as now in heaven.

But while their carol song  
The heavenly choirs prolong,  
The dawn brings back to man his daily care :  
No outward pomps adorn  
Him who to-day is born,  
The griefs and sorrows of mankind to bear.

Yet to the lowly bed,  
By heaven's direction led,  
The Persian priests with Hebrew shepherds share  
The joy of welcoming  
To earth the new-born King,  
And to his feet their costly presents bear.

See, where in humble guise  
The maiden-mother lies  
Thus highly favoured, among women blest ;  
Her heart with triumph glows,  
For now full well she knows  
She bears the hope of Israel on her breast.

Behold the gentle brow,  
So calmly peaceful now,  
Which once for men the thorny crown shall wear  
The dimpled hands behold,  
Which, ere they yet grow old,  
Stretched on the cross, the iron nails shall tear.

See, too, the upturned face  
In all its infant grace,  
Which once shall lie sore marred with inward pain.  
That form all helpless there  
Such untold woe shall bear  
As hath not been nor shall be o'er again.

Sorrow, O world ! His woe  
Should cause your tears to flow ;  
He comes to suffer and to die for you.  
Rejoice, O world ! His woe  
Doth but His victory show ;  
He comes to suffer, but to conquer too.

Hail, conquering King ! Thy sway  
My heart would fain obey,  
And follow wheresoe'er thy voice shall call :  
Nor ever count it loss  
To take my daily cross,  
And find in Thee my life, in Thee my all.

*University College, London.*

## REVIEWS.

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*The Analogy of Religion, to the Constitution and Course of Nature: also Fifteen Sermons, (on Subjects chiefly Ethical), preached in the Chapel of the Rolls Court. By JOSEPH BUTLER, D.C.L. Bishop of Durham. With a Life of the Author, a Copious Analysis, Notes, and Indexes. By JOSEPH ANGUS, D.D., Author of "The Bible Hand Book," etc. The whole designed for the Use of Students and others. London: the Religious Tract Society; 12mo., pp. xxi, 550. Price 3s. 6d., cloth, boards.*

JOSEPH BUTLER, the youngest son of a retired draper at Wantage, was born in the year 1692. His father, who was a presbyterian, wished to train him for the dissenting ministry; but the youth desiring to go to Oxford, and connect himself with the established church, entered as a commoner at Oriel College. Here he formed a friendship with some contemporaries who rose to distinction, among whom was Secker, afterwards archbishop of Canterbury, who obtained for him the office of clerk of the closet to Caroline, the queen of George II. Through her influence, he was made, after her death, bishop of the dioceses successively of Bristol and Durham. He died in 1752, in the sixtieth year of his age. As his habits of thought do not appear to have been very evangelical in life, we read with pleasure an anecdote given by Dr. Angus respecting his death: "A story is told (on the authority of Mr. Venn) of his last moments, quite in harmony with his general character, and beautifully illustrative of the grace of Christ. When Butler lay on his death-bed, he called for his chaplain, and said, 'Though I have endeavoured to avoid sin, and to please God to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am

still afraid to die.' 'My lord,' said the chaplain, 'you have forgotten that Jesus Christ is a Saviour.' 'True,' was the answer; 'but how shall I know that he is a Saviour for me?' 'My lord, it is written, Him that cometh unto me, I will in no wise cast out.' 'True,' said the bishop; 'and I am surprised that, though I have read that scripture a thousand times over, I never felt its virtue till this moment. And now I die happy.'"

"The Analogy of Religion" is his most celebrated performance. Its design he himself describes thus:—"The design of the following treatise will be to show that the several parts principally objected against in this moral and Christian dispensation, including its scheme, its publication, and the proof which God has afforded us of its truth; that the particular parts principally objected against in this whole dispensation, are analogous to what is experienced in the constitution and course of Nature, or Providence; that the chief objections themselves which are alleged against the former are no other than what may be alleged with like justness against the latter, where they are found in fact to be inconclusive; and that this argument from analogy is in general unanswerable, and undoubtedly of weight on the side of religion, notwithstanding the objections which may seem to lie against it, and the real ground which there may be for difference of opinion as to the particular degree of weight which is to be laid upon it. This is the general account of what may be looked for in the following Treatise." P. xii.

The Analogy of Religion has long been regarded as a standard work of the highest value. Dr. Chalmers made

it one of his text-books in instructing his theological students, and his Prelections on it have been published with the treatise itself, in his Posthumous Works. "I have derived," says Dr. Chalmers, in the preface to his Bridge-water Treatise, "greater aid from the views and reasoning of Bishop Butler than I have been able to find besides in the whole range of our extant authorship." "The author," says Dr. Wayland, in his "Elements of Moral Science," "to whom I am under the greatest obligations, is Bishop Butler."

In this edition, Dr. Angus has rendered valuable aid to students, by prefixing to every chapter a copious analysis. He has also subjoined some notes, of which the following is a specimen:—"It is here—when describing man's recovery, Butler speaks of nothing more as necessary than a strenuous and sustained effort on our part to acquire new habits of holiness—that our author's theology seems defective. Now the teaching of scripture is that an *entire* change in the condition of our moral faculties, what may be called a complete renovation of them, is indispensable to our holiness—that men, unassisted from above, do not, and of themselves will not, effect such a change—that this change, which begins their new life, is effected by a divine influence and through the truth of the gospel. All this must be kept in mind when interpreting evangelically this first part of Butler's treatise. . . . At the same time, Butler's reasoning is complete as it stands, for under the economy of grace the law of habit has not been repealed, nor has any other of the laws of human nature, on which this argument proceeds. . . . It should be remembered, too, in defence of Butler, that all through this first part he is discussing *natural* religion, and using language appropriate to it. Truths and forms of expression borrowed from the

New Testament would, therefore, be less appropriate. The mistake will be with the reader, if he regard Butler's phraseology here as adapted to set forth the whole of the gospel.

"The principle of virtue,' of which Butler speaks, is in evangelical language, and for fallen man, faith in the doctrine of the cross—'the power of God unto salvation to every one that believeth.' Let a man once admit that Christ is the gift of the Father's love; that in dying he did homage to the sanctity of law, that we deserve what he suffered; that in pleading his death, we acknowledge our sin, and must resolve to be freed from it, looking to God's grace for help; and all is changed. God is regarded with confidence, sin with abhorrence, the law with reverence, Christ with love, and in the end, 'the world is crucified (and thus powerless) to us, and we unto the world.'" Pp. 104, 105.

Before we conclude, we shall take the liberty to say that we hope it will be some time before we see Dr. Angus's name on another title-page. It is not that we are unwilling to read what he writes, but that we are unwilling that he should write so incessantly. His rapid productiveness alarms us,—the more, as all that comes from his pen indicates continued thought. If he goes on as he has done recently, his mind must lose its elasticity, and he will either die early, or become prematurely a dull old man. No brain can bear unremitting exertion. He has established undeniably a reputation for industry. He has proved his knowledge of theology. He has shown his power to analyze, to condense, and to place abstruse subjects in clear lights. He has produced some treatises which will assuredly live; and now in the spirit of a friendship which he knows to be sincere, we tell him, that the best service he can render the public, is to take care of himself.



*Dialogues on Universal Restitution.* London: W. Freeman. 1855. 12mo. Pp. 160.

THIS book is a literary foundling. The father is ashamed to own his child. Poor little thing! when found in Fleet Street it could but just say its name was "Dialogues on Universal Restitution;" but on further inquiry, it proved to be a lineal descendant of Mr. Vidler, who lived in the days of Andrew Fuller, and received from him forty stripes save one for his writings on universal salvation.

In all soberness, this is an anonymous book on the old subject of universal restitution, and the object of the writer is to persuade us that "all the men and women who have been in this world, without any exception, not even of those who have been murderers, robbers, and idolators, will one day be restored to the favour and presence of God."

But if murderers, robbers, and idolators "will" be restored to the favour of God, as the author assures us, why may not devils also? The writer foresaw this objection to his theory, and in another place he tries to get over it by an evasion: "I really think that while we are here we have nothing to do with inquiring into their fate." Why may we not inquire into the destiny of him who was "a murderer from the beginning," as well as into the "fate" of men who died as murderers and robbers? And if we are to believe the dictum of this writer, that the latter "will" be restored to the favour of God, we ask again why not the former also?

It would require much more space than we have at command to expose the miserable theology, the bold assumptions, and the feeble arguments found in these 160 pages. In many places *dogmatism* is substituted for argument; hence we are assured that

if any are lost the Son of God will have died in vain, and that "it would not be just, and it would not be merciful, to divide all mankind into two great classes, one of which are to be blessed without end, and the other miserable without end, as some theologians teach us." This "notion is a fiction of men:" the writer being the judge.

His *flippancy* is equal to his dogmatism. Here is a sample: "He (God) has told us again and again that he has no pleasure in the death of the wicked, and cannot he prevent them from dying if he chooses?" It would be as reasonable to ask whether he cannot, if he chooses, prevent a man from writing nonsense and publishing error? In several places the author insinuates that the blessed God will be a cruel tyrant should he permit any to be lost for ever, and in that case, he says, "I could only then seek to hide my face from him, and bury myself out of his sight." It would be vain to reason with a man that can write in this strain of insolence and profanity.

It is not often, within a small compass, that we meet with so many perversions of scripture and unworthy attempts to get rid of its obvious meaning. Here is a specimen: "It is never, so far as I am aware, said in holy scripture that God is *offended* with sin or with sinners, although it may be said that a sinner *offends against* the Lord." We have read in holy scripture that God "is angry with the wicked every day, and that all who do unrighteously are an abomination unto the Lord."

The author has a great horror of *Calvinism*, though it is quite clear he does not know what it means, and he sneers at "pious men," whom he vilifies by saying he had heard them talk with "a holy unconcern of their fathers and mothers having died in an unconverted state, and as being certainly doomed to

perdition." His sneer can do pious men no harm, and his railing accusation lays him open to the charge of bearing false witness against his neighbours. Prejudice has blinded his mind, and uncharitableness has made him a transgressor of the law.

But there is no end to his quibbles, conceits, errors, and insinuations. He assumes what he should prove, and proves what everybody admits. He dogmatizes where he should reason, and when you ask for bread he gives you a scorpion. He exalts the mercy of God at the expense of his justice,

and with all the confidence, but with all the obscurity, of an oracle he utters his crude notions about universal restitution. Where abler men are modest he is bold, and when you look for arguments you are mocked with assumptions. Mistaking a caricature of forgiveness for the original, he says, "We may as well at once put our bibles into the fire;" but we venture to suggest a wiser course, and in the most friendly spirit would recommend him to gather up all his own "Dialogues" and make a bonfire of them this cold weather.

T. P.

## BRIEF NOTICES.

*The Hebrew Text of the Old Testament, Revised from Critical Sources; being an Attempt to present a Purer and more Correct Text than the received one of Van Der Hooght; by the Aid of the best existing Materials: with the Principal Various Readings found in M.S.S., Ancient Versions, Jewish Books, and Writers, Parallels, Quotations, &c., &c.* By SAMUEL DAVIDSON, D.D., of the University of Halle, and L.L.D. London: Samuel Bagster and Sons. 8vo. Pp. xvi. 222.

Any student of the Hebrew scriptures, to whom this work may be presented, will hold out his hand eagerly to receive it. The few words on the back of the volume will suffice to awaken his appetite; and a very cursory glance at the interior will strengthen it. The book contains an epitome of the various readings of the Old Testament text, analyzed and arranged by one who has given thirty years to similar pursuits. Dr. Davidson has never produced anything, we believe, more likely to be permanently useful than this. He says modestly, however, in his introduction, "The author wishes it to be distinctly understood that he has only endeavoured to make a contribution towards the formation of a revised text of the Old Testament, accompanied with the necessary critical authorities. He does not claim the merit of doing for the Hebrew Bible what Griesbach did for the Greek Testament; he has merely tried to produce something better than Hamilton's work, or any other with which he is acquainted. He is thoroughly convinced of the necessity that exists for the procurement of a better text than that of Van der Hooght, or any of his corrected reprints, and would gladly see the task taken up in all its extent by a competent scholar. In the

meantime his own work may help to satisfy a pressing want. It is far from being perfect or complete. Such as it is, however, he is willing to send it forth to the world, knowing that persons, aware of the difficulties inherent in the task, will feel grateful even for what he has done. The labour bestowed has been great; the time spent upon it not a little. The results of much research and toil are compressed into a small compass."

*Tropologia; a Key to open Scripture Metaphors, in Four Books. To which are prefixed, Arguments to prove the Divine Authority of the Holy Bible. Together with Types of the Old Testament.* By the Rev. BENJAMIN KEACH. Ireland: Printed at the Bonmahon Industrial Printing School, and Published by William Hill Collingridge, City Press, Long Lane. Imperial 8vo. Pp. xxiv. 1007. Price 12s. 6d.

Benjamin Keach was pastor of the church now meeting in Park Street, Southwark, from 1668 to 1704. Before he came to London he had suffered severe persecution, standing in the pillory, both at Aylesbury and at Winslow; and during the early part of his residence in the metropolis he had to suffer hardship as well as to labour diligently. His publications were numerous and popular. He was a man of some learning and of great ingenuity. The thoroughly evangelical character of his writings is, however, their strongest recommendation. In respect to doctrine, he is far more judicious than many of his contemporaries and immediate successors were; but he so far gave the reins to his fancy as to multiply his analogies in a way that few, we suppose, would now imitate. About half a century ago, we have heard, the book was in great request in some of our

colleges, especially on Saturdays. The kind of preaching which it would facilitate was then, we think, too common, though an improved sort of the same thing, in moderate quantities, would now be useful. The circumstances in which the present edition of the work is brought out are interesting. Mr. Doudney, the editor of the "Gospel Magazine," a minister of the established church in the diocese of Cashel, has set up a printing press, and has taught boys of the poorest class to compose and work off the books he puts into their hands, in a highly respectable manner. This is one of the number. His undertaking must require unremitting attention, and expose him to serious pecuniary risk, if it does not involve actual loss, but it is well adapted to benefit both the temporal and spiritual interests of the youths by whom he is surrounded, and we wish him great success.

*The Suffering Saviour; or, Meditations on the Last Days of Christ upon Earth.* By the Rev. FREDERICK W. KRUMMACHER, D.D., Chaplain to his Majesty the King of Prussia. Translated under the Express Sanction of the Author, by Samuel Jackson. Edinburgh: T. and T. Clark. 8vo. Pp. viii, 431.

The sufferings of Christ are not in general sufficiently dwelt upon in modern British preaching. They are illustrated as part of his history, and a part important to our salvation; but it would tend to the conversion of the hard-hearted, and the growth in grace of believers if the suffering Saviour were more constantly and impressively exhibited to their view. We are glad, therefore, to see from the pen of an author, so likely to be read as Dr. Krummacher, a series of discourses on this subject. It will be remembered that a work of his entitled, "Elijah the Tishbite," was translated and published in this country a few years ago, which excited much attention, but in which imagination preponderated sometimes ludicrously over judgment. This volume is of a much more sober character. We heartily wish for it an extensive circulation, both among ministers and their hearers. We had marked a passage for quotation, partly as a specimen, and partly because it would form an article of intrinsic value; but want of space forbids its appearance, at least for this month.

*The Man Christ Jesus.* By Rev. R. CRAIG, A.M. London: Hamilton, Adams, and Co. Post 8vo. Pp. 370.

That which distinguishes the Christian from all other persons is, spiritual excellence. Others may rival him in the maintenance of ritual observances, and in the exercise of social virtues; they may be as constant in their attendance on religious services, as tender in the affectionate appropriate to the several relationships of domestic life, and as upright in their dealings with fellow-men; but here the parity terminates. He takes precedence of them all in the sanctity of his moral nature, and in the graces which adorn his character. He is a being of another and more celestial mould; for he is a new creation:

"A Christian is the highest style of man."

To promote his conformity to the image of God "in righteousness and true holiness," is the design of all religious ordinances, and of all disciplinary providences. The attainment of such conformity is the mark of his high calling, and of his warmest aspirations. For this he prays, and labours, and invokes the Spirit of grace; and no sorrows are more profound than those he feels, in the consciousness of his falling so far short of the divine standard. That, however, is exhibited through a medium so endearing, as may well allure him onward, and encourage him to new effort. For Christ is not only the basis of his faith, and the inspiration of his hope before God, but the exemplar of all moral goodness, the living and palpable illustration of all divine virtues. The value of such an embodiment of spiritual excellence above precept, is universally appreciated; and He who "knew what was in man" has provided for this necessity of his nature. He has "left us an example that we should tread in his steps." This is the theme of the volume before us. Mr. Craig analyzes the character of "The man Christ Jesus," and presses its claims on our imitation with discrimination and earnestness. "The author was induced to take up this subject, by observing a manifest difficulty in the minds of many sincere Christians, when urged to follow the example of Christ, arising, as he conceived, from looking on him too exclusively as a Divine Person, and, therefore, above all attempts at imitation by them. He has endeavoured to consider him in his holy human nature, and, to analyze his character as perfect man, even though he was also the second person of the glorious Trinity." p. iii. The entire volume, embracing a wide circle of topics, is well adapted to promote the piety of the Christian reader; to incite him to the cultivation of tempers and habits subservient to his own welfare, and to the honour of the gospel.

B. R.

*The Martyr Land; or Tales of the Vaudois.* By the Author of "Sunlight through the Mist," and "The Monastery and the Mountain Church." With a Frontispiece by John Gilbert. London: Grant and Griffith. Square 16mo. Pp. 245.

An interesting narrative of some of the trials, dangers, escapes, privations, and persecutions of that noble people—the Vaudois; well adapted to amuse and instruct children under fourteen years of age. A lady is made to tell the story to her young relatives, enforcing some of the moral truths suggested by the tale, and urging them to imitate the spirit and conduct of her heroes.

Q.

*Tracts on the New Testament Histories.* By Mrs. BEST. London: Houlston and Stoneman.

This volume of Tracts contains a large amount of religious instruction on the history of our Lord, in a form suited to the taste and capacity of numerous readers. The object of the writer is "the conversion, the instruction, and strengthening of immortal souls;" and "her earnest desire is, to induce her readers to

search the scriptures for themselves; to take nothing for granted, but to bring all to the law and to the testimony." Both the object and the means commend themselves strongly to our judgment and affections. We are glad to find the writer protesting against the dogma of baptismal regeneration, which so many clergymen preach from the pulpit, and publish through the press. Much more, indeed, might have been said against this dreadful heresy which has infested the church from the days of Constantine, subverting the gospel, misleading unstable souls, exalting the pretensions of priesthoods, and placing in their hands the keys of the kingdom of heaven. We suspect, however, that the amiable writer has much to learn on the subject of baptism before she can do full justice to the "New Testament Histories;" and that her opinions on this ordinance (not "ceremony") have been formed by the writings of men rather than by the teachings of Christ. Hence there is no chapter on the baptism of our Lord, in a volume which includes his life and death, while the reference to that part of His obedience is an incidental one under "the ministry of John the Baptist." T. P.

*Key to Sunday Queries. Second Series.* London: Houlston and Stoneman. 32mo. Pp. 8.

In January last, we noticed a box labelled, "Sunday Queries," containing slips of paper of different colours in small rolls, on each of which was a question on a scriptural subject, designed to be answered by an individual in a juvenile company. A second series is now presented to us, respecting which Mr. Birrell gives his opinion, that it is "more varied and interesting, although requiring, as perhaps it should, rather more advanced knowledge than the first. It will lead those who use it carefully to a great many retired spots and unfrequented pathways of the divine book, which they may be glad to visit."

*Dates in Daniel and the Revelation.* By E. T. EYTON, Esq. London: Houlston and Stoneman. 16mo. Pp. 68.

Nothing can be more unsatisfactory, we think, than the reasonings which are designed to connect the dates with the passages of scripture.

*The Excelsior Library. No. III. The Two Students, Guido and Julius; or, the True Conscription of the Doubter.* By FREDERICK AUG. D. THOLUCK, D.D., Professor of Divinity in the University of Halle. Translated from the Seventh German Edition. London: John F. Shaw. 12mo. Pp. vii. 173. Price 1s. 6d.

A new translation of a work by Tholuck, a former translation of which was circulated in this country about seven years ago.

*The Autobiography of a Beggar Boy; in which will be found related the numerous Trials, Hard Struggles, and Vicissitudes of a Strangely Chequered Life; with Glimpses*

*of Social and Political History over a period of Fifty Years.* London: William Tweedie. 16mo. Pp. vi. 200.

Amusing, instructive, and moral, but not evangelically religious.

*Bible History for the Use of Children and Young Persons. With Descriptive Explanations, by the Author of "Helen's Fault," &c., &c. Illustrated with Engravings.* London: G. Routledge and Co. 24mo. Pp. 299.

A large portion of this is merely an abridgement of the original narrative, and is, of course, unobjectionable. As to the rest, we do not perceive that it is easier to be understood than the inspired language, or, that it throws any light upon it.

*First French Course: being a Practical and Easy Method of Learning the Elements of the French Language. Edited from the German, with numerous additional Exercises, and a Series of Reading Lessons on France and the French.* By JOHN PAXTON HALL, Member of the Council of the College of Preceptors, Fellow of the Educational Institute of Scotland; and THOMAS HALL, B.A. Lond., Assistant Classical and Mathematical Master in the City of London School. New Edition. London: J. B. Bateman. 16mo. Pp. xii, 132. Price 1s. 6d.

The teachers and pupils who have made use of the first edition of this book will be glad to learn that it is now enlarged by the addition of simple reading lessons on the geography of France, and on the manners, customs, and language of the French people. The design of the work is to facilitate and render pleasant the acquisition of the language, and it is well adapted to answer its purpose.

*Philosophy and Mirth, united by Pen and Pencil. Original Charades, Enigmas, and Puzzles for Winter Evenings.* London: Houlston and Stoneman. 12mo. Pp. 98. Price, cloth, gilt, 1s. 6d.

One hundred and ten puzzles of various kinds, forty-four of which are embellished with well executed wood engravings, of such a character as to suggest the meaning of the letter-press. We have not observed in the book anything of an injurious tendency, and we will not say that young persons can get no good from the mental exercise which it calls for. We should be sorry to spend sufficient time over it to solve many of the mysteries it propounds, yet by those who are fond of such things it would probably be deemed an acceptable present. Q.

*Letts's Diary, or Bills Due Book, and an Almanack for 1856 and the nineteenth of the Reign of her present Majesty, Queen Victoria. Accession 20th of June, 1837.* London: Letts, Son, and Steer, Stationers, Printers, and Map-Sellers, 8, Royal Exchange. 8vo. No. 9. Cloth boards. Price 5s. 6d.

This is one of an assortment of publications

designed especially for commercial men, but useful also to persons of every class. The publishers have devised and issued diaries of various sizes, adapted, some for ladies, some for clergymen, some for physicians, for solicitors, for the army and navy, for merchants and bankers, for tradesmen and mechanics, some having one day to a page, and some a higher number up to seven, the prices varying from fourteen shillings, folio bound in russia, to sixpence, a small size for the card-case. There are thirty-five kinds in all, and we think that he who cannot find among them one to suit him, must either have peculiar wants or peculiar tastes. This before us, No. 9, has a very comprehensive epitome of information needed in the counting-house respecting official personages, tariffs, the funds, &c., &c., so full, indeed, as to occupy eighty pages of very small print.

*Sunday School Union Publications.* 60, Paternoster Row.

The Sunday School Union has issued, as usual at this time of the year, a series of useful annuals, of some of which each of our friends engaged in the good work will probably be glad to avail himself. The *Union Magazine for Sunday School Teachers* has now reached its twelfth year, and is very suitable for the class of person for whom it is prepared. There is in it some very good writing. The *Bible Class Magazine* is more diversified in its character; and we cannot always trace the correspondence of the article with the title of the work in which it appears. It is prepared for "senior scholars and rising youth." "These it seeks to lay hold of, and by kind and friendly counsel, couched in all manner of attractive forms, to allure and keep in the way of rectitude and peace." *Notes on the Scripture Lessons for 1855*, contain, like their predecessors, sound theology, and instruction in a form very convenient to the teachers of those schools in which there is wisdom enough to secure the use of the selected lessons. The *Sunday School Teacher's Class Register and Diary for 1856* includes the list of lessons for the ensuing year, diaries, and forms of practical utility to those who are engaged in the work. The *Sunday School Teacher's Class Register* is a small portion of the preceding work. *Scripture Lessons for Elementary Classes, for every Sunday Morning and Afternoon throughout the Year 1856, selected from the Sunday School Union List of Scripture Lessons.* Small, legible, and cheap; but this is all the commendation which our survey prompts. *Hints and Helps for Teachers in using the New Third Class Book.* This is not intended to supersede study, but to assist the student. From the same source there also arrived at the same time the *Child's Scrap Book* in twenty-four numbers. The *Child's New Year's Prayer. An Address to the Young.* By the Rev. SAMUEL G. GREEN, B.A. *Parental Influence. An Address to the Parents of Sunday Scholars.* By the Rev. P. B. POWER, M.A., Incumbent of Christ's Church, Worthing. *Conversion, the Teacher's Aim.* An Address to Teachers. By the Rev. W. M. WHITTEMORE, Rector of St. James, Duke's Place, London.

*The Public Pearl: or Education the People's right and a Nation's Glory, in two Popular Lectures on State Influence, and in three Letters to Lord John Russell. Dedicated by permission to Lady John Russell.* By CELATUS. London: Houlston and Stone-man.

"We must have, says the author, a crane as strong, as grasping, as uplifting, and as golden as the British Exchequer. The farthing coins of benevolence will not be able to do the work; we must have the sovereigns of government to effect it; and we are almost suspicious that we must have recourse to the Mint to have a fresh issue, and a very peculiar coinage, with Victoria and the Prince Consort on the one side, and Lord John Russell, as the embodiment of all the lords of the land, on the back." "We presume to predict, without professing to be a prophet, that after government takes in her hand this mighty instrument, to wield it in an unsectarian spirit, then we shall witness the rapid approach of that long looked-for day when we shall realize the exaltation of our race, the amity of nations, the peace of the world, and the glory of Britain. The demolition of tyranny, the annihilation of popery, the destruction of darkness, the downfall of Satan, the doom of suffering, and the death of deaths. And then shall subsist the universal rule of learning, the sceptre of liberty, and the crown of life; the Apocalyptic New Jerusalem in full display; the Lord and the Lamb, the light of all, glory of the earth, and the salvation of the world." "Having brought our reasonings on terms so clear to this pass, we might hope that the prejudices of the most scrupulous against government aid and government interference in education are on their last legs and in a dying state; nay, are by this time cold and dead, the knell going, the funeral procession proceeding with them towards their tomb, and access to hurry them in a grave of irrevocable oblivion and everlasting silence." Can such writing be the sober utterances of an intelligent mind? Can it be true that this book is dedicated by permission to Lady John Russell, and that such fulsome flattery and extravagant imagery and bombast, can be expected to do good service in the cause of government support of education? And yet, perhaps, it is as good as anything that can be adduced in support of so worthless a thing. N.

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the work enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Eclectic Review. December, 1855. Contents:—I. The Italian Pre-Raphaelites. II. British Ferns. III. Ross's Fur Hunters of the Fur West. IV. Ullman's Reformers before the Reformation. V. Quatrefage's Recollections of a Naturalist. VI. Modern Greek Literature. VII. Targart's Writings and Philosophy of Locke. VIII. Epps on Constipation. IX. The Life and Labours of Arago. Brief Notices. Editorial Postscript. Literary Intelligence. London: Ward and Co. Sec., pp. 133. Price 1s. 6d.

## INTELLIGENCE.

## AMERICA.

## BAPTISTS IN THE UNITED STATES.

STATES.	Associations.	Churches.	Ordained Ministers.	Licentiate.	Baptized in 1864.	Total.
Alabama .....	24	614	358	28	4,182	46,162
Arkansas.....	15	164	85	5	888	5,859
California.....	1	20	11	...	5	494
Connecticut.....	7	111	114	15	575	16,907
Florida .....	3	93	45	...	441	4,031
Georgia .....	37	903	508	84	5,934	72,516
Illinois .....	28	438	347	4	2,661	24,058
Indiana .....	26	498	253	23	2,870	24,682
Indian Territory .....	3	35	33	...	182	3,179
Iowa .....	5	90	47	4	519	3,533
Kentucky .....	44	833	409	26	6,058	73,373
Louisiana.....	8	146	66	5	622	5,681
Maine .....	16	299	194	16	506	19,355
Maryland.....	1	33	27	2	382	2,904
Massachusetts.....	14	258	262	23	956	31,854
Michigan .....	10	177	122	5	335	9,691
Minnesota .....	1	8	8	...	4	202
Mississippi .....	21	529	315	4	3,843	35,644
Missouri .....	31	539	340	28	3,413	31,358
New Hampshire .....	7	96	75	2	253	8,229
New Jersey.....	4	107	124	14	851	14,074
New York .....	43	828	741	96	4,358	87,754
North Carolina .....	27	635	354	51	3,445	47,755
Ohio.....	28	43	320	10	2,114	24,958
Oregon.....	1	17	10	1	108	442
Pennsylvania .....	16	343	265	44	2,568	34,105
Rhode Island .....	2	52	55	9	311	7,357
South Carolina .....	16	446	321	19	3,442	49,119
Tennessee .....	26	567	377	30	3,756	40,344
Texas .....	13	215	134	...	762	8,068
Vermont .....	3	108	78	5	435	7,651
Virginia .....	26	642	353	29	5,996	92,428
Wisconsin .....	6	135	81	...	408	5,422
German and Dutch Churches in U.S. ....	1	26	22	11	200	1,225
Swedish Churches in U.S.....	1	6	6	...	100	150
Welsh Churches in U.S.....	3	34	20	...	240	1,000

BAPTISTS IN NORTH AMERICA.

STATES.	Associations.	Churches.	Ordained Ministers.	Licentiates.	Baptized in 1854.	Total.
United States .....	523	10,488	6,887	592	63,727	842,660
British Provinces .....	13	335	200	...	2,250	25,000
West India Islands.....	4	110	125	38	1,200	35,450
Total in North America.....	540	10,933	7,212	631	66,655	903,110
Anti-Mission Baptists in U.S. ....	155	1,720	825	...	1,500	58,000
Free-Will Baptists .....	...	1,173	1,107	...	...	49,809
General Baptists.....	...	17	15	...	...	2,189
Seventh-Day Baptists.....	...	71	77	...	...	6,351
Church of God .....	...	274	131	...	...	13,500
Disciples.....	...	...	...	...	...	175,000
Tunkers .....	...	150	200	...	...	8,000
Mennonites .....	...	300	250	...	...	36,000
Total .....	695	14,638	9,817	631	68,374	1,251,059

The preceding table is taken from the American Baptist Almanack, for the year 1856, published at Philadelphia under the auspices of the American Baptist Publication Society. The editor observes, that had all the associations sent in their minutes in due season there would have been several thousands added to this general summary. The return of licentiates is specially defective. He adds: "It appears from calculations made on the minutes, that there is an average loss of 36,000 members every year by death, exclusion, and excess of dismissal over reception by letters. The proportion is nearly thus—annual loss by death, 11,000; by exclusion, 12,000; by excess of dismissal, 13,000. To meet this loss there is an average GAIN by restoration of about 2,500, besides the number baptized. From this it follows, that if the number of converts baptized in any year should fall below 33,000, there would be a positive decrease of our churches. What a startling thought is this! What a call to dependence, to labour, and to prayer! And when we find, as in the past year, that the net gain, after all these deductions, is over 30,000, what shall we render to God for such a steady stream of grace to our churches, continuing and increasing year by year?"

What a solemn and sublime thought that our churches yield an annual revenue of eleven thousand redeemed souls to heaven!

NOVA SCOTIA.

The tenth session of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, was held at Liverpool, Nova Scotia, in September, 1855.

The following Report of a Committee on the state of the denomination, signed by the chairman, Dr. Cramp, was presented to the assembly:—

"Your Committee rejoice in the indications of blessing with which many of the churches have been favoured during the past year. It has pleased God to grant an abundant outpouring of his Spirit, whereby drooping causes have been revived, and great numbers savingly converted.

"Some of the converts, there is reason to believe, will enter into the Christian ministry. There is indeed great need of addi-

tional labourers in the field. Many churches are without pastors. Many important districts call for the operations of evangelical enterprise. It is hoped that due encouragement will be given to young men of promising talents, who are desirous of devoting themselves to ministerial work, and that they will be kindly sustained in their endeavours to secure further instruction and improvement.

"The necessity for enlarged efforts on behalf of Domestic Missions will be apparent to the members of the Convention. Such efforts are happily going on in New Brunswick, and great good has already resulted. It is much to be desired that similar efforts should be made in every other part of the field occupied by this Convention.

"Your Committee cannot close this report without adverting with great interest to the

to the state of feeling springing up in various parts of the Christian church. A powerful impression begins to prevail, that the great want of the age is in elevated piety, both among ministers and churches. It is felt that personal religion is at a low ebb among professing Christians generally, and that the influence of Christianity upon the world greatly depends on the amount of true godliness possessed by its adherents. It is felt that incalculable injury has resulted to the cause of God from the lukewarmness and inconsistencies of many of its friends. And there seems to be a prevailing conviction that the victories of the church over the world, will be proportioned, not merely to the labours of the church's missionaries, but to the manifestations of ardent piety among its members. In this conviction your Committee participate, and they pray that it may spread throughout these provinces, and produce abundant fruit to the glory of God."

*Statistics.—Nova Scotia*

Western.—Churches 42, Baptized 463, Members 5923.
Central " 35 " 267 " 3318.
Eastern " 40 " 146 " 2300.

*Statistics.—New Brunswick.*

Eastern.—Churches 46, Baptized 165, Members 2950.  
Western.—Not yet received.

**FREDERICTON.**

The friends of the Seminary at Fredericton will be glad to learn that a promising band of young men have gathered there with the intention of pursuing their studies during the winter; among them are some ministerial students whose services are highly appreciated wherever they preach.

Other students may shortly be expected to enter, and the conductors of the Institution are determined to spare no pains to make their stay both comfortable and profitable, this it will not fail to be if each one brings a mind to work and a resolution to carry something away.—*Christian Visitor.*

**HOME.**

**SWANSEA.**

The Rev. J. H. Hill, late of Ebbw Vale, has accepted a second unanimous and hearty call to York Place, Swansea, and entered upon his labours, November 25th, 1855.

**BOROUGHBRIDGE.**

Mr. W. Wallis, of Leigh, Lancashire, has accepted a unanimous call to the pastorate of the baptist church in this town, and entered on his stated labours on Lord's day, December 9th.

**TOWCESTER.**

The Rev. John Jones of Corsham, Wilts, having accepted the unanimous invitation of the Baptist Church, Towcester, to become its pastor, intends (D. V.) to commence his stated labours there on the first sabbath in the new year.

**HORTON COLLEGE, BRADFORD.**

A special general meeting of subscribers to the Northern Baptist Education Society was held December 19th, at Westgate Chapel, for the purpose of deciding on a plan for the extension of the benefits of the institution, by the removal of part of its operations to another locality. The Rev. Dr. Acworth occupied the chair. After a devotional exercise, the President stated in a few words the object of the meeting, and called on the Rev. H. Dowson to read propositions already adopted by the committee as recommendations to the general body of subscribers. These were to the effect, that, with the view of securing the highest possible literary advantages, part of the institution should be removed to Manchester, and placed in connection with Owen's College, the theological training being conducted as heretofore by the society; that the premises at Horton should be retained, for the two-fold purpose of providing an English theological education for students, whose taste or previous acquirements might not warrant them in seeking classical erudition, and of giving elementary instruction in languages to others who might give fair promise of classical proficiency, though not as yet sufficiently advanced for the Manchester institution. An approximate estimate of the cost of the plan was read, from which it appeared that the committee, though unable to specify the exact sum that would be required, had calculated on a principal outlay in all of about £9,000, with the necessity of an annual income of £1,700, for the maintenance of between thirty-five and forty students at the two institutions. M. Illingworth, Esq., moved that the recommendations of the Committee be adopted. The proposition was seconded by H. Kelsall, Esq., supported by G. Foster, Esq., and carried unanimously. The secretary then stated the names of several sub-committees who had been appointed, in case of the assent of the general meeting to the proposition of removal, for the purpose of negotiating for the purchase of premises in the vicinity of Manchester, for the procuring of plans and estimates, and for the raising of funds. The meeting closed with prayer. It appears that fully half of the sum required by the project has already been raised by the personal exertions of Dr. Acworth, in sums of £100 and upwards. We gathered from the items of the financial statement, although it was not formally resolved by the meeting, that it is



intended to carry on the institution at Manchester with two tutors in the theological, biblical, and ecclesiastical departments, and that in Bradford by a theological tutor with an assistant. The staff will thus be complete for its own special work, while the vast literary advantages of Owen's College, the professorships of which, endowed at the cost of £100,000, are filled by some of the most accomplished men in the kingdom, will raise the institution, it is confidently hoped, to the very highest degree of efficiency.

JUBILEE BUILDING OF THE SUNDAY SCHOOL UNION.

On Wednesday, the 12th of December, the corner stone of a new building, in the Italian style, was laid by Alderman Challis Esq., M.P., on the spot of ground recently occupied by the Old Bailey, and once by the celebrated house-breaker, Jonathan Wild. After the ceremony, in which W. H. Watson, Esq., G. C. Searle Esq., (the architect), Dr. Hamilton, and Dr. Angus took part, the company adjourned to the Milton Club House, where in the evening a meeting was held, presided over by Alderman Challis; at which a description of the building, and a statement of the funds were read, and addresses delivered by W. Groser, Esq., the Revs. J. Spencer, W. M. Whittlemore, W. Leask, J. Adey, S. Green, and W. H. Watson, Esq.

"The building will have a frontage of 38 feet in the Old Bailey, and a depth of 110 feet, with the advantage of a side entrance. It is intended that the ground floor shall be occupied with a capacious shop for the business of the Union, with large store-room adjoining. The secretaries' room will be placed near the centre, the committee-room, which will be in the rear, will be large enough to hold 100 persons. The basement will be occupied as warehouse room, strong rooms, kitchen, &c. The whole of the frontage on the first floor will be devoted to the valuable library of the society, with librarian's office attached. There will also be large and lofty separate reading-rooms for ladies and gentlemen, a lecture hall, large enough to hold nearly 400 persons, and high enough for the erection of a gallery at any future time to accommodate 100 more, with ante-room for the lecturers and speakers; two large class-rooms for the use of teachers, and in the centre will be a large open area for windows communicating with each story. The front is to be of Portland stone, to the top of the shop, and the upper part of Portland cement. The total amount of the Jubilee Fund at the present time, is £5,390. 14s. 11d., being £450 less than the amount of the contract for the building. Besides this deficiency, there will be the cost of furnishing, and additional expenses; and it is

estimated that a sum of £2,000 will yet have to be raised in order to leave the building free from debt.

THE SUNDAY SCHOOL CANVASS OF LONDON.

For a considerable time past, meetings have been held to consider the desirableness of canvassing the whole of London simultaneously, to increase the number of sabbath scholars. These meetings have, during the past month, greatly increased in number and importance. On the publication of the census attention was drawn to the very large number of children eligible for Sunday-school instruction, but not availing themselves of it. It showed in 1851, that the proportion of Sunday scholars to the whole population of England was one in every seven and a half, but it also proved that the metropolis was the most destitute place in England in this respect, only one in every seventeen of the population being at school. These and other facts have induced the Committee of the Sunday School Union to call public meetings of the London auxiliaries to consider the necessity for the proposed canvass, the difficulties in its way, and the means by which those difficulties are to be overcome. The immediate occasion of this movement has been the noble example of Birmingham, where similar proposals have been successfully carried out, resulting in an addition to the Sunday schools of that town of several thousand pupils. A plan of operations has been proposed, the leading features of which are: That each branch union appoint a canvass committee to unite with itself, ministers, superintendents, teachers, visitors of Bible, Christian Instruction, and Tract Societies, and others; that each branch canvass committee divide the locality into districts, and form a district committee of the minister, teachers, and other members of one or more congregations situated in such districts; that the members of congregations and the visitors of religious societies be invited to unite with the teachers in this work, and their names be enrolled and transmitted to the canvass committee; that the canvass be commenced with meetings for prayer in all the districts; that on the appointed day the canvass be commenced and carried on, if possible, in all the districts simultaneously; that, if possible, two canvassers go together; that they call upon every house, and upon every family; that they distribute to parents the address provided for that purpose, and seek their co-operation in promoting the object by sending their own children, and advising their neighbours and friends to do the same; that the canvassers ascertain how many young persons between the ages of four and eighteen, are not in Sunday-schools, and endeavour to obtain a promise from them to attend; that the names of scholars

promised be recorded, and a note of recommendation to the superintendent of some school in the neighbourhood be given to them; that returns be made from time to time of the progress of the arrangements; that the names and addresses of the parties visited be returned to the canvass committee; that a record be preserved in every school of the names of the scholars introduced by the canvass; that their permanent attendance be encouraged by visitation, &c., and that a return be made of their continuance to the committee.

The movement is to be thoroughly unsectarian; no child is to be asked to go to any particular school; all that is to be insisted on is that they go to one. Many difficulties have been suggested, and many more will yet be encountered, but they will probably be all surmounted, and in all probability before many weeks have elapsed, a strong band will go forth two and two, urging rich and poor alike to attend sabbath instruction, conquering and to conquer. One thing is essential to success—ministers and churches must assist, or the scheme must be abandoned.

#### RECENT DEATHS.

##### MR. THOMAS MERRETT.

On the 11th of October, 1855, died Mr. Thomas Merrett, who had been a useful, active, and zealous member of the baptist church in Eagle Street, London, 47 years, nearly 30 years of which, he had honourably filled the office of deacon, and trustee of the funds of the church.

Our departed brother was born at Upton, St. Leonard's, Gloucestershire, November, 1777. In his youth he was engaged in agricultural pursuits, and had not the advantages of an early education; the importance of which was not so much felt then, as in the present day. Before he arrived at manhood, he was transferred from his native village to the metropolis, where he filled an humble situation in a gentleman's family; and being a youth of good principles and habits, and endowed with considerable prudence, he secured the confidence of his employers, which laid the basis of his future elevation in society. His religious education and connexions were in conformity with the church of England, but he had not long been a resident in the metropolis before he was led to attend the preaching of the Rev. Griffith Williams, of Gate Street, Lincoln's Inn Fields, under whose warm-hearted, evangelical ministry, he became first savingly acquainted with Christ. He would often speak of Mr. Williams as his spiritual father, with the highest respect and affectionate remembrance. Some time after this, he returned to Gloucestershire, where a change took place in his

views respecting the ordinance of believer's baptism. The church in Gate Street, with which he had connected himself, was paedobaptist, and when this change began to operate in our friend's mind, he compared the claims of believer's baptism, with those of infant sprinkling, in the light of the New Testament, and was led to renounce the latter, and submit to the former, as an important part of the revealed will of God, and an institution honoured by our Redeemer. Though strongly attached to his esteemed pastor, of Gate Street, he at once felt the impropriety of remaining in a paedobaptist church, and the impracticability of carrying out consistently and fully his views in such a connexion. He, therefore, being removed from the metropolis, and settled at Fairford, in Gloucestershire, was baptized by the Rev. D. Williams, at Fairford, and was received into communion with that church. About the year 1808, our friend was again led to London, and attended the ministry of the Rev. Joseph Ivimey, in Eagle Street Chapel, Holborn, and in the year 1809, he was dismissed from the church at Fairford to that in Eagle Street.

At this time Mr. Ivimey was in the zenith of his usefulness. Under his powerful and effective ministry, Mr. Merrett profited greatly, and found in the church a genial sphere for the development of his energies. Mr. Merrett was twice married; by his first wife he had no children; but in the year 1814, he was united in marriage to the late Mrs. Merrett, who became an excellent wife to him, and greatly contributed to his happiness. By her he had one son and two daughters who still survive him. He was greatly tried by the mental affliction of his son, from whom he had anticipated much comfort and assistance in his business in the decline of life, but this hope was not realized. Availing himself of an opening in connexion with his second marriage, our friend relinquished his former situation, and entered upon the business of a general news-vendor and printer. In this he prospered greatly; nor was it at all surprising to all who knew the energy, tact, punctuality, perseverance, and sound moral and religious principles which he evinced in the management of his worldly affairs. He took the right means to succeed. He sought, and obtained the blessing of God; and, "the blessing of the Lord maketh rich, and addeth no sorrow thereto." He was mercifully preserved from being carried away by his temporal prosperity, to the neglect of his spiritual interest and the cause of his Redeemer. His business required him to rise early; but he rose earlier than his business required, that he might secure time for communion with God, before entering upon his worldly occupation. It might truly be said of our departed friend, that, "He endeavoured to see the face of God, before he saw the face of

man." He was much addicted to prayer, and to the perusal of the Word of God. He also devoted considerable time to the study of other good books, and was familiar with the writings of Owen, Baxter, Watts, Hervey, Fuller, and others, of whose works he possessed the best copies. Though belonging by no means to the higher calvinistic school, our departed friend loved from his heart the doctrines of grace; and what is far better, he loved the God of grace, and delighted to contemplate at all times the glorious and unspeakable displays of his grace, as they shone in the person and work of his only begotten Son, our Saviour. The blood and righteousness of an incarnate God, were his favourite theme, and his sole hope and dependence.

In most christians, there are some peculiar features in their characters, which distinguish them. This was the case with our friend, and that which marked him pre-eminently was his *zeal*, his *punctuality*, and *constant attendance* at on public worship.

The zeal which he displayed, was not of that spasmodic character which is soon extinguished, but more like a fixed principle and habit, not merely telling others what *they* should do, but according to his ability doing whatever he could accomplish in promoting the welfare of others, and supporting all those religious and philanthropic institutions with which he stood connected, by his counsel, his presence, and his means; and where there was a disposition to lethargy, arousing the torpid spirit, and overcoming the scruples of the more timid and reserved.

We must, however, admit, that sometimes this excellence of christian character partook of rashness; but whilst this admission is made, there are many who can bear testimony that, notwithstanding this defect, they have cause to be thankful for the faithfulness and honesty he shewed in the expression of his opinion.

What our friend saw to be truth, and in agreement with God's Word, he would state openly and decidedly, regardless of consequences.

His *punctuality* in attendance at the various meetings of the christian and benevolent societies with which he was associated, was conspicuous. For Thomas Merrett to be behind time was a remarkable event, and his regular attendance bore evidence of his "loving the gates of Zion." Frequently has he gone to Eagle Street Chapel in severe weather, whilst suffering much from asthma; nor for many years was it a trifle that would prevent him filling his place, three times every Lord's-day, and twice or thrice every week, in the house of God. He was one of the first founders of the Baptist Irish Society, and from its commencement, his name was on the committee, and he was found exceedingly useful in promoting its

objects, and awakening the attention of many to its claims on their sympathy and] benevolence. Nor was he less interested in the success of the gospel abroad and at home. Our missionaries found in him a warm friend, and our societies a liberal supporter.

For many years his house was open during the whole time of the anniversaries of our societies, and a hearty welcome was received by many a country brother at the table of our friend. Our departed friend suffered severely during the last two winters, but he was not permitted to lie long in the illness which immediately preceded his death.

The latter period of our friend's life stands connected with three interesting and important events. In 1846, the freehold of the Eagle Street Chapel, was put up for sale by public auction, and our departed friend, in conjunction with his colleagues, was appointed by the church to purchase the freehold, by which they have secured the site for their place of worship for ever. In February, 1853, the Rev. R. W. Overbury resigned the pastorate of the church in Eagle Street, and our departed friend was the means of introducing his successor, the present pastor of the church, and took a very active part in his settlement; and likewise in the erection of the new edifice, which is now being accomplished. In all these events, he felt a most lively interest. It is pleasing to know, that although our friend was not permitted to superintend the erection, nor to be present at the ceremony of laying the corner stone, which took place on the 24th of October, a fortnight after his decease, still he engaged heartily in the undertaking, and contributed liberally towards it. The last act which he did (which was after he was seized with that illness which terminated his earthly pilgrimage), was to sign a cheque for £50, as his contribution towards the new chapel.

He was in his place in the sanctuary on Lord's-day, September 30th, and in the afternoon he visited the sunday school, and delivered an address to the teachers and the children, and on the Tuesday following, had taken rather a longer walk than usual; on the next morning, some symptoms, apparently of paralysis, alarmed the family, when they sent for medical aid; he partially recovered from this shock, and although sensible to the last, he was never able to leave his room. He was visited daily by the writer and others, and although little was uttered by him, owing to his difficulty in breathing, and his speech almost failing him, he urged upon the writer the importance of preaching Christ, and honouring the Holy Spirit. It was exceedingly satisfactory to see him so firmly grasping the Saviour, and acknowledging that, "by the grace of God, he was, what he was," and the last words he was heard to say, were in answer to a question put to him by the writer: "Do you feel, in the near prospect

of eternity, that all is well?" He replied, "It is well."

"The weary wheels of life at length stood still," and at the age of 78 years, he fell asleep in Jesus.

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

He was buried with his late wife, in Abney Park Cemetery, on Thursday, the 18th of October, when a suitable and solemn address was delivered by his pastor. And on Lord's-day evening, the 21st, his funeral sermon was preached by the same (from the text he had himself selected from I Corinthians, xv. chapter, 3 verse, "By the grace of God, I am, what I am."), in Henrietta Street Chapel, Brunswick Square, (where the church and congregation are worshipping during the rebuilding of their chapel), to a crowded and attentive congregation. The church and pastor of Eagle Street, with the afflicted family, have sustained a serious loss; but we trust, that "instead of the fathers, shall rise up the children;" and that the Lord will raise up not one only, but many, to fill the place of our departed friend in the church. May the zeal manifested by our brother be remembered by others for imitation, and wherein he followed the Master in doing good, and promoting His cause, may they, also, be following his example.

#### MISS BROWN.

On the tenth of October, 1855, Miss Isabella Brown fell asleep in Jesus, at her residence in Newtownards, in the forty-sixth year of her age. The writer knows but little of her history previous to her connection with the church here, except that she was the subject of early religious impressions, and that she was afterwards baptized by the late venerable Dr. Innes, of Edinburgh, on whose recommendation she was admitted into the fellowship of the baptist church at Conlig on the 3rd of April 1853. And the high testimony which was borne by her former pastor to the excellence of her Christian character, has been fully confirmed by a most exemplary life and deportment during the period of our acquaintance with her. Personal affliction and distance of place rendered it impossible for her frequently to attend her own place of worship, or to engage much in active services, (though in these she was by no means backward, when health would permit); but well did her pastor know, that her absence was not voluntary, and that in every instance of it, she could give such a reason as would at once be satisfactory to God and her own conscience. For many years she was a severe sufferer from an affection of the liver, to-

gether with a complication of other diseases; but she bore all with exemplary patience, and though perfectly aware that she was in dying circumstances, yet, during occasional intervals of comparative health, she was not only patient, but cheerful. Her medical attendant one expressed his astonishment to the writer, that she could be so cheerful as she was, being conscious that she was labouring under a fatal disease. The cause of her joy, however, was well known to those who knew her best. Her faith was firmly built on the rock of ages, and "being justified by faith she had peace with God." She "joyed in God through our Lord Jesus Christ, by whom she received the reconciliation." Religion is happiness. "The fruit of the Spirit is joy."

She is now released from all her afflictions. She has gone to that happy world where there is no sorrow, no sighing, no sickness, no death, where the Lamb in the midst of the throne feeds his people, and leads them unto fountains of living waters, and where God wipes away all tears from their eyes. Death has, no doubt, proved great gain to her; but in her death, her pastor sustains the loss of an invaluable friend—"a mother in Israel." She loved the Saviour much, and never was more at home than when commending *Him*. Though possessed of a large share of Christian experience, she lived not on experience, but on *Christ*. Christ was precious to her, and all her comfort was derived from the merit of his blood and righteousness. The life which she lived in the flesh was not a life of frames and feelings, but a life of faith on the Son of God. This was evident from the general strain of her conversation, when her mind was in its usual vigour, and it was no less evident during the period of delirium which preceded her death. The name of Jesus, even then, in some connexion or other, never was out of her mouth. Once, when sight failed her, she said, "It is dark." Her pious mother replied, "I hope your mind is not dark, dear." She answered "Jesus is light," placing the emphasis on the word *Jesus*. "And I hope," said the writer, "you see the light." She answered, again, "Jesus is light." "And I hope," said the writer again, "you see the light." She replied, "I do, I do;" making it evident that even then, when talking incoherently about every thing else, her mind was sound on the great truths of the gospel; and that it was not the light of her own mind that gave her comfort, but Jesus the light of life. And as her views of the gospel were clear, so her faith in the finished work of Jesus was strong. She *knew* in whom she had believed, and was confident that He would keep that which she had committed to his trust. This was strongly expressed about two hours before her death in the imperfect quotation of that beautiful passage, Rev. ii,

17. In the midst of some incoherent sentences, she said, in broken language, "A white stone and a new name that Jesus gave to me;" laying great stress on the word *me*; and adding, "No person can read it, but the person that gets it." Yes, she knew full well, that Jesus had long since given her that white stone, as a mark of his approbation, in which a new name was written—"his new best name of love," which no one knew but she herself. And on the morning of the resurrection, that name shall be proclaimed by the Redeemer in the presence of an assembled world.

The full assurance of her interest in Christ, however, did not render her insensible to the awful solemnity of death. When she approached the river, it was evident to all that stood by, that she would gladly have gone to Jesus some other way, if any other way could have been found. But the angel of the covenant laid hold of her hand, as he did of the hand of Lot, while he lingered in Sodom, and pulled her to himself, being merciful unto her. Often did she complain that the waters between her and Jesus were "deep" and "black." But when passing through the waters Jesus was with her, and through the rivers, they did not overflow her. When passing through the dark valley and shadow of death, his rod and staff comforted her. Jesus held up her head in the swellings of Jordan, and safely conducted her to the heavenly Canaan. She spoke of his love as long as she could, and when unable to speak any more with an audible voice, she gently whispered, "Come, Jesus, come Jesus," and fell asleep. Yes, she sweetly sleeps in Jesus. Her body rests in the grave as in a bed of repose, till Jesus bursts the slumbers of the tomb. Then that body which is sown in corruption, shall be raised in incorruption, that body which is sown in dishonour, shall be raised in glory; that body which is sown in weakness, shall be raised in power, and fashioned like unto the glorious body of Christ. "Mark the perfect man and behold the upright, for the end of that man is peace." "Let me die the death of the righteous, and let my last end be like his."

MRS. GILES.

Mrs. Giles, of Netherleigh House, Chester, peacefully breathed her last, without a struggle or a groan, on the 15th of December, aged fifty-seven years. Abundant evidence was afforded for years before, and on the bed of death, that Christ was the foundation of her every hope for salvation; and her mind was kept in perfect peace to the last moment through manifest union to him.

MR. S. STANGER.

Mr. Samuel Stanger (who died on 11th inst., at 6, Albion Grove, Stoke Newington,)

was the 4th son of the Rev. John Stanger, for 52 years pastor of a Baptist Church at Besseles Green, Kent, and the founder of nine churches in that county.

His ancestors were for upwards of a century preachers of the gospel in the midland counties, and some of them suffered persecution for conscience' sake!

Mr. S. S. at an early date was a member of the church at Battersea, then under the care of the late Joseph Hughes, and he was privileged to enjoy that eminent man's friendship to the end of his life. He was subsequently favoured to sit under the ministry of the late Isaac Taylor, of Ongar, and married a daughter of the senior deacon of the church over which he presided. He was early called by the church to exercise his gifts in the work of the ministry, and at each of the places where, in the providence of God, he went to reside, he was actively employed in village preaching, and in various efforts for the advancement of the Saviour's kingdom. His preferences were so decidedly in favour of such engagements, rather than for secular avocations, that ultimately, he was led into the service of the Baptist Missionary Society, and for many years Mr. Dyer and himself constituted the official staff of that society, under the direction of the committee. His labours there were unceasing and laborious, and great part of many a night was employed in doing what could not be done in the day. These labours told so much on a constitution robust and vigorous in more than the usual degree, that a few years since, he was compelled to retire from his services.

Mr. S. S. was gifted in no ordinary measure with the power to endure, and his characteristics were those of steady, patient, unflinching perseverance, with constancy in any course he deemed to be right, and in bearing all the will of God. These, indeed, were the peculiar characteristics of his ancestors, and they were well exemplified in him. His faith in the great atonement, and in all the truths of the gospel, was steady and unwavering, influencing all his life, and leading him to regard the cause of God and the welfare of others, the chief object for which he ought to live. He was much beloved by his children, and esteemed by all who knew and could appreciate his character.

Within the last two years, repeated illness had somewhat impaired his faculties, and he did not often volunteer conversation upon his religious experience. The testimony which he bore, throughout his life, to the power of religious faith, was seen more in his daily life and deportment, than from his utterances. But during his last illness he spoke with great emphasis and feeling of the love of God, specially to him. He was on his knees in prayer, when the hour was come to go to the chapel on the last sabbath and day of his earthly life.

On the evening of the same day (his bodily feebleness having rapidly increased), he slept the sleep of death! almost before it could be discerned his spirit had exchanged the service of the earthly for that of the heavenly sanctuary!

### COLLECTANEA.

#### THE FREEMAN.

We do not know on what authority the respected editor [of the Baptist Magazine] lays at our door the blame of the diminished circulation of his periodical. He has, we very much fear, mistaken the *post hoc* for the *propter hoc*. But whether the cause be as he suspects, or not, we agree with him that the fact is much to be deplored. That the resources of the denomination are quite equal to the support of both *The Freeman* and the "Magazine," we do not for a moment doubt, nor that if a clear and convincing case was made out for this support, it would be readily accorded. But in these days the only ground on which the public patronage can be properly sought by a book, periodical, or newspaper, is that of literary merit. Most earnestly would we say to our readers, never purchase a volume, nor take in a magazine out of charity. If you wish to show benevolence, give your money by all means, but give it freely. If a work should obtain a profitable circulation by its own merits, it is a right and graceful thing to devote the gains to charitable purposes; but to plead an eleemosynary intention as any apology for the want of intrinsic merit, will assuredly lead to the degradation of literature.

We apply these remarks to "The Baptist Magazine" in one way only. The charitable destination of the profits of that work is so often and so prominently urged as to lead to an actual presumption *against* its literary value. "Surely," many people say, "we should never hear so much about this 70*l.* or so per annum for ministers' widows, if the Magazine had any other claim upon our attention." This reasoning is no doubt unjust. "The Baptist Magazine," though not so good as it might be, is at least superior, as a literary production, to "The Christian Witness," and immeasurably before "The Evangelical Magazine." But the latter has its portraits, and the former has—its Dr. Campbell! In neither of these respects can our Magazine vie with its competitors, nor do we wish that it should. We fully believe, however, that it may pursue an honourable and profitable course, if, first, it present, from month to month, a complete synopsis of denominational intelligence, gathered from every source—not even excepting *The Freeman*; and if, secondly, the rising men among us will contribute good and thoughtful pieces to its Essay department; for the Reviews and Brief Notices are already

everything we could wish. We have generally found that those who laugh at "The Baptist Magazine" as inferior, in the first place, never read it themselves, and in the second, never attempt to improve it by the contributions of their own enlightened intellects. But the great point is undoubtedly to merge the eleemosynary claim, and to rest the appeal for support entirely or mainly on the literary excellence of the work. We know that this argument is already urged by the conductors of the Magazine; but the appeal to benevolence, by which it is invariably accompanied, robs it of half its force. In saying this, we take it, we are the best friends to the widows after all; for were the conviction once created throughout the denomination, that the Magazine was in every respect worthy of the baptist body, and of the times, there would surely be more than 75*l.* of clear annual profit from a periodical which has been the chief organ of so important a section of the Christian community ever since 1809. We offer our respected brother, Mr. Groser, our sincere sympathy in his continued affliction, and trust that he may be spared, yet many years, to see "The Baptist Magazine" a source of relief to the widows, and, more than ever, a power for usefulness in the churches and the denomination at large.—*Freeman*.

#### GREECE AND TURKEY.

The vast difference between the present position of the Greeks and the Turks is this: that there are the elements of progress in the one, and the most marked signs of decay in the other. Turkey can advance only when it has ceased to be Mohammedan; Greece has begun to advance, and has had for some time within it a party of noble-minded men longing for the moral and intellectual regeneration of their native land, and some of whom have already bequeathed to her heroic deeds and self-sacrificing labours. It is those noble hearted men, thus intent on the welfare of their country, that make Greece at present a most worthy object of sympathy and of pleasant contemplation. The Turks have no such men. The Turks can point to no such strivings among themselves to bring about a regeneration; and consequently we have no such strong and just hope for Turkey as we have for Greece.—*Eclectic Review*.

#### REV. ROBERT MONTGOMERY.

We much regret to announce the death of Mr. Montgomery, of Percy Chapel, after a very brief illness. He was to have preached last Sunday for the Victoria (Hong Kong) Diocesan Fund, but was prevented doing so by a bilious attack. Our readers will recognize in his name the author of "Luther," and other poetical works. He has left a widow and one child.—*Record*, Dec. 5.

## THE CONCORDAT.

The Concordat between Austria and Rome has been officially promulgated throughout the empire. The text of the document, as given to the world through the medium of the state, differs in no appreciable degree from that previously furnished by the ecclesiastical journals. The young Emperor of Austria has deliberately laid his crown at the feet of the Pontiff, consenting to wear it only as a gift from him, and under his control. With his own hands, and without the pressure of any overruling necessity, he has created in his dominions an empire that not only equals but towers above his own. Our indignation at this shameful betrayal of temporal liberty is lost for the moment in astonishment at the singular fortune of that spiritual power, which, in this its hour of extremest temporal weakness, should have the audacity to demand, and the address to secure, an amount of power it often challenged but seldom exercised even in the

depth of the dark ages. Truly may it be said that "the whole world wonders after the beast." But the question recurs, What will be the effect of this Concordat upon the laity? It is difficult to get at public opinion that is crushed under the weight of a double despotism, but if there be truth in the doctrine of moral retribution;—if there be constancy in the laws of human nature,—the reaction that must ensue will sweep Pope and Kaiser to one common doom. Already, it is said, the mutterings of the coming storm are audible in the deep discontent of the laity, who now find themselves delivered to a thralldom from which the ancestors of the present sovereign had freed them, as they hoped, for ever. No thoughtful man will say that the present times are propitious to new trammels being laid on the human mind. The Pope and the Emperor have apparently come to a different conclusion; or perhaps they think that they can accomplish the moral miracle of arresting in mid course the progress of light and knowledge. We shall see.—*Christian Times.*

## CORRESPONDENCE.

## ON THE ENLARGEMENT OF THE SELECTION.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Permit me, as a layman, to state my concurrence with the plan for enlarging the present Baptist Selection, as suggested by the Rev. S. Lillycrop, and the Rev. C. Elven in last month's number. The mode of inserting the new hymns, as stated by Mr. Elven, would be attended with very little inconvenience to those who use the book. My late uncle (Mr. Pilkington), the beloved pastor of the Baptist church in Rayleigh for more than fifty years, took a very lively interest in the alteration several years ago. I am particularly attached to the selection, and have been for many years, and consequently any improvement would be a boon; but its displacement I should much regret, as being attended with serious inconvenience, if not great loss to the churches.

I trust you will not deem me officious, in thus stating my opinion; whilst I beg to remain, dear sir,

Your's, very faithfully,  
GEORGE ÜWINS.

## ANSWERS TO QUERY ON BANKRUPTCY.

The following letters were received in  
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November, and would have appeared in the December magazine, had other claims on our space allowed. The communication containing the query is too long to permit us to reprint it here, but it may be found in the number for November last, pages 699 and 700.

*To the Editor of the Baptist Magazine.*

The case described by X. Y. Z. in your November number is one about which it would seem, at first sight, no doubt could be entertained by right-minded Christian men—That which is dishonestly given, surely cannot be honestly retained when the facts are known.

It is to be feared that the loose commercial morality of the day is too often acted upon by some who profess themselves to be Christians, and justified upon the principle that others do so, and it is necessary in self-defence.

It has often surprised me to hear professors of Christianity defend the conduct of men who persevere in business long after they have discovered themselves to be insolvent. Various grounds are taken for this purpose, but most, if not all, proceed on the principle, that so long as the fact of insolvency can be

concealed, it is quite right and honest to carry on business.

Honesty, to say nothing of Christian principle, requires that such an one should disclose the state of his affairs to his creditors at once, and leave it with them to determine whether he should continue to carry on the business or not.

Having lost his own property, the debtor is acting dishonestly who keeps up appearances by giving away the property which belongs to another; and, upon the same principle, it is dishonest to receive such gifts when made under such circumstances; and when discovered to have been so given, it seems to be consistent with honesty to return such gifts.

With reference to the continued occupation of the pew, it must be decided according to the peculiar circumstances of the case.

I am, dear Sir,  
Yours truly,  
GEORGE BAYLEY.

Dear Sir,—Practical questions, affecting the cause of Christianity, and occasioning anxiety to churches, demand a serious reply; but, as so much depends on circumstances which cannot be communicated in print, it will generally be found best to consult judicious Christians in the neighbourhood acquainted with the particulars. Taking the case, however, as it stands, and remembering that the question is, not what the bankrupt, but what the church should do, my advice would be, to let him retain his pew for some time without any charge. No money need be returned; for how could the church know he was insolvent till it was proved in court? and how do they know whether the last sovereign was not given him by some friend for the family accommodation at chapel? The possibility of this circumstance, even if there were nothing else, is sufficient to prevent the unpleasantness, which all parties must feel, in returning the money. But it would be expedient *now* for the deacons to mention briefly to the bankrupt that he was welcome to retain his pew gratuitously for twelve months or so, to allow time for his circumstances to rally; and, if he could then pay up his arrears, good and well; and, if not, there would be opportunity for making some other arrangement. If, however, he will still insist upon paying his usual subscription (for I presume, though it is called pew-rent, it is clearly understood to be, what it is legally and scripturally, a voluntary subscription), then the deacons are not bound to ask any questions where he got it from, but to hope the best. If this is thought wrong, the same objection, as far as the principle is concerned, would apply to his paying for an inferior pew; so that, if no payment is to be taken from an insolvent, and no pew allowed him

without payment, he must be driven with his family to the free seats, or, what is more likely, the whole may be driven away to an anti-evangelical ministry, the baneful influence of which may not merely affect them, but their descendants for several generations. If any creditors belong to the church and congregation, let them be diffident of their own opinion, as being interested parties. The usual difficulty is with people who can pay and ought to pay, but will not.

I am, dear Sir,  
Yours very truly,  
AN IMPARTIAL STRANGER.

QUERY ON PRAYER TO THE HOLY SPIRIT.

November, page 700.

*To the Editor of the Baptist Magazine.*

“DEAR SIR,—Is there any instance in the New Testament of prayer being presented to the Holy Spirit? I have searched repeatedly and cannot find one.

“If not, how is the fact to be accounted for? It is indisputable, in my judgment, that the Holy Ghost is God, as truly as the Father or the Son. The attributes of deity, and the operations of deity are ascribed to him. How is it, then, in the devotional parts of the apostolic writings, he is never addressed, as he is commonly in the prayers of modern ministers?

“I am, sir,  
“Yours truly,  
“A DISCIPLE.

ANSWERS.

DEAR SIR,—It may relieve the mind of your correspondent in your last number and justify the practice of addressing prayer to the Holy Spirit, if you direct him to the last verse of Paul's epistle to the church at Corinth: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.”

It may be safely affirmed that the feebleness and fruitlessness of our prayers is in a great measure owing to the want of fully recognizing the Holy Spirit.

Yours truly,  
AN OLD BAPTIST.

DEAR SIR,—“A disciple” is quite right in the belief that the New Testament does not furnish any example of prayer being offered to the Holy Spirit. Many years ago I investigated the subject, desiring to find some inspired precedent for what was then my own practice.

This fact is, however, quite reconcilable with the conviction of your correspondent that the Holy Ghost is God as truly as the



Father or the Son, and I will add with the conviction that his operations are essential to the comfort and safety of believers, from the beginning to the end of their course.

The Father, Son, and Spirit, are revealed in scripture as sustaining peculiar relations to each other and to us. The Son appears as the Mediator, assuming our nature, offering himself as a sacrifice for sin, and reconciling us to God. The Father appears as the representative of deity: he is the offended party; he accepts the ransom; he justifies the believer; he removes the curse. The Spirit appears as the operator on the human heart, enlightening, renewing, sanctifying, consoling. The Spirit is moreover represented as given in consequence of the satisfactory character of the work performed on earth by the Mediator, and his request to the loving Father. "I will pray the Father," said Jesus to his disciples when about to leave them, "and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth." (John xiv. 16, 17.) "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." (John xv. 26.) "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." (John xvi. 7.) In conformity with this, the apostle Peter says, on the day of Pentecost, speaking of his ascended Lord, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

When we bow the knees then to the Father of our Lord Jesus Christ, praying that he would grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, we pray through the mediation of Christ, in whose name we present every petition. When we pray to Christ for this divine boon, we address the mediator himself, asking for those spiritual blessings which as mediator he is exalted to dispense. But if we pray direct to the Holy Spirit, reference to the mediation of Christ does not appear to correspond obviously with the Spirit's official position. I dare not supplicate him as God without pleading the sacrificial blood, and I find no scriptural warrant for addressing him otherwise than as sent by the Father and the Son.

I find no difficulty then in reconciling my full persuasion of the essential deity of the Holy Spirit with my inability to find in the New Testament any instance of prayer being offered to him.

I am, dear sir,  
Yours truly,  
AN OLD DISCIPLE.

## THE COMPLETENESS OF THE ENGLISH BIBLE.

To the Editor of the Baptist Magazine.

DEAR SIR,—Happening lately to see an Irish Roman Catholic newspaper, I was startled at the assertion, that the Protestant version of the scriptures was but a mutilated Bible, as many whole books of scripture were left out of it.

Will you be kind enough to inform me whether there is any truth in this assertion or not?

I am, dear sir,  
Yours respectfully,  
A Saxon.

## ANSWER.

The reference undoubtedly is to the books constituting the Apocrypha. These were never received as divine, but always regarded as, at the best, of doubtful authority before the sixteenth century, when, at the council of Trent, it was determined that they should be placed on the same footing as the other scriptures. The books of Tobit, Judith, Ecclesiasticus, and Macabees, among others, were specified, and it was said, "Whoever shall not receive as sacred and canonical, all these books, and every part of them, as they are commonly read in the catholic church, and are contained in the old Vulgate, Latin edition, or shall knowingly or deliberately despise the aforesaid traditions, let him be accursed." The church of England, in its sixth article, after declaring that "Holy scripture containeth all things necessary to salvation," adds, "In the name of the holy scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church." It then proceeds to specify these books, which are those usually contained in our Bibles, excluding the Apocrypha.

The British and Foreign Bible Society, at its annual general meetings in 1826 and 1827, resolved, "that the fundamental law of the society, which limits its operations to the circulation of the holy scriptures, be fully and distinctly recognized as excluding the circulation of the Apocrypha." From the Bibles in general circulation, therefore, the Apocrypha is very properly omitted, and it can only be ignorance, or something worse, which leads any person to represent as part of holy scripture these books, which did not receive any sanction from Christ or his apostles, and which, indeed, were not held in reverence by the Jewish nation.—Ed.

## CHAPEL DEEDS.

To the Editor of the Baptist Magazine.

MR. EDITOR,—May I crave permission to propose a question or two, through the

medium of your valuable magazine, to your kind legal correspondent, W. H. W., respecting chapels whose deeds are missing. Several chapels are now in this dilemma through the carelessness or ignorance of the parties concerned therein. The trustees are dead, and the trust-deeds lost, and none of the present members know anything of the terms or conditions of the deed, so that the chapel might be converted into a Socinian or a Mormon temple, for aught that any one knows to the contrary.

What measures would best be adopted in such a case ?

1. Are the trust-deeds that have been enrolled in Chancery copied in that court, so that a copy might be had from thence; or are they merely signed ?

2. If copied, what would be the course, and the expense of obtaining a copy from thence ?

3. Where the deeds cannot be found, and are not copied in Chancery, what course ought to be taken to secure the premises for its original purposes, and about what expense will be incurred ?

These questions, perhaps, are not stated as clearly and concisely as they ought to be, but they are questions deeply affecting a great number of churches in the principality of Wales; and a word of information on the subject would greatly oblige many of your readers, besides

Your most obedient,  
W. O.

#### EDITORIAL POSTSCRIPT.

We are bappy to find that the announcement which was made in our last Postscript, that after the next distribution, the widows of our deceased brethren must not expect to receive any assistance from the profits of "The Baptist Magazine," turns out to be rather premature. After it had gone to press, but before the wrapper was printed, the publishers informed us that they had determined to take upon themselves the risk on the present terms for one more year. It may be expected, therefore, that there will be a distribution at the beginning of 1857, as well as at the beginning of 1856. After that, indeed, there might as well be as not; for if influential members of churches will exert themselves even moderately to promote the sale, there may be enlarged grants, and grants to a much increased number of beneficiaries.

The statement that the publication of a baptist newspaper, however beneficial it may have proved in other respects, has so materially affected the sale of "The Baptist Magazine, that our respected sisters, the widows of ministers, must no longer look to it as a source of income, has seemed to the editor of *The Freeman* to call for some remarks. We do

not object to this, or complain of the manner in which he has made them. It has always been a favourite course with us to let our readers know what is said on both sides of any important question. We have, therefore, transferred to an earlier page (40) the observations in *The Freeman* of December 5th, without curtailment; and though we do not agree with all that is advanced, without observation; only adding the concluding sentences of a letter which we have received from a respected pastor in a distant part of the country, with whom we have not the pleasure of a personal acquaintance. "They say, 'most earnestly do we say to our readers, never purchase a volume, nor take in a magazine out of charity.' Why, he adds, when the publishers of *The Freeman* were anxious to get the paper into circulation, they sent a circular to most of us ministers, urging us to take the paper because it was intended to apply the profits to aged ministers!"

Our readers have already been apprised that the trustees of the hymn-book commonly called the New Selection have resolved to lower the price of most of the kinds on sale. The particulars are given in the usual advertising department of the present number. This reduction in price will, we doubt not, be pleasant to hundreds in congregations in which the book is used and esteemed; and we are particularly anxious to call attention to the regulation that any person remitting to the publisher not less than £2, may purchase with a rebate of £25 per cent., so that, for instance, persons disinterestedly concerned for the poor and for schools may supply them with the small books at nine-pence each.

A letter has just been received from a correspondent on "Unmerciful Sheep Shearing." He animadverts on the distressing and baneful exposure of the sheep to the cold, which it seems often occurs at this time of year, and which he assures us is an unnecessary, as well as a cruel practice. So few of our readers, comparatively, are practically engaged in the business, that we can scarcely think the letter suitable for our pages; but those who are will probably take the hint and consider the subject, and the writer will find, we doubt not, other appropriate channels of communication respecting it with the general public.

We are informed that the widows of baptist ministers have received from the profits of the Selection, nearly four hundred pounds, and from those of the Baptist Magazine above six thousand. When we consider the privations which many wives of pastors have to suffer during the life-time of their husbands, and the destitution into which many of them are plunged afterwards, we cannot help feeling anxious that neither of these sources of relief should be trifled with.

# IRISH CHRONICLE.

JANUARY, 1856.

## FINANCES.

THE Committee has been obliged to borrow another hundred pounds. For this interest must be paid. Friends therefore who have monies belonging to the society in hand, will see the propriety of remitting them to us as soon as possible, and they who intend to make donations will perceive that by making them early they will enhance the benefit conferred. The present narrowness of our receipts, though somewhat depressing and restrictive of effort, ought not however to cause despondency. Should public affairs so alter that trade and commerce should revive, the cheering effects of the change will soon be visible, and should they continue as they are, our usual receipts at this time of year lead us to hope for some improvement in our pecuniary affairs.

## TUBBERMORE.

Mr. Carson mentions an accession to the church which has afforded him and his friends much pleasure. He says: The person to whom I refer is a young Christian female now resident in England. She was not long in this neighbourhood before it became evident that her mind was influenced in the right direction. Though her friends here are connected with the establishment, and she was under a necessity of attending its worship, she preferred coming to our chapel, and there, in the simplicity of dissenting worship, waiting on the Lord. But a visitor in the place, and withal very timid, she yet busied herself in

devising and carrying out plans of usefulness. My attention was soon directed to her movements, and on being introduced to her, I found myself in the company of a young and ardent disciple. We had not long known each other when she expressed her desire for baptism and church fellowship. Having been duly examined as to her faith and experience, she was joyfully received among us. Her baptism filled every heart with gladness; to me it was especially a season of refreshment. The boldness—the courage in Christ of one who was naturally timid in the extreme, gave me a joy no language could express. I felt the Lord was there, and that his grace was made sufficient.

Through the influence and aid of this dear sister, I have been enabled to open a new station for the preaching of the word. The person in whose house I hold my meetings is a relative of our sister's, and though an episcopalian, I am disposed to regard him as a follower of Christ. He is at least an earnest inquirer after truth, and one who seems to take a deep interest in the preaching of the gospel. Though under the frown of his minister, for opening to me his house, he is yet not in the least discouraged. He is always delighted to see me, and is most hearty in affording us all the accommodations of his house. Our meetings are well attended, and the deepest interest is manifested. At our last gathering we had, it is believed, not less than 100 hearers. I cannot tell you how delighted I am when I find myself in the midst of these earnest listeners. O, my brother,

entreat the Lord that a blessing may attend. Then shall we here rejoice; and then shall we gladden your heart with the echo of our joy.

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CONLIG.

Mr. Brown says:—

On the 10th of last month we administered the ordinance of baptism. The candidate was a presbyterian, and came highly recommended to me by her former minister, as possessing "an excellent character, moral and religious," and as leaving his congregation "in the enjoyment of all church privileges." Last Lord's day I had the pleasure of administering the ordinance again to three young women, who have been under instruction in Mrs. Brown's bible class, as well as in my own, ever since we came here, and I am happy to state that they give satisfactory evidence of true conversion. A congregation of about 200 persons assembled on the occasion, all of whom conducted themselves with the greatest propriety, and listened with great attention and apparent seriousness. Some of the *unbaptized* spectators, I am told, were shedding tears while the ordinance was being administered. Many of the congregation (including one Roman catholic) remained to witness the administration of the Lord's supper, which immediately succeeded the baptism.

The youth whose baptism brother Bowden recorded in his last report, has been receiving instruction from me for some months in the Greek language, and his progress is very creditable. Though his father is only a day labourer, his education has by no means been neglected. He is an amiable lad, and I hope his studies will not be in vain.

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BANBRIDGE.

Mr. Bain writes as follows:—

The case I am about to state fur-

nishes so much encouragement, that, contrary to my usual habit, I proceeded to commit a few particulars to paper. During the last month I was requested to visit a person lying ill of measles, as she was very desirous to see me. She had married a Roman catholic and had conformed to the popish religion, although educated a protestant according to the presbyterian form of worship. The priest had visited her twice, and given her the "last rites" of the church, as there was little hope of her recovery. But not feeling that peace of mind said to be conferred by priestly absolution, she persuaded her husband to go for the baptist minister. On my entering the sick chamber she said, "I am glad you are come; I want you to make a prayer for me: I do not think I have long to live." I told her unless she prayed for herself that my supplications would be of no avail, as I was a sinner like herself, requiring the same mercy and grace. I then directed her attention to the declaration, "As I live, saith the Lord God, I have no pleasure in the death of the wicked," and stated that the highest evidence of his love was the gift of his son. She listened eagerly while I pointed her to the Lamb of God, whose blood cleanseth from all sin. I assured her of God's willingness to hear her cry, and that she was required to believe not man's word, but the promises of the holy bible with the faith and simplicity of a child. I then knelt down and prayed for her, her husband, and children, that this affliction might be sanctified to the salvation of the family. She sent for me two days after, and, with joy beaming in her countenance, recounted the exercises of her mind, assuring me that God had heard her, and that she should ever bless his holy name for the instruction I had given her. Thinking she might be deceiving herself, I felt it my duty more particularly to lay the truth before her.

She assented to all I advanced, but said, "As the chief of sinners she had obtained mercy." On another occasion I saw her, when her pulse was 120, and said, "You are suffering a great deal." She merely whispered in reply, "Only a light, a very light affliction. I am willing to bear all God sends; I deserve it all, and far more." I repeated the first part of the 103rd Psalm, and I found she could anticipate most of the sentences of that precious portion of divine truth. Her husband and a houseful of women (all Roman catholics) knelt down while I poured out my heart to God for her recovery, and that she might live to be a witness to the saving power of the gospel. However she continued to sink under the disease, but while the body became gradually weaker, her faith and hope became stronger. My heart was often gladdened to hear her exclamations of praise and thanksgiving, while she gave evidence that her confidence in the finished work of the Lord Jesus was more and more confirmed. My last interview was very affecting. Her husband came and told me she wished to see me particularly, as her end was rapidly approaching. He hinted that she had become delirious. I had to attend a funeral at the time, but said I would look in as I passed by. When I entered she appeared greatly excited, but the moment I spoke her face became radiant with smiles, and she calmly said, "My beloved pastor, I am very, very happy to see you,—all is well,—but you must not stay now, as you are going to a funeral—you will be time enough when you return." She died before I got back! The women told me she continued to praise God to the last breath. Her body was conveyed to the Roman catholic burying-ground, but her spirit is now beyond the reach of error and of sin. I will merely add that all those who were present during the devotional

exercises would have to do penance for uniting in an act of worship with a heretic, as on a former occasion, while conducting similar services at a wake, a respectable Roman catholic knelt down, and for that act was severely censured by the priest, and had "something laid upon her." Such is popery!

Another minister in the province of Ulster speaks of a middle-aged Christian female, who some twenty-two years since became the wife of a bigoted presbyterian. Born, he says, of baptist parents, she was naturally anxious to attend baptist worship. But to this her husband would by no means consent; and being of a mild and yielding disposition, she would not resist his will. Such a state of things, however, could not last. The Lord had begun to work in our sister, and she must speak and act in accordance with the heavenly influence. She told her husband she must attend the baptist chapel. He refused his consent. She, however, persisted; but on returning home one Sabbath evening, she was expelled from the house, though at the time far advanced in pregnancy, and told to go about her business. With a heavy heart she went to her father's house, but in a few days was followed by her husband, who took her home again. This occurred about fifteen years ago; and from that time till very recently, her life was one continued scene of persecution. A better wife, a more affectionate mother, never breathed. Everything that could serve her family, or please her husband, she did or suffered. But all would not do. Her conscience must be that of her lord, and her faith his. Such was the state of things up till a few weeks since, when our sister formed the noble resolution of owning Christ *at all hazards*. With this view she waited on me, and made a formal application for baptism and fellowship. I entered with her into the whole question of her faith,

experience, and difficulty. She told me she had too long hesitated, but was now resolved, whatever might follow, to obey the Lord; in a word, she had counted the cost, and would take the consequences. I inquired, had she considered that her husband might put her away; and was she prepared to leave her home and her children? To this she replied that if matters went to that, she would leave all for Christ, quoting at the same time our Lord's words, Matt. x. 34—38.

For three Sabbaths Mrs. — could not find the opportunity of attending to observe the Lord's appointments. When words failed to stop her, force was employed, and of course succeeded. But the triumph of the enemy was not of long duration. On Friday last

our sister stole from her home, and made good her way to her brothers' house, there intending to remain till after the Sabbath. On Saturday night, however, she was followed by her husband, who did his utmost to induce her to return with him. But all would not do; and he left, telling her never again to darken his door. On the following morning, with joyful steps, we hastened to the house of prayer, and there, amidst the rejoicings of the assembled church, we baptized and received into fellowship our beloved sister. And now it but remains that she have grace to persevere. She has literally given up all for Christ. Let us pray earnestly that she may ever cleave fast to her choice.

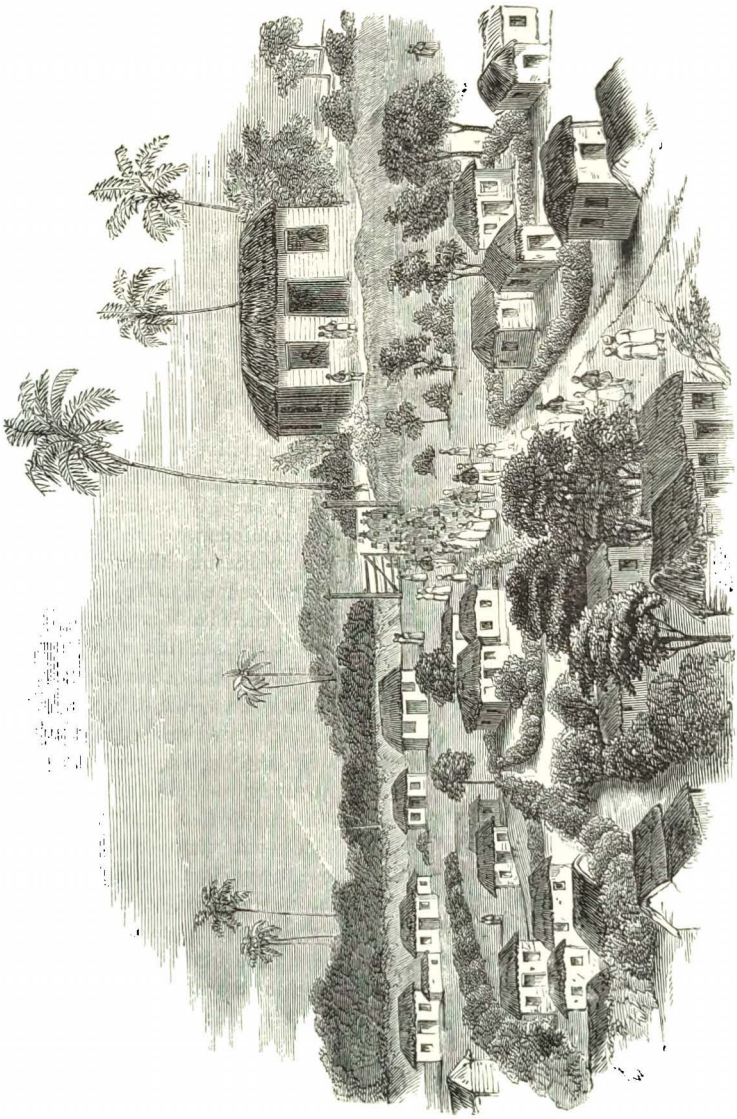
CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
R. ....	0	5	0
Bary St. Edmunds—			
Collection, by Rev. C. Elven.....	1	10	0
Cardiff, by Mr. Thomas Hopkins—			
Collection at Bethany, by Rev. A. G. Fuller .....	5	17	6
Chepstow, by Rev. T. Jones—			
Mr. Henry Phillips .....	0	10	0
Gaunlingay, Cambridge—			
Collection, by Rev. E. Manning .....	2	10	0
Leicester, Belvoir Street Chapel, By James Bedells, Esq.—			
Baines, Mr. William .....	0	5	0
Baines, Mr. Samuel .....	0	10	0
Baines, Mr. John .....	0	10	0
Bedells, Mr. James .....	0	5	0
Bedells, Mr. Joseph .....	0	5	0
Blilson, Mr. Charles .....	0	10	0
Billson, Mr. William .....	0	10	0
Branston, Mr. Jos. ....	0	5	0
Caryer, Mr. Rupert .....	0	5	0
Caryer, Mr. Joseph .....	0	2	6
Collier, Mr. John .....	0	10	0
Denisthorpe, Mr. J. F. ....	0	10	0
Franklin, Mr. G. B. ....	0	5	0
Goddard, Mr. Jos. ....	0	5	0
Hobson, Mr. J. S. ....	0	10	0
Horsepool, Mr. John .....	0	10	0
Hutchinson, Mr. John .....	0	5	0
Jarrom, Mr. Jos. ....	0	10	0
Jesson, Miss. ....	0	4	0
Manning, Mr. John .....	0	5	0
Marshall, Mr. Walter .....	0	5	0
Maxfield, Mr. Matthew .....	0	10	0
Palmer, Mrs. ....	0	5	0

	£	s.	d.
Paul, T. D., Esq. ....	1	0	0
Paul, Mr. T. D., jun. ....	0	5	0
P. ....	0	2	6
Peot, Mrs. ....	0	5	0
Porter, Mr. Thomas .....	0	5	0
Robinson, C. B., Esq. ....	5	0	0
Robinson, Mr. H. ....	0	10	0
Rust, Mr. T. W. ....	0	10	0
Sharpe, Mrs. ....	0	5	0
Sunderland, Mr. Thomas ...	1	1	0
Viccars, Mr. Samuel .....	0	10	0
Viccars, Mr. Thomas .....	0	10	0
Whitmore, Mr. John .....	1	1	0
Wheeler, Mr. S. S. ....	0	5	0
	19	11	0
Acknowledged previously...	15	0	0
	4	11	0
Taunton, by Mr. T. Horsey—			
Blake, Mr. ....	0	10	0
Horsey, Mr. T. ....	0	10	0
Stevenson, Mr. D. ....	1	1	0
Walter, Mr., <i>Oldbury Lodge</i> .....	0	18	6
Collection, by Rev. R. Green .....	0	18	9
Moisty of Weekly Subs. ...	0	14	3
Do., Silver Street Sunday School .....	0	8	0
Additional .....	0	0	6
	4	14	0
Windsor—			
Collection, by the Rev. S. Lillyerop .....	1	10	0
Lillyerop, Rev. S. ....	0	10	0
Lillyerop, Mrs. ....	0	6	0
	2	6	0

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PRWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W.F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.



FOX HILL, BAHAMAS.

## PERSECUTION OF NATIVE CHRISTIANS IN BARISAU.

The particulars of the troubles which have befallen our native Christian friends in Barisaul have been communicated to the "Oriental Baptist" by the Rev. J. C. Page, the indefatigable missionary of the Society labouring in that district. It is a very painful narrative, but one which will be read with great interest, not only as exciting the deepest sympathy with these poor people in their sufferings, but as affording proofs of steadiness of character, firmness of resolve, and sincerity in their Christian profession. Public attention has been called to these outrages, and we trust that out of them will grow measures which will curb the violence of the oppressive landlords. Mr. Underhill has had one, if not more than one, interview with the lieutenant-governor of Bengal; and the people are forming themselves into defence associations, and subscribing to a defence fund, in order to have some means at command to bring their oppressors to justice.

It will be necessary to premise, that the people on whom these outrages have been perpetrated belong to a village named Baropakhya, about a day's journey north of Barisaul, whence, some four years ago, three men, the leader of whom was named Ledoo, came to our brethren Page and Sale, and expressed a wish to give up caste, and join the Christian community. They, with others in the village, were involved in a law-suit with the zamindar's agent, who had been beaten for extortionate practices. They were told that no encouragement could be given to them until the suit was ended. The result was their being fined twenty rupees, not so much from any evidence adduced by the complainant, as from what these three themselves admitted. "This was the beginning," observes

Mr. Page, "of an acquaintance with the village and the people."

Ledoo and another of the three attached themselves to us, and seemed anxious for instruction. By degrees a few more families joined them. Among these were two men who could read, and who evinced an uncommon interest in the things which related to the kingdom of Christ. Many months ago, they were baptized by me and received into the church. Their decision had the effect of quickening Ledoo exceedingly. Few natives appeared so cast down, when others were accepted as candidates and he not. In the course of a few months more, a marked and decided change was observed in his conduct, and he, with some others of another village, was baptized. In few places have I witnessed such pleasing signs of an active piety.

But the village was in an estate held jointly by the Messrs. Brown and two Hindu zamindars of Barisaul. These gentlemen became alarmed, lest their illegal gains should suffer if Christianity spread on their lands among their ryots. So far back as nearly two years ago, Mr. E. Brown wrote me to remove the Christians from his estate, a request with which I of course would not comply. In the beginning of the present year, seeing that Baropakhya might now be counted on, and with its outstations would number a good congregation, I thought of putting up a chapel there, and applied to Mr. Brown to give me a small piece of land for this purpose. He evaded my request, and said nothing more. Soon after, a young man, lately come among us, was willing to give us a part of his farm land; and we at once took possession of it, and set up a substantial house for the native preacher, and another little house for a Christian family, and were preparing to



follow with the chapel, for which materials had in part been collected, when a most wicked, lawless, and vile attempt was made to sweep away at one stroke all our people. This attempt was not concocted in a day. For weeks before it had been planned, talked of, and threatened. All the zamindars in the neighbourhood were asked to co-operate. Even other landlords at a distance were written to, to try and expropriate the Christians from their lands. A strong league was formed, and Baropakhya was selected as the first spot for action. An agent, however, was wanting, a man who would do the business required at any risk; and at last such a man was found, and, if report speaks truth, his services were purchased for 500 rupees, and really the workman was worthy of the work. Money was also collected, and everything being ready, a brutal assault, the following particulars of which are gathered from statements made on oath at the magistrate's court, was made on our people.

On sabbath evening, the 1st July, the Christians of Baropakhya returned from their usual service in the chapel. Little anticipating what was coming, they all retired to sleep. Before daylight on Monday a band of from 100 to 200 men, most of them armed with clubs, entered the village. There were but twelve houses of the Christians, and five were entered simultaneously. Into one of them a spear was thrown, wounding a little child of only four years of age, by the side of his parents. Then fourteen men and women and children were dragged out, but not till after something of a struggle had taken place, in which one of the Christians was wounded in several places, and another very severely beaten. Each family was bound on its own ground, and led off to a common rendezvous. Ledoo and his wife were especially ill-treated, and all were either dragged or

thrust away, through mud and water, amidst the vilest abuse and most dreadful threats, to the neighbouring village of Mullapara.

In the meanwhile, the uproar accompanying such an affair had soon awakened and alarmed the remaining Christians. They started out of their houses, and had barely time to hide themselves in the flax-fields and jungle about them, before the plunderers were on their grounds. Their houses were emptied. All their bullocks and cows (excepting two which happened to be out in the fields), all their paddy, rice, household utensils and goods, and the materials for the chapel, were carried clean off. The native preacher's house was but just finished, and there was little in it, for he had not with his family removed into the village; but the house was for this reason punished by being broken down, with its little neighbour, and the whole of the materials were transported. Bibles, New Testaments, hymn books, and other little books in the Christians' dwellings were seized, torn to pieces, and scattered all over the village. Nothing was left but the twelve empty houses, after the walls had been well knocked about.

It is necessary to state, just to be correct in all things, that one of the fourteen happened to escape; but his place was speedily supplied by a lad who happened to be coming from another village, and who was seized and led off with the rest. All, then, were kept in the village of Mullapara the whole day. Then at eleven or twelve at night the whole fourteen were put into boats, were taken to Goila (not much more than an hour's walk from the police-station of Gaurnaddi) to the residence of Mohan Munshi and Nandacumar Munshi. The house of these gentlemen is large and of brick, and it has the usual prisons which zamindars in

the interior deem so necessary for the comfort of their ryots. Into one "black hole" the women were thrust, and into another on the opposite side the men. Here Ledoo was one day taken out, and his legs and arms wrenched and twisted so dreadfully, that he returned, creeping on all fours, to his companions, as soon as he got out of the hands of his tormentors. The men and women were kept apart from one another, led out under a guard twice a day for a few minutes, fed on one meal a-day, and of course exposed to other hardships which must be imagined. After three days they were all taken from their prisons, and placed in three boats, thrust under the decks, and some of them had their hands tied, and had to lie straight out for want of room. Thus were they always removed, when removal was thought expedient.

The first party (of women) was taken from place to place, and then confined for many days, up to the time almost of their release. It is evident that they are to this day unacquainted with the names of all the places where they went, and of the people into whose hands they fell. Doubtless false names were assumed and given out, in order to baffle any attempt to bring the offenders to justice; but it is plain that they were kept in "durance vile," had but the little cloth they carried with them, were badly fed, and were in the power all through of a set of ruffians who, having gone already thus far in breaking the law, could feel no compunction in going a little further.

The second party was taken far to the south, on the border of the Sundarbunds. Their time was spent in two offices belonging to the Messrs. Brown. Their hands were bound by day with cords, which were produced in court. Their feet were placed in stocks at night. They were allowed but one meal a day. All kinds of abuse was

daily showered on them, with threats innumerable. They were always guarded by bands of club-men; and at one time, when pursuit seemed too near, were removed to wild waste places and kept in boats.

The third party was again sub-divided, and then removed in different directions. Others were taken from place to place continually, yet, be it remarked, nowhere but to some estate belonging to one or all of their zamindars.

But how at last were they recovered? Of course we made every effort to accomplish this end. On the 8th of July, orders were passed on the chief police officer of Gaurnaddi for their release, and the apprehension of those who had seized them. Nothing resulted. On the 13th more stringent orders were passed, but with no better success. On the 20th, still more stringent orders followed, yet to no effect. The police were a few hours too late, and the jailors had fled with their prisoners. On Wednesday, August 1st, very stringent orders were sent by the magistrate to every police officer in the district, and a reward was offered to any one who might succeed in discovering the Christians. It now became rather difficult for the zamindar's people to avoid the police, or to propitiate so many, for every police-station would be on the look-out. And yet the prisoners must be produced or murdered! But it was rather awkward to conceal fourteen murders, even in contemplation; and so the alternative was adopted. The services of the Gaurnaddi police were thankfully accepted. Eleven out of the fourteen Christians were brought back to Gailah, thence to Mullapara. Then, on the night of the 6th of August, preparations were made to get rid of them. In the first place, three women (among them an old creature who could not have survived such treatment much longer) and two young men were

selected. They were told that they would be put into the hands of the police, and that they must depose to the missionary's having concealed them all this time. At midnight the five Christians, guarded as usual, in some four or five boats, are taken from Mullapara to the neighbourhood of the Christians at Ghorijangal. They are, with their armed attendants, concealed in a flax-field close to the farm of a Christian named Madhob. Spears are kept pointed at their throats, and they are threatened with death if they cry out or speak. Towards morning they are near Madhob's house. The Christians are pushed into a little school-house on Madhob's ground, the drum is beaten, the chief of police has arrived, and lo! the prisoners have been concealed by their brethren the Christians, and the zamindars have been most falsely accused of doing the same! Away goes the officer with his prizes, but with them he or his people manage to carry off Madhob's son, his two boats, and all the vegetables which in their hurry their greedy hands could snatch up. The Christians are then taken to the office, and all men are told how wicked and deceitful these people without caste are. Then the parties are sent in to Barisaul. But they are not ready yet for the magistrate. They are accordingly detained in the boat. At night the two lads are taken to the dwelling of the munshi. He and his agents try and talk them over. Money is offered. Threatenings follow. The conference endeth in one of the young men declaring that they may cut him in pieces if they like, but he will neither deny Christ nor tell such falsehoods of his teacher. The next day they are brought before the magistrate.

The second party of Ledoo, and his two companions, are next produced. They are brought up from the south. Three members of the rural police

then take charge of the runaways, bring them into the station, tell all kinds of lies as to where they found them, say nothing of the parties who gave them in charge; and thus appear some more of the poor creatures.

The manner in which the Christians were treated after falling into the hands of the police is worthy of notice. No thief or murderer could have fared much worse. In one instance some of the women were kept twenty-four hours without food. Then, half starved as they all were, unsettled in mind, and full of anxiety and fear, they are allowed still to be within reach of the threats and temptations of their enemies; and are suddenly brought into court, and their depositions taken in a manner befitting defendants in some serious case. The appearance of the men in particular was proof sufficient of the treatment they had received. Haggard, unshaven, reduced, and almost in rags as they were, any one would be convinced that they had not been in the hands of friends.

To sum up in a few words the whole affair—Fourteen native Christians, old women and young men, boys, and a child, are for no offence against law or landlord, but simply and solely because they are Christians, dragged away from their homes; separated, the wife from her husband, the parents from their children; and then for five or six weeks they are kept in bonds or in stocks, ill-fed, ill-clothed, abused night and day, and, but for the efforts of their friends, they might have disappeared altogether. They, with all their brethren of the same village, are plundered of everything they owned (with the exception made above), and still greater injury is threatened them if they do not perjure themselves, and put the blame of all this on the Christian community and their pastor. This is what zamindars can do. This is

what Christians are made to suffer. The police to which we look for protection, proves of no avail. It apprehends not one man of the hundreds who were engaged in all this lawlessness.

But let me call attention to the *stability and boldness* displayed by these poor people. They were for weeks together in the hands of their enemies. Their sin was that they had professed Christianity. The only thing that was required of them was a recantation of faith. Threatenings and promises were alternately employed to detach them from us and the Lord.

There was some reason to fear, too, that such words were not unlikely to be accompanied by consistent action. Indeed, it was feared by some, unconnected with them and us, that they would fail us in this particular; that the enemy must triumph, and our people with us be equally and necessarily defeated. But such fears were most happily unfounded. Not one of the fourteen, not even the timid young women, or the infirm old women, or the unstable boys, disappointed or dishonoured us. "We are Christians; and, do what you will, we shall be Christians still," was their reply.

And then, when they were, party after party, introduced into court, it was really pleasing to witness their fearless demeanour. It is generally known, I suppose, that most people are somewhat disconcerted on the occasion of a first appearance in a court of justice. And all men who are acquainted with the natural timidity of the Bengali, when in the presence of his superiors, and of those in power, will understand how a number of villagers, who had most of them never seen any other spectacle than their own village affords, are apt to be confounded or disconcerted. But my heart was really cheered to find that there was no

trembling, no shame, no hesitation, no being put out of countenance, with our people. Nothing seemed to affright them. They all appeared to feel "We are right, we have been injured, we demand investigation." Two little fellows were asked, "Why has all this been done to you?" "Because we are Christians," they loudly replied. The women were repeatedly questioned, but, though modestly, yet fearlessly, they told their whole tale.

The conduct of poor Ledoo was to me very gratifying. The legal agent of the defendants tried to brow-beat him more than once, by putting to him certain questions. "Be silent," said he, "you have done all this wrong and still pretend to deny it." He had managed to bring away the cords with which his wrists had been bound, and these he held up before the magistrate, and cried out, "Judge of the district; I am not a dacoit, or a thief, or an evil doer, but, *because I am a Christian*, I have been bound with these bonds. To you I appeal for justice."

And, then, I think we may discover no little *truthfulness* in them. These people had every temptation to invent, exaggerate, and bear false witness. A case was to be made out. The strongest feelings were in exercise. But it was far otherwise. Each one deposed to what he *knew*, and what he *had suffered*. Neither more nor less was said. Where names and dates and places were unknown, they were not invented.

I cannot close without adverting also to the *sympathy among brethren* which was called forth on this occasion. Immediately on the fact of the plundering of the houses of the Christians of Baropakhya, and the carrying off of so many of them, being known, there was one feeling, and that of indignation, throughout all our stations. The people demanded to be allowed to go forth in one body, and tear away their friends

from the hands of their enemies. But better counsels prevailed, the preachers restrained them. They showed them the path of duty. They taught them that it was our privilege to *pray*. And *prayer was offered*. In all those trying weeks, scarcely one prayer did I hear (and we have daily worship everywhere) in which earnest supplications were not offered in behalf of those whom wicked men had carried away from their houses, and relations, and friends. Nor was this all. They were always talked of. All kinds of schemes were discussed as to the best mode of discovering and releasing them. There were not a few who volunteered to traverse the district over, in search of their brethren; and any one named, who was desired to go in any direction, was immediately ready for the service. And then when the captives were brought to Barisaul, there was not a man there who was not instantly on the alert to see them, assure them of love and sympathy, and bid them be of good cheer. I only state the simple fact when I say that some of them wept for joy on beholding the imprisoned ones again; and wept again for sorrow, in seeing them in such a miserable con-

dition. And when we got back the whole fourteen, and took them into our little chapel, to thank God for his mercy in delivering them out of their trials and from the hands of their enemies, there was not a man, woman, or child, in all the place, who was not present, to share in thanksgiving, as well as prayer.

If silent endurance of evil be a part of *patience*, this grace, too, was not altogether wanting. Everywhere, of course, the zamindars triumphed in what they supposed to be a mighty victory. They taunted our people in the district; and more than this, two principal villages were for three weeks daily threatened with an assault. But still the Christians bore all, and waited for justice. One means might have been adopted to discover where the fourteen had been taken, that was, by a few Christians going in search of them disguised as the Hindus. There was a strong temptation to do this, as any effort of the kind made by those known to be Christians would certainly have been defeated. Yet all waited for the hand of the Lord to work deliverance.

### THE KARENS, BURMAH.

We have been favoured, by the kindness of Mr. Marshman, with a paper on the Karens, drawn up and sent to him by Mr. Kincaid, of Prome. The greater part of it we insert below, and it will be read with more than usual interest on account of the extraordinary facts which it discloses. Our American brethren in Burmah are neighbours to us in the east. From Chittagong, some of our missionaries can almost shake hands with them. United with us in unity of doctrine and practice, intelligence of their success will be read with the same feelings as intelligence of our own. No apology, therefore, can be needed for the introduction of extracts from Mr. Kincaid's paper.

The first intimation of the Karen race in the annals of Europe is found in the travels of Marco Polo in the fourteenth century. In describing the races in the northern provinces of Burmah, he mentions the Karens as one of the most numerous; and in speaking of the country still farther north, he calls it the country of the Karens. I had an opportunity of verifying the correctness of Marco Polo's information in 1837, during a trip up the Irrawaddy. After getting 200 miles north of the royal city, I found the interior of the country everywhere inhabited by Karens. Some Karen villages that I visited, contained from thirty to eighty families, and invariably each village occupied but one house, built like barracks for soldiers, and sufficient in length to contain all the families. They had large herds of cattle for agricultural purposes. Colouring, weaving, and black-

smithing are brought to a very good degree of perfection. As far as opportunity offered, I inquired about the extent of the Karens, but could obtain little more than that they regarded themselves the first and most extensive of all the races in the world. For the last 200 years, Europeans have been visiting this coast, and trading in all the parts along the Martaban Gulf, and for nearly the same length of time Jesuit missionaries have been in Burmah, and yet there was no intimation that such a race as the Karens inhabited the interior in vast numbers; living remote from cities, and keeping at a distance from all the great rivers, and avoiding intercourse with strangers, they have been unnoticed. They are found in all the retired districts, and in mountain ranges, along the eastern shore of the Martaban Gulf, and still east of the mountains in Siam, and then to the north along the Salween river, and all its tributary waters, as far as they have been explored. The Sittang valley, situated between the Salween and Irrawaddy, is known to be inhabited by vast numbers of this people, and everywhere through the rich Delta of the Irrawaddy, even to the north of Prome, they form a large part of the agricultural population.

The conversion of one Karen to the Christian faith, about twenty-five years ago, awakened no interest, and induced no inquiry in reference to the peculiarities and extent of this race, but when *Ko tha byu*, prompted by the impulses of his faith in the Gospel of Christ, went amongst his countrymen, and gained a goodly number to receive the *glad tidings*, the existence of such a people was first made known to the friends of Missions. Little, however, was known of their numbers, and for years they were regarded as a mere fragment of an almost extinct race. Without letters, without religion, having neither temples nor priests, they were despised by the Burmans. During the first five years after they became known, very little was done for them. It was found that they had, in oral songs, some of the most singularly interesting traditions, relating to the creation of the world, the origin of the human race, the apostasy of man, the loss of Divine knowledge, and promises in reference to their future enlightenment. All these scattered rays of light are in harmony with the Mosaic record, reaching back to the infancy of the human family.

When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents, and clothed with the skins of beasts, and, in dark forests of oak, practising the most cruel and revolting forms of heathenism, the Karens stood firm in the *great truth* of one eternal God, the creator of all things, and the only rightful object of adoration. From age to age, they chanted songs of praise to Jeho-

vah, and looked, as their songs directed, towards the setting sun, from whence white men were to come with the *good book* and teach them the worship of the living God. Bhuddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world; propounding a system of morals admirably suited to carry the understanding, while it fosters the pride and arrogance and selfishness so deeply seated in humanity; reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away for ever; surrounding itself with pagodas and shrines, and temples and priests, as imposing as pagan Rome, and a ritual as gorgeous as Rome papal,—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendour, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism, which darkens every part of this vast continent, is a great and unfathomable mystery of God's providence. They have seen the proudest monuments of heathenism rise around them; they have seen dynasties rise and fall, age after age; and yet their faith has never failed them. Twenty-five years ago, the great fact was proclaimed on the mountains of Tavoy, by one of their own race, that the *white man* had come and brought them God's Book. *Ko tha byu*, the Karen apostle, did not preach in vain; some thirty followed him to the city, and there saw the tall, pale, emaciated form of Boardman. He opened God's Book, and expounded to them the things concerning Christ and his kingdom. In no long time they became the disciples of Christ; and when they were baptized, the dying Boardman, reclining on the margin of the stream, exclaimed, as he saw them rising from the baptismal waters, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Boardman died.

In 1832 and '33, an alphabet was adopted, and one or two small tracts written. In a short time, a few had learned to read in their own language the wonderful works of God. In 1836, a press was established in Tavoy, under the direction of Mr. Bennett. Messrs. Wade and Mason gave a large portion of their time to Karen work. Small portions of the Scriptures were translated, and books and tracts written, and schools established coeval with the preaching of the Gospel. The press, along with the preacher and translator, were incessantly at work. In 1835, Mr. Vinton commenced his labours in the Moulmein province, and as early as 1837 had travelled extensively in the Rangoon and Pegu provinces. Mr. Howard was the pioneer in Bassein when the Gospel was first made known to the Karens in that region. Mr.

Abbott and Mr. Brynton were in Karen work in 1837. Several years then passed before any new labourers entered the field, and there were no schools in existence beyond the mere act of teaching pupils to read, except as the few missionaries, in the depth of the rains, could give scraps of time to teaching amidst a multiplicity of labours. Early in 1844, Mr. Binney came out for the express purpose of giving to the rising ministry among the Karens a thorough biblical training. Few men ever entered upon a more important work—few ever had to contend with greater difficulties—and no one, perhaps, ever addressed himself more wisely or successfully to the great work he had in hand. He had to deal with untrained minds, and had few books to place in their hands, and even the art of reading was imperfectly known. The work, however, went forward, and a goodly number were so trained as to preach with great fullness, and expound the Scriptures with ability. The churches, as well as the pastors, began to feel the importance of education—a thirst for knowledge was awakened. Mr. Binney took broad views of the wants and necessities of the Karen race, and projected a school, in which a select number of both sexes should be so trained as to become educators among their own people. The Karen missionaries warmly sympathized with him in his views, and hence arose the Karen Normal School in Moulmein. It was at first limited to thirty, and ultimately to fifty pupils, and was taught by the ladies of the mission. To this school the churches and the ministry looked with the fondest hopes. The more enlightened and thoughtful among them had begun to inquire, "Why may we not have men raised up from among ourselves who shall be qualified to take the place of our teachers?"

Since the fall of Rangoon, in April, 1852, the long pent-up fires in the Karen heart have burst forth. The last gun from the ships of war had not been fired on *Shway da gong*, when a deputation of three Karens was hanging about the outskirts of the town, ready, as soon as the Burman army had fled, to rush in and find the teacher. They did rush in, and, amidst wide ruins and amidst ten thousand foreigners, sought for the teacher and found him. Why this urgency? The churches had sent them, and, night and day, followed them with their prayers. Among their first inquiries was, "Will teacher Vinton come now?" They returned; and in three days more forty Karens came in. They said, "All are praying for their teachers, and also praying for the English." They had even taught their little children to pray that the teachers might come. Heathen Karens had joined them in this prayer. Such faith moves mountains from their base. Though the waves of anarchy were rolling over them, and the sword and famine wasting

their numbers, there was hope in God, and earnest longing for the coming of Christ's kingdom. "Let us arise and build," was the cry and the prayer of this long oppressed and enslaved, but now emancipated, people. The records of every month, from the 1st of May, 1852, up to the present time, are enough to awaken songs of praise to the God of missions, in the bosom of the most slumbering church. Within this time about 4,000 have received the Gospel, so as to give evidence that their faith rests not in the wisdom of men, but in the power of God; and not less than two-thirds of this number have been gathered in districts where Christ was unknown before. This is not all; multitudes in other districts, where only a feeble sound had reached them, are asking to be taught the worship of God. It is beautiful to see a great people rising up from long ages of ignorance and degradation, to see them pressing forward to the attainment of moral truth. This has been the case with the Karens from the day when the glad tidings of redemption were announced to them on the mountains of Tavoy. During the last three years, the indications of rapid reform bear a striking analogy to the early days of Christianity, when province after province, in rapid succession, turned away from their lying vanities and gave heed to the word of God. All the older churches, to the number of about one hundred, have built themselves chapels, and the larger half of these support their own pastors and their own village schools. Many of the pastors and school teachers are poorly qualified for their work. This is felt, and deeply deplored by themselves and the churches. And this is not all; churches are rising in new localities, and no one to teach them to read God's Book—hundreds and thousands are asking to be taught how to read the good book, and there are no men qualified to go among them!

Had we a few such men now, they could go among the thousands north of *Toung-oo*, in the provinces of *Moona* and *Legore*, and still north along the Salween to the borders of China. They could go a little north of Ava, and in all the upper provinces, amidst thousands, tens of thousands; or proclaim the blessed Gospel and plant churches in all those vast regions bordering upon China and Thibet. There is nothing visionary in this, nothing impracticable; and the providence and promises of God are urging us to undertake this great and glorious work. We must have a school in which men can be trained to read and reason, to speak and write. This is one of the necessities of the Karen race; there can be no solid progress without it. An enlightened ministry and a well-qualified class of instructors are needed to carry forward and perfect the great work now begun. In a few years this school will subsist and grow without foreign aid. Even now the churches will support forty or fifty well-quali-

fied assistants to go into as many new districts to preach Christ, and teach the people to read the Holy Scriptures, and probably the same number will be needed every succeeding year, to supply new fields so rapidly opening on every side. Evangelists, pastors, and school teachers are needed, and they can only be qualified for their work by such a school as we propose. Can this work be longer delayed? Can we shut our eyes to the obvious indications of Divine providence in reference to this great people? Can we satisfy ourselves that we are acting up to the *letter* and the *spirit* of the great commission, when we preach the Gospel and baptize those who believe, and then have no men to set over them as pastors, and so leave them, on the confines of heathenism, untaught in the things of the kingdom? Are we not bound "to set in order the things that are wanting?"—"to ordain elders in every church?" But where can pastors be obtained among a people without letters? Before they can teach, they must be taught; they must learn to read, and have some Biblical knowledge. The conversion of souls is our great work, but not our only work. Baptized believers must be instructed in the "all things" which Christ commanded. The first must be done, and the other must not be left undone. The expense of training one hundred Karens will not much exceed the expense of two mission families for the same time. Allow an average of four years for each student, and we have a body of men qualified to labour as evangelists, and a goodly number of these will be more efficient by far than the average of missionaries, and in some respects will be in advance of the best missionaries that have ever entered the fields.

A question has been raised in reference to the singleness of purpose and steadfastness of well-educated Karens—"Will not a thorough training furnish a strong temptation to leave the ministry for government service?" The past history of the Karen ministry furnishes no evidence against

them, but, on the contrary, every page of their history gives evidence of a pure, noble, self-sacrificing spirit. The temptations to wealth and honour, and high position have been resisted by not a few of the Karen preachers. Salaries varying from forty to one hundred rupees a month have been within their reach, and yet not one of them has been seduced by the dazzling prize. From six to twelve rupees a month is the salary of a Karen preacher, whether paid by the mission or the church, when he labours. Can we have stronger evidence of earnest views and loftiness of purpose? Conscientiousness and deep religious feeling have ever been prominent traits in the Karen Christian churches. Where shall we look in the history of modern Christianity for fairer, brighter examples of faith and steadfastness? It is marvellous that a people so numerous, so remarkable in their past history, and in their rapid evangelization, so steadfast in Christian principle, and so earnest in winning their benighted fellow-men to the knowledge of Christ, should awaken so little interest among the friends of missions. Some *twelve thousand* church members, and a Christian population little short of a hundred thousand, gathered within twenty years after an alphabet was formed, and yet not one school in existence where a few of the rising ministry can obtain that mental discipline and that sound Biblical training which alone can fit them to become "able ministers of the New Testament." We appeal to all thoughtful, serious Christians, is it not tempting God, to leave this people without a native ministry? Unlettered men, or men only able to read with difficulty, cannot feed the flock of God. Neither can they go forth among the dark and superstitious masses, and explain intelligibly the way of life through Christ. Let all who read this paper ponder well the subject. The moral and mental regeneration of a great and widely extended people is a work compared with which all other achievements sink into littleness.

## FOREIGN INTELLIGENCE.

### INDIA.

CALCUTTA.—We received by the mail of December 10, printed copies of the report of the conferences of our brethren in Bengal, held at Calcutta, from August 22, to September 12. Its sittings were suspended for four days, in consequence of the more general conference of all missionaries, of which we gave a report in our last number. In a previous number we inserted the programme

of subjects for discussion, including every topic of importance relating to mission work in Bengal. These were taken up day by day. The brethren were divided into committees, each committee reporting upon the subjects assigned to them. The reports, as they were brought up, were freely discussed, and finally adopted, with such amendments as appeared needful to the conference. Many of these reports are very interesting, and we



shall lay some of them, from time to time, before our readers.

Mr. Underhill laid before the brethren copies of the committee's instructions to himself, their resolutions on the pastorate of the Mission churches, and the missionary and his work,—on the native pastorate—reports of Sub-Committees on education in the East, — on schools in India,—circulars of committee on grants in aid,—report on the vernacular class at Serampore College, and other documents, which would put them in possession of the views of the committee at home. With these aids to discussion the brethren proceeded to take up the various selected topics, and we learn that a most animated and kindly spirit pervaded these protracted meetings.

Now, it must be obvious that in such a gathering, made up of brethren who had previously few opportunities of personal intercourse, and who, living in places widely remote from each other, would bring a very varied experience to it, the conflict of opinion would be great. But the advantage of comparing different plans of labour, and different views of the work itself, must be apparent; and we doubt not that all would retire from the conference, which had, through God's gracious blessing, been conducted in a spirit of harmony and brotherly love, strengthened in the resolve to labour yet more devotedly, encouraged by the success of past toil, and enriched by the knowledge of each, which became now the common stock of all. We trust that the good results of this conference, the wisdom of the plans adopted by them, and the general influence of it on the Bengal mission, will soon be evident.

We are happy to report favourably of the health of Mr. Underhill and his family up to his last letter, dated October 16. He was then preparing to start for the North West.

"And now, for some time, I and my beloved ones become wanderers again. We shall have your prayers for Divine direction, I trust our Heavenly Father will continue to guide and watch over us. In about a week we shall be on the river Ganges, and for the voyage we are busily preparing. I shall be glad when our long pilgrimage is done."

According to the arrangements made at the conference, we find that Mr. Lewis will work Intally, and oversee the Christian In-

stitution. Mr. Pearce with Mr. Sampson takes Alipore and the South Churches, though Mr. S. may probably be required to aid Mr. Trafford during the temporary absence of Mr. Denham, who comes home with his family, owing to ill-health. If another missionary should go out next year, he will be appointed to the district around the Mint. Messrs. W. Thomas and De Monte, both East Indians, will give daily attendance at Jam Bazaar Chapel for preaching and conversation, and will also have religious books and scriptures on sale, to attract passers by.

In the report presented to the conference on the stations in the country, the following sentence occurs,—“We beg to suggest, in conclusion, that perhaps some of the better educated and more efficient of the native brethren might, under favourable circumstances, be intrusted with the charge of an independent station.” This suggestion was adopted, and it was resolved to carry it out. It is an experiment in the right direction and one to which we wish all success. On this subject we select a few remarks from Mr. Underhill's letter:—

“In reference to the last paragraph of the report on the inland stations, I have already arranged for Ram Krishna Kobiraz, and Kio-las Chardra Mittra, to itinerate for a month in Baraset, with the view of establishing them in a mission in that district, if the way is open. The idea is to employ these native brethren as *missionaries*, not under missionary superintendence, but under that of the committee. They will, therefore, enjoy a more independent position than the native preachers, and will endeavour, like European missionaries, to form a station, and carry on the work of God to the best of their ability. If they succeed, we shall be encouraged to do the same elsewhere, and thus spread our mission into districts where, at present, we cannot send Europeans. Besides, the cost will be greatly less. For one station under Europeans, we may have four or five under native missionaries, at less, or no greater cost. Of course this work will require the best of our converts in every respect, and a somewhat higher salary than that of mere native preachers; but I anticipate the best results from it. If we can make *missionaries* of our native brethren, the spread of Divine truth will be more rapid and complete. If these two brethren bring a good report, I hope, on my return, to arrange for their settlement. Baraset, the district chosen, is between Calcutta and Jessore, and thus on the line of our present work.”

## HOME PROCEEDINGS.

The meetings which have been held during the past month, have been, as far as we are advised, very few indeed. Mr. Saker has attended *another extra* meeting at Bristol, and has also, prior to his departure to Africa, the claims of the society at Plymouth, Devonport, Saltash, Kingsbridge, and places adjacent. Mr. Oughton has attended meetings at Abingdon and Wantage, and Mr. Trestrail and Mr. Allen have visited Shacklewell.

The Committee have had before them the general arrangements of the mission in Western Africa. They have had the advantage of Mr. Saker's presence, as well as various documents suggesting future plans for its increased efficiency and extension. They have agreed to place at his disposal, a sum not exceeding £150 per annum, for the support of three *native* evangelists, who will be employed in the vicinity of Cameroons. Mr. Saker was very anxious to have a training school for young women at his station, under the care of an English lady, and without doubt such an institution would be of great advantage in raising up teachers for the schools there, at Bimbia, and Fernando Po. But the expense would be considerable, and in the present financial condition of the society, and with the prospect of increasing demands from India, its consideration has, for the present, been deferred. Mr. Saker, at this meeting of committee, December 12, took his leave, having been first commended in prayer to the care and blessing of God. He sailed from Plymouth on the 24th ult. We trust he will have a safe and prosperous passage, and that he and Mrs. Saker will be spared for many years to prosecute their useful labours at Cameroons.

Most of our readers are aware that the Committee have had under their consideration a most important proposal respecting Serampore College. Mr. Marshman has, for many years, besides numerous other acts of munificence, been in the habit of making up the monthly deficits in the college income, from his own private resources. But when about to leave India, he informed his colleagues that, owing to the numerous de-

mands on a fixed and limited income in England, he could not continue this contribution. Without such assistance it would be impossible to carry on the institution for a single month, and consequently an engagement was made with Mr. Underhill to supply this deficiency from the funds of the press, until the decision of the committee at home could be ascertained. The council of Serampore College, after noticing one or two other ways of raising the necessary funds state the case, which the Committee had to consider, in the following terms:—

There remain, then, only two other modes by which the efficiency of the college can be maintained and increased. The one consists in the society's associating the college, and all its property, endowments, and advantages with the plans of its extensive and increasing mission in Bengal. In the education of missionaries in European habits, in the training of itinerants and schoolmasters, and in a variety of other ways, the institution may become eminently useful as the training establishment of a large missionary circle. It has ever been our aim to preserve the college to the object for which it was founded—as auxiliary to the cause of missions, and the promotion of religious instruction. This object would be fully accomplished by the adoption of the college on the part of the society, while, at the same time, its labours would be perpetuated in the denomination in which it originated. The sum for which the committee would, in this case, become responsible would be only £500 or £600 a year—a sum utterly insignificant when compared with the pre-eminent advantage of being able to establish its educational head quarters in such associations; and, moreover, in a town which still retains its *prestige* in the denomination and in the Christian world, as the cradle of modern missions in India. This sum might, we think, be raised with great facility by independent contributions, without encroaching on funds which are more strictly missionary.

If the committee of the Baptist Missionary Society should not be prepared to accept this proposal, there remains no course but that of secularizing the institution. There is no doubt that the free church and the episcopal church would rejoice to accept, as a free gift, an institution like Serampore College, with its magnificent edifice, its library, its resources, and its convenience of position; but, however much we might be disposed to adopt this mode of preserving it

to the interests of religion, after there was no hope of its continuing associated with our own denomination, the charter provides that that the majority of the governing body shall always be of the Baptist denomination, and we question whether we have the power of annulling a charter and making over its buildings and resources in contravention of the act of incorporation. But we can resign the charter to the public authorities, from whom it is derived, on the legitimate ground that we have found it impossible to carry out the object for which it was given, and can no longer consider it proper to retain the privileges and immunities which were bestowed on us for that purpose. At the present time, when government is entering on a large scheme of national education, and is anxious not to disappoint the expectations of England, it will be but too happy to obtain possession of a building like the college, and thus to extend the blessings of English education in a populous and opulent neighbourhood, and to make provision for the establishment of a great training institution.

The committee had therefore to consider whether the college should be brought into a more intimate relationship with the society, and an attempt be made to supply the funds which Mr. Marshman had hitherto supplied, about £200 a year, and to make the institution efficient for all the purposes contemplated by its establishment, at an expense of £500 per annum, or leave the council the only alternative of surrendering it to the Government, and thus allow, ere long, the name of Serampore, even with its past and present missionary reputation, to be blotted out from the records of proceedings of the Society!

Anxious to obtain, as far as possible, the opinion of friends in the country, the correspondence was printed, and circulated confidentially by the Committee among the principal supporters of the society, and answers requested. All who did comply with that request urged the acceptance of the proposal, and a protracted consideration having been given to it by the Committee, they passed the following resolution:—

“That this Committee approve of the suggestion made by Mr. Underhill in reference to Serampore College, as printed in his recent correspondence, viz.,—that it be regarded as a part of the Society’s operations, and that they are willing to exert their best efforts to supply the funds necessary to carry that suggestion out.”

It yet remains, however, to be decided whether this shall be done by raising a fund sufficient to endow the college with the requisite amount, or to supply the funds partly by such endowment, and partly by annual subscriptions, specially devoted to the purpose, or wholly by these latter means. Whatever course may be taken, it will be the aim of the Committee to prevent the general income of the society from being charged with this additional expenditure. As soon as practicable our friends shall be informed which course has been deemed the most advisable.

The committee also considered it due to themselves and to Mr. Marshman to express, by resolution, their grateful sense of his generosity in providing for the deficiency in the college income, and for the disinterested and satisfactory arrangements made by him and the council, for the association of that institution with the Society as proposed by them, and accepted by the committee. We believe that the result of the deliberations on this important subject will meet with the cordial concurrence of the constituent body. We feel assured they will respond promptly and liberally, and that those who were estranged from the society by events now passing rapidly into oblivion, will gladly again assist in sustaining its labours. Thus will be healed a breach over which the enemies of the cross rejoiced, but the church wept. Serampore and the Baptist Missions will be known no more as divided names, but as ONE in a great and glorious work, united once more, as the heart of one man, for the glory of God and the salvation of the heathen.

### THE NEW YEAR.

Very different are the feelings excited by the words which we have placed at the head of these lines. To the young, words which ever inspire hope and joy. To those in middle-life they often call up emotions ten-

derly pensive, often very sad; whilst to those far advanced in years, deep and solemn thoughts of the past, and an abiding conviction, expressed, perhaps, in this way: I am very near another and an endless life; little

remains for me to do now, but what there is should be done promptly and earnestly, for the day is far spent, and the night cometh.

Still to all it is, more or less, a season of congratulation. Families have met and separated again; breaches have been healed, and kindly feelings once more brought into play; friendships cemented, and resolves formed; the past, and the time coming, have engaged much thought. Amidst all these conflicting and varied states of mind, we trust none of our readers have forgotten the state of the world, the claims of the heathen, and the help which all our missionary organizations require.

We have much to be thankful for. Though death has removed a few of our old and attached friends, yet others are coming forward to fill their places. The Society's income has been better than could have been expected. We thought the war, which is sure to press heavily on the most liberal contributors, and the high price of provisions, which sensibly affects the mass of our supporters, would have caused a serious falling off; but our fears have been greatly disappointed, and we take the facts named as an omen for

good—as an evidence of the *growth* of the missionary spirit. We trust in this we are not mistaken.

But let not our friends relax their efforts. The *extra* expenses of the Society will be large this year. Three new missionaries to India, and one to the Bahamas, with outfit and passage; the return of Mr. and Mrs. Saker, and their passage out to Africa; of Mr. and Mrs. Allen, from Ceylon; Mrs. Capern—to be soon followed, we fear, by that of her husband; of Mr. and Mrs. Webley, from Hayti, and Mr. and Mrs. Denham, from Serampore, are unlooked-for exigencies, or at least are unprovided for; but they are expenses we cannot control. All these brethren would gladly prefer being at their post; they cannot stay, however, without danger to life. To keep up our operations to their present extent, and to meet these incidental but heavy expenses, together with the new charge of Serampore college, are grounds for the plea we urge. Relax no effort, nay, increase effort, and, above all, be constant in prayer that God may bless us, and that His way may be known upon earth, and His saving health among all nations.

#### NOTICE.

We are glad to learn that the Committee of the Young Men's Missionary Association have succeeded in arranging with a large number of the pastors of the London churches, to bring the claims of the Society before the young. In accordance with this arrangement, sermons will be preached on Lord's day morning, January 13th, by the pastors of the churches meeting at Lewisham Road and Tottenham, and in the evening at Charles Street, Kennington; Tooley Street, Southwark; Church Street, Blackfriars; Vernon

Square, Pentonville; Shouldham Street; Lower Edmonton; Little Alie Street; Stratford; Arthur Street, Walworth; Regent Street, Lambeth; Highgate; Borough Road; New Brentford; Cottage Green, Camberwell; Lee; Cotton Street, Poplar; High Street, Hoxton; Commercial Road, East; Battersea; Notting Hill; Eldon Street, Finsbury; and Alfred Place, Old Kent Road. And on January 6th, at Devonshire Square, 20th at Lion Street, Walworth, and 27th at Trinity Street, Borough.

#### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Aug. 23.  
 AMERICA—PHILADELPHIA, Schlatter, T., Nov. 12.  
 ROCHESTER, Freeman, Z., Nov. 12 and 13.  
 ASIA—AGRA, Jackson, J., Oct. 26.  
 ALIPORE, Pearce, G., Oct. 22.  
 CALCUTTA, Thomas, J., Oct. 22, Nov. 8; Underhill, E. B., Oct. 15, (two letters).

CHITOURA, Smith, J., Oct. 26.  
 COLOMBO, Davis, J., Oct. 30, Nov. 15.  
 SEWRY, Williamson, J., Nov. 5.  
 AUSTRALIA—HOBART TOWN, Tinson, E. H., Sept. 5.  
 BAHAMAS—GRAND CAY, Littlewood, W., Oct. 20.  
 NASSAU, Capern, H., Oct. 13, Nov. 16.

HAITI—JACMEL, Webley, W. H., Nov. 20.	KINGSTON, SAVAGE, J. and another, Nov. 10.
JAMAICA—Clark, J. and others, Oct. —.	SAVANNA LA MAR, Clarke, J., Oct. 12,
BROWN'S TOWN, Clark, J., Nov. 8.	Nov. 10.
FALMOUTH, Gray, R., no date, received	St. DOMINGO—PUERTO PLATA, Rycroft, W.
Dec. 3.	K., Nov. 10, Oct. —.
KETTERING, Knibb, M., Nov. 9.	

## ACKNOWLEDGMENTS.

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

The Committee of the Religious Tract Society, for a grant of Spanish Hymn-books, for Rev. J. Law, Trinidad;	Mrs. E. Stanger and the Misses Wood, Bethel Chapel, Maidstone, for a parcel of clothing, for the same;
Friends at Lewisham Road, for a parcel of clothing, value £14, for Rev. A. Saker, Western Africa;	Friends and Teachers of the Sunday School, Battersen, for a parcel of clothing, for Rev. A. Saker, Western Africa;
Miss Gurney, Northrepps, for two packages of tools, value £5, for Rev. J. Diboll Fernando Po;	The Ladies' Auxiliary Missionary Society, Lion Street, Walworth, for a parcel of clothing, for the same;
Friends, by Mrs. Newbegin, Worstead, for a package of clothing, shawls, &c., for the same;	The Sunday School, Buttlesland Street, by the Young Men's Missionary Association, for a chest of clothing, for the same.
Mrs. J. Goodwin, Maidstone, for a parcel of clothing, for the same;	

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21 to

December 20, 1855.

£ s. d.		£ s. d.		HERTFORDSHIRE.	
<b>Annual Subscriptions.</b>		<b>BERKSHIRE.</b>		Hemel Hempstead—	
Hatfield, Mr. Robert,		Wantage—		Collections.....	£ 6 16 10
Laddington .....	1 1 0	Collections.....	11 14 3	Contributions .....	5 11 2
Murch, Rev. Dr., 1854-5	2 2 0	Contributions .....	10 4 9	Do., Sunday School	1 8 10
		Do., Sunday School	1 4 3		13 16 10
		Less expenses	0 19 0	Less expenses	0 4 4
			22 4 3		13 12 6
				Watford, on account, by	
				Rev. J. P. Hewlett ...	2 7 0
				<b>LANCASHIRE.</b>	
				<b>NORTH LANCASHIRE</b>	
				Auxiliary, on acc., by	
				Mr. L. Whitaker, Jan. 50 0 0	
				<b>ROCHDALE—</b>	
				Collections.....	40 9 2
				Contributions .....	141 3 9
				Do., for India .....	60 0 0
				Do., S. S., Drake St.	0 5 0
				Do., do., West St.,	
				for Italy .....	8 14 10
					240 12 9
				Less district expenses	11 13 6
					228 19 3
				<b>LINCOLNSHIRE.</b>	
				<b>GRIMSBY—</b>	
				Collections.....	4 18 0
				Contributions .....	0 19 0
					5 17 0
				Less expenses	1 17 0
					4 0 0

£ s. d.	
<b>Donations.</b>	
A little Girl's box .....	0 2 0
Bible Translation Society, for Translations	200 0 0
West, E., Esq., Amer-sham, for Serampore College.....	5 0 0
<b>LONDON AUXILIARIES.</b>	
Doomsbury Chapel—	
Contributions .....	53 16 8
Do., for India .....	14 12 1
Do., Juvenile Auxiliary, for African Orphans .....	5 0 0
New Court, Old Bailey—	
Sunday School .....	1 1 0
Sundwell, Rehoboth—	
Sunday School, by Y. M. M. A., for Nassau Schools .....	2 0 8
<b>BEDFORDSHIRE.</b>	
Bedford, Rev. H. Killen's—	
Collection .....	2 17 11

£ s. d.	
<b>BUCKINGHAMSHIRE.</b>	
Brill—	
Dodwell, Mr. E. ....	2 0 0
<b>CAMBRIDGESHIRE.</b>	
CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.....	72 15 8
<b>GLOUCESTERSHIRE.</b>	
Cheltenham, Salom .....	21 0 0
<b>HAMPSHIRE.</b>	
Broughton—	
Collection .....	5 9 0
Contributions .....	5 5 2
Do., Sunday School	1 0 0
	12 0 2
Acknowledged before and expenses.....	7 8 2
	4 14 0



# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

JANUARY, 1856.

Report of Special Missionary efforts at Buckingham and several of its adjacent villages, by the Rev. E. JOHNSON.

IN compliance with your request, I here send you a brief account of our recent missionary operations. If you can bring it before the notice of the churches generally, I shall feel glad, for I am persuaded that if similar plans were adopted throughout our rural districts, very happy results might be achieved. We commenced about the middle of July, and since that time have held thirteen out-door services—five in the town, and eight in the villages around. In all, ten villages have been visited, and where preaching was not practicable, tracts have been freely distributed. In most cases the meetings have been numerous attended, and the most perfect order has prevailed. On one occasion, however, I happened to take my stand near an ale-house, in which were a number of gentlemen (!) drinking; they threw open the window, and sang or bellowed nearly all the time. I won attention, however, by making their conduct illustrate my topic of discourse. In the town we have had at least from three to five hundred people, and as many as four hundred in some of the villages. About a fortnight ago I visited, on the Sabbath afternoon, a village containing about seven hundred people, there were upwards of three hundred present.

These efforts have revealed two very important facts—the deplorable condition of these rural districts, and the

readiness of the people to hear. In every parish we have found that, with the exception of a few who may go to chapel, the people are, for the most part, either totally neglected by their appointed pastors, or deluded with the notion that going to church is being religious. As an instance, I may mention that in one village where I could not preach, as I was going from cottage to cottage, I found a poor woman who had been confined to the house for years by gout. She seemed well satisfied with herself, could not read, but informed me that the clergyman sometimes called to see her. After putting a few questions, however, I found her resting upon this foundation: she had gone to church regularly when well, and had never done anybody any harm; she therefore saw no reason to fear death. There was no penitence, the mention of the cross excited no emotion, if anything, it seemed offensive. There that immortal spirit was on its way to judgment with a lie in its right hand. Now, this is but a fair specimen of the condition of hundreds—nay, thousands, in these villages. We must not, cannot allow this. In most cases we are welcomed, in one instance only has a tract been refused; the universal cry is for more meetings and more papers. We have formed a committee for the more systematic prosecution of this kind of work. We are aiming to institute a regular tract agency throughout the town and villages around, to form libraries for the poor, and to establish cottage preaching. In these matters we get on but slowly at present, but

we mean to persevere. If we do not succeed in carrying out our own plans, we are waking up those whose duty it is to see to these things. If spared until another summer, I hope to get some of the clergy into the street and to obtain the help of some Christian brother, so that every village within a certain range shall hear the plain gospel. We must do this if we would be true to the great commission. It will not do to take your stand in the chapel and preach laboured sermons to the same fifty or one hundred people, whilst there are around you, in the highways, thousands who are perishing for lack of knowledge. We must compel them to come in.

Any suggestions you may think it proper to make, I shall be glad to receive.

Yours, most truly,  
E. JOHNSON.

—  
Report of a Missionary Tour in the County of Warwick, in the months of September and October, 1855. By Rev. Messrs. WEBB, of Dunchurch, and SMITH, of Braunston.

At the request of the committee we commenced our journey on the 12th of September for the purpose of visiting the most destitute places in the county, and of using our best efforts to communicate the knowledge of the way of life by preaching, circulation of tracts, and conversation. Our spirits were often depressed in witnessing the spiritual destitution of many of the villages, and at seeing the thousands who are living in total ignorance of salvation by Christ, in Sabbath breaking, and in the wilful neglect of all public worship. In numerous places we had never visited before, we found that the gospel is not preached; that evangelical tracts had rarely, if ever, been distributed among the people, and that they are altogether much needing missionary labour. We visited and presented the truths of the gospel in conversation and by tracts in the villages of Radford, Hampton-in-Arden, Shustoke, Maxtoke, Knowle, Solihull, Lower Whitacre, Over Whitacre, Millonley, Cawley, Carsley Heath, Frankton, Princethorpe, Wappingbury, Weston, Cubbington, Lillington, Leck, Wotton, Hill Wotton, Lapworth, Lonsome Ford, Ullenhall, Tanworth, Little Packwood,

Great Packwood, Beckerill, Preston, Bagot, Claverdon, Norton, Lindsey, Honingham, Eathorp, Ryton, Bubbenhall, Stoneleigh, Sticheil, Allesley, Westwood Heath, East Wood Green, Berkswell, and the small towns of Coleshill, Kenilworth, and Henley-in-Arden. About five thousand tracts, kindly furnished by the Religious Tract Society, were given, and in most cases thankfully accepted. Sixteen times we preached the gospel, chiefly in the open air, in most cases to considerable and attentive audiences, besides reading the Scriptures and prayer with the afflicted. The services in the open air appeared to produce, in several instances, a good impression.

As the details of the journal are too numerous and too long for publication, I will only instance a few of the particulars.

In the village of Tanworth, on the borders of Worcestershire, with a population of above a thousand, drunkenness and profligacy abound. Here we were invited by two respectable women to stay on the Tuesday evening, and preach in the open air, there being no place of worship but the parish church, which is but thinly attended. We went from house to house with the tracts and invited the people to the preaching. At six o'clock, brother Smith and myself went into the centre of the village and gave out a hymn, and read the Scriptures, and prayed. The people collected around to the number of fifty or sixty—nearly all adults—who listened to my discourse on the way of salvation with close attention. Several evidently felt the force of the truths delivered, and the greatest order prevailed, though the service did not end until it became quite dark. The clergyman was a hearer for a short period, the policeman and constable, with people in two conveyances. As we acknowledged their attention and bid them farewell, thanks came from nearly all sides of us. A man who was standing near the clergyman remarked, "Well, sir, we cannot say anything against this." "Very good, very good," was the clergyman's reply.

At Kenilworth, with a population of three thousand one hundred and forty—where I am sorry to say a good Baptist chapel had been for some time deserted—we held interesting services in the open air, and once in the chapel. Brother Nash, of Warwick, who was with us, preached on the Castle Green from the Prodigal Son. A large number of young men were present, nearly one hundred and fifty in all, and listened with evident interest to the truth, clearly stated and faithfully applied. A good feeling was evident. A church lady came out and shook us cordially by the hand, and received our tract. I pray God that something may yet be done to raise a Baptist interest in this important village.

At Bubbenhall, a much neglected vil-



face, the people stood out on the wet ground to the number of sixty or seventy, and listened attentively to the gospel. As we were passing through the village, a respectable young man addressed me and said, "I hope, sir, it will not be long before you come again, for I felt much what I heard this morning." The people are, to all appearance, prepared to receive the gospel in this neglected place. At the village of Stoneleigh also, where a powerful church influence, sustained by a resident nobleman, has hitherto resisted every effort made by Baptist friends and others, to introduce stately the gospel in connexion with nonconformity among its numerous inhabitants, we held an open air service. A wheelwright, near whose premises we stood, urged us to desist from our attempt of collecting the people together. Amongst other things, he said, "That our preaching would only engender strife; that the poor people who came to hear us would be marked; and that it would make it worse for them." We replied "That we came to preach the gospel in a peaceable manner for the good of immortal souls; and as we were two accredited ministers, we could not comply with his wish." After giving out a hymn and reading the Scriptures and prayer, brother Smith earnestly addressed the people on the danger of neglecting Christ's salvation. The address was listened to with deep attention; a good feeling was manifested, and there were more hearers than we expected, as it was not a convenient season.

At the village of Weston, the people were so anxious to hear our open air service, that we had more than twice the number on this occasion that we had last year; from eighty to a hundred, chiefly adults, stood out to listen to a discourse on the Prodigal Son. Considerable attention was manifest. A resident farmer, who attends church, showed us much kindness and hospitality, followed us to two other villages where we preached, and at one of the services he seemed much affected under a discourse on the rich man and Lazarus. At Wappingbury, a neighbouring village, an interesting service was held. Brother Smith delivered a faithful address, and several young men evidently felt considerably. At the large village of Ryton, the people were anxious to hear. When we entered the village, late on the Sabbath afternoon, they were in great numbers in the street, expecting us to preach there, agreeably to a previous intimation; but, owing to the night coming on so suddenly, we were obliged to retire into a building fitted up as a chapel. The place was thronged, and brother S. and myself delivered two discourses. Both were listened to with close attention; and the spirit of God appeared to be in our midst. We cannot but believe that so much precious seed sown publicly and privately will produce fruit to the glory of God. In

the course of our visitations with tracts, &c., we were often painfully affected to discover so many cases of deplorable ignorance of gospel truths. Brother Smith conversed about the love of Christ with an elderly woman who appeared to be in circumstances above the labouring class. The woman exclaimed, "Oh, I do love Jesus Christ, I love him, with all my heart!" And on brother Smith's inquiring, "What is your reason for loving Christ?" "Why, sir," she answered, "he gives us a good living if we strive for it." Brother Smith endeavoured to reach her conscience by his appeals, but, alas! he retired with the conviction that her mind was dark as midnight. We accosted a poor man walking on the road in the neighbourhood of Henley-in-Arden. I inquired if he could read. He said "No," and as he was taking his meal, I read with his consent the tract, "The Brazen Serpent," making some remarks on it by the way. He seemed to listen intently. At the conclusion, brother Smith inquired if he knew what sin was—he could give no answer. He was then asked if he had ever committed sin. His reply was, "No, he did not know what the law of God is," and seemed wholly ignorant of the plan of salvation. We inquired if he ever heard these things before. "Never," was his reply. What place of worship do you attend? "The church." Do you understand what you hear? "Not much." Does not your minister visit you and explain these things to you? "No, sir." We felt truly grieved to discover such fearful ignorance of gospel truth in this highly favoured country. But, alas! this is only one case among thousands that are to be found amongst our rural population. We fervently pray that our simple statements of gospel truth to this poor man, and many others, may result in their salvation.

We had opportunities of declaring the truth to Roman Catholics and to Mormons. An intelligent catholic endeavoured to persuade us that we had no right to preach or to teach, as we were not successors of the Apostles. Our bishops and priests are the successors of the Apostles, she added. We explained that those who possessed the spirit of faith, love, zeal, &c., and who preached the same truths the apostles felt and preached, were their true successors. She respectfully listened to us, and though at first she refused our tract, she accepted it at the close of our visit. As we were travelling in the villages midway between Coventry and Birmingham, we entered, wearied and exhausted for want of refreshment, into a poor woman's house who sold articles of grocery, and inquired if she would sell us a few entables. She consented. During the time of her preparation, she discovered what was the object of our visit to the village; and we found that the woman was an enthusiastic Mormon. She

began to urge us in a vehement way to throw away our tracts, to give up our preaching, and to join the church of Latter-day Saints at once. She seemed so earnest to gain her end that we were both obliged to assist in preparing our food. Among other things, she said the elders of her church had been the means of curing her of severe illness, and had restored her son from spinal complaint, and enabled him to walk. We tried to ascertain what were her views in respect to prayer, the bible, &c. "Oh!" said she, "we do not attend to secret prayer. Our religion is happy and cheerful," &c., &c. She would not allow us to pray for her; nor would she accept our tracts. We never met with such a mixture of fanaticism and ignorance; and we were more than ever convinced of the dangerous effect of such strange doctrines in barring the mind against the pure truth of the gospel.

In many cases our visits were hailed with pleasure, especially by afflicted and infirm people. A poor paralytic woman listened eagerly while I explained the sympathy and love of Christ towards those who fully trust in him. She expressed an earnest desire to know that she possessed an interest in him; and expressed her cordial thanks for the visit. She seemed to be one whose heart God had touched. Brother Smith had an interesting conversation with a poor woman. She gave a clear view of the way in which she hoped to be saved, viz. by a simple trust in the righteousness and death

of Christ. We both thought her one of the Lord's hidden ones. Our spirits were often refreshed in conversing with such. In the places we visited last year, the people recognized me, and manifested their pleasure at receiving another visit; and we both felt convinced that our past tours had produced a favourable impression on the minds of numbers.

On reviewing the circumstances of this tour, we must in the first place record our deep sense of the Divine mercy in protecting and strengthening us, amid the dangers and toils to which we were subject, and also in giving us favour with the people—to the Divine name be all the glory; and, second, we cannot but render our heartfelt thanks to those dear Christian friends who much helped us by Christian counsel, and by practical sympathy, especially our much esteemed and lamented friend the late Mrs. Franklin. Her valued life was spared to give us a renewed proof of her warm sympathy in our missionary efforts, and brother Smith and myself were much cheered by the kind concern she evinced for our personal comfort, as well as by her earnest wishes for success to attend us. Her sainted spirit is now before the throne, beholding His face whose cause she so unwaveringly supported on earth by her sympathy, her prayers, and her efforts. May her bright example be imitated by many Christian ladies at Coventry and elsewhere.

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The journal of Mr. Flower's itinerant labours in Huntingdonshire will be given in the next Register.

*Monies received will be acknowledged in the next Register.*

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*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. B. USFIELD, Esq., 126, Houndsditch; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.*

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THE  
BAPTIST MAGAZINE.

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FEBRUARY, 1856.

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ON THE SECOND EPISTLE OF PETER.

A DOCUMENT bearing this title lies before us. It is undoubtedly ancient, though there is some difference of opinion respecting its origin. Its antiquity is undeniable, for in the early part of the fourth century it was a question to which of two classes of works it belonged. Eusebius the historian did not assign to it a place among those which he speaks of as "uncontroverted," but he fully recognizes its existence in his day, and in days which preceded his. As we say with regard to the earth, Here it is and it must have had a Maker, so we say with regard to this epistle, Here it is, and it must have had an author. Here it was, read and revered by many before Constantine became emperor of Rome. But what was the name of its writer? Did he live in the first, the second, or the third century? To what class of persons did he belong? While the antiquity of the piece is universally acknowledged among literary men, its date and authorship are by some believed to be uncertain. Modern critics of eminence have looked upon it with suspicion. Their dissertations upon it

are, in general, more adapted to engender doubt than confidence. Such, it is hoped, will not be the effect of the present paper. We have a strong opinion on the subject, and we believe that the correctness of that opinion may be perceived by persons who are not deeply versed in ecclesiastical lore, if they will calmly and candidly consider the document itself.

Here are three or four sentences taken from the midst of it. The writer, it will be seen, is seriously addressing contemplative friends. "But the day of the Lord," he says, "will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new

heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Now, to what class of persons must this writer have belonged? His sincerity and earnestness are apparent at a glance. Who then, or what was he? Mohammed, the impostor of Arabia, was not born till ages afterwards. It could neither be he nor any of his coadjutors. He could not have been an adherent of the national paganism. There is not the slightest reference to Jupiter or Juno, Neptune or Minerva; his imagination is not at all affected by any part of the heathen mythology. Nor is he an adherent of the ancient Jewish faith and ordinances. It is no part of his design to recommend those doctrines or rites by which the Hebrews who deemed themselves faithful to the religion of their ancestors were distinguished from those who were said to have apostatized, or from their Gentile neighbours. He is evidently a Christian, or one who desires to pass for a Christian. He professes to expect the triumphant return of Jesus; speaks of the honour and glory which Jesus received from God the Father, and refers expressly to the voice which recognized him as the Father's beloved Son in whom He was well pleased. Whatever he was, he professes to be a Christian; and the form of Christianity which he professes is that of the earliest ages, before any of the subsequent additions or improvements were introduced.

And if we read this piece throughout, we see in it everywhere indications of honesty and sterling uprightness of purpose. The sentences quoted are such as might be expected from a benevolent and devout writer, a writer neither heated with enthusiasm on the one hand, nor, on the other, having before him any sinister object. They

are adapted to commend themselves to the attention of a considerate, judicious person, and the greater his acquaintance with human nature, the keener will be his perception of the moderation, decorum, and good intent which pervade them. The writer refers to the expectation which he entertained, in common with the persons to whom he wrote, that Jesus of Nazareth would publicly terminate the present state of things, and introduce a new scene of purity and happiness, in which he and his followers should dwell for ever. These persuasions were by no means peculiar to the writer; they were those of the early Christians generally. But they were convictions which might be turned to very different uses. They were topics a writer's treatment of which would furnish a test of his intentions. Christ coming suddenly to judge his foes, to reward his friends, to renovate the material universe! These are delicate topics, and a man's treatment of these will reveal much of the state of his mind. If there be enthusiasm we shall see it. If there be craft it will exert itself. If there be covert designs the opportunity of promoting them will not be neglected. What then are the purposes to which the writer turns these topics? "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." He does not adduce these expectations as motives for pecuniary liberality, either to apostles or inferior teachers, to himself or to his order, to the cause in which they had embarked or to its leaders; he does not say a word about selling their earthly possessions to purchase with the proceeds an interest in the coming inheritance. The inference he urges is not of a secular character, but rectitude and inoffensiveness. Nor does he propose to them any movement in anticipation of the event, as a man

of heated imagination would be likely to do. He does not call upon them to go to Jerusalem to meet the expected Redeemer there; or to proceed to some distant region to prepare a place for him there; or to break off from their usual occupations and pursuits, but to be careful to be found of him "in peace, without spot and blameless." How calm! How gentle! How heavenly! How natural for a good and wise man! How unnatural for any other! These are surely not the words either of a deceiver or an enthusiast.

Now this apparently honest writer does not issue his simple-hearted admonitions anonymously, but mentions to his friends his name. He had had communication with them before, and he had no wish to veil in darkness, as a man, anything that he brought forward as a teacher. He avows himself therefore to be Simon Peter, one who was well known among them as an attendant of Jesus during his residence on the earth and a zealous promulgator of his history. It is in the most unostentatious way, however, that he declares this, while he introduces particulars enough to identify himself with the person he wished to be understood to be, without danger of mistake. He was "a servant and an apostle of Jesus Christ;" he was one who was "with him on the holy mount;" he had written to them on a former occasion, to the same general effect, to stir up their pure minds by way of remembrance, lest they should be led away by the error of the wicked, and fall from their own steadfastness. He alludes to Paul, known in the same neighbourhood as a fellow-labourer, in affectionate but simple-minded terms. He refers to him as the writer of several similar epistles, but without evincing the least symptom of jealousy or rivalry. He does not intimate that he was leading them a little farther into Christian

mysteries than Paul had led them, or teaching something more than they could learn from Paul's writings, or making additions to communications which they had formerly received from Paul, but quietly observes that what he was saying was nothing more than Paul had said in his epistles; yet he does not turn out of his way to eulogize Paul, or endeavour to turn the reference to him into something conducive to the authority of the order to which they belonged. And so, throughout the whole epistle, there is not a syllable about new doctrine now to be taught, or new rules of conduct now to be introduced; no enforcement even of Christian duties which would tend to his own private interest. There is nothing about the propriety of supporting their ministers liberally, or making ample provision for the necessities of aged preachers of the gospel whose lives had been spent in the service; no enumeration of privileges to which Christian ministers, as such, were entitled; nor any inculcation of religious rites by which he and his colleagues might be aggrandized.

He does refer, indeed, to false teachers that might be expected to appear; but of what kind? By what marks were they to be distinguished? By their love of gain? By their disposition to make merchandize of the unsuspecting? By their wantonness and proneness to abuse their influence? By those very evils into which men in his position would have fallen if they had been unprincipled, designing, or covetous.

We cannot conceive why an honest well meaning Christian should have written such a letter as this, and falsely prefixed to it the name of Peter. What good could he get, what good could he do by such a deception? We cannot see why a bad man should have palmed on the world as Peter's a letter, having in it nothing that could be perverted to

purposes of private gain, but which was so innocent and pure in its tendency. We can conceive why Peter should write it, and avow himself to be the author in such language as is here used. There are insuperable difficulties in the way of regarding it as an ancient forgery, or a modern forgery; there are none in admitting it to be the effusion of the heart of Simon Peter, a servant

and an apostle of Jesus Christ, but partially known indeed for a short season, even to those who had obtained like precious faith through the righteousness of our God and Saviour Jesus Christ, but afterwards more generally circulated and revered, till at length it was justly deemed, throughout all Christian churches, of the same authority and weight as "the other scriptures."

### THE OBLIGATIONS OF CHRISTIANS TO SEEK THE CONVERSION OF SINNERS.

BY THE REV. JAMES RICHARDSON.

THE importance of any enterprise is to be estimated by the nature and extent of the objects which it seeks to accomplish. An enterprise of discovery, the object of which is to traverse unknown seas, and to bring to light unknown lands, is regarded with profound interest, and the persons engaged in it are deemed worthy of honour and reward. It is the same, more or less, with regard to enterprises of war, and science, and commerce. A successful general receives the plaudits of his own countrymen, and the admiration of the inhabitants of other lands. The man of science and art who brings into operation means and contrivances for promoting the physical welfare and increasing the social enjoyments of his fellow-men, is viewed as the benefactor of his kind, and generally receives their homage and affection. A wise and far-seeing statesman who has been the means of increasing the commerce of his country, and thus of augmenting its wealth, receives the respect due to his brilliant talents, and has monuments erected to perpetuate his fame. And how vast the objects which the men of this world are seeking to accomplish! What concentration of thought! What assiduous cultivation of their powers!

What labour and toil! What restless anxiety! What burning desires! What sacrifices of time, and health, and domestic comfort! In the numerous enterprises which belong exclusively to the present life, we have illustrious exhibitions of human wisdom and skill, of power and perseverance. The children of this world are characterized by the exercise of a prudence which accords with the ends they seek to work out, and by an energy and a determination which no difficulties can turn aside. They do not say, "There is a lion in the streets, and we dare not proceed." "Onward!" is their motto, and, in the great majority of cases, their efforts are crowned with success.

Now, we have not one word to utter against the lawful prosecution of plans and enterprises, the object of which is to procure and extend the blessings of the life that now is; but we might, in all propriety, occupy several pages in condemning the comparative indifference, and the heartless unconcern manifested by many professed servants of Jesus Christ, in reference to the grandest of all enterprises, viz., that of saving immortal souls from sin and death. Where, or what is the enterprise which is, for a moment, to be compared with

this? What danger can be contrasted with that involved in the natural condition of a deathless spirit? What blessings so transcendently valuable as those comprehended in the salvation which the Son of God died to purchase, and is now exalted to bestow? Here are interests at stake which are not bounded by the limits of time, and which eternity itself will never exhaust. Every human being is either the friend or the enemy of God, and must stand a ransomed and saved spirit before the everlasting throne, or sink beneath the curse of sin in the pit which is bottomless. Are these statements the words of truth and soberness? Yes! for the mouth of the Lord has spoken them. Such, therefore, being the fact, it may be confidently affirmed that the saving of one soul from the terrific peril to which it is exposed, is the most magnificent accomplishment which a human being can achieve.

How necessary, then, that the professed disciples of Christ should be reminded of the imperative obligations under which they are placed to seek the salvation of the lost. This is the design of this paper. The writer has a strong conviction that these obligations are either denied or forgotten by many, and but very imperfectly understood by others; and the following lines are written with a desire to arouse the former, and to instruct the latter.

I. In endeavouring to state the obligations in question, the first which presents itself arises out of the emphatic and reiterated commands of holy scripture. All who have been made partakers of the blessings of true religion are commanded, again and again, to feel an anxious concern, and to put forth holy effort for the spiritual safety of others. If any are tempted to ask, "Am I my brother's keeper?" the volume of inspiration assures him he is, and solemnly tells him that if his

brother perish through his neglect, his blood will be required at his hand.

There never was a period, under any dispensation, when it was not the imperative duty of the servants of God to sympathize in the moral wretchedness of the perishing, and to endeavour to rescue them from eternal death. The arrangements of the patriarchal and Mosaic economy were full of mercy and benevolence, and by no means confined, in their benefits and blessings, to the Jewish nation. The descendants of the patriarchs were commanded to pity the poor and friendless, and to abstain from oppressing them. Almighty God is represented as the protector of the helpless and the patron of the needy; and, in this character, He speaks in a voice of terrible majesty—"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. He doth execute the judgment of the fatherless and the widow, and loveth the stranger in giving him food and raiment. *Love ye, therefore, the stranger; for ye were strangers yourselves in the land of Egypt.*"

Now, we have in such injunctions as the above, the strongest proof that the Israelites were commanded to pity the gentile nations, and to endeavour to extend to them the blessings of the true religion. Then the temple at Jerusalem was to be a house of prayer for all nations. (See the prayer which Solomon offered at its dedication, 1 Kings viii. 41—43).

Every impartial reader of the Old Testament will acknowledge that the principal end which God had in view in forming the Jews into a separate people was to make them his witnesses, and the honoured instruments of enlightening and blessing all the families of the earth.

We are not, however, to forget that

we live under the last and perfect dispensation of love and mercy ; and that now, in the highest sense, we are required to look upon all men as our brethren in the flesh, and as being truly welcome to partake of the blessings of the glorious gospel. The last command of the Saviour to his disciples was "Go ye into all the world and preach the gospel to every creature ;" and no correct interpretation of this commission can be given, which does not comprehend the entire race. This requirement is to be complied with, at whatever cost of labour, pecuniary sacrifice, privation, suffering, and death. The Divine authority may not be set aside. If we are the servants of Christ, our own convenience, ease, and notions of the fitness of things must all be subordinated to the will of our sovereign. It is not left to our option whether we are to use, or not, the talents committed to our trust. We are *commanded* to "let our light shine before men :—" "to hold forth the word of life," "and as we have opportunity, to do good unto all men." The divine authority is as explicit here as on any other part of Christian obligation. Christians are not to hide their light under a bushel—they are not to withhold from the perishing the bread of life—they are not to forbear to deliver them that are drawn unto death ; if they do, "He that pondereth the heart will consider it, and he that keepeth the soul will know it, and he will render to every man according to his works."

II. Another obligation to seek the conversion of sinners arises out of the fact, that God, in wisdom and benevolence, has established a mutual system of dependence among his creatures, and has rendered them capable of promoting each other's happiness, and securing each other's safety.

We see this in all the temporal relations which exist in providential

arrangements. Indeed, this is a universal principle, designed to be of universal application, and, if rightly used, capable of diffusing universal happiness. The members of a family are made dependent upon each other for knowledge, and purity, and peace. The educated are to instruct the untaught ; the strong are to defend the weak ; the elder are to guide the younger ; and the welfare of the whole is inseparably connected with this grand principle of mutual dependence of which we speak. The same principle is applicable to our neighbours, the people living in the same village, town, or city ; and, remotely, to all the tribes of the earth. May we not, then, fully expect to find this principle in all its force in connexion with those spiritual interests which infinitely exceed in importance all other interests put together ? Most certainly. If a parent, for example, is responsible for the temporal well-being of his children, must he not also be responsible for their religious well-being ? And does not the same responsibility, in other forms, rest upon those who know the truth of God, in relation to those who know it not, and whose feet are taking hold on death and hell ? Yes, beyond the power of successful contradiction. God has displayed his sovereignty in the formation of his church. This he has done under all dispensations. Patriarchs and prophets were raised up for this purpose. His own Son appeared in human form and died upon the cross for this purpose. The Holy Spirit, in his ordinary and extraordinary gifts and graces, was given for this purpose. Apostles were inspired to become infallible interpreters of prophecy, and to exhibit the whole system of divine truth for this purpose ; and God having done all this, the inhabitants of a perishing world are given to his people to enlighten and save, and they are placed under the



weightiest responsibilities with regard to their stewardship.

Hence, mark,

III. That the servants of Christ have had put into their possession the *truth* concerning God, the way of salvation, and the realities of another world, in order that they may bring that truth to bear upon those that are ready to perish, that thus the benevolent designs of everlasting love may be accomplished concerning the church and the world.

When the nature of the human mind is duly considered, it is evident that its understanding, its conscience, its will, its affections, and its desires, can only be changed, or brought to exercise themselves in harmony with the will of God, by the *truth* spoken in love and faithfulness, and applied and rendered successful by the power of the Spirit. The great principles and facts of Revelation have been committed to God's people for this purpose. The benighted understanding is to be illuminated by the "true light which shineth in darkness," and which Christians are to hold forth. The affections, dead in sin and exercising on sinful objects, are to be quickened and won back to God, by the exhibition of the love of Christ, and the love of the Spirit. It is only love that can produce love. The natural affection which obtains among human beings is produced in this way, and in this way only. This principle holds good when viewed in relation to the way in which the alienated heart is won back to God and holiness.

View fallen man, in all the endowments of his intellectual and moral nature, and if any accurate knowledge is possessed of his constitution, the greatest wisdom and mercy will be recognized in the fact, that all the motives and influences which the book of God contains, are to be pressed home upon the hearts of Christ's enemies by his true friends. His ministers are to

do this with a deathless zeal and perseverance; and all his disciples, whatever offices they may fill, and however comparatively limited their influence, are to use the mighty instrument of the divine word, to "save souls from death, and to hide a multitude of sins." Every one has opportunities for usefulness. Every one has power to do good; and, just in proportion as ministers and churches make the truth of Christ known in the world, they hasten the end of their existence, and hasten the accomplishment of the divine purposes. How astonishing that this truth should ever have been overlooked or denied by any who have named the name of Jesus! A religious selfishness, and foolish dreams and fictions, and gross and carnal imaginations have blinded the mind and hardened the heart, rendering the one incapable of understanding the plainest precepts of the New Testament, and the other indifferent either to the present or future condition of a countless host of deathless spirits. What a contrast is presented between such a cold-blooded religion, and the burning, melting, pitying, and never-dying love which possessed the first disciples of Christ! The desire to save souls swallowed up every other. They believed that the salvation of every responsible human being depended upon his reception of the truth of God; and having had that truth put into their charge, they deemed no sacrifice too great to make it known. They went forth in a strong spirit of sympathy, prayer, faith, and humble dependence upon the divine promise for success; they endured "weariness, and painfulness, and watchings, and hunger, and thirst, and cold, and nakedness, not counting their lives dear unto them," that the lost might be found and saved. And can we wonder at meeting with such triumphant language as the fol-

lowing: "Now thanks be to God which causeth us always to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place?" No! their noble labours met with certain success. It could not be otherwise; and the exercise of a similar sympathy, and the putting forth of similar labours in subsequent times, have always been crowned with the divine blessing. Wherever the truth is presented, it is attended by the influences of the Spirit; and an earnest and believing employment of that instrumentality which God has put into the hands of his people will be sure to be rendered mighty to the pulling down of strongholds, and successful in saving the perishing.

There are various other powerful and conclusive reasons to enforce the obligation to engage in the great work of extending the kingdom of the Redeemer; but our limits prohibit their full consideration. We only make the briefest reference to them.

IV. There is that which springs out of the *importance* and value which we professedly attach to our own safety, and happiness, and peace. If, to be reconciled to God, to enjoy his favour, and to cherish the hope of dwelling with him for ever in heaven, involve possessions and blessings of unconceivable magnitude and value, surely we ought to cherish the strongest desires, that the guilty, the unhappy, and the destitute, may be made heirs with ourselves of the same great and invaluable advantages.

V. Sympathy and pitying love ought to produce in *our* bosoms something like that flood of weeping and self-sacrificing benevolence which flowed in the breast of the apostle of the gentiles when he solemnly averred, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, for I

could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."

VI. What other considerations are necessary? One more shall suffice: And, that is, that sin is infinitely displeasing and dishonouring to Him who spared not his only Son that a sacrifice might be made for it. A regard, therefore, to the glory of the divine character; the purity of the divine nature, and the righteousness of the divine throne, presents the most unqualified and absolute obligations to seek to bring sinners back to their allegiance, to their offended and injured sovereign. The abominations of sin dishonour the divine name, and trample on the blood of the divine Son, and grieve the divine Spirit; and hence, the obligation to seek to save the sinner is one that we can no more set aside than we can overturn the everlasting throne, or destroy God's moral government. Such is our case, in support of those great obligations which this department of Christian duty and responsibility presents. However imperfectly it has been stated, and argued, and illustrated, we have no kind of doubt of the perfect truth of the position, and we believe that no one, whose heart and mind are right with God, will feel the least disposition to evade the force of what has been stated. The obligations referred to may be evaded, and are evaded, just in the same way as the fundamental doctrines of the bible are questioned, or modified, or denied. Perhaps there is not a single doctrine, or precept, or promise, or threatening of the scriptures which men have not quibbled about, and then discarded. But our argument is addressed to those who believe and receive *all* that the Word of God makes known, and so far as they are concerned, we believe, it is perfectly conclusive; and that, in the review of their past neglect of the souls of their brethren of mankind, they are

ready to say, "We are verily guilty concerning our brother, in that when he has cried to us out of the pit, and when we have seen the anguish of his soul, we would not hear!"  
Barton Mills, Jan., 1856.

## THE SIXTH AND SEVENTH CHAPTERS OF JOB.

REVISED FOR THE AMERICAN BIBLE UNION.

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| <p>1 THEN answered Job, and said :</p> <p>2 O that my grief could be fully weighed,<br/>and all my calamity be laid in the balances.</p> <p>3 For now, it would be heavier than the sands of the sea ;<br/>for this cause, my words have been rash.<br/>For the arrows of the Almighty are within me,<br/>whose poison drinketh up my spirit :<br/>the terrors of God array themselves against me.</p> <p>5 Does the wild-ass bray, by the fresh grass ;<br/>or lows the ox, at his fodder ?</p> <p>6 Can that which is tasteless be eaten without salt,<br/>or is there any relish in the white of an egg ?</p> <p>7 My soul refuses to touch !<br/>they are as food which I loathe.</p> <p>8 O that my request might come ;<br/>that God would grant my longing :</p> <p>9 and that it would please God to destroy me ;<br/>that he would let loose his hand,<br/>and cut me off.</p> <p>10 For it should still be my solace,<br/>yea I would exult, in pain that spares not,<br/>that I have not denied the words of the Holy One.</p> <p>11 What is my strength, that I should hope,<br/>and what is my end, that I should be yet patient ?</p> <p>12 Is my strength the strength of stones,</p> | <p>or is my flesh of brass ?</p> <p>13 Is not my help within me gone ?<br/>and recovery driven away from me ?</p> <p>14 Kindness, from his friend, is due to the despairing,<br/>ready to forsake the fear of the Almighty.</p> <p>15 My brethren are deceitful, like the brook,<br/>as the channel of brooks that pass away :</p> <p>16 that become turbid, from ice ;<br/>the snow hides itself in them.</p> <p>17 At the time they are poured off,<br/>they fail ;<br/>when it is hot, they are consumed from their place.</p> <p>18 The caravans, along their way,<br/>turn aside ;<br/>they go up into the wastes, and perish.</p> <p>19 The caravans of Tema looked ;<br/>the companies of Sheba hoped for them :</p> <p>20 they were ashamed that they had trusted ;<br/>they came thither, and were confounded.</p> <p>21 For now, ye are become nothing ;<br/>ye see a terror, and are dismayed.</p> <p>22 Have I said: Give to me ;<br/>or, Bestow of your wealth for my sake :</p> <p>23 or, Deliver me from an enemy's hand,<br/>and from the hand of the violent set me free ?</p> <p>24 Teach ye me,—and I will keep silence ;</p> |
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- and make me know wherein I have erred.
- 25 How forcible are right words ! but what does your upbraiding prove ?
- 26 Do ye intend to censure words, when the words of the despairing are as wind ?
- 27 Ye would even cast lots for the orphan, and dig a pit for your friend.
- 28 And now, consent to look upon me ; for I will not speak falsely to your face.
- 29 Return I pray ; let there be no wrong. yea, return ; I yet have a righteous cause.
- 30 Is there wrong in my tongue ? cannot my taste discern what is perverse ?
- V. 2 { O that my grief could but be weighed,  
and with it, my calamity be laid in the  
balances.
- V. 6. 2d memb. : Or is there flavour in the tasteless herb ?
- V. 10. So that I might yet have consolation, and exult, &c. 'That I have not' : for I have not.
- V. 11. 'hope' : wait.
- V. 13. 'Recovery' : deliverance ; or, succour.
- V. 14. { To the despairing, kindness is due from his  
friend ;  
else he will forsake, &c.
- V. 15. 2d memb. : as the valley-brook, they pass away.
- V. 18. 'along,' &c. : turn aside, on their way.
- V. 28. 2d memb. : For it is manifest to you, if I lie.
- 1 HAS not man a term of warfare on the earth, and are not his days as the days of a hireling ?
- 2 AS the servant pants for the shadow, and as the hireling longs for his wages ;
- 3 So I am allotted months of wretchedness, and wearisome nights are appointed me.
- 4 When I lie down, I say : when shall I arise, and the night be gone !
- and I am wearied with tossings, till the morning.
- 5 My flesh is clothed with rottenness, and clods of earth ; my skin closes up, and breaks out afresh.
- 6 My days are swifter than a weaver's shuttle, and consume away, without hope.
- 7 Remember, that my life is a breath ; my eye shall not again see good.
- 8 The eye of him that seeth me, shall behold me no more ; thine eyes will seek me, but I shall not be.
- 9 The cloud consumes away, and is gone ; so he that goes down to the underworld, shall not come up.
- 10 He shall not return again to his house, and his place shall know him no more.
- 11 As for me I will not restrain my mouth ; I will speak, in the anguish of my spirit ; I will complain in the bitterness of my soul.
- 12 Am I a sea, or a monster of the deep, that thou shouldst set a watch over me ?
- 13 When I say : My bed shall comfort me, my couch shall lighten my complaint ;
- 14 then thou scarest me with dreams, and terrifiest me by visions.
- 15 So that my soul chooseth strangling,— death, rather than my bones !
- 16 I waste away ; I shall not always live ; cease from me ; for my days are a vapour.
- 17 What is man, that thou shouldst magnify him,

and set thy thoughts upon him ;  
 18 that thou shouldst visit him every  
     morning,  
     shouldst, every moment, try him ?  
 19 How long wilt thou not look away  
     from me,  
     nor let me alone, till I can swallow  
     my spittle ?  
 20 If I sin, what do I unto thee, thou  
     observer of men ?  
 Wherefore hast thou made me thy  
     mark,  
     that I should become a burden to  
     myself ?

21 And why wilt thou not pardon my  
     transgression,  
     and remit my iniquity ?  
 22 For soon, I shall lie down in the  
     dust ;  
     and thou wilt seek me,—but I shall  
     not be.

V. 1. 'warfare': service.

V. 4. 'and the night be gone': for long is the night.

V. 5. 'rottenness': worms.

V. 16. I loathe it; I would not live always—  
 'vapour': breath.

Ver. 20. { If I sin in what I do unto thee, thou  
           observer of men,  
           wherefore dost thou make me thy mark,  
           so that I am become a burden to myself?

NOTES ON THE SIXTH AND SEVENTH CHAPTERS OF JOB.

Ch. VI. v. 2. *שָׁקֵל וְשָׁקוּל*; § 131, 3, a, and Rem. 2. The emphasis may be expressed by *fully weighed*, or *exactly weighed*, i. e. to its full, or exact amount; or it may lie simply in the idea of weighing,—as much as to say, would it were possible that grief could be weighed, so that the extent of mine might be fully known.—*יָדָה*, is used here as in iii. 18, to express, emphatically, the sum total of a thing, *copiam vel totum quiddam* (Thes. and Lex. e.) So H. A. Schultens (German by Weidenbach): Dass man ganz in die Schaale legte mein schreckliches Elend. But Gesenius takes it here in the signification *simul, eodem tempore*, and translates the verse (Thes. II. p. 588:) *utinam ponderetur impatientia [mea], meaque calamitas simul in trutina ponatur*. So Ewald: Würde doch *gewogen* nur mein Unmuth, und hüb man mit der Wage zugleich mein Leiden. The thought, in itself, is just; \* but there is this objection to it: that it is not an appropriate answer to

Eliphaz, whose admonitions were not based on the *disproportion* of the sufferer's grief to its cause.

V. 4. *חַיָּה*, should be translated *spirit* (not *life*, Gesenius, Lex. 2,) the vital energies, both in a physical and moral sense. Comp. such expressions as "his spirit revived," Gen. xlv. 27, "there was no spirit in them," Josh. v. 1, "his spirit came again," Judges xv. 19.

V. 6. *לֶחֶם*, *without taste, insipid*. It is not, therefore, well expressed by *unsavoury*, which is ambiguous, and more commonly means, of a bad, or offensive taste.—*חֵלֶם*, *white of an egg*. So Ewald: oder ist Geschmack im Eiweiss? So also De Wette, Umbreit, Vaihinger, and others.

This version rests on the authority of the *Targum* and the *Rabbins*, according to which the Heb. *חֵלֶם* is equivalent to the Chald. *חֵלְמָן* from the same root. Of this Gesenius says, Thes. I. p. 480 (1835:) *Ex recentioribus assensu sunt permulti; neque deest etymon vitello satis aptum, quum חֵלְמָן vel pinguedinem ovi, vel robur vitule significare possit. Acquiesci igitur potest in hac sententia, &c.*

\* Vaihinger is mistaken, however, in saying that the error of Eliphaz was just at this point, viz., the exact estimate of Job's suffering.

Another signification of the word has been derived from the Syriac version, as understood by the Arabic interpreter, viz. the herb *purslain*, proverbially insipid. To this Gesenius subsequently gave the preference; see Hebr. Lex., by Dr. Robinson, fifth edition. It is not certain, however, that the true sense of the Syriac has been given by the Arabic translator.

The older tradition cannot properly be set aside for a signification not yet fully established. Ewald: Ueber חלמור ריי ist noch das Sicherste diess, dass es die flüssige Masse, den Schleim (Speichel) der festern kernigen Masse, (חלב ist fest, gesund, vgl. חלב das Mark gewisser Dinge,) des Eies, also das an sich ziemlich geschmacklose und Vielen ekelhafte Eiweiss bedeute, wie das Targum es versteht.—The reading of the Sept. ἐν ῥήματι κενῶς (which of course was meant for paraphrase,) accords with the true application of this language (see Explanatory Notes.) Surely nothing is more incongruous, than the comparison of such afflictions to tasteless food. Job's sufferings are as great an offence to him, as an egg without salt,—or as purslain broth!

V. 7. *As food which I loathe*: lit. as my loathsome food (§ 106, 1, Rem. 1,) i. e. as food which is loathsome to me. The construction (1st memb.): *what my soul refuses to touch*, is abandoned by the latest and best authorities, there being nothing to justify the assumption of such an ellipsis of אָשָׁר.

V. 8. The optative form, § 136, 1 Ew. § 319, 1.—חַיִּי. Hupfeld's emendation (Specimen, &c.) is founded on too exclusive a view of the laws of usage in language; for a special application of a word, however frequent, cannot be regarded as excluding its use in the more general sense.

V. 9. § 142, 3, a.—*Cut me off*: i. e. make an end of me; for it is not pro-

bable that the figure, fully expressed in Is. xxxviii. 12, is intended here.

V. 10. וְיִחַדְתִּי, and let it be = it shall be; the *Jussive* with *Vav. consec.* expressing a consequence or result. Hupfeld: tum hoc foret solatium meum. It would also be grammatically correct, to regard the *Jussive* as expressing the *object* or *end*; so Ewald: damit doch, &c.; Heiligstedt: ut esset. But this sense is less pertinent than that given by Gesenius and Hupfeld.—*I would exult*; this expression of *will* or *purpose*, corresponds to the use of the *cohortative* in this clause, in distinction from the *Jussive* in the preceding one.—*That I have not denied*, &c. (Gesenius,) is the true sense of the third member, as well stated by Hupfeld: Hæc enim integritatis et fidei illibatae conscientia, per totam disputationem, summum ejus est solatium et præsidium adversus mala et amicorum criminationes, quod usque obtendit, unum quidem sibi relictum hoc loco voce וְיִחַדְתִּי innuens.—יִחַדְתִּי; the relative clause, with אָשָׁר implied (§ 123, 3, a.) The construction: *in pain which he (God) spares not*, i. e. which he inflicts unsparingly, takes the verb in an unauthorized sense.

V. 11. נִפְשָׁי, Gesenius, Lex. 3, 2d ¶, a. *Vulgate*: patienter agam; Ewald: dass ich mich dulde; De Wette: dass ich Langmuth haben soll; Heiligstedt: non recte alii, ut diutius vivam, quod esset יִחַדְתִּי.

V. 13. הוֹשִׁיעָה; *recovery*, or *restoration*, is nearer the signification of the root (prop. the act of setting upright,) than *deliverance*, or *succour* (Gesenius.) Ewald: festes Heil; De Wette and Hirzel: Rettung; Heiligstedt: salus; all too general.

V. 14. לְמִי; לְ in the sense of *pertaining* or *belonging to* (§ 115, 2.) De Wette: dem Verzagten gebührt von seinem Freunde Liebe; Hirzel: dem Zerfliessenden, d. h. dem Verzweifelnden, ist, gebührt, *Liebe*.—Second member:

change of construction from the participial form to that of the finite verb (§ 134, *Item*. 2;) lit. *and who will forsake*, i. e. is about to forsake. Hirzel: Das Participle wird im 2. Gl. durch das Verb. finit. fortgesetzt,\* . . . . Die gewöhnliche Erklärung des 2. Gl.: *sonst verlässt er die Furcht des Almächtigen*, hat gegen sich, dass ך nirgends *sonst* bedeutet. In a connexion like this, such a use of ך is impossible; though after a *negative* (as in Ps. li. 18, lv. 13,) its effect may be so expressed,—strictly, *for* (were it so,) *for* (in that case.) There is in these passages, as Gussett suggests (*Lex*. p. 407,) a natural connection of antecedent and consequent. Gesenius allows it also here (*Thes*. I. p. 397,) assuming that the affirmative assertion, *misero decet ab amico benevolentia* is equivalent to the *double negation*: non decet amicum, benevolentiam negare misero; nam hoc facto desereret timorem Dei. It would be far more easy and natural to assume the ellipsis suggested by Gussett (*et nisi soletur derelinqueret timorem Dei*) though this is contrary to the laws of elliptical expression, as exhibited by Herrmann, *de Ellipsi*. The construction: *Even should he forsake* = even when he forsakes (Schlottmann, — nearly as proposed by Berg,) though grammatically the easiest, gives a sense which is not to the point. So extreme a case is not intended.

V. 15. *That pass away*: this act is not predicated of his friends (as construed by some,) but of the *streams* to which they are compared.—*Swelling* or *swollen streams* (Ewald,) is not the *tertium comparationis* required here.

V. 16. עָלְמוּ; בָּי referring to the

\* Ewald admits that, with the present reading, this is the only possible construction (dem der verzweifelt und . . . verlässt) and can be avoided only by *re-writing the text*, the reasons for which (*Jahrb. der Bibl. Wissensch.* III. S. 120—1) are quite insufficient to justify a less presumptuous act.

*descent* of the melting snow and ice down upon and into the valley-streams.

V. 17. וְנָרַב. Gesenius' definition is the only one sustained by satisfactory evidence. *Vulgate*: tempore, quo fuerint dissipati.—וְנָרַב, *Suff.* used impersonally; Ewald: wenn es heiss ist; Heiligstedt: ubi incaluit.

V. 18. The Masoretic pointing is followed in the text. *Their way*, viz. of these streams (not merely the way to them, as Schlottmann.) *Caravans of their way* are those which take the course of these streams, or the route crossed by them (use of *constr. st. comp.* § 116.) The change of punctuation proposed by some (Gesenius, *Thes*. I. p. 149, Ewald, Hirzel, and others,) gives also a good sense, viz. *turn aside on their way* (or, *as to their way*;) i. e. leaving their direct route, in search of water, so that וְנָרַב is not wholly *otiant*. But the *Masorites* saw a more significant connexion; viz., that caravans were accustomed to direct their own course by that of the streams.

V. 28. *Consent to look*: § 142, 3, b.—אֵינִי, § 155, 2, f, *extr.*, *Lex*. C. c. So Ewald (in his notes:) Ihnen nicht . . . frech ins Angesicht lügen werde; Hirzel: Euch ins Angesicht lügen werd' ich doch wahrlich nicht; Heiligstedt: et in os vestrum profecto non mentiar. On the contrary, Gesenius (*Lex*. פָּקַדָה, G. 1, a:) *it is before your eyes* (manifest) *whether I lie*. But this connects less happily with the preceding member; and though it was clear to Job himself, he could not assert that it was so evident to them.

V. 29. The *Chethibh* (שְׁבִי) gives no consistent sense; and this (as Schlottmann justly says) is one of the few cases in which the *Qeri*, as a correction of an error in transcribing, is entitled to the preference. — *I still have a righteous cause*. Lit. *still, my right is in it*,—*my right is there* (Ewald: noch hab' ich Recht darin,) viz., in the matter

under discussion. This must be expressed by an equivalent Eng. phrase. Heiligstedt: *adhuc justitia mea in eo (ea re) est; adhuc causa mea justa est!*

Ch. VII. v. 1. The evident meaning of the Heb. is: that man's life upon earth (his *whole* earthly life) is like a term of service; but the form of expression is not more definite than in the translation.

V. 4. *And the night be gone.* So Rosenmüller: *quando recesserit nox*; De Wette: und [wann] weichet die Nacht; Vaihinger: wann weicht die Nacht; (taking *לַלַיְלָה* as a verbal noun from *לָלַח*, *departure, flight*.) So Gesenius, formerly (Lex. Man. 1833:) *et (quando) erit fuga noctis? poet. pro: quando fugiet, desinet nox?* So Lange (prefaced by Gesenius, 1831:) *Wann steh' ich wieder auf, Und [wann] entflieht die Nacht?* But most philologists now prefer a modification of the construction proposed by Lud. de Dieu from the Arabic (*לַלַיְלָה Piel* of *לָלַח*, Arab. *to be extended, or protracted*; comp. I K. xvii. 21.) Thus Gesenius (Thes. II. p. 766, after the Arab. version of *Saadias*: *extensa (s. longa) fit nox*; Ewald: und es dehnt sich lang der Abend (J. D. Michaelis: *die Nacht dehnt sich lang*;) Heiligstedt: *et longe extenditur (in longum extrahitur, diu durat) vespera.*

But the former construction, received by the earlier Christian Hebraists from their Jewish teachers, is grammatically correct, and has the authority of the accentuation in its favour. Mercier: *recessus vesperi; quando tandem nox*

*recesserit? Drusius: recessus vespera; defecta oratio, quæ plena erit si subaudias, quando erit? aut aliquid tale; ut dicat, quando tandem nox recedet?—Evening, poetically used for night.*

V. 5. *Rottenness*: the prop. etymol. meaning of the word, and given in the best modern versions. Ewald: *meinen Leib deckt Moder und Erdkrusten*; Hirzel: *Moder, d. h. hier moderne Geschwüre*; Heiligstedt: *induit caro mea putredinem.—עָקַר*; Gesenius (Lex. art. עָקַר,) *dust*; better here as in Lev. xiv. 42, 45.

V. 8. *בִּי*, (directed) *at, or towards, me*; i. e. in search of me. Heiligstedt: *Oculi in me erunt, dirigentur, conjicientur*; Ewald: *deine Augen suchen mich.*

V. 13. *בְּחֵצֵי*; *בְּ* *partitive*, Ges. Lex. A, 2, b, and *חֵצֵי* 4, b; comp. especially, Num. xi. 17; Neh. iv. 11.

V. 14. Hirzel: *So dass lieber meine Seele Erstickung wählte, Tod als (diese) meine Gebiene*; Ewald: *lieber Tod als diese Knochen.* This is pertinent; and no other construction of *בְּ* is allowable. The sense proposed by Gesenius (Thes. II. p. 1058: *mortem malo quam dolores meos*), has less of point, and there is no authority for the change of reading suggested.

V. 16. *I shall not live,—is the meaning of this form of the verb, and the sense required by the connection.*

V. 20. *If I sin what do I, &c.* (§ 155, 4, a.) So Hirzel; a construction far more pertinent than Ewald's: *If I have sinned in what I do unto thee, why hast thou made me, &c.,—a challenge without any pretence of justification.*

## SKETCHES OF WEEK DAY EVENING SERMONS.—No. VII.

"I beseech thee show me thy glory."—EXODUS xxxiii. 18.

THIS was the petition of a wise and pious man. Moses was an especial object of the divine complacency. Jehovah had assured him just before

that he had found favour in his sight, and that he knew him by name, distinguishing him from all others. This was encouragement to offer any request



that might lie upon his heart. Moses felt that it was a golden opportunity—an opportunity for drawing nigh with boldness. He availed himself of it without delay, “And he said, I beseech thee show me thy glory.”

It was the petition of the man who had seen more of the divine glory than any other of the age. What unequalled manifestations had been made to him at the burning bush, at the Red Sea, and when the ten tables of stone were presented to him in solitude: “Moses went into the mount, and a cloud covered the mount, and the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days.” Yet he longs for additional views of the divine glory. Spiritual enjoyments have nothing cloying in them. The more we know of God, the more we shall desire to know. The more intercourse we have with him, the more we shall desire to have.

It was the petition of one to whom a large acquaintance with God was evidently important. He was a man who had to perform arduous services, and sustain diversified trials. Whatever was adapted to strengthen his faith was especially appropriate. He could not persevere in the midst of the discouragements and opposition he had to encounter, unless it were “as seeing him who is invisible.” It has ever been a part of the divine procedure in preparing instruments for unusual labours, to give them vivid impressions of his own glory. The opening portions of the history of Isaiah and Ezekiel showed this under the old dispensation, and the recorded training of Peter, James, and John, as well as the visions of Paul in preparation for his “labours more abundant,” illustrate the same principle under the new. Thus their strength was made equal to their day.

And how was this petition received? Was Moses rebuked for his presumption

in making such a request as this? Far from it. The petition was granted without hesitation, though not precisely in the way the petitioner expected. Much instruction was communicated to Moses, and to all who should read the narrative by what followed.

The glory of God consists principally in his character. Here lies his immeasurable superiority to others. He is excellent beyond all comparison; to his excellence there is no existing, no imaginable limit. It was not by any exhibition of splendour that could be visible to the natural eye; it was not by the formation of cataracts like that of Niagara, or of masses of rock like those at the Giant's Causeway; it was not by sudden and amazing suspensions of the laws of nature that his glory could be most fully displayed, but the full revelation of his name; his name which comprises all his goodness; his name which includes his determination to exercise mercy towards offenders who had forfeited all mercy, and to be gracious to whomsoever he had resolved to bless. “And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord.” The name of the Lord is in the Old Testament, God's revealed character. Every attribute which he has revealed is a name. His revealed perfections, taken collectively, constitute *the name* by which he has made himself known. Hence it is said, “They that know thy name will put their trust in thee.” Here we find him giving to Moses a beautiful and comprehensive epitome of his character,—in other words, proclaiming his name, and this he calls showing to him his glory.

Do we desire to see more of God's glory, where shall we find the fullest displays of his character? Surely in the Son of God, who came from the Father to make him known; who said, “I am in the Father, and the Father in

me, he that hath seen me hath seen the Father." Yes, blessed Jesus, thy purity, thy compassion, thy dying love, give us the most impressive view of the character of that God who made known his ways unto Moses, as "the Lord merciful and gracious, slow to anger and plenteous in mercy." Thou art the

image of the invisible God. Thou art the brightness of his glory, the express image of his person. In thy cross is the clearest exhibition of divine wisdom, power, righteousness, and grace in delightful harmony: "Here the whole Deity is known."

#### A WELSH EVANGELIST OF THE LAST CENTURY.

IN the Memoirs of Christmas Evans by Mr. D. R. Stephen, several incidents are recorded respecting Mr. Timothy Thomas, the father of the late Timothy Thomas of Islington, and closely connected with others who were well known and highly esteemed by the English public. It was most delightful, says the biographer, to hear Mr. Thomas in his latest years give accounts of the hardships he had endured in the cause of the gospel. During the earliest years of his ministry, whenever there was any danger apprehended, in connexion with the administration of baptism in the open air—a thing by no means uncommon in those days—if Mr. Thomas's services could be secured no one feared any longer. Thus he would ride thirty or forty miles on a Saturday afternoon, to remote parts of Caermarthen and Cardigan shires, to be on the spot on Lord's-day morning; and it was a rare thing for any scoffer to utter a word or indulge in a laugh in his presence. In one instance, he was invited to go to a great distance on such an occasion, and was at the same time informed that baptism by immersion was not known in the district; that none of the inhabitants, excepting the few baptists themselves, who had recently gone to reside there, had ever witnessed its administration; and withal, that from the narrow-mindedness of the religious part of the community, and

the brutality of the irreligious, much difficulty, and even some disturbance, might be expected. This only excited his zeal; he at once engaged to go, explaining to them his plan. He accordingly went on the Saturday evening to a neighbouring village; the few humble folks, according to his instructions, met on Sunday morning without him, and engaged in some devotional exercises. The people of the neighbourhood were there in full expectation of the administrator; some of them fully prepared for mischief, with the instruments of insult and offence in their hands: when suddenly a well-dressed gentleman, mounted on a noble horse, drove over the village bridge, hastily alighted, gave his bridle to a by-stander, and walking briskly into the middle of "the little flock," on the water's edge. Instead of dispersing them, as the lookers-on—having no doubt that he was a county magistrate at least—exultingly expected him to do, he took a candidate by the hand, walked down into the stream, booted and spurred as he was, and before the mobility present had closed their gaping mouths, he had done his work; after which he stood on the brink, and with his wet clothes about him, he preached to them one of his most ardent discourses: conciliated their esteem, and actually persuaded them that "tho' dippers" had, at least one respectable man.

His juniors had occasionally much innocent mirth, by asking him *how many he had baptized in his lifetime*; sometimes he would answer brusquely, "About two thousand!" Other times he would particularize, and say, "I have baptized, at least, two thousand persons. Yes;" he would add, tenderly, "thirty of them have become ministers of the gospel; it was I baptized Christmas Evans." And it is said he has been known to add, *naïvely*, "I did it aright, too, according to the apostolic practice, you know." I had the intense gratification of seeing him when he had finally taken to his room, and visited him several days successively. He read incessantly, putting down the volumes of the "Baptist Magazine" for the bible, and conversely, all day long. "I have," he observed, "read all the memoirs in

every volume of the 'Baptist Magazine,' since I am confined to this room; I have exceedingly enjoyed them *while reading them*; but I speedily forget all, then I read again. Yesterday, I think it was, I read about my brother, of Peckham; I do not remember now what it said of him, so I must read it again," &c.

It is pleasant to know that this excellent family has not ceased from the land, nor has it ceased to be usefully connected with the cause of Jesus Christ. Several of Mr. Thomas's children and grandchildren are members of churches in different parts of the principality;—while his son, the Rev. Timothy Thomas, of Newcastle Emlyn, is a most laborious and devoted minister of the gospel.

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 CHRIST'S PRAYER IN GETHSEMANE.

LET us refer, once more, to that mysterious prayer at which the world is so often inclined to stumble. It has been found difficult to make it agree with the Lord's love to mankind, with his submission to his Father's will, with his omniscience, and with his previous composure and resolution in announcing the sufferings that awaited him, that he could suddenly desire to be freed from these sufferings. And when, to objections of this kind, it is answered, that the soul of Jesus, during the conflict in Gethsemane, must be supposed to have been involved in a state of gloomy obscurity, in accordance with the divine will—it is rejoined, that the perspicuity and fervour with which he addressed God as his Father, both before and after, by no means leave us to infer such a state of darkness. Inexplicable enigmas and contradictions seem to accumulate upon us here: but the

obscurity will pass away, if we consider what follows.

First, as regards the objection derived from our Lord's omniscience, we repeat what we have formerly stated. The self-renunciation of the Eternal Son consisted essentially in this, that during his sojourn on earth, he divested himself of the unlimited use of all his divine attributes, and leaving that eternity, which is above time and space, he entered upon an existence circumscribed by time and space, in order that he might tread the path of the obedience of faith, like ourselves, and perfect himself in it as our Head, High Priest, and Mediator. As "the Servant of Jehovah," which title is applied to him in the Old Testament, it was his part to serve, not to command; to learn subjection, not to rule; to struggle and strive, but not to reign in proud repose above the reach of conflict. How could

this have been possible for one who was God's equal, without this limitation of himself? All his conflicts and trials would then have been only imaginary and not real. He did not for a moment cease to be really God, and in the full possession of every divine perfection: but he abstained from the exercise of them, so far as it was not permitted by his heavenly Father.

Observe, secondly, that the Lord, in Gethsemane, does not pray to be delivered from his impending sufferings generally, but only for the removal of the horrors he was then enduring. How could he desire anything contrary to the counsel of God, who, when his disciple had exhorted him against thus giving himself up to suffering, rebuked him so severely? He only asks, if it be possible for the cup to pass from him; and means that cup alone, whose bitterness and horrors he was then tasting.

That Christ, in his conflict, still acknowledges God as his Father, had nothing strange in it, and does not contradict the assumption, that in Gethsemane, he emptied the cup of divine judgment for our sins. For it is one thing to know God as his Father, only by faith, and another to feel him present in his paternal capacity, and experience him in the enjoyment of his favour and affection. The Spirit of Jesus, in its grievous conflicts, certainly always struggled through all opposition to the comfortable consciousness of Sonship; but what his human soul experienced, was only curse, estrangement, and rejection.

Finally, the doubt, whether the urgency of Christ's prayer stands in accordance with his love to sinners, as well as with his submission to his Father's counsel, is completely destitute of foundation. The love of Jesus, as well as his obedience, celebrate, in Gethsemane, their most brilliant tri-

umphs. He only asks the Father, whether, without infringing upon the work of redemption, this cup might pass from him. That he has only this conditional possibility in view, and does not claim the divine omnipotence in general for his rescue, he clearly shows by that which precedes his question. "Father," says he, "to thee all things are possible;" by which he intends to say, "I well know that my conflict shall end at thy pleasure; but wilt thou be able to will its termination without thereby frustrating the redemption of sinners? If not, then refuse my request; I will then drink the cup to the dregs."

His obedience to his Father resembles his love to him. The invariable language of his heart, was, "Not as I will, but as thou wilt." If the sinless weakness of the will of his human soul strove against it, the will of his Spirit immediately laid hold of it, and overpowered it with the feeling of the most decided resignation, which exclaimed, "Father, thy will be done, not mine;" This cry had indeed to be wrung from resisting nature in her distress; and like a vessel in a storm, which steers firmly and undeviatingly, according to the direction of the needle, towards its port, yet not in so direct and equable a course as during a calm: so the will of Christ's Spirit entered into the will of God. As long as the unconditional necessity of the cup of suffering was still in question, his heart was tossed to and fro, like the surging sea. But as soon as he became assured, by the continued silence of his heavenly Father, that the world could not be otherwise redeemed than by his completely emptying this cup: he did not permit the wish to avoid the suffering to be heard again; but with the words, "My Father if this cup may not pass from me, except I drink it, thy will be done!" He accomplished the great sacrifice of the most unreserved, filial, and willing

resignation of his whole self to the counsel and determination of his heavenly Father.

The cup of horror has been emptied to the very dregs. Our Lord raises himself up from the dust, and hastens back to his disciples. The whole manner of his behaviour, tone, and deportment is now essentially changed, and indicates encouragement, manliness, and consciousness of victory. We behold him coming forth triumphantly from the conflict, and armed and prepared for all that is to follow. "Sleep on, now, and take your rest," he begins to say with mournful and reproving seriousness, "It is enough?" "For my sake,"—is his meaning—"you need no longer watch; I require your assistance no more. My conflict is ended."

But what means the addition, "It is enough?" What else than, "Your slumbers will now cease of themselves?" The words that immediately follow require this explanation. "The hour is come; behold the Son of Man is betrayed into the hands of sinners." He intends, by these words, to say, "The body is now concerned, and your liberty is at stake; who will think any longer of sleeping under such circumstances? He knows what hour has struck. Not without a degree of apprehension, but still perfect master of his feelings, he courageously prepares for being delivered into the hands of sinners, with whom, by this expression, he evidently contrasts himself as the Holy One.

"Rise up!" says he at the close, expressive of the valorous resolution

which his language breathed. "Let us go," continues he. "Lo, he that betrayeth me, is at hand!" What a momentous appeal is this! The champion of Israel goes forth to attack and overcome, in our stead, death, hell, and the devil, in their strongest holds. Let us adoringly bow the knee to him and accompany him with hallelujahs.

Thus, has the most mysterious scene the world ever witnessed passed before us in all its affecting circumstances; and which of my readers has not felt, that to solve its enigmas, the keys, which human science puts into our hands, are insufficient. In no earthly martyrdom is there anything which remotely corresponds with the conflict in Gethsemane. It is obvious, on the contrary, that in treating of it, we have to do with sufferings which are unique in their kind. I might, however, observe, that the antithetical obscurity of the conflict places itself in light and splendour before us, as soon as it reaches its culminating point. It is only by the guiding clue of these ideas, that we find our way out of the labyrinth. If we believingly follow that clue, which is not drawn by the arbitrary will of man, but is put into our hands by the word of God, we shall discover the source of our eternal peace, where, at the commencement, nothing but horror and distress took possession of us; and shall joyfully finish, by ascribing thanksgiving, and blessing, and praise unto him, who endured such great things for us.—*The Suffering Saviour; by F. W. Krummacher, D.D.*

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MRS. OPIE TO MRS. FRY.

IN January, 1824, she thus expressed her feelings: "It is indeed true, that I never feel so comforted as when I am humbled, and experience a deep sense

of my own sinfulness; when I rise from my knees, or leave meeting, with an arrow striking in my heart, as it were, I feel a sort of pleasure which I now

would not exchange for aught the world can give. I hope this will not seem to thee unreal or fantastical; but no, I think thou wilt understand it. . . . Meantime I feel my reliance on my Saviour growing stronger every day. But no one, save that wise, and merciful, and just Being, who has tried, and is now trying me, knows, or ever will know, what I have to endure from the many unseen peculiarities of my situation. However, I take comfort and encouragement from my difficulties; I know that I am most vile, and that I ought to be for ever striving to show

my gratitude to my blessed Redeemer, by devoting myself entirely to his service. I feel a repose and peace, in spite of my conscious sins, which the world cannot give, or take away; and which, I humbly hope, will continue to bear me up unto the end. Above all, I am conscious of a daily increasing spirit of prayer, and a constant desire of communion with the Bestower of it. . . . What a letter of egotism! But I know thy mind will be interested in the 'dealings' with mine; and I wish thee, dearest Betsey, always to know whereabouts I am."

#### A MEMORABLE VISIT.

ONE day, soon after his settlement in Kau, when Mr. Paris was away from home, and his wife could as yet understand but little of the native tongue, a very wicked and strong man came into the rude grass-house where they lived, without knocking, and sitting down upon the mat floor with nothing on but his *kapa* (loose blanket, made by pounding out the inner bark of a tree to the thickness of coarse paper), he fastened his eye upon Mrs. Paris, as she was tending her young babe and overseeing her household. He stared upon her very strangely, without speaking, gloomy and sullen as a thunder-cloud.

A native servant woman with her said, "The man wants you to speak to him." "But I know not how," said she, "or what to say;" and there the brawny barbarian still sat in gloom, gazing steadily, and following her with his lowering eye till she was frightened. At length the fixed, inquiring look of those coal black eyes, and the despairing, gloomy face of the tawny Hawaiian, compelled her to ask him, in his own tongue, "*Heaha kona manao?*" what was his thought. Oh! he said, with a deep groan, he was *heva*; a sinner.

"What were his sins?" He was *hoo-mankii*, an idolator; he had stolen, *aihue*; he was a murderer, had spilled blood, *pepe-pikanaki*; he was an adulterer, *moekolohe*. "And where are you now?" asked Mrs. Paris. He answered, trembling all over, "*UA LILO, UA LILO!*" I AM LOST, I AM LOST!

Then taking up his word as her clue, and led, she believed, by the Spirit of God, she told him, in the best broken native she could summon, the good news, that Christ came to seek and to save those that are lost, the very persons that were *lilo* like him; and then turning to her English Testament, she pointed to those corresponding passages in the Hawaiian that tell of Christ as the Saviour of sinners, and had the native woman with her read them there to the dark-minded, conscience-stricken barbarian, till he gathered comfort from the words, and went away relieved.

He was soon hopefully converted, finding Christ, and joyfully believing the words, the Son of Man is come to seek and to save that which was lost, and himself, therefore, as one of the lost. He has held on well to the present time, and has been made a deacon

in the church, and the hand of this rescued barbarian of Kau, now sitting at the feet of Jesus clothed and in his right mind, has grasped mine with a cordial *aloha*.—*Cheever's Island World of the Pacific*.

## TO A FRIEND

WHO HAD SENT THE AUTHOR MONEY TO DISTRIBUTE AMONG THE DISTRESSED POOR OF HER VILLAGE.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—MATTHEW XXV. 40.

At your command of mercy,  
My dear and honoured friend,  
I hastened forth to visit ;  
And this brief record send.  
In a poor, lowly cottage,  
Where Jesus oft descends  
To commune with its inmates,  
And deigns to call them "friends,"

I saw a sickly husband,  
A weary, weeping wife ;  
With poverty she grappled,  
But fainted in the strife.  
The parish doctor's mercies  
She dreaded to bespeak,  
And thus in silence suffered—  
That wife so kind and meek.

An hospital I mentioned,  
But, oh ! the dreadful thought,  
The thought of separation,  
Alarm and anguish brought !  
I gave them of your bounty.  
"Oh, Miss, we bless the Lord !"  
I answered, "He has sent you  
What I could not afford."

Night's sable veil descended,  
But still I onward trod,  
To find an aged widow  
Whose wealth is "faith in God."  
And thrice I knocked ; but silent  
Was all within the door :  
Her inmate had retired,  
To save her fuel poor.

Wealth has her sparkling lustres,  
And lamps of brilliance fair,  
But poverty's poor taper  
Alas ! she could not spare.  
Dear friend, the widow's blessing  
Descended upon thee  
For what thy kind heart trusted  
To be bestowed by me.

And next I saw a mother ;  
I marked her clouded cheek ;  
I saw her try to smother  
Her grief too big to speak.

I felt, I felt her anguish,  
But pity was in vain ;  
She viewed her daughter languish  
In cruel, waiting pain.

That drooping child she toiled for,  
But seemingly in vain ;  
For nought that weakness wanted  
The mother could obtain.  
Alas ! the scanty pittance  
That wealth is pleased to pay,  
Fails to afford subsistence  
So needed day by day !

And oft, as she rejected  
The coarse and humble fare,  
She said, "My dearest mother,  
For life I do not care."  
Too weak herself to labour,  
She turn's from life's deep cup ;  
Its bitters she has tasted,  
And dreads to drink it up.

Youth has no fascinations  
To dazzle and betray ;  
"Oh ! fainting one, go forward,  
And sigh thy soul away,  
Thy languid eyes are heavy,  
Thy fading face is pale ;  
Oh ! struggle onward, upward,  
And health's bright blossom hail."

The anxious mother thanked me,  
While tears suffused her eyes,  
As she looked up, adoring  
The Lord, who sent supplies.  
She said she had been praying ;  
But, ah ! she little thought  
Relief she so much needed  
Would be so quickly brought.

Dear friend, I will not weary,  
Though more I yet could say  
Of suffering endurance  
I witnessed in the way,  
Obeying your injunction  
To visit sick and poor :  
But I think I ought to finish,  
And therefore add no more

*The Fruits of the Valley,*

## REVIEWS.

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*The Pre-Adamite Earth.* Pp. 411.

*Man Primeval.* Pp. 490.

*Patriarchy; or, the Family; its Constitution and Probation.* By JOHN HARRIS, D.D. London: Partridge and Co. 8vo. Pp. xii. 536. Price 10s. 6d.

THE author of these treatises opens the bible, and finds, or thinks he finds there, "those primary truths which divine revelation appears to place at the foundation of all objective manifestations of the Deity," namely, that creation must be a manifestation of the divine all-sufficiency; that such manifestation must be mediatorial, or through the logos by whom are all things; that the mediator is under obligation to carry out the great design, and entitled to a reward commensurate with his work. These "primary truths" are laid before the reader in the first fifty-four pages of the first volume.

Dr. Harris next presents—inferrible, as he thinks, from the "primary truths"—twenty "laws or general principles of divine operation:" and the statement of these brings us down to the seventy-fourth page of the first volume.

The author's large design—partly executed in the works named above—is, to show the operation of these twenty "laws or general principles," in all the works of God past, present, and future, of which this world has been or will be the theatre: in other words, to exhibit the laws "as applied to the Pre-Adamite earth, to individual man, to the family, to the nation, to the Son of God as the second Adam the Lord from heaven, to the church which he has founded, to the revelation which he has completed, and to the future prospects of humanity." The progress of this undertaking leads to the supposition that each of these

theses is to occupy a separate volume; and as about six years intervened between the publication of the second and third, we may fear that the whole eight will not be completed till the year 1885, when we hope the esteemed author—if he be not rejoicing with the spirits of just men made perfect—will be able to give to the next generation the fruits of his most matured researches.

Other writers have discoursed eloquently on geological phenomena, the human constitution, and the government of God. The distinctive feature in Dr. Harris's work consists in the twenty laws, by which, as he supposes, all things mundane are bound. How did he detect these secrets of divine operation? The form of the work would lead us to think of him as discerning, after patient study, his "primary truths" in the bible, then deducing, by a severe logical process, his "laws or principles," and finally going forth to witness the operation of the discovered laws somewhat as Franklin flew his kite to test his theory of electricity. But our author speaks of his laws as "deducible," not deduced from his axioms or "primary truths." He has obviously worked backwards, learning his "principles" from that creation which he uses them to explain, and adjusting his "primary truths" to his "laws or principles" so discovered.

Nevertheless, had the result been satisfactory, we need not have complained of the process by which it was reached; but we are bound in honesty to the reader to say that the scientific form into which the work is thrown, and in which its novelty mainly consists, is in our opinion a mistake and a



total failure. The twenty laws—which might with equal reason have been fewer or more in number—create no interest whatever in the mind of the reader, and are a great incumbrance to the writer. Did space admit, they should be cited at length, and every reader would be convinced that anything more *jejune* and useless Doctor Dryasdust himself could not produce. As specimens we quote the 1st, 9th, 13th, 15th, and 18th.

1. "That every divinely originated object and event is a result of which the supreme and ultimate reason is in the divine nature."

A very elaborate way of saying that God is the cause of everything which he causes.

9. "That the manifestation be progressive; or, that the production of new effects, or the introduction of new laws, be itself a law of manifestation."

Had the first clause stood alone, we might have conceived the meaning to be either that the manifestation should be always going on; or that so long as it *was* continued, there should be no duplicates in creation. But with the second and explanatory clause appended to the first, we give up the riddle in despair.

13. "That the same property or characteristic which existed in the preceding and inferior stage of the manifestation, be superior in the succeeding and higher stages, or else be applied to additional or higher purposes (*if it be not altogether superseded by something superior*), or, that it be in the power of the succeeding, and the higher, so to render or to apply it."

As the whale, having the property of strength, was created before the mole, we should infer from Dr. Harris's law that the mole is stronger than the whale, or applies its strength to higher purposes, or at least ought to do so. And if the author should object to this

as a petty criticism on the nineteenth law of creation with its saving clauses, still must we deem perfectly ludicrous the idea of a philosopher binding twenty such sentences as we have quoted on his breast-plate, and thinking himself thereby pre-eminently qualified to walk abroad and consider the wonderful works and ways of God. The three volumes before us are tiresome and unsatisfactory, so long as we are plagued with the twenty "principles:" but when the author is unshackled by them, he writes with more than his usual vigour and beauty; and that is no mean praise. Nor in speaking thus decidedly of the plan of the work, is it our purpose to decry the attempt to trace out the rules of divine workmanship. "Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power: both angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."—*Hooker's Ecc. Pol.*, end of b. i. Our objection to the laws here propounded is, that they darken counsel by words without knowledge.

15. "That everything will occupy a relation in the great system of means, and possess a right in relation to everything else, according to its power of subserving the end: or, everything will bring in it and with it, in its own capability of subserving the end, a reason why all other things should be influenced by it—a reason for the degree in which they should be influenced, and for the degree in which it, in its turn, shall be influenced by everything else."

Jonathan Edwards once tasked his

acuteness in the attempt to explain what matter is, and here is the rich fruit of his effort. "That which truly is the substance of all bodies is, the infinitely exact and precise and perfectly stable idea in God's mind, together with his stable will that it should be gradually communicated to us and to other minds according to certain fixed and exact established methods and laws: or, in somewhat different language, the infinitely exact and precise divine idea, together with an answerable, perfectly exact, precise, and stable will with respect to correspondent communications to created minds, and effects on their minds."

Sir Thomas Browne had long before amused himself and his readers by a similar attempt at definition. "God, being all things, is contrary to nothing, out of which were made all things, and so nothing became something, and omneity informed nullity into an essence."

Of these three curious specimens of logomachy—Dr. Harris's, Edwards's, and Sir Thomas Browne's—we greatly prefer the last, not only because it is the shortest, but because it has at least the charm of grandiloquence, as a set off to its utter uselessness; but Solomon is to be preferred to all three combined: "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet shall he not find it: yea, further; though a wise man think to know it, yet shall he not be able to find it."

18. That every part of the manifestation be analogous to every other part, or according to a plan." With which sagacious utterance, our citation of laws terminates.

Dr. Harris's object is to travel through the world, and as he journeys, to study it in the light of science and revelation united. He invites the pub-

lic to be his companion in travel; an invitation which few will be disposed to slight, for a more instructive and lively fellow traveller is seldom to be found, provided always he will leave his twenty laws in his study, which we are not without hope he will do, for whereas they appear with distressing prominence in the first volume, their presence is much less felt in the second, and perhaps—though this is rather doubtful—still less in the third.

Having in "The Pre-Adamite Earth" contemplated the world before Adam, and in "Man Primeval" the constitution and primitive condition of the human being, in "Patriarchy" the author commences his dissertations on the history of man, and pursues the subject from the creation to the flood. His reason for giving the title of "Patriarchy" to a treatise on that part of human history, he thus explains:—

"The period of probation for the family extended, not exclusively, but specifically, and as a dispensation, from the fall to the flood . . . specifically, for it then existed alone, with no national organizations encompassing it, no governing influences from without to control it. It enjoyed certain peculiar advantages—in the longevity of man, for example—never enjoyed subsequently. And it existed as an all-connected whole; the very root of the great genealogical tree, surviving for nearly a thousand years—a human banyan tree—gradually taking possession of Central and Western Asia. It was charged with the duties of a dispensation; and the flood was its judgment-day."—Pp. 4, 5.

The assumption that there were no national organizations before the deluge may be correct, but is an assumption, and should not therefore have been adopted with confidence, much less allowed to determine the form of a philosophical treatise: and, assuming

the correctness of that hypothesis, it by no means follows that the distinctive mark of antediluvian times was the family. Dr. Harris has not discriminated between the family and the clan. To represent the former—which belongs alike to every age—as the peculiarity of the first 2,256 years of the Adamic era must be an error. “Patriarchy,” if it have any meaning in the title-page, must denote banyan trees, not olive trees; clans, not households. The title should have been, “Patriarchy; or, the Clan; its Constitution and Probation:” in which case, however, the work would have been less convenient for the exemplification of the twenty laws.

We should wholly fail to convey to the reader our own opinion of these elaborate volumes, were it to be inferred from the foregoing criticisms that they are undeserving of careful perusal. The “Pre-Adamite Earth” we do not think worth its cost, though it contains pages of exquisite description. “Man Primeval” is a valuable disquisition on human nature, and is and will be deservedly prized as a contribution to theological science. “Patriarchy” is an equally valuable treatise on the domestic constitution. Each is a finished work, and has a good index of contents; so that if the writer should not find himself able to discuss all the topics still awaiting his pen—and he may, to the advantage of the world, compass them all if he will but disencumber himself of the twenty laws—yet his readers will be in possession of works complete in themselves, of great worth from the instruction they impart, and very attractive from the style in which they are written.

“Patriarchy” leads the author to discourse of the family from its origin in marriage, throughout all its subsequent relations; and we have been more delighted than we know how to express

with the soundness of the writer's views from the seventh chapter onwards, and the ability with which they are expressed. Deeply convinced that the discipline of the household is essential to the stability and progress of the world, he has called into full exercise his well-known powers of description in exhibiting its excellencies and its claims; thus bringing before British Christians a subject much neglected, and of the most pressing urgency. A few citations it is hoped may have the effect of inducing parents, and young persons anticipating marriage, to read these latter portions of the volume carefully.

#### HUSBAND AND WIFE.

“Each of the relations between the sexes to which we have adverted, begins, from the time of marriage, to be drawn gradually closer. The existence of many of these may not at first have been thought of, or if so, they may not have been felt. But if the union be what it ought to be, time develops and confirms them. Every day discovers something to increase admiration on the one hand, and to excite gratitude on the other. Their voluntary acts of affection speedily acquire the force of habit, until each, from being more constantly present to the mind of the other than any human being besides, becomes an ever active element in the current of the other's thoughts and feelings. Every event, whether pleasant or painful, which their memory treasures, becomes a new bond of sympathy. Every present object engages their attention in common; while every event in the future excites them mutually to hope or to fear. Love impels them to look at everything that occurs with each other's eyes; and to practise a kind of substitution, or mental metempsychosis, which tends to convert them, as far as

the laws of humanity permit, into each other's nature. A process of assimilation this which only requires time in order to make the character, mental and moral, of the one the perfect counterpart of the other; and which, probably, in many an antediluvian family was actually completed."—P. 195.

THE INFANT AND ITS MOTHER.

"Her bosom is its first paradise. Her face the first object on which its wandering eye learns complacently to settle. Her tones lull it to repose, and mingle with its dreams—with its being. Her eye discourses with its infant mind, while yet words are, to it, mere inarticulate sounds. Her every movement gives it a new sensation. And thus at the moment of its birth its education begins; and from that moment never knows a pause."—P. 200.

In the present day, when the influences of home are, to a great extent, sacrificed to boarding schools and Sunday schools, it is exceedingly gratifying to find Dr. Harris stepping forward to advocate, in accents alike forcible and winning, home education. Carefully guarding himself against the inference that in the actual state of society, public schools are not for some classes indispensable, he writes, as though the joys of childhood yet thrilled in his heart, of the unequalled blessings of home.

"Home education is a law of nature, and to send the child forth from the circle into which the hand of God hath led it must be a violation of that law. Plausible reasons may be assigned for such a step—and for what can they not? . . . Society itself may come to be in a state which may render it difficult to pursue any other course, and the evils resulting from it to the individual may be of subtle operation; and those resulting to the family and the community may ask a considerable time and an extended scale for their

development, and may even be partially disguised and neutralized by counter-acting agencies; but if domestic education be a duty devolved on the parents by God, it is untransferable by man. . . . Rules, too, may be devised for rendering the evils attendant on such a departure from the course prescribed by nature, as innocuous as possible; but the tones of the mother's voice cannot be imitated, and the house in which they are never heard has nothing but hollow echoes for the heart of the child. Nothing can compensate for the want of the paternal smile and frown. The Being who has made the parents the instruments of the child's existence, has placed in their hands exclusively the key to the recesses of its heart; and if they fail to employ it, those depths remain closed to every other agent. In a word, no extra domestic tuition, however well administered, can make up for the absence of that instructive sympathy and parental influence which tuition and discipline pre-suppose."—P. 242. R.

*Voltaire and his Times.* By L. F. BUNGENER, Author of "*France before the Revolution*," "*History of the Council of Trent*," &c. Authorized translation. Edinburgh: Thomas Constable and Co. London:

Hamilton, Adams, and Co. Pp. xxii. 552.

IF Voltaire had been told, one hundred years ago, that in 1856 there would be in England many people unacquainted with even the outlines of his history, how incredulously he would have looked at his informant! He expected that long before this time he should be regarded throughout Europe with the highest admiration, as the man whose penetration, boldness, and wit had achieved the deliverance of the world from superstition and bondage. His boast was, that whereas it took twelve men to establish Christianity, he would show that one was enough to destroy it.

The Lord Jesus he had destined to speedy oblivion, but to himself he had decreed everlasting renown.

Voltaire was in truth the most influential man of the century to which he belonged. "The history of Voltaire," says M. Bungener, "is that of the eighteenth century; the history of the eighteenth century is that of Voltaire." He speaks of him as the incarnation of the age. He was the leader of a band of conspirators who were seeking to destroy everything that was Christian. "With the exception of Voltaire," says Vinet, "the chiefs in this movement were men of moderate intellectual power. Voltaire was the king. At a great distance we find Diderot. D'Alambert was a distinguished mathematician, but as a literary man he does not occupy a very high place. The number of the party constituted its strength; by their works, their conversation, and their influence, they altogether contributed to the work of demolition."

The views of Voltaire and his coadjutors given in this volume will be useful, we hope, both in France and England. The author, a protestant minister in Paris, is known in both countries as a diligent student of history, and one who is accustomed to write with coolness of judgment. In this case he has taken comprehensive views of the subjects on which he descants—too comprehensive, perhaps, for the taste of some, who would have found it easier to read a thinner volume, and who will also wish that there had been more of biography and less of discussion. The character and opinions of Voltaire are gone into very fully, and it is shown that though he and his associates arrogated the title of philosophers, there was very little true philosophy about them: their philosophy consisted principally in enmity to Christ, and to everything connected with his name.

Voltaire's favourite work—that on which he spent most time and from which he expected most honour—was *La Pucelle d'Orleans*, respecting the merits, or rather demerits of which Vinet writes thus:—"The *Pucelle* was given to the public in 1755. It is peculiarly the work of Voltaire, and the summary of his philosophy: it is there that he is found in every view bad. Thirty years, we repeat it, he caressed the monster. The favour which welcomed this poem corresponded to the care which the author had bestowed upon it, a frightful sign of the spirit of the times, which were eager to possess this infamous book. Wit and fancy abound in it, and yet, in a literary point of view, it is a very imperfect work; or rather it is not a finished work—it is a badly sewn patchwork of obscenity, impudence, and impiety; even its style is to the last degree negligent. We have sufficiently explained the disgrace with which Voltaire was not afraid to brand the memory of Joan of Arc, so that we may dispense with any further reference to it. To choose such an episode, in order to make it the framework of licentiousness and impiety, is a characteristic feature."

It would have been scarcely worth while, however, to write an article to call to the remembrance of our readers the disgusting qualities of these men, of which some general knowledge is in their possession, were it not that there are some mistakes respecting them, prevalent among religious people in England, which it is important should be removed.

It is commonly supposed that the French philosophers, as they were called, however faulty in other respects, were anxious for the diffusion of knowledge. Unwilling to be hoodwinked themselves, as they were conscious that they had been by the papal church, it is believed that they would gladly have exerted

themselves to dissipate darkness universally, and encourage all men to emancipate themselves from the yoke of superstition and seek after truth. But there was nothing in their cold-hearted, selfish system to lead to this. There was nothing to animate love to God, and consequent love to creatures for his sake; there was no recognition of a crucified Saviour, who had voluntarily given himself up in pure benevolence for those who had no claim on his compassion. Infidelity looks down upon *men* with contempt; Christianity alone supplies motives for regarding them with brotherly kindness. "Voltaire," says the author, and it is a trait which would hardly be forgiven him at the present day, but that his friends take care to say nothing about it—"Voltaire teaches, in many places, that the enlightenment of the people should not even be attempted; he even goes so far, and this assuredly, in him, implies the last degree of contempt, as to say, that even their conversion to infidelity should not be attempted. In a letter to the King of Prussia we find him say, 'Your Majesty will do an eternal service to the human race by destroying that infamous superstition [Christianity], I do not say among the *canaille*, who are not worth being enlightened, and for whom all yokes are proper, but among persons of credit, among men who think. . . . It is for you to feed their souls; it is for you to give white bread to the children of the family, and to leave the black bread to the dogs.'

"These dogs, these wolves, are not only persons of uncultivated minds, but all who have been daring enough not to salute the torch of the new doctrine. The starched Lutheran, the savage Calvinist, the haughty Anglican, the fanatical Jansenist, the Jesuit who believes that he must always play the master, even in exile and under the gallows. . . . All break loose against

the philosopher. They are so many dogs of different sorts that howl in their several manners against a fine horse feeding on some verdant lawn. In fine, 'We shall soon have a new heaven and a new earth,' he writes to D'Alembert, 'I mean for people of credit, for as for the *canaille*, the stupidest heaven and the stupidest earth are all that they require.'

"Thus spoke the master, thus repeated the disciples."

It was not to be expected that they who despised the people belonging to the masses too much to think it proper that they should be taught, should also despise them too much to allow them civil and religious liberty. Accordingly we find that in truth, neither the one nor the other was regarded with any complacency. "The question of man's dignity," says M. Bungener, "was ill understood; that of liberty, thenceforward could not fail to be so too.

"We have seen the germs of political despotism which the theories of Montesquieu, of Rousseau, and their disciples involved. Other despotisms were there, and more than in the germ.

"Religious liberty, which is not only the most natural in itself, but which, one would suppose, the thinkers of that epoch had a great interest in preaching, they did not preach, and they even furnished weapons for those who refused to grant it.

"They furnished such weapons in the first place, by letting it be seen that they did not think toleration compatible with faith. When Voltaire wrote, in 1764: 'Men will never be induced to be forbearing in fanaticism,' everybody very well knew that fanaticism, under his pen, signified faith. Toleration and infidelity thus presented themselves as inseparably united; all abandonment of the old rigours seemed an abandonment of the old dogmas, and, in fact, it was so—thanks to the eagerness with

which Voltaire and his followers gave it that meaning. . . . If, on the one hand, they refused to the civil authority the right of fixing and imposing doctrines properly so called, they restored this right, in point of fact, on the other hand, by the extent of the powers which they acknowledged the government to possess in affairs of ecclesiastical and religious police.

“It will be a very good civil law,” Montesquieu had said, ‘when the state is satisfied as to the religion already established, not to tolerate the setting up of another.’”

Further evidence is furnished in abundance in this volume of the intolerance of infidelity. It is important that this should be known, and known

not merely as a fact, but as a fact naturally arising from the principles of infidelity, and from the absence of those convictions which are received from revelation alone. We believe that M. Bungener is right when he adds, to the foregoing statements, “Sad it is to say, but all too true, few, very few men have sincerely loved the people, and these are not the men that have made revolutions in the people’s name.”

That intolerance proceeds naturally from the *principles* of popery, and not merely from accidents connected with it, we have taken repeated opportunities to show: the same thing may be shown with regard to infidelity. May we never be under the authority of either.

## BRIEF NOTICES.

*The Great Fight of Afflictions! Memoirs of Deeply Tried Christians. With an Introductory Essay. By the Rev. JAMES GARDNER, A.M., M.D., Author of "The Christian Cyclopaedia," "Memoirs of Christian Females," "Memoirs of Eminent Missionaries," &c., &c. Edinburgh: Johnstone and Hunter. London: Groombridge and Sons. 1856. 12mo. Pp. 320. Price 3s. 6d.*

It is wisely ordained that a Christian should not in general know beforehand by what death he is to glorify God. It is well, however, that in health and activity he should remember that his removal may be sudden—easy to himself though startling to his friends—or that it may be preceded by lingering and painful disease, requiring the exercise of much patience and resignation. The volume before us illustrates this fact by sketching the sufferings which many servants of Christ were called to undergo in the latter part of their lives, and recording the grace by which they were sustained. David Brainerd, Edward Payson, Henry Möwes, and Dr. Thomas Bateman, are of the number; and among the females, Mrs. Hawkes, Mrs. Paterson, Mrs. Taylor, Miss Woodbury, Elizabeth Lindsay, and Annie McDonald. The book may be useful in preparing others for trials; and especially its perusal may preserve new converts from the common mistake of supposing that because they are now the objects of divine love and tenderness, the remainder of their earthly course will naturally be smooth, and green, and pleasant.

*Memoirs of Amelia Opie. By CECILIA LUCY BRIGHTWELL. London: R.T.S. 16mo. Pp. iv. 244. Price 3s.*

Amelia, the only child of Dr. Alderson, a physician of Norwich, was born in 1769. In 1798 she married the celebrated painter Opie, who died a few years afterwards. At this time she was living in the midst of gayeties, which she enjoyed; but the sudden death of a friend made a deep impression on her mind; she left the Unitarians among whom she had been brought up, and became an experimental Christian. Being intimate with the late Mrs. Fry, and other members of the Norwich Gurney family, she joined the Society of Friends, and continued to belong to it till death. She was greatly admired before her conversion as a poet and a writer of tales, and afterwards she employed her pen frequently in the service of truth and righteousness. The book is altogether one of the most interesting class, and well adapted for general usefulness.

*The Fruits of the Valley. By A. E. L. London: Simpkin, Marshall, and Co. 12mo. Pp. xiii. 196. Price 5s.*

A specimen which the reader may see on page 89 will give him some notion of the style of versification which he will find, the pieces being pretty equal as to poetical merit. The sentiment is in general very good, and it will be recommended to many by the fact, that the authoress having recently been baptized is

believed to have lost some patronage which was important to her in consequence.

*Glimpses of Jesus; or, Christ Exalted in the Affections of his People.* By W. P. BALFERN. Second Edition. London: J. F. Shaw. 16mo. Pp. 251. Price 3s. 6d.

A respected minister in the north who obliged us by writing the brief notice of Mrs. Best's Tracts on New Testament Histories which appeared in our last, thought it needful to advert to the absence of any chapter on our Lord's baptism, while the volume contained chapters on the other principal facts of his life and death. If this omission by a lady belonging to the established church called for remark, assuredly surprise will be excited in the same quarter that in a book written by a baptist minister, after the glimpses of Jesus in the manger, in the arms of Simeon, and in the temple with the doctors—all suitable and instructive—there should yet be no glimpse of Jesus at Jordan. The scene there was eminently impressive, and intended to furnish an illustration of the necessity of exact obedience to ritual as well as moral precepts; the author could have made it an interesting and valuable portion of his work. We do not doubt that it was a mere oversight, but we mention it, because we fear that there is a temptation to which some baptist ministers are too ready to yield, to omit in their public ministrations references to the ordinance of baptism which would be appropriate and beneficial; and because this being the second edition, there is a probability that there may hereafter be a third, and it may be hoped that in consequence of the suggestion the author may then supply the deficiency.

*A New Year's Offering to the Church and Congregation of New Park Street; being a Sketch of the Life and Labours of the Rev. C. H. Spurgeon.* By EDMUND FRY. With an Introductory Address by Alexander Fletcher, D.D., of Finsbury Chapel. London: W. Arthorpe. 16mo. Pp. 24. Price 2d.

A little more than two years ago we received from a stranger a poem on the Fall of Jericho. We deliberated longer than usual whether to print it or not, the chief objection being that in proportion to the length of the piece the quantity of evangelical matter was very small; but we perceived that it was the production of a very young man; we hoped that he would improve; we saw evident indications of genius, and thought that it was wise to encourage him: in consequence the poem may be found in the number of the Baptist Magazine for November, 1853. Since that time he has been chosen pastor of the congregation meeting in New Park Street, Southwark, and his popularity as a preacher has exceeded all ordinary limits; it has been rightly judged that a brief account of his early history would be acceptable to hundreds. Whether what is provided in this tract is correct or not, we have no means of ascertaining, but an air of probability pervades the work, and though Mr. Fry writes as an admirer of Mr. Spurgeon, he mingles discri-

minating observations with his eulogy. There is evident cause for rejoicing in this—that Mr. Spurgeon finds the way to the hearts of a class of persons whom ministers in general find it most difficult to attract or interest.

*The Revised Liturgy of 1689: being the Book of Common Prayer, Interleaved with the alterations prepared for Convocation by the Royal Commissioners in the first year of the Reign of William and Mary.* Edited from the Copy printed by order of the House of Commons. By JOHN TAYLOR, Author of "Wealth, the Name and Number of the Beast," &c., and editor of the "Emphatic New Testament." London: Bagster and Sons. 8vo. Pp. 78.

The design of this beautifully printed edition of the Common Prayer Book is apparently to furnish an accurate text, and such subsidiary information as may assist in its judicious revision. Some of the remarks in the Introduction we are happy to find here, as, for example, when it is said, "The word priest is liable to objection, as suggesting to the young and unlearned a sense which is contrary to that which the proper word would convey. Instead of understanding it to mean 'Presbyter' or 'Elder,' they naturally conceive it to have the same sense in the New Testament which it has in the Old; and this has been the occasion of much confusion and error. 'Our English word Priest, comes immediately from the French word *Prestre*, or *Prêtre*, which is but a contraction of *Presbyter*, or *πρεσβύτερος*, and in its proper signification does denote no more than an *Elder*. But there seems to be an abuse of the word crept into our language, and that of considerable standing; namely, to use the word only for a *sacrificer*."

*Lights and Shadows of Spiritual Life.* By H. WELSPORD. London: Snow. 16mo. Pp. 279. Price 6s.

Of all questions that occupy the thoughts and interest the affections of men, those which relate to spiritual life are first in importance. The spiritual is life in a divine sense of the word, and the possessor of it has discovered the source and secret of true happiness. In the present world, however, spiritual life is but imperfect, and its growth is seen through the medium of "lights and shadows," under sunny and cloudy skies, and amid changes from misty mornings to beautiful sunsets. On this theme the writer has produced a book of nearly three hundred pages, and like many other books it was written in deep affliction, "such as does not often occur to the people of God." The work is divided into six parts, which are entitled, "The Two Ways—the Worldling—the Christian—the Borderers on Religion—the Rich and the Poor—Judgment and Eternity." Under these general heads we have thirty chapters on a variety of topics from "the earnest inquirer" to "the righteous in heaven." In pursuing his plan, the author has kept near the Word of God, and clothed his thoughts, as far as he could, in words which the Holy Spirit teacheth, showing his reverence for *the Book*, and proving himself a safe guide as well as a



sound divine. We think it would have been an improvement if the chapters had retained less of the form of sermons; if the preacher had not reappeared in the writer; and, moreover, we respectfully suggest whether the effect is not weakened by so many divisions which do not allow the mind to dwell long enough on any topic for lasting impression. These, however, are but slight blemishes in a book which contains so many important truths, faithful warnings, and useful lessons; nor do we refer to them in a captious spirit, but in real brotherly affection. No devout person can read these pages without benefit; the majority will be condemned by its delineation of character and conduct, and all might derive good from its valuable instructions. We conclude this brief notice by wishing the author many of "the lights" and few of "the shadows" of spiritual life; by informing the reader that Dr. Redford, of Worcester, has written a suitable introduction to the book; and by congratulating the publisher on the admirable manner in which he has done his part.

T. P.

*The Essentials of Christianity Theoretically and Practically considered.* By the late Rev. JOSEPH MILNER, M.A., Vicar of the Holy Trinity Church, Hull. Edited by Mary Milner. London: R.T.S. Pp. xii. 303. Price 3s.

This book, although published now, was written upwards of half a century ago. It was left by the author in such a complete state, as to render the work of editing almost superfluous. It is an important exposition and defence of "The Common Salvation," especially of that great doctrine which Luther properly styled, "*Articulus Ecclesie stantis vel cadentis.*" There is in some quarters a growing tendency toward the latitudinarianism which marked the latter half of the eighteenth century; as an antidote to this evil we hail the volume. Christians whose belief is exposed to the attacks of infidelity may here learn how to give a reason for their hope; and the formalists and sceptics of our day may here find another illustration of the fact that vital Christianity is both the wisdom and the power of God.

W.

*How to Succeed in Life: a Guide to the Young.* By the Rev. J. B. LISTER. London: John Snow. 1855. Pp. viii. 96. Price 2s.

In this small volume the following topics are discussed with brevity, beauty, and force:—Life—School—Study—Languages—Talent—Difficulties—Reading—Composition—Temptation—Manners—Friendship—Home—Business—Christianity—Sabbath—Religion. The writer is daily surrounded by the class for whom he writes, and seems well fitted to be their guide and friend. His book may be safely put into the hands of apprentices, clerks, and others just entering upon the business of life. Under the Divine blessing, we cannot doubt of its effecting much good.

W.

*The Book and its Missions, Past and Present. Dedicated to the British and Foreign Bible Society, and to the Friends of Bible Circulation throughout the World.* Edited by L. N. R. Author of "The Book and its Story," Part I. January, 1856. London: Bagster and Sons. 8vo. Pp. 24. Price 2d.

Some friends of the Bible Society having desired that a periodical should be issued with the specific purpose of detailing the progress of the holy writings throughout the world, and it being inconsistent with the constitution of that society to publish any other book than the bible, this work has been undertaken independently, but in a spirit of friendly co-operation. The first number gives interesting information respecting the diffusion of the scriptures in Turkey, in China, and in Suabia.

*Annals of Christian Martyrdom.* By the Author of "The Lives of the Popes." London: R.T.S. 16mo. Pp. iv. 384. Price 2s.

Two numbers of the monthly volume bound up together, giving a succinct account of the trials, sufferings, patience, and fortitude of martyrs to the Christian religion, from Stephen the first to Savonarola the last before the great Reformation of Luther introduced a new era of martyrdom, almost as bloody, and far more painful to contemplate than the church had previously undergone. It embraces the persecutions by Jews, Persians, Mahomedans, and Italians, and under Nero, Domitian, Trajan, Marcus Aurelius, Decius, Valerian, Julian the Apostate, and many others. The style is adapted for young people, and the book deeply interesting throughout. Q.

*Clerical Economics; or, Directions, Social, Rural, and Household, showing how Ministers and others of Limited Incomes may raise the whole Platform of their Order.* By JOHN AITON, D.D., Minister of Dolphinton, and Author of "The Life and Times of Alexander Henderson," &c., &c. Second Edition. Revised and Enlarged. Edinburgh: Johnstone and Hunter. 16mo. Pp. 336. Price 4s. 6d.

This work was written, it appears, at the request of the late Dr. Chalmers and others, and we have no doubt that it is well adapted to the study of ministers of the class to which they belonged. Ministers of any class residing in the country may gain from it some useful knowledge; but the suitability of the instruction given on some points is much greater to some classes than to others. We have known but few dissenting ministers in the south who would be likely to reduce to practice the counsel, however good it may be: "Let half a pipe of port wine be procured by a judge for about forty guineas; let it stand in the wood for six months in the manse; let the best wine corks, and all the other necessaries be got, and an experienced butler procured from town; let the bottles be counted, and all the extra expenses of carriage and corking be added; and let A, B, C, and D, pay their share of the

price, and take their share of the produce. A quarter cask of Bronte Madeira may be had for about £10, and should be bought by the ministers individually." All, however, who have glebe land to cultivate, or who are endeavouring to blend the occupations of a farmer with those of a minister, will find the whole valuable, and some parts will be useful to others, who have something to do with either cows, sheep, pigs, horses, poultry, or bees. There is another work entitled, "The Manse Garden," to which this is meant to be a companion; so that very little respecting gardening is to be found here.

*The Youth's Biblical Calendar and Sabbath Companion. Designed to Encourage Elder Youths in forming the habit of Reading the Scriptures.* By WILLIAM OLDING. London: J. F. Shaw. Square 16mo. Pp. 93. Price 1s. 6d., gilt.

This little work, compiled by the master of Camden House School, Brighton, is intended principally for youths at boarding schools, though its regular use could scarcely fail to benefit any young person. It contains an Introduction, urging the importance of forming a habit of reading the scriptures; a list of short passages for meditation on each day of each month; a sabbath companion for every Lord's day in the year, which, selecting a topic, supplies matter for thought and inquiry respecting it; portions of scripture which may be advantageously read on special occasions; the parts of the sacred volume suitable to be committed to memory, and a few "Earnest questions" to be answered when alone. Q.

*Narrative of the Escape of John Evangelist Borzinsky (Priest) from the Mudhouse of the Brothers of Mercy in Prague. Written by Himself. Together with Extraordinary Revelations respecting the Austrian Monasteries, in a Letter from his Brother Ubaldo to the Pope. With Introductory Preface by Alessandro Gavazzi. Reprinted from the Christian Times.* London: Partridge and Co. 8vo. Pp. viii. 52. Price 1s.

In all such cases as this we feel that the reliance required on the uncorroborated testimony of an individual is greater than is pleasant; but there is nothing in the style in which this narrative is written to excite suspicion, and we are inclined to give it credit.

*Practical Directions to the Opponents of Church Rates.* Society for the Liberation of Religion from State-Patronage and Control, 2, Serjeant's Inn, Fleet Street. Price 4d., or 3s. per dozen.

These directions, which are judicious and comprehensive, are intended for the private use of those who are conducting opposition to church rates in their own parishes. In many cases they will conduce to the success of our friends, and in some they will preserve from mistakes which would be injurious to them as individuals, and to the cause in which they are engaged.

*The Political Annual and Reformer's Hand-Book for 1856.* London: William Freeman, 62, Fleet Street. 12mo. Pp. 96. Price 1s.

A compendium of political information, with short dissertations on subjects which have recently occupied the attention of those who distinguish themselves as earnest reformers. The sentiments are similar to those of the Non-conformist, but perhaps not quite so mild.

*The Protestant Dissenter's Almanach for the Year 1856, being Bissextile or Leap Year.* London: W. Kent and Co. Price 4d.

It seems to us to be very unfair for any member of any sect to send into the world so one-sided a book as this, calling it "The Protestant Dissenter's Almanach." Let a denominational almanach come forth with a denominational name, and we shall never object to it; but we must maintain that Protestant Dissenter and Congregationalist are neither identical, nor as nearly identical as a stranger, judging from this publication, would imagine. Here is, for example, an ample account of the Congregational Board, and another of the Independent Board, consisting of seceders from the Congregational; but of the Baptist Board which is much older than either, to which Gill, and the Steunettes, and Rippon, and Booth belonged, not one word. Here is under the head Periodical Literature, the titles of thirty-six works said to be "by members of the Congregational Body," while there is no list at all of Baptist Periodicals. Now all that we have to say to the compilers of this annual publication is—Let them either make the title correspond with the work, or the work correspond with the title.

*The Dream, and other Poems.* By JOSEPH T. CHAPMAN. London: Binns and Goodwin; and 19, Cheap Street, Bath. 1855. Pp. 60.

If Mr. Chapman thinks he is a poet, he has fallen into a most serious mistake. He has here endeavoured to picture the great realities of a future judgment. Had he attempted the same task in sober prose he might have written something that would have proved useful. As it is, however, he has written a turgid rhapsody that will in no way add to his own fame, or promote the public good. W.

*The Mingled Yarn, or Prosperity without Peace, and Adversity without Pain.* By ELIZA SMITH, Author of "Battles of the Bible," &c. Edinburgh: Moodie and Lothian. London: Hamilton, Adams, and Co. Pp. 223. Price 3s. 6d.

We advise all young ladies who are in danger of being lured from their parental home to read this book, as it illustrates forcibly the remark of Lord Eldon, "that he never knew a run-away match to be a happy one." The motto that the authoress has taken for one chapter, might appropriately serve for the whole book:—

"Thou sayest that thou did'st deceive thy father."  
"Yes; Horatio taught me so to do."  
"Thou marvel not that Horatio now deceiveth thee."  
M.

*Mary Mathieson: or Duties and Difficulties.* Edinburgh: Oliphant and Son. London: Hamilton, Adams, and Co. 16mo. Pp. 256. Price 3s. 6d.

A well written tale, showing God's dealings with his children while fulfilling the promise, to honour those that honour him. It is intended to impress upon the mind of the young lady readers what so many seem to forget that marriage is not the only thing, but that it is quite possible for a single lady to pass her life happily in the discharge of those daily duties that fall to her lot. M.

*The Practical Housewife, forming a Complete Encyclopædia of Domestic Economy, comprising Thoughts on Housekeeping, Family Medical Guide, Apertient Medicines, Food for Invalids, Cookery for Children, Rudiments of Cookery, Domestic Manipulation, Laying out Tables, Trussing and Carving, Food for the Months, Summer and Winter Drinks, Useful Hints to Housekeepers, Hints on Familiar Things, Domestic and Useful Receipts, a Copious Index, making the reference to each item most easy.* By the Editors of the "Family Friend." London: Ward and Lock. 12mo. Pp. xxix. 192. Price 2s. 6d.

Incomparably superior to any other book of the kind that ever came in our way. Every young woman belonging to the middle classes of society should read it before she is married.

*Picture Reward Tickets.* London: Sold by the Society for Promoting Christian Knowledge, Depository, Great Queen Street, Lincoln's Inn Fields. 24mo. Price 10d.

Sixteen cards designed to be given to Sunday school children as rewards, each having on it a coloured engraving and a hymn. Q.

*The Congregational Year Book, 1856. Containing the Proceedings of the Congregational Union for 1855, and General Statistics of the Denomination.* London: Jackson and Walford. 8vo. Pp. xii. 308. Price 1s.

Through some accident this did not reach us as soon as usual, or it should have had an earlier notice. It contains a similar mass of statistical, biographical, and general information to last "Year-Book," and its editor deserves the warmest thanks of the body to which he belongs. We have no reason to suspect that his brethren are not grateful to him for the immense diligence he displays annually in their service, but we are quite sure that they ought to be. One announcement which is made in the annual report of the Congregational Union we read with painful sympathy. It is this, which reminds us of our own troubles: "It will not surprise any thoughtful person to learn that your magazines have not increased, but rather declined during the year. The depression and uncertainty of many branches of trade, arising out of the war, the high price of provisions, a doubled income tax, and the severity of the last winter are things which have diminished the ability of many persons, in middle and humble life, to provide

themselves with their ordinary periodical literature. It is hoped that our pastors, and other persons interested in the subject, will exert themselves to prevent, as far as possible, the further depression of the magazine circulation."

### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Religion in Common Life, a Sermon Preached at Crathie Church, October 14, 1855, before Her Majesty the Queen and Prince Albert, by the Rev. JOHN CAIRD, M.A., Minister of Errol. Published by Her Majesty's Command. Edinburgh and London: William Blackwood and Sons. 1855. 8vo., pp. 32. Price 1s.

The Christian Hero, and Cloud of Witnesses, "Awake my Soul, stretch every Nerve," Poetry by Dr. Doddridge. The Music Composed and Arranged for the Organ or Pianoforte, by JOHN KING. London: Ward and Co. Folio, pp. 8. Price 2s.

"Is it Well with Thee?" An enquiry for the Closet. By C. M. B. London: A. Hall, Virtue, and Co. 32mo., pp. 16.

The Annual Reports of the Religious Institutions connected with Bloomsbury Chapel; with an Address to the Church and Congregation. By the Rev. W. BROCK. January 1, 1856. London: Nisbet and Co. 24mo., pp. 111.

The Jew: a Sermon Preached in John Street Chapel, Bedford Row, London, on behalf of the British Society for the Propagation of the Gospel among the Jews. By the Rev. THOMAS RAFFLES, D.D., LL.D. London: Published by the Society, 1, Crescent Place, Blackfriars. 16mo., pp. 16. Price 3d.

The New Burial Acts, as they Affect Dissenters. With Practical Hints for their Guidance. Third Edition, with Additions. London: Society for the Liberation of Religion from State Patronage and Control, 2, Serjeants Inn, Fleet Street. 16mo., pp. 95. Price 6d.

The British and Foreign Evangelical Review. No. XV. January, 1856. Contents: I. Sir William Hamilton and his Philosophy. II. Bible Principles on the Subject of Temperance. III. Success in the Ministry. IV. Jephthah's Vow. V. The Geology of Words. VI. Essence and End of Infidelity. VII. The Roman Catholic Press. VIII. Lyall on the Science of Mind. IX. Jowett on the Pauline Epistles. X. Buchanan's Faith in God and Modern Atheism compared. XI. Critical Notices. XII. German Religious Periodicals. Edinburgh: Johnstone and Hunter. 8vo., pp. 256. Price 3s. 6d.

The Eclectic Review, January, 1855. Contents:—I. The English Pre-Raphaelites. II. Mosses and Mountain Scenery. III. Glossary of Northamptonshire Words and Phrases. IV. The History of Piedmont. V. Butler's Sermons—Doctrine and Character. VI. Cambridge Essays. VII. Macaulay's History of England. VIII. Hebrew Text of the Old Testament. Brief Notices. Review of the Month, &c., &c. London: Ward and Co. 8vo., pp. 104. Price 1s. 6d.

# INTELLIGENCE.

## EUROPE.

At the period of the month at which it is necessary to prepare for press, we have received no intelligence direct, either from the continent of Europe or from America. Our highly esteemed contemporary, Evangelical Christendom, always contains valuable information, and the number for January abounds in matter which we should like to quote, were it not that we suppose it is already in the hands of many of our readers. It is supplemented now, however, by a new periodical, entitled "The Book and its Missions, Past and Present," of a very instructive character; and to these two we are indebted for the following facts.

## FRANCE.

Undoubtedly Roman catholicism has made progress in this country within a certain number of years. The popular revolutions which threatened to ruin the papal church and her clergy, contributed, on the contrary, to increase her credit. In this respect there is a great difference between our own times and those of 1830. In 1830, when the old king, Charles X., was dethroned, the priests were universally attacked and detested. They dared not even show themselves in the streets in their clerical robes. Political orators, the organs of the press, and the magistrates themselves, vehemently accused the *Priest-party*, as it was called. But under the reign of Louis Philippe, the members of the sacerdotal body began to recover some influence, because they displayed consummate skill in the day of adversity. They shrouded their arrogant pretensions for the time being with a thick veil. The ministers of Rome wore the mask of humility. They employed their time and money in founding charitable institutions, in order to win the sympathy of the suffering classes. At the same time they pretended to love liberty with all their heart, and in all questions took the ground of common right.

These tactics, combined with marvellous skill, and pursued with indefatigable perseverance, dissipated many prejudices, disarmed enmity, and produced in the public mind a sensible reaction in favour of the Romish clergy. Honest men thought that the priests had positively abandoned their ancient maxims of intolerance and despotism, that they were sincerely converted to the modern ideas of civilization, and would be useful auxiliaries in the laborious endeavour to secure a nobler future. These good feelings towards the clerical body were strength-

ened and increased, when Pope Pius IX. expressed sentiments of *liberality* at the commencement of his reign. Many Protestants, even, were deceived, as every one knows, by these fallacious manifestations. The masses of the people, too, after the Revolution of 1848, turned with an eye of ingenuous confidence towards the priests, and invited them to take part in the development of democratic institutions. This was a new and important comedy played by the clergy. The bishops published pastoral letters, in which they demanded liberty *as it is in the United States*. The curés pronounced solemn benedictions on the *trees of liberty* which were planted in the cities and small towns; and the jesuits themselves, concealing their secret designs under an impenetrable obscurity, learnt better than the democrats to speak the language of democracy. They adopted, even in certain circumstances, the utopias of *socialism*, and manifested an extraordinary zeal for the interests of the people.

By these means they became very popular. Then, as their position changed, they altered their tactics. Observing that the higher and middle classes were justly alarmed by the excesses of demagogues and with the brutal passions of communism, the agents of the papacy saw that they must enter upon another course. They then represented themselves as the defenders of order, the protectors of domestic relations, and the supporters of morals. They cried even on the housetops that out of the Romish church there was no security, no salvation, for society; and by making continual appeals to the fears of some and the ambition of others, they succeeded in rallying round their banner numerous partisans. Not only conservatives but moderate liberals, philosophers who had fought against the clerical party, looked upon the members of the papal priesthood as a *necessary* element of political society; they made them large concessions, especially in matters of national education; and without personally adopting the dogmas or the traditions of the pontifical church, they thought it advisable more regularly to attend religious ceremonies.

Louis Napoleon, in his turn, in seizing the reins of absolute power, judged that the interest of his crown required that he should live in harmony with the clergy. He availed himself of the co-operation of bishops and priests in the exercise of universal suffrage; for he hoped, not without reason, that the unlettered peasants would obey the suggestions of their curés. In payment for these

services (Rome never confers a favour gratuitously) the Emperor evinced great regard for them, authorized the reunion of their provincial synods, increasing their allocations in the budget, took part in the popish festivals, permitted the foundation of every kind of ecclesiastical institution, and discountenanced attacks in the press against the doctrine or hierarchy of the Romish church. In imitation of their master, functionaries of every rank—senators, civil magistrates, military chiefs, prefects of departments, commissaries of police—manifested the utmost deference to the sacerdotal body.

Such is the way in which—partly through the medium of democracy, and in part by the permission of absolutism—the priests have regained their power and credit in this country. It is comparatively a state of prosperity. But if we consider more closely the causes which have brought about this prosperity, and the consequences resulting from them, we shall find there is more appearance than reality. It is not a genuine revival, it is not a serious return either to the principles or the belief of popery, it is not even a sincere adhesion to its exterior organisation; it is the effect of political, domestic, and personal circumstances.

Many monastic orders—Dominicans, Franciscans, Oratorians, and Capuchins even,—have reappeared amongst us, to the great astonishment of the good men who thought these communities of a past age were extinguished for ever. I am not speaking of the jesuits, who have always existed, under different names and colours, only that they have multiplied of late years. Every diocese now contains a nursery of the reverend followers of Loyola: they are the preachers, confessors, professors, and directors of the conscience of the pious, and display prodigious activity. The incorporations of women have increased still more than those of the men. You meet in the villages, as well as in the towns, with black, white, and grey sisters—sisters for the poor, ladies of the Sacred Heart, of cloistered and non-cloistered nuns, who, under the sovereign inspiration of the jesuits, encompass the whole population, especially persons of their own sex, in the net-work of their incessant activity.

This is not all. Public instruction is increasingly invaded by the secular and regular clergy. There are at the present time, in almost all our cities, institutions called lower schools, which make a formidable auxiliary to the state colleges. Parents are invited in the name of the *interests of Heaven*, to send their children there; and the women, being warned in the confessional of what they are to do, beg, entreat, even persecute their husbands so much on the subject, that the greater number decide to send their sons to these seminaries.

For the children of the people the Romish

church has established *Brethren of the Christian Doctrine*, or *Frères Ignorantius*—singular school-masters, who strive to teach their pupils as little as they can. As to the young women, they are inevitably placed under the direction of the *sisters or nuns*, who teach them, before everything else, to say their catechism well, and to observe the forms of a mechanical devotion, uniting to this some accomplishments. Thus the members of the clergy have monopolized national education of every kind, and seize upon the rising generation in order to mould them to their own image.

These numerous establishments, these multiplied labours, require much money, and the priests really have much. By what means do they, then, continually refill their purses? The methods to which they have recourse are very varied. They surround the beds of the dying, promising eternal happiness to those who make large donations for the necessities of the church. If they find any in a distressed state of mind, they calm them, on condition that pecuniary sacrifices should accompany their acts of penitence. If they find some aged and solitary body, they go with authority into her house, and will not give her any rest until she has bequeathed them the greatest portion of her property. From young ladies, bigots, who show a taste for monastic life, they demand a considerable portion before they admit them to their convents. Besides all this, they make collections of all kinds in the smaller hamlets, and wrest from the credulous peasants their last coin. Their industry has invented yet other means for raising taxes on their followers: they sell the holy water at a high price, like that of Salette, or miraculous medals, or false relics, or exemptions from fasts, &c.,—they make everything an object of traffic. And when this is not sufficient, they institute grand lotteries, having no scruple at feeding the passion for gaming by their splendid prospectuses. Aided by so many ingenious combinations (and I have not mentioned all) they never want money; and it becomes in their hands, a powerful instrument of domination.

The anti-popish reaction exists more or less openly in the different classes of the nation, except, perhaps, amongst the members of the high aristocracy, who have united the cause of their privileges with that of the clergy. Thus, for example, the lay professors of the university are indignant at being controlled by the priests in all matters of philosophy, history, or classical study, and are impatiently looking forward to the time when they shall be free from this humiliating slavery. Politicians who love parliamentary administration and liberty of the press, reproach the ministers of Rome with having laboured to establish absolutism in the state, and of continuing to demand oppressive laws. Men of learning

and philosophers are become very hostile to the Jesuitical party, and eagerly seize opportunities of expressing resentment against them. The most moderate publications, such as the *Journal des Debats* and the *Revue des Deux-Mondes*, which in former times had given to the sacerdotal body their talents and their influence on public opinion, now neglect no opportunity of proclaiming the abuses, the faults, or the follies of the clergy. The members of the middle classes are animated by a similar feeling; they denounce with increasing warmth the insatiable cupidity and injurious domination of the priests and monks. The people, particularly the workmen in large towns, accuse the popish ecclesiastics of having deceived them, and of placing themselves in the attitude of oppressors, after having solemnly promised to protect democratic institutions. It is a treason which will not soon be forgotten by the people. Lastly, the mob which assembled at the gates of Angers cried out, "*Down with the priests!*" Where, then, I repeat it, is the ground for the Romish church to glory and rejoice?

The Government itself is beginning to offer more resistance, and to put serious restrictions upon the favours it grants. It has not allowed the popish hierarchy to change the existing law of civil marriage. It has secured the rectors of the university, and academical councils, against the encroachments of the bishops. It endeavours to restore the spirit of Gallicanism, and opposes that of Jesuitism. That is very natural. "The priests" said a great man of the old school, "are *good servants* but *bad masters*." Louis Napoleon and his ministers recollect this political adage. They willingly accept the services of the clergy, but they will not be governed by them. The conflict is partly concealed under the appearance of politeness; but in reality it has assumed formidable proportions; and as the bishops become more exacting, the government will resist with more energy. The day is at hand when the breach will be complete.

In a word, the position of the Romish church in this country is a false one; its progress is precarious, and the friends of evangelical truth have no serious cause for apprehension.

#### TURKEY.

Under the imperial signet, says the editor of "The Book and its Missions," and in "the protected city of Conetantinople," which is the date of the Sultan's firman, a hundred Turkish testaments are sold monthly, principally by colporteurs. The Turkish grandee now ventures to buy the formerly scorned bible from the colporteur sitting by the wayside. The veiled lady, attended by her black slave, now stops to purchase it from the same useful agent, and carries home the New

Testament into the recesses of the harem. Many Turks of high rank are known to be reading the scriptures. "Everybody buys," say the colporteurs, "and the Word speaks to everybody!" It is the book against the priestcraft of the world! One tells another, and each will examine for himself. The Ulemas will not much longer persuade the people against the acquisition of the sciences for fear they should turn them from the koran, and "Christian missionaries perceive," says a lady in a letter from Pera, "that the time is not coming, but is come already, for doing good to the poor Turks. They read our scriptures with avidity, in defiance of all Ulemas; a Turkish bookseller has even offered to sell for them as many bibles as they liked to give him. They were afraid of bringing the man into trouble; to which he replied, 'I have no fear. Give them to me; the time is come; and, as I have read the book, I will say it is worth its weight in gold. Why should not I sell it to my people, and let them read it too?' The missionaries said, 'Not yet, my friend; we fear the time is not yet quite come. If we give it you, it may lead you to disgrace and death.' He importuned them every week: 'You are wrong; the time is come; I have no fear, so give me as many of your books as you like to sell, and I shall soon come for more. We are tired of the Koran; there is no food for the soul in it, as there is in your book.'"

#### WALLACHIA.

The inhabitants of Wallachia, a province of European Turkey, on the borders of Austria, whose chief town is Bucharest, have of late been earnestly desirous of the scriptures. Bucharest is situated on a marshy plain on the banks of a tributary of the Danube. The province has 4,000,000 of inhabitants. They have, within the last fourteen years, purchased 10,000 of the New Testament in their own dialect. The Bulgarians, their neighbours, are equally earnest in the same desire. They have already purchased 15,000 copies of the Bulgarian Testament, and now ask for the whole bible. The Psalms and Genesis are ready for them. They are nominal Christians, and have a Greek Liturgy which they cannot understand. Mr. Barker, in a visit to the country, found them a simple and industrious people, but very ignorant. They told him they made the sign of the cross night and morning, but knew not how to pray. No protestant missionary is yet found among them, but they are welcoming the Word of God which shall enlighten their eyes. To their great fair of Usingiova, which is held in September, and lasts a fortnight, 1,200 copies of the scripture, in various languages, were forwarded this year. "We have always," says Mr. Barker, "disposed of from 300 to 400 copies at this

fair." How intense must be the satisfaction of this unwearied labourer, who for thirty-five years, in spite of all difficulties, has hoped on in the power of God's Word in Turkey, as he thus begins to reap the seed he has sown!

In immediate connexion with the war, there have been distributed not fewer than 250,000 copies of the New Testament among the allied armies.

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SUABIA.

A valuable colporteur in Suabia has lately adopted a new method of introducing the bible, which, with God's blessing, may produce an abundant harvest of good fruits; and we recommend it for imitation to all our readers. We will allow him to relate his plan in his own simple words.

"In my journey through the Black Forest," he writes, "I came to a district where great ignorance prevailed, where there were few bibles, and those few were little read or understood. One evening, I held a meeting in a village, to which all the inhabitants were invited. An hour before the appointed time, a number of young people came thronging about me while I was writing my journal, and gazed at me as if I had been a wild beast; for a meeting unconnected with the church, yet relating to the bible, was something very extraordinary in these parts. At length I laid aside my journal, in order to talk to them, and asked how they employed their leisure time, particularly on Sundays. They told me they had nothing to do. This grieved me, and set me trying to think of some employment for their minds. It then occurred to me that a Christian lady had once told me, that if ever I came to a place where the word of God was scarce, but where there would be a willingness to receive it, she would afford the supply. I asked the young people if they had any testaments at home, and finding they had not, made the following proposal: That to any one who would commit to memory the Epistle to the Ephesians, in the course of a few months, I would give a New Testament; at the same time showing them a small copy. This excited great admiration, for they had never before seen a pocket testament. They were then told, that whoever was disposed to earn such a one, might give in his name after the meeting. I heard them whispering to each other, 'I shall learn it;' 'So will I;' &c.; and in the course of a few minutes, every one (there were fifty-seven present) undertook the task.

"A similar compact was formed at several other places I visited on the same journey, and the number of learners became so large, that I feared the experiment might cost more than my friend was prepared for. It was, therefore, with some hesitation, that I informed her when we next met, of the

engagement I had made; but she was delighted with the scheme, and gave me a commission to purchase as many books as I needed, promising to supply me with more, if I should require them, for the same object. This filled my heart with joy, for the plan could now be continued. I had long wished to do something to benefit the young, but had not hitherto discovered a way.

"In the course of a few months I revisited my learning societies, to see if those good resolutions had been kept, and found, with no little gratification, that not only had the Epistle to the Ephesians been learnt, but in some instances another besides. After hearing it repeated, I asked if they would not now learn something else, though without any further reward, and they immediately agreed to do so. Encouraged by this success, I tried to form similar societies in other places. At one village I regretted to see only grown-up people at the meeting, and asked the parents where were their children. They replied that they did not care to hear about the word of God. 'Well, then,' said I, 'give them a kind message from me, and ask them if they would not like to earn a New Testament, by learning the Epistle to the Ephesians by heart. They must be between the ages of fourteen and forty; I exclude school-children, because they have enough to learn at school. Let all who like to undertake the task come to me to-morrow morning.' They promised to tell their children, but did not think they would care anything about it. The next morning, however, a hundred and forty-four young people of both sexes gave in their names. Afterwards a woman came to me with a child of seven years old, and on my asking what she wanted, told me that her little boy had been teasing her all the morning about a Testament, and when she had told him that he was not old enough to learn a whole Epistle by heart, he said 'Then, mother, learn it for me,' so she wanted to know if that would do. Certainly, I replied, so that the task is learned by some one; and the mother and child went home delighted.

I will now speak of some of the blessings which have attended my labours:

When I returned, after a few months, to the villages referred to above, we held a meeting, which was attended by all the learners. After it was over, I had classes of ten or fifteen to repeat the epistle in chorus, which was done correctly by the greater number. It required two evenings to hear them all. On each occasion we commenced by prayer, and by reading and endeavouring to explain a portion of the scriptures, which induced the young people to ask me to hold a similar meeting especially for them; this I accordingly did on the following day. They were very attentive, and so much moved that sometimes a general sob was audible, and I had to raise my voice in order to be heard.

At the conclusion, they agreed to learn another epistle, and sixty others joined the hundred and forty-four; so that nearly all the unmarried young people were now learning from the New Testament. Those who did not learn, were rather looked down upon as people who did not care for good things. The parents told me that the children were often repeating the epistle to each other when they woke in the morning, and before going to sleep at night; and that they met together to teach each other on Sundays; that in the spinning-rooms, where formerly all sorts of evil were practised, the spare time of the young is now occupied in committing a portion of the New Testament to memory. They thanked me heartily for the great improvement in their families, and said, they now perceived how much they had before neglected them, and promised to learn what they could, if I would set them a task for themselves. Many have, through these means, come to the knowledge of their Saviour, and have renounced the world, perceiving that the love of God and love of the world cannot exist together. Many asked me the meaning of particular passages, thus showing that they thought upon what they learned. In some cases the mental exertion called forth in the act of committing the tasks to memory appeared to have strengthened the mind, so that it was rendered more vigorous for the duties of life. This was more especially remarkable in the case of a poor blind woman who had lost her sight in her sixteenth year; no one had read the scriptures to her, and thus she was very ignorant now that she was thirty-two years of age. When I saw her, and asked after her welfare, she told me how much she needed instruction and something to occupy her mind. I proposed to her to learn the epistle with the others, which she said she would gladly do if any one would read it to her. This kind office was regularly and willingly undertaken by a little girl, seven years old, in the same house. Thus she learnt the epistle, and repeated it more correctly than any one else. When I saw her again, she expressed her great joy at having an employment in which she found comfort and strength to bear her lot more patiently; and promised to learn another Epistle. In some instances, three, five, and even nine, epistles have been learned, including that to the Romans, and some other long ones. To some of our young scholars, learning is become almost a necessity, and too delightful an occupation to be discontinued. Through such blessed results these societies became more and more known; and often, on visiting other villages, the young people have told me that they should like to learn, if I would give them testaments.

But now I was in a difficulty; my claims on my friend's purse had already been so

large that I could not expect a continued supply from her; but I could not bear to refuse the people. Sometimes, when at a great loss, I made known my wants to other good friends, who would give me a few kreuzers or florins, but still I hardly obtained enough to pay the expenses of carriage; so nothing remained but to apply again to the same source, from which I always obtained the needful aid. I carried on the work with this lady till the number of learners in eighty-five places amounted to 2,161. But at length my friend told me that I must try to find help from some other source, for she could not possibly continue to defray the whole expenses. This pierced me to the heart, for her liberality had enabled me to give the word of God to so many people, and, among others, to those of two Roman catholic villages. †

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## HOME.

### POPLAR.

On the evening of New Year's Day, the members of the church at Cotton Street, after taking tea together, testified their affection and regard for their pastor, the Rev. B. Preece, by presenting him, through the deacons, with a handsome purse, containing upwards of twenty guineas, as a New Year's gift. Mr. Preece then congratulated the church on uninterrupted peace, unbroken harmony, and the large measure of success with which it had been favoured.

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### NEWPORT, MONMOUTHSHIRE.

On Thursday evening, January 3rd, the members of the baptist church meeting in Commercial Street, Newport, met in the school-room adjoining the chapel. After tea the respected pastor, the Rev. W. Aitchison took the chair, and prayer was offered by Mr. R. C. Slade, one of the deacons. Many speeches were then made, which indicated the prevalence of a delightful spirit of love and concord.

In the course of the evening it was announced that about £47 was due to the treasurer. This fact was scarcely made known than, with an alacrity and cheerfulness which could not be surpassed, a subscription list was opened, and the greater portion of the amount obtained. A conversation ensued as to the propriety of taking steps for providing increased accommodation for the large and increasing congregations attending, by the erection of a new and commodious chapel on the site of the present building. A committee was appointed to take the matter into consideration, and to report progress at the next monthly meeting. The prospects of the church are most gratifying. The chapel is



crowded nearly every sabbath evening, and many go away unable to find accommodation. The Lord is blessing his word, and giving his servant "seals to his ministry."

KINGSTANLEY.

The Rev. P. G. Scurey, late of Stepney College, having accepted the unanimous invitation of the church at King Stanley to become their pastor, commenced his labours the first sabbath in 1856 with cheering prospects of usefulness.

WOOLWICH.

Mr. Charles Hawson of Stepney College has accepted the cordial invitation of the baptist church meeting at Queen Street Chapel, Woolwich, late under the pastoral care of the Rev. John Cox.

On Lord's day, the 6th of January, 1856, services were held in the Lecture Hall, Nelson Street, Woolwich, preparatory to the formation of a new baptist church. The promoters of this movement have recently withdrawn from the church at Queen Street, Woolwich, in consequence of some disagreement in the recent choice of a pastor. The Rev. John Cox preached morning and evening at the Lecture Hall. About 200 persons were in attendance, and after the evening service the Lord's supper was administered by Mr. Cox to thirty-eight persons.

RHYMNEY, MONMOUTH.

On the 18th and 19th of December last, meetings were held at Jerusalem Baptist Chapel to recognize Mr. Henry Thomas, late of Haverfordwest Academy, as pastor of the church assembling in that place of worship. The prospects of our young promising brother are bright and encouraging, the locality is very populous, and the pulpit ministrations of our friend are well received, and have been already productive of some of the results for which they were secured by the people of his charge.

EDINBURGH.

The Rev. James Martin, B.A., of Stockport, has accepted an invitation to become the pastor of the baptist church at Rose Street, Charlotte Square, Edinburgh.

LONDON BAPTIST ASSOCIATION.

The twenty-second annual meeting of this body was held at New Park Street Chapel, on Wednesday, January 9th, 1856. The Rev. James Harcourt preached in the after-

noon from Acts i, part of the 8th verse: "But ye shall receive power, after that the Holy Ghost is come upon you." In the evening, at six o'clock, a public meeting was held at which the letters from the churches were read, and addresses delivered by the Rev. Charles Stovel, the chairman, and the Revs. Joshua Russell and Jonathan George. The letters were on the whole of an encouraging nature; and the clear increase in twenty reporting churches was 207 members, or rather more than ten per church. It is but right to state, however, that this large rate of increase is owing greatly to the numerous additions to the church at New Park Street, under the pastoral care of the Rev. C. H. Spurgeon, whose ministry has been greatly blessed to the conversion of sinners. Brethren B. Williams, F. Wills, and J. Bowler, conducted the devotional services.

MILNE'S BRIDGE, YORKSHIRE.

The Rev. John Hanson, after ten years and a half of devoted labour with the baptist church at Milne's Bridge, near Huddersfield, has felt it to be his duty to resign his pastoral connexion with that people, and will terminate his labours among them on the last Lord's day in January. He leaves a large circle of attached and sorrowing friends.

ILFRACOMBE, DEVONSHIRE.

The Rev. Edward Merriman has resigned the pastorate of the baptist church in this place, closing his ministry there the 23rd of March, and is open to invitations from destitute churches.

ROTHERHAM.

The Rev. A. Dyson has given notice that his labours here will terminate on the 8th of April next; and is, therefore, open to an invitation to any destitute church, where there is the prospect of usefulness and comfort.

THE BIRMINGHAM SCHOLASTIC INSTITUTION  
FOR SONS OF MINISTERS.

This society has been in operation since 1850. It has been the means of aiding about a hundred boys to secure the advantages of education. The committee consists of gentlemen of various denominations, and the youths who have been in the school are the sons of ministers of seven different sections of the Christian church. No boy is admitted unless his friends pay at least ten guineas per annum; and in many instances a larger sum is paid.

The examinations which have recently

been conducted by Dr. Alliot, Professor Gotch, and the Rev. Mr. Dale, show that the literary character of this institution is maintained. At the commencement of another year it is highly desirable that the committee of the school should be enabled to admit the numerous applicants. Those who are willing to promote this object are requested to forward their pecuniary assistance either to Mr. Winfield, Cambridge Street Works, Birmingham, the treasurer, or to the secretary at Shireland Hall.

The debt at the last annual meeting was £154; and the present high price of provisions involves an additional outlay. It is hoped that the above statements will prompt a generous response, to encourage which, it may be observed, that commendatory resolutions have been adopted by many of the baptist associations in various parts of the country.

The youths now in the school are from Cornwall, Devon, Wales—from the metropolis as well as from the midland and northern counties.

#### THE LIST OF BAPTIST MINISTERS.

Of the following alterations in the list of baptist ministers in England which was published in our Supplement, some had been forwarded when it appeared, but were not received in time to be made use of; some relate to changes which have taken place since its appearance; and some are doubtful. They are, however, given that the reader may examine them for himself, if he pleases, and come to such a conclusion in each case as he may think to be most probably in accordance with fact.

Ash, —, Staleybridge, should be Ash, J., Staleybridge.  
 Bernie, A., should be Birnie, A.  
 Bowler, John, Wilkes Street, Spitalfields, London; omitted.  
 Branch, John; died in Jan. 1856.  
 Clark, J., Hull, Yorkshire; omitted.  
 Earle, J. F.; left Malton, and the ministry.  
 Everson, J., Beverley; has been dead some years.  
 Fogg, W., Rulford, Notts.; deceased.  
 Godwin, Benjamin, D.D., Bradford, Yorks.; removed to Rawden.  
 Gough, J. J.; is at Sutton-in-Elms, Leicestershire.  
 Gutteridge, R.; left the ministry.  
 Hall, George, Ipswich; removed.  
 Hawson, C., Woolwich. [Jan. 1856.]  
 Hillyard, J., Pudsey; now an Independent minister.  
 Hunt, W., Misterton, York, should be Hirt, W.  
 Lewitt, J., Coventry; removed to Nottingham.  
 Marriott, J., Spratton; removed to Dewsbury, Yorkshire.

Martin, James, B.A., Stockport; removed to Edinburgh.

Merrimen, E., should be Merriman, Edward, Mombert, J. I., Arlington; removed.

Parkinson, J. W., Idle, Yorkshire; deceased.  
 Parkinson, T., Coxhill, should be Goxhill, Lincolnshire.

Pitt, W., Upton-on-Severn, is the same person as Pitt, A., who is at Dover.

Robson, G., has left Byfield some years, and is at Shipston.

Rodgers, George, Epworth, Lincolnshire; omitted.

Thomas, Henry, Haverfordwest; removed to Rhymney, Monmouthshire.

Toplin, J. J., Keynsham, should be Joplin.  
 Underwood, W., Derby; has removed to Chesham.

Upton, John, Kenninghall, Norfolk, deceased.  
 Welsh, W., Norwich; removed.

Wightman, C. M., Exeter; removed.

Williams, Thomas, South Petherwin, Cornwall; omitted.

#### RECENT DEATHS.

##### REV. J. UPTON.

After only a short course of ministerial usefulness, the Rev. John Upton, late pastor of the baptist church, Kenninghall, Norfolk, departed to his eternal rest, on the 10th of October, 1855.

It was his happiness in early life to seek and find the pleasures which are only to be found in the service of Christ; and such were his desires and capacities for usefulness in connexion with the cause of the Redeemer, that before he was eighteen years of age he commenced preaching in the neighbourhood of Waltham Abbey. After his preparatory studies at Accrington College had terminated, for a short time the baptist church at Eye, Suffolk, received the benefit of his ministrations. Afterwards, for the period of four years, he laboured with some measure of success at Aylsham, Norfolk. Thence he removed to Kenninghall, where, after labouring for more than two years, he died in the thirty-second year of his age. In connexion with a naturally amiable disposition, he possessed considerable mental power, which his studious habits tended greatly to strengthen and mature. His pulpit exercises were characterized by clearness of perception, originality of thought, propriety of language, and fluency of utterance. Such characteristics doubtless would have fitted him for a more extensive sphere of usefulness had his earthly career been longer continued, but "his sun went down while it was yet day."

##### THE REV. EVAN JONES.

This worthy minister of Christ finished his course, in the sixty-fourth year of his age,

on the 1st of December, 1855, at Castle-town, Monmouthshire, where he had laboured with great fidelity and success for more than thirty-two years. He left a widow, a large family of children, and a prosperous church to lament his departure, and to mourn their loss. On the 7th of the same month, the family, the church, and a large concourse of people followed his mortal remains to the tomb. He was interred in the burial-ground attached to the chapel. There were twenty-one ministers present. Addresses were delivered on the mournful occasion by three of his dearly beloved sons in the faith, the Rev. J. Davies of Willenball, E. P. Williams of Cwmbrian, and T. Davies of Merthyr. An address was also delivered by the Rev. W. Thomas of Newport, an intimate friend of the deceased. The devotional services were conducted by the Rers. W. Roberts of Blaiza, and J. Thomas of Pontypool College. "The departed," says our informant, "was truly a great and good man, a real genius, and one of the most popular preachers in the principality. He was born a poet, and he made himself an orator."

—  
 JOSIAH CONDER, ESQ.

This able writer, who was a grandson of Dr. John Conder, many years president of the College at Homerton, was engaged in the early part of his life as a bookseller in St. Paul's Churchyard. In 1814, he became proprietor of the "Eclectic Review," and undertook the duties of editor. Previous to that time the work had been professedly neutral on questions connected with religious establishments; but in Mr. Conder's hands it became the chief literary organ of evangelical dissenters. At the end of 1835, it was sold to Dr. Thomas Price, who had recently been incapacitated for ministerial engagement by the failure of his voice. Mr. Conder then became principal editor of the "Patriot" newspaper; and to the labours connected with that office, he added many literary engagements, occasional village preaching, and the discharge of such other duties as usually call forth the energies of zealous and well-informed Christians. He was a poet of superior order; many of his hymns are very suitable for congregational use. After long acquaintance with him, we feel no hesitation in saying, that we have known few men, if any, who have rendered greater service to the generation which is now rapidly passing away. He was a hard-working man, and very amiable.

—  
 REV. JOHN BRANCH.

This energetic minister, whose activity among the most ignorant and abandoned classes in the metropolis has been, we

believe, for some years unequalled, entered into rest on the 12th of January. He had suffered for some time from asthma and disease of the heart, but his speedy decease had not been at all expected. Mr. Branch was a lively preacher and earnest evangelist, and his loss will be severely felt by the flock meeting in Church Street, Blackfriars, of which he was pastor. His age was forty-nine.

—  
 MRS. BOOTH.

The Rev. S. H. Booth of Falmouth has sustained a painful bereavement in the removal of Mrs. Booth, at the early age of twenty-seven.

—  
 MRS. EDWARDS.

Died, Jan. 16, Mrs. Edwards, a daughter of the late Dr. Steadman of Bradford, the wife of the Rev. James Edwards of Nottingham.

—  
 REV. SPEDDING CURWEN.

This respected independent minister, after sustaining the pastoral office eleven years at Frome, and eighteen years at Reading, died at the age of sixty-six, January 9th, after a short illness.

—  
 COLLECTANEA.

IRISH REGIUM DONUM.

The Irish Regium Donum is the only ecclesiastical grant—we believe we may safely say, the *only* grant—which contains within it the principle of its own extension; and the Irish presbyterian minister is the only individual known to the law, who is entitled to a state-stipend by the mere fact of his existence. An English episcopalian clergyman may labour all his life through, without ever touching a single shilling of tithe, or of any of those pecuniary advantages which the state reserves for his denomination. The catholic priest may have been educated at Maynooth; but once gone from its walls, he leaves behind him all it has for his assistance, unless he enters directly into its service as chaplain in a barrack or a gaol. But no sooner has the young presbyterian of Ulster found an old congregation, or made a new one—no sooner, in fact, has he *become* a minister—than the state vests him for life with a treble salary. He may believe anything; he may teach anything; we had almost said, he may do anything. He must only consent to call himself *presbyterian*. He may disown its faith, repudiate its discipline, and discard its practice. He may join himself to other communions; or if he can

find none that will receive him, he may found a new one of his own. He may give to it, or take to himself, any other name that he pleases; but somewhere—at the beginning, middle, or end, of whatever he calls himself—must be found the magic word, "presbyterian." We need not say he *may* do so; he does. By Mr. Hadfield's return, it appears that of 520 congregations whose ministers now receive the grant, about 200 consist of bodies which, if they ever belonged to the old presbyterian faith, have long seceded; and that 138 have only submitted themselves to the discipline of the General Assembly after the disruption of a century, avowedly occasioned by doctrinal disagreements, which both regarded as essential, and during which there was no certain agreement in anything, except that both received the Donum.

In 1831, among other changes, the grant was removed from the civil list, and placed wholly upon the annual votes of the House of Commons, so that no part of it is now "beyond the reach of the attacks of the voluntaries." In 1838, the scheme of classification was abandoned, and the Government promised that the sum of 675 Irish currency (£69 4s. 8d. English) should be paid to all the presbyterian ministers alike. In 1840, it was found necessary to issue a regulation, that no bounty would in future be paid in any case, unless the minister received at least £35 of independent stipend. Of this sum, however, £20 only was required to be raised by the congregation, the residue being accountable for as derived from a bequest or donation, or as being the value of a free manse attached to the chapel.

In 1847, at the date of Mr. Mathew's return, the presbyterians endeavoured unsuccessfully to obtain the removal of this condition: and it is understood that their recent efforts have been directed to place the grant, like the Maynooth Endowment, under the protection of an Act of Parliament. Against such an arrangement, it must be obvious that the self-extending character of the Donum, which renders it an absolute anomaly in ecclesiastical history—must be a conclusive objection; while it may be safely declared impossible, now that the attention of the voluntaries is so fully awakened, to effect any permanent settlement of the controversy, even on the principle of remaining content with their enormous acquisitions. A gradual reduction may be fairly open to consideration; but complete extinction finally is essential.—*The Liberator*.

#### RELIGIOUS GRANTS IN AUSTRALIA.

The Rev. Kerr Johnston, Hobart, Tasmania, writing to the *Freeman*, under date September 10th, states, that on the 8th of that month, the colonial legislature "determined to grant sums for the Jewish Rabbi

here, and at the other chief town, Launceston. The Jews here are generally respectable and wealthy, and it could not have been their poverty therefore that originated this application. In fact, it has been questioned by some that they have applied at all, seriously. The movers of the grant, I dare say, chuckle at it; for just a day or two before the same parties obtained a committee to inquire into the termination of all state-pay. The Jews will take it though it is but a very trifle to some of their rich men. But, meantime, on the ground that all have a right—if any have—this new grant only makes the more pitiful the prelate and popish, the presbyterian and methodist parsons, who will henceforth receive from the same state-treasury along with the Jewish Rabbi. But the chief motive of the movers in this matter, and what almost pleases voluntaries, is, that it elevates into greater absurdity the whole unscriptural and delusive system of 'Church and State,' and thus prepares for a speedier disruption of the union. All parties here seem to be aware that this cannot be far off."—*The Liberator*.

#### THE TWO REV. W. BROCKS.

The *Guardian*, in giving a (very good) condensed report of the recent meeting of the Libration Society, has a sly hit at one of its Low Church opponents. It appends to the name of Mr. Brock the parenthetical inquiry, "Query—dissenting minister?" The rector of Bishop's Waltham, it will be remembered, bears the same name; and he, in a speech delivered at Freemason's Hall, on the Religious Worship Bill, gave utterance to sentiments which would have come more consistently from his namesake of Bloomsbury Chapel.—*The Liberator*.

#### EPISCOPALIAN UNITY.

The church of England attracts to itself from time to time an unusual degree of public attention, by exhibitions of inconsistency or corruption which demonstrate the radical unsoundness of its constitution. The case of Archdeacon Denison—whose practice of teaching from the pulpit the popish dogma of the "real presence," subjected him to ecclesiastical inquiry—will be in the recollection of the reader. The commissioners decided against the orthodoxy of Mr. Denison, and the Archbishop of Canterbury was moved to exert his judicial authority in the matter.

This the mild and easy primate was unwilling to do; and proceedings were consequently taken in the Court of Queen's Bench to compel his grace to act. We presume that these will be effectual, as we observe that Mr. Denison is requesting pecuniary assistance to enable him to fight the battle of

Anglo-Catholicism against his archbishop.—*Eclectic Review*. [The Rule against the archbishop has since been made absolute.]

## AUSTRIAN CONCORDAT.

The archbishop of Venice explains the effects of the recent Concordat thus in a Circular Letter to all printers, booksellers, and vendors of prints residing within his diocese:—"No one, be he priest or layman, will be allowed, without previously obtaining permission from our ecclesiastical 'censure,' to publish—either as author, printer, or vender—any work, either directly or indirectly, touching on religion or morality, or

specially treating of the Liturgy, or of any other subject.

"It is also forbidden to introduce any book whatever from other countries, without having applied for, and obtained, the approbation of the ecclesiastical 'Censure-office,' excepting in cases where the book has been marked as being among the works which are permitted.

"Should any person dare publicly or privately to sell books, prints, or paintings which are prohibited by the church, or could be prejudicial to religion or morality, be it known unto him, that we will not only suppress such illicit sale ourselves, but will also call in the arm of the civil power, which the monarch has placed at the disposal of the church, to our assistance."

## CORRESPONDENCE.

## CHAPEL DEEDS.

To the Editor of the Baptist Magazine.

DEAR SIR,—In answer to your correspondent W. O., I beg to state,—

First. The trust-deeds enrolled in Chancery are wholly copied, and a copy may be had.

Second. In order to obtain a copy, application must be made to the Inrolment Office, Chancery Lane, London. The names of the parties to the deed will be required, and the expense of the copy will depend on its length. If about the length of the model deed recommended by the committee of the Baptist Building Fund, the cost would be about thirty shillings.

Third. Where any attempt is made to divert the use of a chapel from its original purposes, the trustees should interfere to prevent it. It is impossible to state what expense would be incurred, because legal proceedings might become necessary.

Yours truly,  
W. H. W.

## ANSWER TO QUERY ON BANKRUPTCY.

By an oversight one of the answers to the query on that subject in the number for December was omitted in our last. We rectify the error as far as we can by presenting it to our readers now.

To the Editor of the Baptist Magazine.

SIR,—The subject to which your correspondent, X. Y. Z., calls the attention of your readers is one of very great importance, and one which claims the most serious attention of the churches in this age of strong competition and business speculation.

Failures have become so common, that a great part of the disgrace that at one time attached to them has passed away; and the man who has, it may be, injured his creditors to the extent of thousands of pounds, takes his place in society very much the same, in a very few months, as if he had fully satisfied every claim; and, if he has succeeded in obtaining a discharge for a few shillings in the pound, he seems to feel that, when he pays his dividends, however small, he answers every demand that can fairly be made upon him. But, if this is tolerated in the world, ought it to be so in the church also? I maintain it ought not. There no one ought to be considered to have discharged his obligation till he has paid the uttermost farthing of his debt, as soon as he becomes able to do it;\* nor ought any one to be retained in church fellowship who, although he may have obtained a settlement with his creditors, declines to pay up their losses when he comes to have it in his power to do it; nor do I think any church can have the right to retain money given to it by a bankrupt at a time when he is known to have been in a bankrupt state. The money having, at that time, belonged to his creditors, he had no right to give it, and if he had no right to give it, it is plain that, had the church known his circumstances, it had

\* I should say, moreover, that such a one ought to strain every nerve to realize what may be sufficient to pay up his creditors in full, and, for this purpose, ought at once to reduce his expenditure, and practise the most rigid economy. The case brought forward by your correspondent was a disgraceful one. The party seems to have had profits sufficient to keep him comfortably, and yet persisted in spending the money of others in reckless extravagance.

no right to take it; but it is presumed now to know his circumstances distinctly; and, therefore, so far as I can perceive, it has no right to keep it—I mean, of course, no right in equity, whatever it might have in law. I well knew a church member, who moved in a rather respectable sphere in business, and who subscribed and paid £20 towards the reduction of a chapel debt; but, as soon as it became known that he was insolvent at the time that the donation was given, a meeting of the church was called, and the case laid before the members, who at once resolved to pay over the amount to the creditors, which was accordingly done; and I suppose there are few of your readers who would not say to the church regarding which X. Y. Z. asks for an opinion, "Go thou and do likewise."

I am, &c.,  
A. B. C.

#### PROFITS OF THE BAPTIST MAGAZINE.

The Annual Meeting for the distribution of the profits of the "Baptist Magazine" among the widows of deceased ministers, has been held.

It is with much regret we are compelled to announce that no new case could be taken on to the list, for grants this year. This is the more painful, as some of the applicants are in deeply necessitous circumstances.

Increased expenditure, with a view of adding to the interest of the magazine and extending its circulation, renders it imperative to postpone the consideration of several appeals. These need not be repeated, as they will receive priority of attention as soon as any funds are available to increase the number relieved.

It is a source of some satisfaction that none are omitted who were aided last year. The number is not quite so large, by reason of death, but twenty-eight widows have received the same amounts as before.

The attention of our intelligent and benevolent friends is again solicited to this publication, which is worthy of their patronage as the most complete and valuable denominational organ. It is hoped also that its interest will be further increased. To commence with the January number is recommended to those who decide to give it their countenance.

JAMES HOBY,  
Secretary.

#### EDITORIAL POSTSCRIPT.

The ardent wish which has been long expressed by a large number of our bible readers for a revised version of the scriptures, has induced us to give in recent numbers of the Magazine copious extracts from that which is now in course of publication under

the sanction of the American Bible Union. The specimens will probably have the effect of cherishing a desire for the whole; but we cannot encourage an expectation that more will appear in our pages. We think it best now to stop, partly because the reprinting of Hebrew and Syriac words is very costly, and partly because it is but a portion of our readers who have learning enough to feel interested in such matters. We are happy, however, to take the opportunity to say that "The Bible Union Reporter," in which the new text appears, is now published in London as well as New York, and may be obtained of Messrs. Trübner and Co., No. 12, Paternoster Row, they being the authorized agents for the sale of all the works of the Bible Union in this country.

A notice of Dr. Harris's recent publication entitled "Patriarchy" is in our review department. The previous volumes of the series received due attention as they successively appeared; but the gentleman into whose hands we put this, thought that it would be an advantage to the reader to have the whole plan before him, and has therefore kindly looked not only at the third volume but at the whole. We mention the fact to show that the renewed reference to the earlier volumes is not an oversight, and we doubt not that the similarity of the views formed of this elaborate work by our critical associates will be gratifying to our friends.

George T. Kemp, Esq., who has been for more than ten years the esteemed Treasurer of Stepney College, having found it necessary to resign his office in consequence of removal to a distance from London, Mr. Joseph Gurney, eldest son of the late W. B. Gurney, Esq., Mr. Kemp's immediate predecessor, has kindly accepted an invitation to the vacant post.

The Rev. H. Le Fevre, of Alveston, near Bristol, offers information by post respecting a school in which "the daughters of baptist and independent ministers may receive a liberal and accomplished education, with kind parental care, and earnest solicitude for their mental and religious improvement in a pleasant and healthy neighbourhood for a *minimum charge*." "Twelve daughters of ministers," it is added, "have participated in these advantages, and it is intended to increase the number to eighteen."

The editor does not now reside in Middleton Road. He repeats this announcement in order to save trouble to the friends who have overlooked those to the same effect which have been previously given. His present abode is 8, Cleveland Road, Downham Road. It is about half way between Kingsland Road and Lower Road, Islington.

# IRISH CHRONICLE.

FEBRUARY, 1856.

## NEW ROSS.

It affords us great pleasure to report that Mr. Watson has so far recovered his health as to be able to resume his labours. In his last letter he says: In looking back upon the year that has fled, I have much reason for gratitude to God for the way in which he has led me. Affliction fell to my lot, and, for a time, I repined under it, but now that my malady is at least *nearly gone*, it has left me, I trust, in the enjoyment of such peaceable fruits of righteousness as I had never known before. The greatest grief to me was that my little flock should have been so long without a shepherd, but even this has been overruled for good.

God has, during my absence, I think, knit their souls more closely in the bonds of Christian fellowship. I was afraid that my lengthened absence might have in some measure cooled the hearers, so that a few might not return; in this, however, I have been happily disappointed, for our numbers who come to hear have been rather augmented than otherwise lately. Not a few cases have come under my observation in which good has been achieved. The other evening I had several Roman catholics hearing me in a neighbouring place of worship, which is rather a strange sight in Ireland.

On Christmas day I preached, by request, at the Wesleyan chapel, to a capital congregation, most of them, I should say, episcopalians. I was invited to take the chair at a public meeting, last night, for the purpose of improving

the occasion in the New Year, that was about to dawn. It was at my own suggestion that the meeting was got up, but I scarcely expected to be called to the chair. We had a very good congregation, and for more than two hours the people listened with the deepest attention to our pungent addresses.

On Thursday evening I expect a pious minister, who has come to Waterford to reside, to preach for me in Priory Lane meeting-house, our own place, who, strange to say, passed some time at college with myself. I mention these things to show that our relations have been so far the most friendly, and, indeed, it has been my great aim at the outset to strive after this. God's afflicting hand has been laid on our little town lately. One of its best men, an occasional hearer with me, Deane Drake, Esq., has been snatched away, after a few weeks illness. Our friend, Dr. Boyd, has been seriously ill with typhus, but is gradually recovering; and fever and small pox are prevalent throughout the town. A promising youth was called away, after a severe illness, who had attended my ministry, and whom I found, in my visits, rejoicing in the Lord. One or two have been inquiring on the subject of baptism lately, and I met with a hopeful case last night.

## CORK.

Miss Crosbie is now located in this populous and important city, assisting Mr. Crawford in his labours. In giving an account of her occupations, she says:—

“Beside teaching stately in several of the public schools, gratuitously of course, and with a view to facilitate visiting both parents and children, I also take pleasure in conversing with and reading for patients in the infirmary, who interest me much, and who say they long for my coming. My promiscuous visitations among Romanists have not, I fear, been very successful hitherto, though a few have taken advantage of the address I left with them, and now come as to a friend. Many of those I have called upon, asked ‘for what purpose I came?’ adding, ‘nobody ever took the trouble to inquire for *them*.’ One old lady, who expressed much gratitude, and offered to introduce me to others, spoke in rapturous terms of Father Matthew, who, she believed, had miraculously restored her sight. Some pathetically bemoaned the sad progress of heresy; the ‘old religion,’ they thought, ‘was dying out; and so few, except the very poorest catholics, were now seen at mass, it was no wonder if the clergy themselves were getting down-hearted.’ We can perceive little evidence of this being the case however. It must be conceded that, with unabated hostility, clergy and people sometimes warily pretend liberality of sentiment, and, unlike the majority of protestants, keep their own counsel. Thus, while perfectly cognizant of all that is done or doing by others, they are very careful to suppress every enunciation in regard to their own proceedings.

“A pious serjeant of police, with whom I conversed, thinking he might do some good by distributing tracts in his barracks, has been supplied for that purpose. A bible class, at first consisting of but three young ladies whom I meet with in the vestry on sabbath morning, has now increased to five. Desirous to attempt the establish-

ment of a daily school in the same place, I have been, with Mr. Crawford’s concurrence, making preparation for it. We had a baptism last Lord’s day evening, which attracted a crowd of witnesses; another is expected soon, and a missionary tea-meeting is proposed to be held in the chapel next week.

“The usual congregation on sabbath, it is to be regretted, does not nearly fill our place of worship, as many of the baptists here had, in consequence of the previous unsettled state of the church, or when it was shut up, joined other bodies; and several aged or infirm persons cannot come out at this inclement season: these are regularly visited. Our week-day services are generally pretty well attended.

“On Monday evenings, Mr. Crawford has a scripture class in the vestry, and afterwards gives a lecture or exposition at a congregational meeting for social prayer. This is followed by an assemblage of the young people, for practising sacred music, at which Mr. Crawford also presides; and I may be permitted to say, that in no place of worship in Ireland have I ever heard better voices or more correct singing than in our chapel here. I have likewise been cheered and comforted by the manner in which members of the church, pious, devoted men, assist and take part in the various meetings for prayer, &c.

“The mornings are set apart for inquirers and others. The weekly prayer-meeting is on Wednesday, when Mr. Crawford again preaches. A religious service is conducted, at present, once a fortnight by Mr. Crawford, in a private house at some distance, where protestants of different denominations, with occasionally a Romanist, attend. Others of a similar nature may soon (D.V.) be established in the city. May all be owned and blessed by the great Head of the church, and may God the



Spirit pour out on them an increasing measure of his grace, and cause them to yield a plenteous increase! It is very desirable that some useful little books could be obtained towards the formation of a sabbath school library, there being nothing of the kind here.

"As I formerly mentioned, after a fruitless search for a respectable lodging suited to my means, I gladly availed myself of Mr. and Mrs. Crawford's kind

proposal to board with them. This arrangement possesses, for me, many advantages, and will, I trust, conduce materially to unity of plan, as well as afford me that assistance and advice I so much need. May I endeavour gratefully to enjoy the mercies, while I assiduously discharge the duties of my allotted sphere, seeking to be useful in the strength of Christ and for his glory!

#### A WORD FOR IRELAND FROM A SUPERANNUATED LABOURER.

Having devoted thirty years to Ireland, with unceasing assiduity, from 1816 to 1846, when I became completely unequal to former labour, I have in long seclusion from active life still felt an unabating anxiety for its welfare; and I have just gone through the Report of the Church Mission Society for 1855, and am delighted to see what a numerous agency it employs and how admirably it is supported, to the amount of £40,000 for the preceding year.

When I went to Ireland the number of known thoroughly evangelical clergymen was very few and far between. Mr. Mathias, who occupied a non-consecrated chapel in Dublin, and Dr. Quarry, of Cork, and Mr. Roe, and Mr. Shaw, of Kilkenny, stood almost alone, and were accustomed to be treated with no inconsiderable contumely by the majority of their brethren, as fanatics, and Dissenters in disguise; but the Angel from Heaven had just begun to trouble the too placid waters, through the Hibernian school and Irish Evangelical Society, and a great change for the better has since been experienced through the whole of Ireland, through these, and the Baptist Irish Society, and other kindred institutions. It is probably not generally known, that the Irish Church Society,

was particularly indebted to a Baptist, (our lamented brother Christopher Anderson, of Edinburgh) for its origination; and I believe one of the first dissenting chapels in which Mr. Trench, of Cloughjordan, commenced the Church Home Mission, was mine at Glonmel, which was most freely granted for the purpose; and both there, and in our meeting room in Thurles, and other places, I have heard again and again with much pleasure, the plain, faithful, and zealous ministrations of clergymen of the State Church, equal I think to any of our brethren; and I rejoice to believe, that the great object of the Church Home Mission is to set forth, beyond anything else, the great scripture doctrine of free justification through faith in Christ only, in opposition to all human dependencies.

Unhappily, Ireland has never yet properly partaken of the blessing of the Reformation, nor was it to be expected from such reformers as Henry VIII., Queen Elizabeth, or Charles II. It is by Christ's disciples, and not by human legislators, that the world is to be evangelized. We should indeed be thankful for the protection of government, but we should not look to it to fulfil our mission, or heap reproach upon it because it does not make Christians of the general community; a stream cannot

rise higher than its source. We have only reason to wonder that, where personal religion is not necessary to church membership, or the ministerial character, even of the highest rank, that there should be so many excellent Christians and ministers; and we should admire and adore the divine goodness, in making them so much better than their system; and we should hold out to all such the hand of Christian friendship, and pray for their further enlightenment, and take heed not to lay stumbling blocks in their way, but to give them every proper encouragement; and I feel confident persuasion that, in proportion as really efficient and thoroughly laborious agents are engaged and suitably supported by

the Baptist, Independent, Presbyterian, and Methodist Societies, the blessing of the Holy Spirit, which appears to be resting upon the Church Home Mission, will be afforded to them also; and as, with all my affection for other Christians, I am a most decided baptist, I should indeed rejoice before my departure, to see the Society, with which I was so long connected, in good prosperity. It is my daily, fervent prayer, and I hope soon to meet divines in Heaven with whom I have had sweet Christian fellowship in Ireland, as well as in England, Scotland, Wales, and America.

STEPHEN DAVIS.

24, Trafalgar Square,

Peckham, Surrey, Jan. 10, 1856.

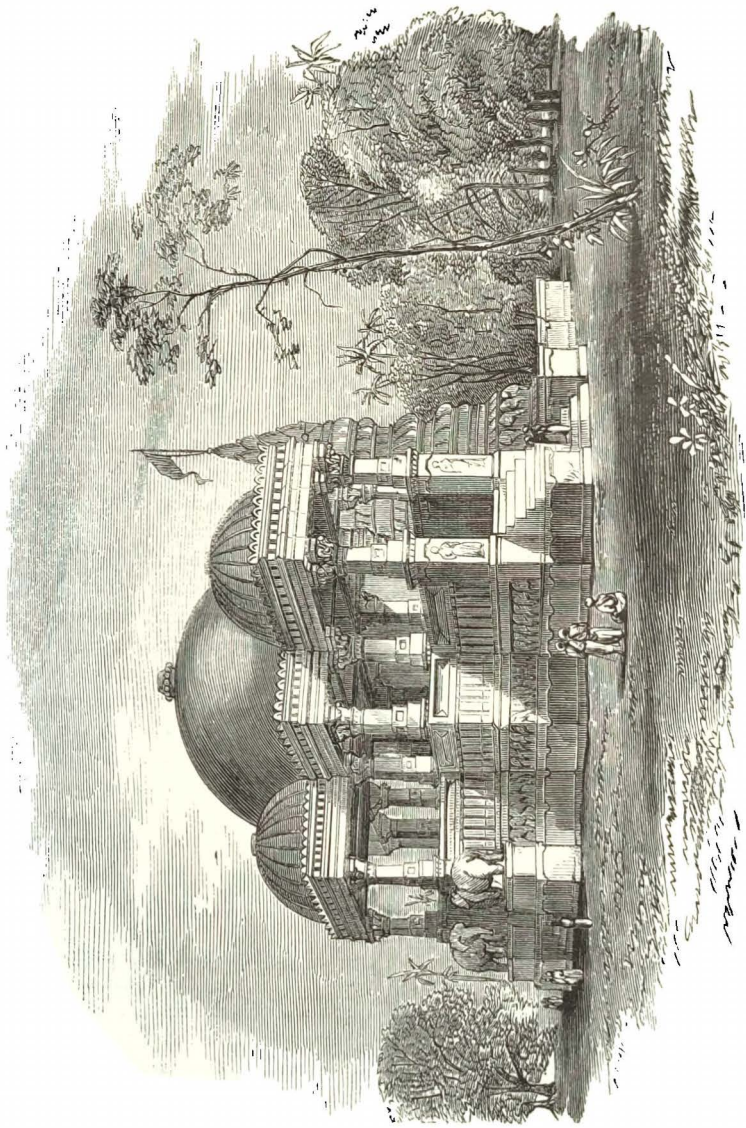
#### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

		£	s.	d.			£	s.	d.
J. T. ....		4	0	0	Whitbread, Mr., .....	1	0	0	
Arnsby, H. ....		1	0	0	Collection .....	4	5	2	
Brill, Bucks, Mr. E. Dodwell .....		1	0	0					
Bristol, by E. H. Phillips, Esq.—							7	15	2
Collection at Broadmead .....	9	13	6		Less expenses .....		0	8	0
Cbadington, near Enstone, Oxon—									7
Collection, by the Rev. Thomas Eden	1	16	0		Ripon, Yorkshire, Mrs. Earle .....				1
Collingham, by Rev. G. Pope—					Tunbridge Wells, by Mr. R. Soul—				0
Mrs. Elizabeth Nichols .....	1	0	0		Contents of Mission Box .....				0
Corsham, J. Spackman .....	0	10	0						
Harlow, by Rev. T. Finch—					WALES.				
Collection .....	3	11	9		Caerphilly, near Cardiff—				
Less expenses .....	0	12	0		Mrs. Elizabeth Edmunds .....	2	0	0	
					SCOTLAND.				
					Abercirdir, Banffshire, by J. Alexander,				
London, Wilmsburst, Mr. B. C. ....	2	2	0		jun., Esq.—				
By Mr. W. F. Carey—					Alexander, John, jun., Esq. ....	1	0	0	
Stoneman, Mr. J. ....	0	10	0		Murray, Joseph, Esq. ....	1	0	0	
Warmington, J., Esq. ....	1	1	0						2
Whitehorne, J., Esq. ....	2	2	0		IRELAND.				
Woolley, G. B., Esq. ....	1	1	0		Banbridge, Church, by Rev. T. D. Bain	7	1	9	
					Waterford, by Rev. T. Wislere—				
Maidstone, Mrs. Allnutt .....	1	1	0		Combe, John, Esq. ....	0	10	0	
St. Albans, by Rev. W. Upton—					Scroder, C., Esq. ....	1	0	0	
Edmiston, Mr. ....	0	10	0		Wilson, Thomas, Esq. ....	1	0	0	
Fisk, Mr. ....	0	10	0		Wislere, Rev. T. ....	0	10	0	
Wiles, Mr. E. S. ....	1	0	0						3
Wiles, Mr. J. ....	0	5	0						1
Wiles, Mrs., sen. ....	0	5	0						0

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

THE MISSIONARY HERALD.



HINDOO TEMPLE, HALWAD, GUJERAT.

REPORT PRESENTED TO THE CONFERENCE OF BAPTIST MISSIONARIES IN BENGAL, HELD IN CALCUTTA, AUGUST AND SEPTEMBER, 1855.

ON PREACHING.

In the Herald for January we stated that it was our intention to insert occasionally a few of the reports prepared by the committees, to whom the various subjects to be considered were assigned, and which were presented to the Conference. In accordance with that intimation, we now present one on the most important topic; and it will be interesting to read the views of the brethren labouring in the field on the subject of "preaching" the gospel to the heathen.

In discussing the subject of preaching, the brethren did not think it necessary to dwell on English preaching, although it is included in the commission to preach the gospel to 'every creature,' and not unimportant in its bearings upon the object of the Mission at large. Preaching to native Christians in their own tongue was only touched upon incidentally, not because it was deemed unimportant, but simply because it was thought to be something distinct from the precise subject under consideration, which was preaching to the heathen and Moham-medans.

"By preaching, the brethren understand the oral communication, with a view to win souls to Christ, of the great truths of the gospel, particularly those which refer to the lost condition of sinful man, and to the way of salvation through faith in Christ crucified. The gospel may, in this way, be set before large audiences, or before a few hearers and single individuals—in markets and other places of public resort, or in visits from village to village, and even from house to house—although this last mode is not everywhere found to be readily practicable.

"It was felt by all, that this work of preaching was the primary agency that should be employed in missionary labour; whilst at the same time it was acknowledged that other agencies, such as educational labours, were not only important in themselves, but also very valuable as auxiliaries to preaching. In Bengal especially, the distribution of scriptures and tracts was deemed to be an almost indispensable adjunct to preaching. The brethren acknowledged the divine wisdom in instituting the ordinance of preaching as the primary agency of evangelization, on account of its beautiful simplicity and its wonderful adaptation to the moral nature of man.

"With reference to the value and results of such preaching, it was stated that very few manifest cases of decided individual conversion had been known to result directly from preaching to the heathen; many more, comparatively speaking, having resulted from preaching to native Christian congregations, consisting of church members, and persons who have renounced caste and placed themselves under regular Christian instruction. But the extensive preaching that has been carried on, has in many a district removed the gross ignorance and the inveterate prejudices of the people, and given them a strong impression in favour of the gospel and its messengers. In this way it may be said that from such preaching, in connexion with the distribution of scriptures and tracts, the movements originally sprung, which have resulted in the formation of our native churches in the interior of the country. It is very probable that, in many instances, the feelings experienced whilst hearing the gospel from the lips of a preacher, may

have proved, or may hereafter prove, the incipient germ of the life of God in the soul.

"It was also suggested, that possibly the saving power of a preached gospel might have been manifested in more numerous cases, if the work of preaching had been more free from imperfections and serious defects, such as the expectation of obtaining a candid hearing from a crowd intoxicated with the excitement of a religious festival or a busy market; too great an eagerness to make Hindoos and Mohammedans feel ashamed of their religious systems; too vague and general a mode of setting forth the truths of the gospel; and too inadequate an estimate both of the difficulty of the work, and of the amount of preparation which it requires in order to become impressive.

"Fixed missionary stations were felt to have both advantages and disadvantages attaching to them. To the missionary a settled station affords not only a home for himself and his family, but also an opportunity of becoming thoroughly familiar with his district, and with the places where the gospel can be preached to the greatest advantage, as well as of exhibiting the Christian character long enough to produce an impression upon the surrounding population, and to secure their esteem and confidence. It is also useful to inquirers, by enabling them readily to ascertain the place where they can obtain instruction and sympathy. On the other hand, fixed stations have a tendency to stereotype missionary effort, and to circumscribe it within too narrow limits. It was felt strongly that the light of the gospel should not be concentrated in one populous district, whilst another, equally populous, and perhaps not far off, is left in utter darkness:—for (as one of the brethren present happily expressed it) if we had two candles, and two dark rooms, both

full of people, we should naturally place one candle in each room, and not both in one room. At the same time it was urged that a missionary's usefulness would be materially curtailed if he was not allowed to remain in the same place long enough to make the weight of his Christian character and example to be felt throughout the neighbourhood.

"To form stated congregations of heathen hearers was thought to be impossible in Bengal, except in the immediate vicinity of places of public resort, such as the courts of law, and there only in those cases in which ground could be obtained and a chapel built, and on the Lord's day (when the courts are closed) a number of native Christians brought in to constitute the nucleus of the congregation. The fear of man operates too powerfully in Bengal to warrant the hope that any number of heathen will have the courage to become regular attendants at a Christian place of worship. The brethren, however, have heard with pleasure that in a few places small companies of heathen are in the habit of meeting together, for the purpose of reading and considering the Christian scriptures among themselves.

"The importance of itineracy was acknowledged by all. The mode of carrying it on, and the seasons during which it is practicable, differ in various parts of the country. In the eastern districts, where rivers, large and small, intersect the country in all directions, the itinerant missionary must travel by boat; and he can do so during the greater part of the year, the hot season, embracing the months of March, April, and May, alone presenting serious difficulties on account of the excessive heat, and particularly of the violent storms which then render navigation dangerous. In the comparatively elevated district of Beerbhoom, and in some other parts, the cold season, from

the end of October to the end of February, is the only time during which itineracy is either safe or practicable. There the missionary must have a tent, which, together with his baggage and provisions, and his supplies of scriptures and tracts, must be carried on rude country-carts drawn by oxen, varying in number according to the length of the contemplated tour, the state of the very primitive roads, and the strength of the beasts. In most other districts, which are subject to annual inundation, the state of the ground determines the mode of travelling. Where there are no large rivers, the heat reflected from the soil during the hot season, and the steaming atmosphere during the rainy season, with other causes of unhealthiness, would render it too hazardous, particularly for Europeans, to undertake itinerating tours of any length during any other than the cold season; and the nature of the ground, partially dry, partially muddy, and partially intersected by sheets or streams of water, presents considerable difficulties even then.

"The cost of itinerating is heavy, principally because the missionary, when entering upon a tour, must take with him all that he may require during his absence, in the shape of bedding, clothes, and provisions, sometimes including even drinking water. Supposing he travels by water, having a boat for himself, one for a native preacher or two, and one for cooking, and making a moderate allowance for the extra pay of a servant, the waste of provisions, and the wear and tear of his travelling apparatus, the expense will not usually fall short of a hundred rupees per mensem. If he travels by land, the hire of a tent and of carts, bullocks, and drivers, with the allowance mentioned above, will probably not be less than fifty rupees, and if (to save himself the fatigue of walking in

such a climate as that of Bengal) he should hire a horse or a palankeen, a considerable additional sum would be required. But the cost differs in different districts, and at different seasons of the year; and where the two modes of travelling have to be combined (as for instance in visiting villages situated at some distance from the banks of a river, or in a district like Jessore, one part of which is comparatively dry and elevated, whilst the other is low and intersected by rivers) there such a combination naturally affects the cost.

"The expense of itinerating has hitherto been met, in most cases, from other sources than the funds of the Society. Several of the brethren have for years borne it themselves, either wholly or in part. And if the work of itinerating has not been engaged in as extensively as could have been wished, the cause must be sought chiefly in the difficulty, hitherto experienced by many, of procuring the necessary pecuniary means. The brethren were gratified to learn from Mr. Underhill, that probably the Committee will hereafter direct their attention to this matter. All may not need the Society's assistance; and some will probably hereafter also, like the apostle Paul, endeavour 'to make the gospel of Christ without charge,' as far as the cost of itinerating is concerned, but all rejoice in the hope that ampler resources will be devoted to this most important object.

"Preaching the gospel, especially on itinerating tours, is a work which can best be performed by missionaries and native preachers conjointly. Without a native preacher, a missionary finds it more or less difficult to obtain ready access to the people, and physically impossible to avail himself fully of the opportunities for preaching that present themselves; for preaching in the hot and vapoury atmosphere of Bengal, surrounded by a steaming crowd, re-

quires an amount of physical exertion and endurance which the strongest man cannot sustain much longer than an hour at a time. Again, it is found by many, that if natives wish to converse privately with the missionary, they often have not the courage to approach him unless a native preacher be at hand to introduce them; and the latter will almost invariably be much better able than the missionary to form a correct estimate of the character and motives of such professed inquirers.

"There are some native preachers who might be, and who frequently have been, sent forth, with full confidence, if not alone, yet two or three together, to preach the gospel to their countrymen, and it is probable that by better training more such might be obtained in the course of time. The adoption of such a plan would be a great saving of expenditure; and it is obvious that native preachers, from various causes, such as their almost instinctively correct apprehension of the objections and subtuges common among their hearers, possess certain advantages over European missionaries. But, on the whole, it is not thought desirable to send forth native preachers exclusively; partly, because they are for the most part not sufficiently qualified for the work; partly, because they often meet, when alone, with very rude and overbearing treatment; and, chiefly, because the simple fact of missionaries preaching themselves is known to produce a deeper impression upon the heathen in favour of the gospel.

"The extent of itinerating tours, and the frequency with which particular places should be visited, depend greatly upon the limits within which a missionary feels it to be his peculiar duty to labour. If he is the only preacher in a wide field, he will naturally seek to make known the gospel in all parts of it at least once, as soon as he can. If

the field occupied by him be limited by neighbouring missions, he will feel at liberty to visit the same spots within his own field again and again. The importance of prolonging their stay in places where the gospel is favourably received, is increasingly felt by missionaries in Bengal, but sometimes the expense, and at other times the difficulty of obtaining a temporary dwelling and a place to preach in, render that impracticable which in itself is very desirable.

"The treatment of serious inquirers, who are sometimes, though rarely, met with on itinerating tours, is a most perplexing subject. In some instances it is practicable to advise them to remain where they are, and to profess Christ there, looking for occasional visits from the missionary, and only resorting to his station in case of absolute necessity. But in many instances such advice would be the language of that false charity which contents itself with saying, 'Depart in peace; be ye warmed and filled.' As a general rule, the removal of an inquirer from his previous place of residence is to be deprecated and avoided, because usually it is tantamount to the removal of the gospel from that place, whilst it renders the inquirer dependent upon the missionary for support. Anyhow, it is very difficult in Bengal to form congregations and churches in new places, unless the way be paved for it by a special interposition of divine Providence, leading several inhabitants or families of one place to give up caste at once.

"More might probably be done at some stations for the heathen on the sabbath than is done at present; but many brethren feel it a duty to devote the Lord's day either to labours among their native Christian brethren, or to the instruction of their own children, or to the refreshment and spiritual improvement of their own minds after the toils of the week."

## MR. UNDERHILL'S JOURNEY FROM CALCUTTA TO AGRA.

You are already aware that we were expecting to commence our voyage to the north-west on the 17th or 18th October. We went aboard at daylight on the 18th, and before night had entered the channel which leads to the Sunderbunds. From a slight accident to the paddle-box at starting, we were detained two or three hours at the dock opposite to Nimtollah Ghat. It is at this place the Hindoos burn their dead. Three fires were burning during our detention. We could easily see the whole process; both men and women being engaged in performing this last rite. Around the ghat were thousands of birds, waiting with solemn mien the departure of the attendants, to pick over and devour the charred remains. The walls and houses around were covered with vultures, and dogs prowled about to share in the horrid feast. I most sincerely trust that this brutalizing usage will never be revived in our own land, as is the expressed desire of some of our sanitary reformers.

We were three days in passing through the Sunderbunds, a distance of nearly three hundred miles. These consist of innumerable islands and islets, formed of the alluvial soil brought down by the Ganges, which reaches the sea after passing along the intricate channels thus made. They are one mass of the most luxurious vegetation, partly a tall reedy grass and partly trees. Scarcely a human habitation presents itself. During our passage among them we saw not a single hut or human being, the whole district being under the dominion of the waters and beasts of prey. There is a tradition that some centuries ago these wild regions were occupied with dwellings and with men, but were ravaged and depopulated in the early years of Portuguese maritime adventure. Gradually encroachments are being made from the north, and Government, by grants free of rent for many years, encourages settlers to cut down the jungle, and to bring the fertile soil under cultivation.

We reached Koolnah on the 21st, near to which we have a small station connected with the Jessore mission. Our short stay and the distance of the place, being on the other side of the river, prevented my finding out our converts. I inquired about them, and found that they were well known. From this point the margin of the river was lined with habitations. Numerous herds betokened a considerable degree of prosperity among the people. Their dwellings consisted of mats and thatch, very fragile but neat. In every direction ploughing was going on, and in some places the early crop of rice was being gathered in.

At sunset on the 23rd, we entered the Ganges, and anchored on this sacred stream.

With the earliest streaks of light the next morning I was on deck. The first object I saw was a car for the annual ride of Juggernath, whose temple lay embosomed and hidden from sight in a neighbouring grove. As the sun rose, several men came down to the shore, and busied themselves in forming a funeral pyre; a corpse lay near enveloped in a mat, its feet protruding, waiting the last offices of friends. Thus my first impressions of the Ganges are associated with the idolatry of the people, and their ideas of its sacred and saving power.

At this point the river is about two miles in width, and navigable for large vessels. The native craft conveying merchandise from the upper provinces to Calcutta for shipment to Europe, becomes both large and numerous. Some idea may be formed of the traffic on this noble river from the statistics prepared by Government a few years ago. Tolls were paid at the entrance of Bhagarutty—the route to Calcutta from the Ganges—by 50,320 boats, carrying 796,213 tons of goods, consisting of rice, wheat, pulse, salt, sugar, indigo, cotton, opium, &c., &c. The number of boats paying toll at the Circular Canal and Tolley's Nullah, other passages to Calcutta, was 125,000, with a tonnage of 1,316,970. Boats carrying less than a ton are not included in this calculation. In many places, quite fleets of square-rigged vessels passed us on their way, with tattered sails, and rowers most leisurely bending to the oar. Occasionally long strings of men tracked the boats, especially when going against stream.

The first place of any importance to which we came was Rampere Bauleah. It is a civil station, and the residence of several Company's servants. I walked through the bazaar, which I found populous and well-stocked with the usual necessities for native life. The cottages and houses were superior to those I have seen in other parts of Bengal. An unusual air of propriety prevailed the place. It is very populous, but does not enjoy the ministration of a single missionary. It is an excellent locality for a station. Being situated on the Ganges, access is easy to a very large district watered by that river and its numerous tributaries.

During the next day's voyage we came in sight of the Rajmahul Hills, the scene of the Santhal insurrection. On our way thither we passed on our right the extensive ruins of the ancient city of Gour, all now deserted and waste. The next morning we landed at Rajmahul, and spent a few hours with a very kind friend of the mission, engaged in making the railroad. We found his residence to be an old Mahomedan tomb of noble proportions, and at one time of great beauty. For several miles round the ground is strewed



with the remnants of mosques, palaces, and tombs. Some covered by jungle, others still visible from the river, but transformed into abodes for soldiers and railway officials. Thus one generation passeth away and another cometh, but how different their ideas of glory!

The banks of the river now became higher, and little could be seen from the ship. At Colyong we passed three small islands of rock, standing in the bed of the river. At some time they must have formed a part of the range of hills we had passed. The crevices were filled with vegetation. Higher up we came to Bhangulpore, but the shallowness of the water prevented the vessel from reaching the station. Late in the afternoon the ship grounded, and all the next day was occupied in warping her into deeper water. The next notable point of our voyage was the rock of Janghiru. It is a few yards from the right bank of the river. On every available spot walls are built to enfold in their compass a very noted shrine of the god Narayan. The islet is covered with the pyramidal crown of the temple, while creepers and trees starting from the crevices of the rock give much picturesque beauty to the scene. Alas! that it should be the scene of a worship dishonouring to God and degrading to man,

On the morning of the 30th we reached Monghir. Our dear friend Mr. Lawrence was awaiting us at the landing-place, and we gladly spent a few hours with him and our missionary friends in pleasant intercourse on matters pertaining to the kingdom of our Lord. As I expect to revisit this field of our missionary labours, I did not go over the station. It has, however, a very fine effect from the river, the crumbling fort forming a fine portion of the prospect. The next day the river was much encumbered with shoals; on one I counted no less than eleven alligators basking in the sun. At 4 p.m. we came abreast of the town of Bar. There were several small Shiva temples on the shore. At two places funeral pyres were burning, and at two others dogs and crows were regaling on the unburned remains of corpses left on the river's brink. We were glad to leave this place after a very short stay.

On the 1st of this month we came in sight of Patna. Numerous ruins and ruined villages were seen as we approached this once important city. For miles along the shore the ruins of houses, palaces, and temples extend. Here devastation seemed to have made her home. The river, doubtless, is guilty of a portion of the destruction we see, but much more is owing to the state of anarchy which closed the period of Mohammedan power. Many wealthy families have, however, been ruined by the revenue measures of the Company's government. Too poor to rebuild their fallen palaces, and too proud to work, they live in shabby grandeur in the

halls of their fathers. Patna is a wreck and a ruin; its population haughty and proud; yet are its narrow avenues crowded, and the inhabitants very numerous. Our missionary brother residing here, Mr. Kalberer, kindly met us at Dinapore, the Company's cantonment and station, a few miles higher up the river, when we enjoyed some very pleasant converse with him and Mr. Brice. Here also I met our worthy native brother Nainsukh, the native preacher of Monghir, on his way to a neighbouring mela to preach the gospel to the crowds that attend it.

During our next day's sail we met several boats filled with pilgrims, returning from Benares to their homes in Sylhet. The country became very low, the river increasing in width and shallowness. On Sunday the 4th, we came upon the Balinga flats, and were detained in this spot five weary and monotonous days. Warp after warp was made, soundings everywhere taken, but our progress was by inches, the vessel being literally dragged over the shoal into a deeper channel. At last, on the 9th, we reached Buxar. A few hours' detention to take in coal, allowed us to visit a famous temple near the river, sacred to Mahadev. It was surrounded by some magnificent peepul and neem trees, in which a colony of monkeys disported themselves safe from all intruders, being most carefully watched over and cared for by the Brahmins of the temple. In an open space before the temple we saw, reclining or squatting on their heels, fifteen or sixteen figures; words cannot describe their disgusting appearance; clothes they had none; a small chain round the waist suspended a very small lappet; their hair was plaited in long strings, and wound round the head like a rope turban; ashes were spread over the whole body, giving them a most offensive and dirty look; on the faces of many were the unmistakable signs of debauchery and indulgence. Yet before these nasty and disgusting beings, I saw a most respectable Hindoo prostrating himself, passing, from one to another, his face to the ground, and his hands lifted in the attitude of worship. Under several of the trees were low square platforms, on which were the emblems of the Shiva worship; these were covered with flowers, the offerings of devotees. A Brahmin showed me, on one spot, two stones having the same emblems carved on the top; he said they marked the place where, years ago, a Ranec performed the rite of Suttee. As I found the Brahmins of this temple could read, I fetched from the ship a gospel and several tracts, which they received with pleasure. I was much struck, while standing before the door of the temple, with the resemblance to the intoning practised in Romish and Anglican cathedrals, of the sounds which came from the interior, emitted by an old devotee performing his devotions in the dark cell where the god receives his

worshippers. Could this practice—the singing in which our modern mediævalists delight—have come from pagan precedents, like so many other of the usages of Rome?

The next day, the 10th, we came to Ghazepore. This place is famed for its attar of roses, for the manufacture of which, very extensive plantations of the fragrant flower exist; it has also a depôt for the opium cultivation of the East India Company. The population is very large, and numerous temples attest the undisturbed dominion of idolatry. One temple, devoted to Krishna, stands in a beautiful garden, and is reached through a fine court-yard and richly ornamented gateways; in the court are some splendid specimens of the sacred peepul tree. Whilst passing along the narrow streets, which, nevertheless, contain many well-built native houses, I was accosted in English by a Hindoo gentleman, and invited to sit down in his verandah; some very interesting conversation followed, in which he showed himself well acquainted with the gospel. He brought to me the Bible both in English and Hindostani. He was not, however, prepared to confess Christ openly. From him I learnt that a German missionary was about to settle in the place, a Mr. Liemen. A house was already purchased for his residence, and he had also taken a rose plantation in order to assist his means. I cannot say that I approve of this combination of commercial with missionary objects; so far as my observation extends, the one is sure to be prejudicial to the other.

Our captain very kindly offered us his gig to visit the monument of Earl Cornwallis, about four miles farther up the river. It is a very noble circular edifice of stone, with a marble tomb and sculptures by Flaxman. It stands in a very pretty garden, at the head of an avenue of trees, and is kept in good order and repair by the Government.

The vessel shoaled again the day following our departure from Ghazepore; this delayed our arrival at Benares to Monday, Nov. 12th. The approach to this holy city of Hindostan is very fine; for a long distance the minarets of its mosques are visible; temples of various forms, some most elegantly finished with gilded domes and spires, meet the eye, and in their perfect repair exhibit the wealth drawn from the superstitions of the people, who flock from all parts of India to this sacred spot. Arriving at the Ghat, we were speedily boarded by our aged brother, Mr. Smith, and

soon after Mr. Heinig came. Mr. Gregson, we found, was gone to Mirzapore. Here we landed, intending to make the rest of the journey to Agra by land, for there was little hope of the steamer reaching its destination at Allahabad, the highest part of the river to which steamers ascend. We were soon most comfortably and hospitably settled in the Mission-house, which is a large and most commodious building, containing a large hall used for a chapel, with the residences of two missionaries. Early arrangements were made to start next day for Agra, a distance of 380 miles. This we accomplished in four days, generally travelling by night. The carriages are so constructed as to admit two persons lying down at full length. By travelling at night, the heat of the day is avoided, and the dust also, which rises from the roads in perfect clouds by day, but is kept down by the heavy dew at night.

We stayed at Allahabad for several hours, and received very kind attentions from the members of the American Presbyterian Mission. The next day we reached Futtehpoore, where we were entertained by our excellent friend, G. Edmonstone, Esq. Thence we pushed on, only staying a few hours for rest and food at Kanongee, and reached Agra on Saturday afternoon, Nov. 17th. The hours of daylight exhibited on this route an enormous quantity of ruins, generally of Mohamadan origin. Once we came upon some statues and walls of mud which wore the unmistakeable aspect of Egyptian conception. I have not been able to ascertain any clue to the mystery of their appearance in this district. Tanks are very few, but wells were dug in almost every field, and in numerous places at the roadside. The fertility of the land depends on irrigation obtained from these wells. Generally the country is well cultivated, and the appearance of the people good. But the rapid decay of the mud walls of which houses are chiefly built, gives a very ragged, untidy, and ruinous appearance to the towns and villages. The impression is everywhere produced that new lords rule over a land which was richly adorned with mosque and temple, minaret and oratory, palaces and tombs. All is now a ruin. Bungalows of thatch, ugly cantonments, with here and there a church tower, displace these picturesque monuments of the past. They each bear the emphatic sign of the different characters of the conquerors and conquered.

## FOREIGN INTELLIGENCE.

### INDIA.

BARISAL.—In a previous page will be found a long and interesting account of Mr.

Underhill's journey up the country to Agra. In his letter, dated Nov. 22nd, he refers to the persecutions in Barisal, of which our

readers had a lengthened description in the last number of the *Herald*. This is a subject of vital importance, and the Committee have it under their serious consideration whether some steps cannot be taken in this country to secure to our brethren in Bengal—where these outrages are most common—a surer protection against their recurrence. A resolution has been passed expressive of sympathy with the persecuted, and of encouragement to Mr. Page to carry on the proceedings to a successful legal issue.

“I am anxious to call the attention of the Committee to the state of things in Barisal. You will already, from the pages of the *Oriental Baptist*, have been made aware of the persecution which has fallen upon some of our native brethren. I think, too, I told you that brothers Page and Martin presented a memorial to the Lieutenant-Governor of Bengal, and that subsequently several of us went up as a deputation to his Honour, respecting the delays and representations which had been made in regard to the affair. The intervention of the Lieutenant-Governor led to an immediate attention to the case. The magistrate called the parties before him, and ordered that the poor Christians should be put into immediate possession of the houses and land which had been wrested from them. At Mr. Page's request the execution of the order was committed to the droogah (chief police-officer) of Barisal. As he expressed to the magistrate his fears of armed resistance, and claimed additional force, the magistrate determined to go himself. Mr. Page met him. Investigations ensued on the spot, and he at once ordered the immediate reinstatement of our poor people. The work was begun; but in a day or two the zamindars appealed to the judge, and now the judge has ordered that the poor people must seek to be restored by a process in the civil courts. This will occasion much delay, and increase the cost of obtaining redress.

Thus the case now stands, and I have given my sanction to brother Page pursuing the affair to a judicial decision. The fact is that our entire work is at stake. If the zamindars are permitted to drive away our poor people, and the redress to which they are legally entitled is not secured, not a Christian will be permitted to live in Barisal. Whole villages will be devastated, and, so far as we can see, the work of God trampled into the dust and extinguished.

Some of my letters home will have told you the defenceless state of the ryots of Bengal; for although redress is offered by the government regulations, yet the corrupt state of the administration of

justice, the chicane which is constantly practised, and the delays which the law allows are such as to render justice to the poor practically impossible. If we can establish for the poor converts their right to protection, and legal security in the enjoyment of their possessions, we shall procure, not for them only, but for the whole body of cultivators, one of the greatest of earthly blessings, and give a mighty impulse to the reception of the gospel amongst them.

If you will read the papers in the November number of the *Calcutta Christian Observer*, on the zamindari system, you will understand its power, and how great an obstacle it presents to the diffusion of Christianity. The Committee very nobly sustained our brethren in their conflict with the gigantic evil of slavery in the west; I do not doubt they will support our brethren in an analogous struggle in the east. I have requested brother Page to draw up an appeal to be brought before the Indian Christian public, and there is little doubt we shall succeed in obtaining considerable help. Still it may not be enough. We have spent already about £50 on this affair, and I suppose at least £50 more will be required. Perhaps more than that, for it is not unlikely that these persecuting zamindars will try to weary us out with appeals and references to the higher courts. It is not requisite just now that the Committee should make a grant. I hope the appeal will procure sufficient for present purposes, but I should like them to consider the matter, and to give some expression of sympathy with our brethren and the poor people in this conflict with evil men, and assurances of their support. Our brethren need this; they deserve it; and its effect out here would be most beneficial.”

CHITOURA.—We regret to hear that the state of Mr. Smith's health, renders his return to England absolutely necessary. We are not sure but that he is on his way. He would feel less anxiety in leaving his station, if Mr. Evans had been there long enough to have acquired the language; and he feels, too, on Mr. Evans's account to be left by himself, and so soon after his bereavement. But there is an efficient band of native assistants, tried men, in whom confidence may be placed. He writes, October 25th, as follows:—

“I met our two brethren, Evans and Mackay, at Allahabad, and proceeded with them direct to Agra, where having left Mr. Mackay, we started for Chitoura the same day. I am much pleased with my fellow labourer, and have no doubt we shall labour together harmoniously; he is working hard at the language, and I am rendering him all the aid in my

power. I have every hope that he will speedily be able to commence his labours among the heathen. Matters are going on at Chitoura much as usual; I expect to baptize two or three shortly. The district is very hopeful; there are many who appear near to the kingdom of God, and yet their dread of outlawry from home, family, and caste, prevents their boldly confessing Christ before men. You would be surprised to see hundreds in their own villages listening with all possible attention and interest to the glad tidings of salvation, and apparently rejoicing in the truth, and yet retaining their places among the heathen. Last evening, Mr. Evans, myself, and an old friend, Thanken Das, went to a neighbouring village to preach, and we had a congregation composed of men, women, and youths, who listened for about an hour to us, and exclaimed repeatedly, 'how true, how true:' there were more than a hundred present, and among them several who are struggling with their convictions. Oh that the Lord would pour his spirit upon us and quicken the dry bones! There is a hopeful movement in a village near Delhi, where two are, I trust, converted to the Lord; I hoped to have baptized them during my late visit to Delhi, but the rain was so heavy and incessant that I could not get to their village, the roads being all under water, however, since my return, I have had a pressing letter to go and baptize two as soon as possible, a Zamindar and a Vairage, and I intend going this month, D.V.; others in the village are also favourably disposed towards Christianity, and I hope a work of grace is really begun among them. This is the fruit of the labour of a pious humble sister, a member of the Muttra Church, whose lot happened to be thus cast among the benighted heathen; she instructed them in the way of life and prayed with them, and the Lord, I believe, has heard her supplication, and honoured her, by making her the instrument in the hopeful conversion of two poor heathen men. We are looking forward with considerable pleasure for the arrival of Mr. Underhill and family, and trust the Lord will bless his visit to us all, as well as to the furtherance of the Lord's work in our stations. I had an opportunity of seeing him in Calcutta, and was delighted with the kind spirit he manifested; may he give an impetus to missionary labour throughout the length and breadth of the land.

"The weather is now very trying from a long cessation of rain, and the usual results are manifesting themselves—cholera, dysentery, diarrhœa and fevers; there has, however, been an easterly wind the last three days, from which we augur a speedy fall of rain. I think brother Evans will stand the climate well: he appears in every way likely to be a useful missionary."

In a subsequent letter Mr. Smith states, "The district about Chitoura is in a very hope-

ful state; and I am continually meeting with people who are Christians in everything but their separation from caste. There is no doubt that a great state of preparation for the reception of the gospel is being attained, and I anticipate the whole fabric of Hindooism falling at once. The people of India have one peculiar trait of character, that *they move en masses*; and although you may succeed in impressing individual minds, yet, as to outward movement, they usually act together. Hence, I conclude, that the gospel will triumph suddenly and extensively.

"A visit to England would, probably, lengthen out my days a good deal. I sometimes try to do my old work, but am soon convinced of the change that has taken place as to my strength. One day last week I managed, with good old Thanken Das, to preach eight times to large and attentive congregations. But I was quite prostrated afterwards."

Mr. Evans, we are glad to hear, is in good health, but still feels most deeply his bereavement. To be *alone* in such a scene as that in which he is now placed, must greatly aggravate his distress. He writes, Nov. 23:—

"Your kind letter, which came to hand about a month ago, greatly cheered my drooping spirits, and inspired me with renewed zeal to plod on in my great work. To the bereaved, nothing is of greater value than a sympathizing letter from a friend, and especially from one who can write from experience.

"Since I last wrote I have been to Delhi. Oh, the numbers I saw there perishing for lack of knowledge. I preached several times in English, and had the pleasure of sitting down with our few baptist friends at the Lord's table.

"In the mornings I accompanied Waliagat Ali to the bazaars, and was delighted to see the people so attentive in listening to the gospel. When the native preacher's strength was exhausted, the crowd fixed their eyes on me, anxiously waiting to hear more about the plan of salvation. Oh! how I wished to tell them of the love of God to sinners. But I dared not venture to launch out into the deep before I knew how to swim. I cannot tell you how I felt, when I had to turn away, and leave the people disappointed. May this stir me up to more diligence in my labour of acquiring the knowledge of the language.

"The labours of Mr. Thompson, in Delhi, have not been without good results, as the following incident may serve to show. Close to Mr. Parry's house is a Hindoo temple, which we visited several times. Mr. Parry reasoned with the Brahmins on the folly of idol worship. They frankly admitted that they held it as a *trade*, and that the advantage connected with it was the only thing they had in view. We asked them what might be the

sum which they derived monthly from the services of the temple. Ah, said one of them, very little indeed. Since you English people have come to the place, our worshippers have greatly diminished. We remember the time when this place would be full of devotees every evening; but now scarcely any come at all, and unless things speedily change we must forsake our temple, and seek support in some other way. This from a Brahmin, speaks a great deal for the influence which the gospel is secretly producing upon the minds of the people."

ALIPORE.—Our readers may perhaps have forgotten, and this is somewhat a *new* name to them, the arrangements made for Calcutta, and which were announced a few months ago. Alipore is a very large district on the south side of Calcutta, densely populated, and offering a wide field for usefulness. To this district the brethren Pearce and Sampson are appointed. Here Mr. Pearce has established his Native Female Boarding School, under the care of Miss Packer, a lady sent out by the Society for Promoting Female Education in the East, and whose salary is paid by them, through our treasurer. Mr. Pearce has also resumed the oversight of the village churches south of Calcutta, and, partly because Alipore was very destitute of missionary labour, and partly because Mr. Pearce could reach those churches more easily, it was fixed upon as the seat of a new mission. There has not been time enough yet to report progress, but the following extracts from Mr. Pearce's letter, dated October 22nd, will be read with pleasure, as indicating some progress, and as giving an encouraging prospect for the future:—

"With respect to my work, I cannot write you at any length, but I send you some account of the Girl's Boarding School, which we have established at Alipore. We shall need, at our present rate of expenditure, £70 per annum for its support, and if we raise the number of scholars to *fifty*, according to our stipulation with the Ladies' Society that supports Miss Packer, we shall require £100 yearly. I shall, therefore, be very glad if you can commend this important institution to the Christian public for their patronage. I am most thankful to say it is doing bravely.

"We came to Alipore, our new station, about the 20th January, where there was everything in the way of preparation to be done. By the 1st of April the buildings for the accommodation of the children were ready, and, about a week after, Miss Packer

opened the institution with eleven scholars; since then the number has gradually increased to *thirty*.

"With respect to Miss Packer, I am happy to say we could not have met with a more suitable person for the superintendence of the school. Her heart is quite in her work, and her labour indefatigable. From the time we left the British Channel, her application to the Bengali language has been incessant; hence, after little more than fifteen months have elapsed, she is quite at home, both in speaking and understanding it.

"The progress of the girls has also been very satisfactory. When they came, scarcely one of them knew a letter; and in other respects, I am sorry to say, they were equally ignorant. Now, most of them are reading lessons, more or less difficult, whilst in scriptural and moral knowledge, their progress is truly encouraging. The importance of the school to the welfare of our native Christian community, cannot be over-estimated. At present it is impracticable to instruct females at our village stations. To leave them without instruction would be fraught with the worst consequences, hence the necessity of a boarding school. Here, in the course of three years, they will acquire a large amount of scriptural and general knowledge, and be disciplined in habits, which it is hoped, will be retained through life.

"We are not working at random. Our long past experience in this department of our labour enables us to look forward to the future with confidence. Mr. and Mrs. Underhill came over here a fortnight hence, and spent some time in witnessing our work in the school, and its effects. They appeared much gratified. I do hope, therefore, the committee will hold up our hands in this work. Be assured of our strictest economy. I may say, without fear, that there is no similar institution in Calcutta carried on at so small a cost. We instruct altogether in the native language, and in the education we impart, endeavour to fit the children for the duties they will have to discharge when they return to their homes."

AGRA.—Mr. Mackay arrived in safety at this important station in Sept. last. Whether he will remain here, or go to Delhi, was not determined when he wrote, as the brethren wished to defer a decision until they should all meet Mr. Underhill in conference. We have not heard what arrangements have been made, but we doubt not that, ere now, the course adopted has been such as to secure the largest amount of efficiency with the means at command:—

"I am now studying the language under the superintendence of a moonshee, and hope

soon to acquire a sufficient knowledge of it to make myself understood by the natives. Until then my labours must necessarily be of a subordinate kind. I have occasionally attended Mr. Williams in his short preaching excursions in Agra and the neighbourhood, and have preached several times for Mr. Jackson. In European preaching, however, I intend to engage only when my assistance is really required, believing that it tends to distract the mind of a missionary from his proper work—native preaching.

“It would be premature for me to express any opinion regarding the state of the Mission, and the different plans pursued by missionaries for promoting the cause of the gospel, which things I perceive from the report of the last May meetings, are exciting considerable attention. My impressions, both of men and of things, have changed considerably since I came to India, and are still changing. One conviction, however, has never changed, but all that I have observed has only tended to confirm it, *viz.*, that the true secret of a missionary's success is his self-devotion. Send out a self-devoted, self-denying, self-sacrificing man, a man who is willing to submit to any inconvenience, to endure any bodily suffering and bodily labour, provided he can bring souls to Christ, and you don't need to tell such a man what course he ought to pursue. He will soon find that out for himself, the same as Judson did, and better than any one else can, for surely no one else can be so well qualified to judge what his particular circumstances require, and what he is capable of performing. It is not difficult for a man of ordinary judgment, if he possesses the right spirit, to find out how he can employ his particular talents so as to bring most glory to God.”

#### CEYLON:

**COLOMBO.**—By letters which Mr. Underhill has received from Ceylon since his visit to that island, the main facts of which he has forwarded to the Committee, we are glad to learn that the plans adopted at the Conference, and with which our friends have been made acquainted in previous numbers of the *Herald*, are beginning to produce some good fruit:—

“The Kaluwalgoda people have agreed to form a church and to choose a pastor, and so likewise have the converts at a place called Ugalboda. It was at first thought these brethren might constitute one church; but the distance of the two places, the fact that a chapel exists in both, and the presence of one able to preach in each of them, have decided Mr. Davis and the people to form two distinct churches. Both the men chosen, Mr. Davis says, are likely to do good. They

have been tried for a long time, and are very active, that is, for Singhalese men. At Matakooly the work continues to prosper. Mr. Ranesinghe only waits the return from a visit to his mother of Mr. H. Silva to commence the proposed Singhalese service at the Pettah. Mr. Davis continues to pursue the study of the language, and expresses his resolve to master it. At Kandy, Mr. Carter is carrying out the resolutions, but he tells me that one of the young men whom we hoped to train for future service has proved unworthy, and must be dismissed. The Singhalese congregation has increased, but conversions do not yet appear. Mr. C. expresses much satisfaction in our Tamil brother, Philip, and in Hendrich, who is training for the Singhalese work. As our brethren are working in the right direction, I do not doubt, with God's blessing, of ultimate success.”

#### WEST INDIES.

##### JAMAICA.

**CALABAR.**—We have received from Mr. East an account of the course of study pursued by the students in the THEOLOGICAL INSTITUTION, and the subjects in which they were examined on the 20th December, in the presence of a numerous body of ministers and other friends. The various classes were examined in Hebrew, Greek, Latin, Logic, Scripture Exegesis, Authenticity and Authority of Scripture, and Systematic Theology. Mr. East informs us that though the reports of the examiners had not been received at the time of writing, he had reason to know that the proceedings of the day were entirely satisfactory.

IN THE NORMAL SCHOOL for the training of day-school teachers of all Christian denominations, and which was opened only last September, and which, while carried on in the premises of the college, is in no sense regarded as a part of the Theological Institution, the pupil teachers were examined in Grammar and Composition, English and General History, Natural Science, Geography, Logic, Latin, Greek, Mental and Written Arithmetic, Principles of Teaching, and in Scripture, the Gospels, and Curwen's system of Singing.

Some of the classes in the Normal School have been attended by a few of the theological students, while those in Natural Science, Logic, Latin, Greek, and Scripture, have been conducted by Mr. East himself.

At the public meeting held at Rio Bueno, and presided over by Rev. John Clark, essays on the death of Christ a True and Proper Sacrifice for Sin; the Work of Christ the Sole Ground of a Sinner's Justification before God; and the Universal Adaptation of the Gospel to the Spiritual Condition of Mankind, were read by three students. On the previous day, two others presented Essays on the Nature and Necessity of Conversion to God, and the Necessity of the Agency of the Holy Spirit in the work of Conversion.

At the conclusion of the public meeting, the children in the day-school were examined, and the business of the institution having been attended to, a conference of ministers, on public questions of religious importance, terminated the proceedings of this most interesting anniversary. Mr. East is giving himself, heart and soul, to his work; and we trust he will be long spared to carry it on with growing success.

#### FRANCE.

MORLAIX.—The following extracts from Mr. Jenkins's letter of Jan. 17, will show that some progress is making in his mission; while at the same time, the constant opposition of priests, which is of course to be expected, and the opposition of the authorities, often in direct contravention of the constitution, which ought not to be, make that progress the more remarkable and encouraging. It would seem, however, that in this case, as in all others of a similar kind, opposition stirs up inquiry, and really advances the cause it is intended to crush:—

"Not far from a month ago I visited our country station. This excursion was interesting and encouraging. The teachers continue faithful and zealous in their good work, and no legal difficulty is opposed to them now; but other means are made use of, especially the refusal of parochial bread to the poor who take lessons. There is no poor law in France, but the parishes in times of distress assist the poor in different ways. In some parishes bread is given weekly to those in want. The municipal authorities of this town (Morlaix) spend £40 weekly, in order to reduce the price of bread for the needy, and this is quite beyond what the ordinary

resources of charitable assistance are able to accomplish. In the principal parish where the teaching is carried on, the mayor gave notice publicly that no bread would be given to the poor who were taking lessons of the teachers. Several gave up taking lessons on account of this persecuting threat. Nevertheless there are poor people who continue faithful. The number of learners are above forty. I held in the neighbourhood a few meetings, which were good, though the attendance was not numerous, owing to present circumstances.

"From this neighbourhood I went nine miles to see our friend, M. Le Tiec. He was as usual very cordial. He is desirous of forming a plan to circulate good protestant books in the country, and would like to establish a kind of circulating library for that purpose. This is a very good idea, and perhaps it will in time come to something practical.

"A priest, at the invitation of a rich neighbour, had been to see our sick friend, M. Bolock, with a view to persuade him to confess, but the attempt was firmly opposed, and the priest had to hear some plain truths. A young man present, who had come to hear, having already been at our meetings, had written a letter to his parish priest and sent it with one of our tracts on Reading the New Testament, to ask him why he did not teach the New Testament to the people. The priest replied to the letter, but not to the question. This friend read to us the letter and the reply. The letter was reasonable and respectful, but the priest treated the young man as having written under the direction of others, and meddling with what was not his business, being led astray, he said, by the contagion of bad company; he told him that a foolish question deserved no answer, and closed his letter by exhorting him to return to God, and treat with due respect his pastor, who had christened him, taught him his catechism, and given him his first communion. The young man was not affected by this mode of reasoning, and he perceived and was persuaded the priest could not fairly meet his question.

"These are signs of the good work going on. I am informed people in the country talk often on religion, especially with regard to the protestant and catholic religions, as they are called. I am told also the priests now preach more from the Gospel than they did formerly, and many persons say they are better able to understand what the priests preach from the scriptures, and are better able to distinguish that from the doctrines of Romanism. This is the case in the districts where we have laboured for some time."

## HOME PROCEEDINGS.

Mr. Allen and Mr. Oughton have visited Staines and Windsor on behalf of the Society; and the former of these esteemed brethren has attended the annual services at Oxford.

The Rev. J. Davey, late the pastor of the baptist church at Hereford, having been accepted as missionary to the Bahamas, and being about to sail for the scene of his future labours, a valedictory service was held at Broadmead Chapel, Bristol, on the evening of Monday, the 14th inst. The day chosen was inconvenient for many valued friends of the Mission at Bristol, as another meeting of great public interest was being held at the same time, but it was the only day that would suit Mr. and Mrs. Davey's convenience. The attendance, though not large, was as good as was anticipated, and our dear friends will carry with them to their distant home the cordial regards and warm sympathies of many Christian friends. The introductory devotion was conducted by the Rev. R. Morris. The Rev. F. Bosworth delivered an effective address on the claims of missions on the church of Christ. The Rev. J. Davey gave an interesting account of the circumstances which induced him to

devote himself to missionary labour, and the views and intentions with which he purposed to enter on his work. Our dear brother and his partner were then commended to the care of our heavenly Father by the venerable pastor of the Counterslip church, and the service was concluded by some faithful and affectionate counsels to the missionary, by the president of the college at Bristol.

We went down to Southampton to see Mr. and Mrs. Davey embark. They sailed on Thursday, the 17th ult., in the "Parana," one of the largest of the Royal Mail Company's ships. We trust they will have a prosperous passage, and be eminently useful in their new sphere.

Our friends must remember that the *financial* year is drawing to a close. The receipts are not, at present, what they promised to be two months ago. Unless a larger sum be received this quarter than was received the corresponding period of last year, the treasurer will be considerably in advance. May those who have the means, by *increased* liberality, and more especially as there is a good prospect of a speedy peace, determine that this shall not be.

## FOREIGN LETTERS RECEIVED.

AFRICA—CLARENCE, Diboll, J., Nov. 15 ; Fuller, J. J., Nov. 30.	AUSTRALIA—HOBART TOWN, Tinson, E. H., Sept. 17.
ASIA—AGRA, Underhill, E. B., Nov. 22 and 24.	BAHAMAS—GRAND CAY, Littlewood, W., Nov. 1.
CALCUTTA, Sampson, W., Dec. 7 ; Thomas, J., Dec. 8.	BRITTANY—MOBLAIX, Jenkins, J., Jan. 17.
CHITOURA, Evans, T., Nov. 23.	HAITI—JACMEL, Webley, W. H., Dec. 11.
COLOMBO, Davis, J., Dec. 15.	JAMAICA—BROWN'S TOWN, Clark, J., Dec. 14.
JESSORE, Sale, J., Dec. 6.	CALABAR, East, D. J., Dec. —.
KANDY, Carter, C., Nov. 28.	FALMOUTH, Gay, R., Dec. 10.
MONGHIR, Parsons, J., Nov. 22.	ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., Nov. 22.
PATNA, Kalberer, L. F., Dec. 8.	TRINIDAD—PORT OF SPAIN, Law, J., Dec. 10.

## ACKNOWLEDGMENTS.

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

Mrs. Moore, for a parcel of magazines ;	A Friend, for a parcel of clothing ;
Mrs. Wadman, West Ham, for a parcel of clothing, &c., for Rev. J. Diboll, <i>Fernando Po</i> ;	Mr. J. P. Hinton, Bristol, for a parcel of magazines ;
Rev. S. Green, Hammersmith, for a parcel of magazines ;	Mr. Goodings, for a parcel of magazines ;
	M. Martin, Esq., for a parcel of clothing, for <i>Africa</i> ;



Religious Tract Society, for a grant of tracts, value £2, for Rev. J. Davey, Bahamas;

Mr. Cumming, Poplar, for a bound series of the Baptist Magazine;  
A Friend, unknown, for a parcel of magazines.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1855, to January 19, 1856.

Annual Subscriptions.		BUCKINGHAMSHIRE.		Huntingdon—	
£	s. d.	£	s. d.	£	s. d.
Barnes, R., Esq., .....	1 1 0	Olney—		Collections (moiety)...	5 2 1
Bayley, George, Esq., for		Collections .....	7 15 0	Contributions (do.) ...	13 0 7
<i>Serampore College</i> .....	5 0 0	Contributions .....	1 17 6	Proceeds of Tea Meet-	
Farrington, Mr. B., Cork	1 1 0	<i>Do.</i> , Sunday School	0 3 0	<i>ing (do.)</i> .....	2 16 3
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<i>Do.</i> , for <i>Africa</i> .....	1 0 0	Collection, &c. ....	3 15 0	Collections (moiety)...	5 9 6
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								Cowling Hill .....	1	1	2	Horeb—									
								Cullingworth—				Collection .....	0	10	0	Contribution .....	0	2	6		
								Collection .....	1	5	0	Llangydeirna—									
								Farsley—				Collection .....	0	19	2	Contributions .....	2	7	6		
								Collections.....	7	4	9	Meincian—									
								Contributions .....	7	10	6	Collection .....	0	8	0	Contributions .....	1	0	0		
								Do., Juvenile ...	4	12	7	Newcastle Emlyn—									
								Haworth, First Church—				Collection .....	1	1	2	Contributions .....	1	13	0		
								Collection .....	10	13	5	Do., Sunday School			10	15	5				
								Contributions .....	8	12	0	Sittim—									
								Do., Sunday School	3	1	4	Collection .....	0	13	6	Contributions .....	0	17	6		
								Haworth, Second Church—				GLAMORGANSHIRE—									
								Collections.....	3	1	4	Graigarw, Soar .....	0	15	0	PENNROKESHIRE—					
								Hellfield and Long				Tabor—									
								Preston .....	4	0	6	Collection .....	2	7	8	Contributions .....	0	10	0		
								Idle .....	1	11	7	SCOTLAND.									
								Keighley—				Auchencairn—				Contributions, for					
								Collection .....	4	4	0	Native Preachers ...			1	0	0				
								Contribution .....	1	1	0	Irvine—									
								Kirkstall—				Contributions, for				Native Preachers ...			0	19	0
								Collection, &c. ....	3	0	0	IRELAND.									
								Rawden—				Waterford—				Contributions .....	2	1	0		
								Collection .....	6	13	10										
								Contributions .....	4	8	2										
								Shipley—													
								Collections.....	7	6	0										
								Skipton—													
								Collection .....	0	19	0										
								Slack Lane—													
								Collection .....	1	8	1										
								Steep Lans .....	5	7	0										
								Sutton in Craven—													
								Collections.....	8	7	1										
								Contributions .....	2	11	8										
								Waingate—													
								Collection .....	2	5	9										
								Contribution .....	1	0	0										
									173	1	1										
								Acknowledged before													
								and expenses.....	161	6	2										
									11	14	11										

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

MARCH, 1856.

MEMOIR OF THE LATE REV. STEPHEN DAVIS.

BY MR. GEORGE HENRY DAVIS.

THE Rev. S. Davis was born at Andover, in Hampshire, Oct. 30, 1783. His parents, whose stated residence was Aldermanbury, London, were members of the church in Little Wild Street, under the pastoral charge of Dr. Stennett, of whose voice and manner, "gentle and persuasive," Mr. Davis retained a vivid recollection through life. Mr. Davis's grandfather was pastor of the baptist church in Priory Street, Cnermarthen, and his grandmother the sister of the venerable Benjamin Francis, of Horsley, who justly called his nephew "the descendant of eminently pious ancestors, and the child of many prayers."

After his mother's decease, which occurred while he was yet very young, he resided with some ladies in Charterhouse Square. From their charge he was removed to a private boarding-school at Clapham, and thence to the Protestant Dissenters' School in Bartholomew Close, which had existed from the accession of George I. to the British throne, but soon after became extinct.

His first deep impression of a religious nature was received in 1796, when only thirteen years of age, from a sermon preached at the Old Jewry, by Mr. Pearce, of Birmingham, from Jer. iii. 4. His decided conversion he was accustomed to trace to a sermon preached at New Broad Street, by Dr. Rippon, in the following year. He was naturally anxious to enjoy the ministry of his "father in Christ," but having been placed with friends who were members of Devonshire Square, he ultimately connected himself with their fellowship, and was baptized by the Rev. Mr. Thomas in 1802, at the age of nineteen.

Three years afterwards, Mr. Davis married, an event which prevented him at that time from devoting himself to the ministry, and proceeding to Bristol for preparatory study, according to the urgent wish of his pastor. His fellow members, however, believing that he possessed gifts for the public service of the church, called upon him, agreeably to the custom which then obtained, to speak before them in private. After having delivered eight probationary

addresses, he was affectionately set apart for public labour, and preached his first sermon, after a special meeting for prayer, on Lord's day, October 13, 1813, from 1 Thessa. v. 25: "Brethren, pray for us." Thus he was neither a self-called nor a self-constituted minister. From this period he was regularly engaged as a pulpit supply until, at the solicitation of Mr. Ivimey and the committee of a recently formed society for promoting the gospel in Ireland, he consented to become one of its missionaries.

To this work he was ordained at Carter Lane, on July 11, 1816. The service was commenced by Mr. Coles, of Poplar. Mr. Ivimey followed with a discourse describing the field of labour. Dr. Jenkins offered the ordination prayer, with imposition of the hands of the presbytery, and Dr. Rippon delivered the charge.

Several baptist churches had been constituted in the time of Cromwell in the leading towns of the south of Ireland, as well as in the metropolis, but by degrees they had dwindled in numbers and influence, and at this period, the few that remained had degenerated into a cold and worldly condition. Some of them lingered in the county of Tipperary, and to this locality Mr. Davis designed to have proceeded immediately. The church at Dublin, under the pastorate of Mr. John West, delayed his movements. They were anxious to secure his ministrations, and persuaded him to remain with them as assistant minister during six months.

The relative position of dissent towards the church and state in Ireland was very different to that which obtained in this country. While the Test and Corporation Acts were in full force in England, it was customary for the lord mayor and sheriffs of Dublin to attend in state the chapel, in Swift's

Alley, at the anniversary of a girl's school connected with the congregation; and whatever might be the deficiencies of Irish Christians in other respects, their liberality on these occasions deserved all praise. Mr. Davis used to delight to tell that, on the occasion of his preaching the annual sermon, the collection amounted to £115.

At the termination of this period, they offered to raise an income for his support independent of the society; but, notwithstanding his popularity, which appears to have been considerable, Mr. Davis did not think that the spiritual improvement of the people had been such as to warrant his remaining. He therefore proceeded to the south, and took up his abode at Clonmel, the county town of Tipperary. Between this town, Thurles, and Kilkorley, his time was occupied for the ensuing seven years, nourishing the believers that had been gathered into Christian fellowship, preaching the gospel as he had opportunity, distributing tracts and testaments, and doing the work of an evangelist, instant in season and out of season. In the mountain districts, potatoes were frequently his only fare. Bread was a luxury which had to be brought from a distance of many miles even for the administration of the Lord's supper.

Travelling in those days was both uncomfortable and insecure. Bianconi's cars were as yet but upon a small scale. Between some places, nothing could be had but a cart, and in the mountainous districts a horse could only be procured on special occasions. Between Cashel and Thurles, Mr. Davis was once attacked upon the highway. While a pistol was held to his head, he solemnly warned the robbers of the judgment to come. He pleaded to be permitted to retain one five pound note, as it had been given

for charitable purposes; and with a spirit that would have done honour to the hero of our outlaw ballads his plunderers granted the request. His watch was subsequently obtained from a priest, to whom it was given at the confessional. His seal he descried upon a gentleman's bunch as he was travelling some years afterwards, and having proved it to be his, by producing the original impression, it was at once given up to him on payment of a small sum. Though frequently exposed in the wildest parts of the county of Tipperary, this was the only attack ever made upon him.

These abundant labours were not attended with any very encouraging degree of success. Both as baptists and Calvinists, the churches were exposed to misunderstanding and misrepresentation; but these could not affect the firm decision with which Mr. Davis held and stated his views, which he retained unmodified till death. In the year 1822, he published "an affectionate address to the members" of the churches to which he ministered. In this, he says: "Notwithstanding the smallness of our numbers, and the various discouragements we have had, I rejoice that our harmony has been uninterrupted, and you have been enabled so steadfastly to adorn the doctrine of God our Saviour. We have been preserved like a spark in the ocean, and have often experienced the faithfulness of our Redeemer's assurance,—'Where two or three are gathered together in my name, there am I in the midst of them.'"

\* \* \* \* \*

"We are subject to a variety of misconceptions and misrepresentations on account of our peculiar religious profession. Some have supposed that we make immersion essential to salvation; but when it is recollected that we plead for the baptism of *believers* only, and not of adults merely, and that

believers are in a saved state already, whether baptized or not, it must be evident that we do not consider baptism essential to salvation, &c., &c.

\* \* \* \* \*

"So with respect to the doctrine of election, our sentiments are greatly misconceived, and much unjust prejudice has been raised against us in consequence. . . . We do indeed believe in a divine predestination and election to salvation, and we rejoice in it; for otherwise our whole race must have perished without remedy, like the angels who kept not their first estate: and every person who believes regeneration to be the Lord's work must admit that there is an election of grace, because God can do nothing without purpose and intention, and he must have predestinated the vessels of mercy before he communicated his saving grace to them. . . .

"Our maintaining, in the words of Dr. Watts, that

"Grace will complete what grace begins,  
To save from sorrows and from sins;  
The work that wisdom undertakes,  
Eternal mercy ne'er forsakes,"—

has also exposed us to improper reflections as advocates of licentiousness. But it should be remembered that we plead only for the perseverance of *saints*, and not of professors merely; and every saint is divinely regenerated in the image of Christ, 'doth not commit sin,' and 'shall never perish, but have eternal life.'"

The practice of strict communion was, however, a greater obstacle to success than either baptist or Calvinistic principles. On this subject, Mr. Davis thus defends himself: "As the table is the Lord's, it ought certainly to be approached according to his own instituted order in the New Testament. Until it can be proved that sprinkling is valid baptism, or that unbaptized persons were admitted into the model

churches founded by the apostles, our esteemed brethren should not be displeased that we do not feel ourselves at liberty to deviate from our gospel church code. We are happy to see others following the Saviour, so far as they are acquainted with their duty to him, and we desire to testify to all such our fervent love, but we may not deviate from the divine rule to please any persons whatsoever."

In consequence of these views, pious pædobaptists, who attended Mr. Davis's ministry, were compelled to constitute a distinct community, and enjoy the ordinances according to their own convictions. There is at present a flourishing orthodox presbyterian congregation in Clonmel, which was commenced and nourished in the baptist meeting-house. If, therefore, his distinctive denominational principles made no way, he had the satisfaction of knowing that he was the means of advancing the kingdom of Christ through the medium of other churches; and the advancement of that kingdom was ever the object dearest to his heart.

In 1823, Mr. Davis was invited to take part in the annual meeting of the society in London. From that time his missionary work was interrupted by the journeys he was required to take on behalf of the society in England and Scotland, and in the years 1832-33, in the United States of America. At length, in 1837, he became permanently engaged as travelling agent, and removed his family to London. The society at this period could boast six missionaries, ninety week-day schools, containing 9,000 poor children, principally Roman Catholics, more than twenty adult schools, and fifty scripture readers in English and Irish. The interest felt in its operations may be concluded by the amount raised by Mr. Davis during his connexion with it, which exceeded £18,000.

Between three and four thousand pounds of this sum was raised in Scotland, where his biennial visits were anticipated with great pleasure by large numbers who were attached both to his preaching and himself. Over one thousand was obtained in the States, where his visit was long remembered, and his name held in deep respect. An uneasy feeling existed at that time in America towards this country, and the pastor of the first church in Philadelphia informed the writer of this notice, that he considered Mr. Davis's addresses, clearly exhibiting, as they did, to large multitudes in all parts of the Union, the real secret of Irish discontent and misery, and the fraternal feelings entertained in this country towards their brethren in the States, had considerable effect in calming the public mind and preserving peace.

Though strong in constitution, the constant exposure of many years to the excitement and changes inseparable from travelling produced its natural result. Severe attacks of rheumatic gout rendered him more and more unequal to his duties, and in 1845, he retired from the society's active employment with an annuity of £50 per annum. During these last few years his sufferings became more intense and protracted. At length it pleased the Lord to release him from his sorrows, and on the 3rd of February, he fell asleep in Jesus.

He was accustomed to express his feelings in verse. It was the habit of his boyhood, and it terminated only with his life. One of his last compositions contained the sentiments he was wont to utter in his frequent prospect of impending death:—

" My sands of life are running fast,  
The measured hour will soon be past :  
I'm drifting swiftly to the sea  
Of boundless, dread eternity.  
My anchor's cast within the veil,—  
That stedfast hope can never fall :

'Tis held immutably by both,—  
Th' unchanging promise and the oath.

The voice of heaven forbids my fears,  
For there my advocate appears;  
And God the Father loves to own,  
Th' atonement of his righteous Son.

Jesus! I yield my soul to thee,  
And rest in sweet security;  
On thee alone I build my faith,  
Great Conqueror of hell and death!"

Mr. Davis was a strict communionist, as has been already observed, and was keenly anxious for the preservation of his principles in the denomination. This, however, did not interfere with his candour towards other denominations, or his catholicity of spirit towards Christians in general. He threw open his chapel in Clonmel to the orthodox presbyterians; and the episcopal home missions were actually commenced by a clergyman preaching in his pulpit at the request of the Rev. Dr. Bell, one of the clerical secretaries of the bible society.

As a man, his disposition was eminently social, cheerful, and accommodating, making his home happy, and himself a welcome guest in the various households which he visited in his journeys, and of whose kind hospitalities he was accustomed to speak with affectionate remembrance.

The following extract from a letter received by the Rev. S. J. Davis expresses the feelings of many of his friends in various parts of the country besides the writer's: "Upon looking into the 'Patriot,' yesterday, I was much affected at the announcement of the decease of your venerated father. After a lengthened life of usefulness and ardent devotion in the dear Redeemer's cause, he is gone up to his heavenly home, to be crowned with honour, and glory, and immortality. He was blessed with a warm and truly loving heart, formed for friendship, and overflowing with deep Christian sympathy; whilst the

smile of benevolence that always lighted up his countenance spoke silently and unmistakably of inward peace, hope, and joy. Long, very long, will his endeared memory be cherished by many whom he often refreshed and strengthened amidst their weary pilgrimage."

As a Christian, his faith was simple and unwavering. Christ, in his atoning death and triumphing life, was the one precious object of his trustful love. Looking unto Jesus, he enjoyed the assurance of hope to the end.

As a preacher, he was plain, scriptural, and practical. He was easily melted to tears by the touching narratives of the bible, and his hearers partook of his emotion. In his best days, his appeals to the conscience were frequently of great power; and he had the happiness of knowing that, by his occasional ministrations many were called 'out of darkness into light, and many were established in their most holy faith.

The work of God in Ireland had his first love, and it had his last. The last letter which he wrote was that published in the "Irish Chronicle" for February, and his last conscious act was to hear that letter read to him by a friend on the morning of his death.

He rests from his labours, and his works follow him.

The committee of the Baptist Irish Society at their meeting, February 5th, passed the following resolution:—

"Resolved,—That the committee, having heard of the decease of the Rev. Stephen Davis, cannot refrain from recording their sense of his long and faithful services as an agent of this society, first in missionary work in Ireland, and subsequently in obtaining contributions for it in England, Scotland, and America. Sincerely sympathizing with the bereaved family, they desire that a copy of this resolution be forwarded to the widow."

## MEMOIR OF THE LATE MRS. WINSLOW.

MRS. WINSLOW, the mother of the Rev. Dr. Winslow, of Leamington, a woman of superior intellect and eminent piety, passed an eventful life, which terminated Oct. 3rd, 1854.

She was born in Bermuda, of Scotch parents, and the deliverances from perils of various kinds, to which she was exposed in childhood and youth, illustrate, as she remarked, the way in which the heirs of salvation are "preserved in Christ Jesus and called." "The first remarkable event of my life," she says, "was a sudden recovery from illness when about five years of age, after I had been given over by my father to die. But a more striking providence followed. Soon after my almost miraculous restoration as from the grave, I accompanied my parents, during the French war, on a visit to England. Our vessel was a light barque, carrying a few guns, and but ill furnished for severe conflict with the enemy. On entering the Channel, and midway between the English and French coasts, a ship of war hove in sight. It was towards night, and as she appeared to bear down upon us, our captain prepared for action. My mother and I were hurried from the cabin to what was thought a place of greater safety below. My father remained on deck. All was confusion above us, while I was astonished at being thus suddenly removed from my comfortable berth to the dismal quarters beneath the decks. We had not been long there, when I observed a boy come occasionally to the place of our imprisonment, and with a large horn in his hand take something from out of a barrel, having first fixed a lighted candle upon its edge and leaving it there. Observing, as I sat upon my mother's lap—who was too absorbed in anxiety to notice the circumstance—that the piece of candle

was nearly burnt to the edge, I got down, put out my hand and took it away, saying, 'Mamma, this will burn the barrel.' It was a cask of gunpowder! Had I not removed it at that moment, or, in removing it, had a spark fallen from the lengthened wick, the vessel and all on board must instantly have been blown to atoms. What a wonderful preservation from instantaneous and eternal destruction; for it is not supposed that there was a single person on board who knew the Lord!"

As night grew on, concealed by its darkness, the man-of-war passed their little vessel unobserved, and thus, through the good hand of God upon them, they were preserved from captivity on the one hand, and from immediate death on the other. They arrived safely in England, and after remaining until the health of Dr. Forbes (her father) was restored, they returned to Bermuda, by way of the West Indies. They touched at Antigua for a few days, and accepted an invitation to dine and spend the night at the house of a distinguished resident of the island, who asked a large party of the inhabitants to meet them. They retired late, but not many hours had passed when the door of their room was burst open, and a voice of alarm roused them from their sleep with the terrific cry that the house was on fire, urging their immediate escape. Not a moment was to be lost. Her mother, wrapping a portion of the bed-clothes round herself and child, rushed from the room, while her father, seizing what valuable things he could, prepared to follow. In a few moments the flames, bursting from every part, had completely enveloped the house; the roof fell in with a tremendous crash, and in a short time the beautiful mansion, which a few hours before had been the brilliant



scene of festive hospitality, was now a mass of smouldering ruins. Had they not been aroused at the moment they were, so rapid was the conflagration, they must inevitably have perished. Thus was the life of God's chosen one again redeemed from destruction—still preserved in Christ Jesus.

Yet another remarkable interposition of God's providence may be given. After a short passage from New York to Bermuda, accompanied by her aunt, when fifteen years old, they arrived on a beautiful morning in sight of the island. Everything looked promising, and all were rejoicing in the prospect of soon landing amidst the welcomings of relatives and friends. The prospect, as they neared the cluster of islands, was surpassingly lovely. The blue hills in the distance—the tall cedars—the coral shore stretching into a transparent ocean—the gentle breeze blowing from the land laden with a thousand perfumes—the blue sky above,—and the whole panorama bathed in the warm beams of a southern sun, gave to the entire scene the enchantment of a fairy isle. All were prepared for going on shore, waiting but the pilot to come off and conduct them in. But ere an hour had passed, the sky grew dark, storm clouds gathered, a fearful gale arose, and the vessel, driven out again to sea, threatened every moment to founder. All was now confusion and dismay. In a few moments the masts were cut away, and the decks, washed by the mountain waves, were swept of everything but the caboose. It was an appalling spectacle. Every face gathered paleness, and despair seized every heart. Vessels making for the same port were seen to go down into the yawning billows with all sail standing. As the sea made a complete breach over the vessel, the officers and crew were compelled to take refuge in the cabin, and with their heads bound up, waited their

expected and almost certain doom. The helm was lashed, and the dismantled hulk, which a few hours before was gallantly steering for her port, was now tossed like a log upon the ocean. The first long dreary night was one of horror. In this helpless condition they drifted about for several days, when, coming up to a deserted wreck, which like themselves had suffered in the storm, they took from her the masts and rigging, which lay dangling at her side; and refitting, as best they could, their disabled vessel, once more made their way to the island, which they reached in safety, and were received by their friends as those whom the sea had given back from the dead. It was a singular providence, that on opening the caboose for the purpose of preparing some food, the goat, which had taken refuge there in the storm, sprang out; and thus, in the absence of the supply of water, which the sea had swept from the decks, afforded timely and ample nourishment during the remainder of the passage. In narrating this remarkable deliverance, she adds, "But what of God? Was there one grateful heart there? I am sure mine was not. Oh, the wonders of his love! Oh, the marvellous goodness and long suffering of our God! How much has he borne with my manners in the wilderness!"

On the 6th of September, 1791, Miss Forbes was married in St. George's, Bermuda, to Thomas Winslow, Esq., who, with a detachment of his regiment, was at the time quartered in the island. A lineal descendant of Edward Winslow, one of the earliest of the Pilgrim Fathers, and governor of Plymouth colony, Captain Winslow was ennobled in his ancestry.

At this time, and for some years afterwards, she was living without God in the world. Her first convictions of sin, and the guidance of her thoughts to the Saviour are thus described:—

“From the age of ten years I had been in the habit of reading to my mother, every night, ‘The Whole Duty of Man.’ This book, I believe, brought me under a law-work of soul. After my marriage, I discontinued reading it, but still what I had read was impressed upon my mind and memory. Often would the thought come over me, ‘How can such a one as I get to heaven? Heaven is a good place, and only the good go there. Oh, if I could but cease from sin and keep the commandments!’ Sometimes I shut myself up, and with ‘The Whole Duty of Man,’ or the Prayer Book in my hand, upon my knees, I have solemnly promised I would keep all the commandments, and while doing this have felt greatly relieved of my burden, as if the work were done that was to fit me for heaven. But ere the day was over my goodness had passed away, and I felt unfit as ever for the abodes of the holy and the good. At other times I thought I was not worse than most people, and that God was too good to condemn the whole world. During this period I never hinted my feelings to my husband: I was afraid he would think from my distress of mind that I had committed some dreadful sin, nor could I explain my views to him. I heard no gospel, though a constant attendant at church. Once I ventured to go to the Lord’s table, and recollect shedding tears at hearing of the sufferings of Christ. But soon after I relapsed into the ways of the world and forgot my vows. A young creature, the wife of one of the officers, died at a place where our regiment was quartered. Her death greatly shocked me, as I feared she was not good enough, any more than myself, to go to heaven. I was in the room when she died; but as we were under orders for Bermuda, I soon, in the bustle and excitement of preparing for the voyage, forgot the serious im-

pressions her death made upon me; but still an earnest desire more or less followed me to try and commend myself to God, and make myself fit for heaven. I often hoped I might die with a lingering disease, as that would afford me more time for repentance.

“Soon after my marriage I was at a ball; I was then a bride, receiving much attention, and my pride was gratified. I had married the man I loved, and who loved me in return. My mother was more than reconciled to the step I had taken, she was pleased. I had everything my carnal heart could desire, not a wish was ungratified. I was at the very zenith of earthly happiness. On returning from the ball, I took a hasty review of the evening I had passed as I lay sleepless upon my pillow. The glitter—the music—the dance—the excitement—the attention—the pleasure, all passed before me. But oh, I felt a want I could not describe. I sighed, and throwing my arm over my head, whispered to myself these expressive words, ‘Is *this* all?’ I felt at the moment that if this were all the happiness the world could bestow, then was there a lack I knew not how to supply, and a void I could not fill. I had reached the very summit of earthly bliss, and found it to fall short of what my heart craved and my soul required. From this time I grew more fond of retirement, and less inclined to mingle with the gay world. I felt that what I had been pursuing in the early part of my life was not happiness. I turned from it with a sensation of loathing, and sought in solitude what I had never found in the brilliant and crowded walks of life. I thought that there must be a state where real happiness was to be found. In this condition of mind I continued for years, striving to keep the law, and to shape my course by ‘The Whole Duty of Man.’ I endeavoured to walk so as to please

God, but again and again my best resolutions were broken. These feelings I concealed from all around me, for I would not for the world have breathed a hint that I was unhappy to the dearest friend. I saw every one around me apparently happy in the possession of the world which had lost its charm for me. I now sought peace of mind in domestic enjoyment. I was encircled by my children, possessed a husband who [anticipated my fondest wish, and my heart could sigh for nothing of earthly bliss I did not possess—and still I was *unhappy*. I was a *sinner*,—and this secret conviction beclouded every prospect, and embittered every cup.”

Such were the mental exercises—sad, yet hopeful—which foreshadowed the day-spring from on high in her heart. It was now the twilight of grace in her soul. The dark clouds which had so long enshrouded her were breaking, and this dreary night of weeping was fast retiring before the dawning splendour of a morning of joy. After living a military life for some years, Captain Winslow was induced to retire to his ancestral estate at Romford, in Essex. But change of place and diversity of scene supply no real relief to a mind burdened with sin. Referring to her removal she remarks:—

“While here I was conscious—though surrounded by every earthly comfort, and by all I loved, and had more time for reading and reflection—of the same lack I had felt years before. My mind was restless. My soul wanted what earth could not supply. And yet I could not describe to any one what I needed, nor what I felt. I was unhappy, at times miserable; my weary soul thirsting for what it had not, and yet I could not answer myself, and say what that one thing was.”

It was no longer possible to conceal from her husband a sadness, which,

like the spoiler, wrapped itself within the folds of every flower of earthly good. The quick eye of affection detected a lurking sorrow, the cause of which baffled his ingenuity to discover. He marked the pallor of her cheek, the stifled sigh, and the vain attempt at cheerfulness. It was enough, however, to know that she was unhappy; attributing it to the solitude of their residence, he instantly resolved upon an expedient for its relief. On returning home one day, he informed her that he had purchased a house in town, and proposed an immediate removal. The idea of a change was pleasing, and in two weeks they were fully established in their new abode. In all this God's hand was signally moving. He was leading her blind steps by a way she knew not, but it was to bring her soul, panting for the “living water,” to the spring whence it flowed. It does not appear that the ministry of the parish church was of a character calculated to meet the exigencies of such a case. There was the absence of that evangelical element which could alone constitute it a message of “life and spirit” to its hearers. Referring to it, she says, “There was nothing to satisfy my soul.” The first event marking God's overruling providence in this change of residence, was the appointment, just at this juncture, of the Rev. Thomas Sheppard, to the perpetual curacy of St. James's Episcopal Chapel, Pentonville, who seven years afterwards succeeded to the rectory of Clerkenwell. “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” Never did these expressive words of the evangelical prophet receive a more striking illustration than now. Mr. Sheppard was a decided man of God, and an able minister of the New Testament. His ministry, sound in doctrine, and richly experimental in its character.

was accompanied by an earnestness of spirit, and a persuasiveness of address, which at once met the peculiar state of mind it was designed to relieve. Two individuals, under the especial guidance of God, entered the parish of Pentonville almost simultaneously. The one was a soul bowed down with grief for sin, and who could in nowise lift up herself—the other was a messenger of peace whose ministry of grace was to loosen her bonds and set her captive spirit free. For her sake his feet were guided thither, little divining, doubtless, for what especial intent his Master had thus brought him.

Space will not allow us to detail the exercises of mind through which Mrs. Winslow passed, or the various means by which her knowledge of divine things was increased. After he had left the army Captain Winslow thought it advisable to remove to the United States, and thence we find her writing to her mother thus:—I had intended to have written to you with respect to my baptism, but the subject requires a clearer head, and a mind less agitated than mine is at present. But, my beloved mamma, I saw it to be a plain and positive command of Christ, and I am called to obey him as far as he gives me light so to do. I have for years been impressed with the importance of the subject. I read in my bible that only those who *believed*, or had true faith, were the scriptural subjects of baptism: *whosoever believeth and is baptized*. Infants cannot believe, and consequently baptism, in their case, loses its significance. Nor could I, in all my examination, find a solitary passage or example in the New Testament that would lead me to the conclusion for a moment, that children were baptized in the early church. But in the time of the apostles, as soon as sinners, or adults, were called through grace to believe, they were baptized and added to the church. I

shall, some time hence, write more fully to you on this subject. I have not heard from T—— since he sailed for England; but the Lord is my help, and in every trial and trouble my soul looks to, and leans upon, him, and I am comforted."

In 1833, she writes thus from New York: "I have had the comfort of seeing my three children engaged in the service of Christ, on that very spot where, seven years ago, he translated them out of Satan's kingdom into the kingdom of his dear Son. Precious Jesus! fit them all for great usefulness, and cherish this infant church in thy tender bosom. Carry the pastor and the flock near thy compassionate heart, and greatly bless with the gifts and graces of thy Holy Spirit. My dear mother, too, in her eighty-fourth year, has arrived, accompanied by B——, from Cincinnati. She is confined to her room from lameness. Her memory fails her much; but, although the earthly tabernacle seems by little and little to be dissolving, she still retains the same kind and tender feeling towards all around her. Her faith seems firm in Christ; and when she can fix her mind, she appears to rejoice in the hope set before her in the gospel. May her last days be her happiest and brightest!"

After her return to England, Mrs. Winslow became a member of the church under the pastoral care of the late Mr. Harrington Evans, and enjoyed greatly both his public ministrations and his private friendship. She seems to have been useful also to him in directing his attention to the importance of missions to the heathen, before he or his people had done anything collectively to assist in the work.

Her course appears to have been uniformly devout, unblamable, and diligent, till the time came for her removal. The circumstances of the last scene, according to the account given

ly by Dr. Winslow, were peculiar and interesting. On the draught being brought to her, which had so often revived her sinking powers, she said, "Is it wrong to take the draught that detains me here? No, it is not wrong. I would not be impatient, but I long to end the conflict, and be with Jesus. Oh, how precious he is to my soul!" On the passage being repeated to her, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," she replied, "Oh, yes! that glory is to behold the face of Jesus. The glory of heaven is *Christ*. It has been a hard conflict through life to hold fast my confidence. Oh, how far have I come short even as a professor! But I rest upon the finished work of Jesus. I am complete in him. Stephen when dying, in such painful circumstances, saw Jesus at the right hand of God. That is a sure evidence that he is *alive*."

It was 'on Tuesday evening, October 3, 1854, that she departed to her rest. At six o'clock in the morning of that day, she had sunk into a state of exhaustion so extreme as scarcely to betray any signs of life. Observing the alarm this produced, she rallied her feeble powers, and indicated her perfect consciousness, and recognition of all around her. One of her sons then took his position at the head of her bed, and repeated for three hours such passages of scripture as were appropriate to her solemn circumstances. To nothing were her quick sensibilities more responsive than this. The occasional elevation of her attenuated hand—the heaven-cast glance of her dim eye—the soft whisper of her faint voice indicated her felt preciousness of God's word, and the support it was imparting to her soul, around which the deep waters were now swelling. Soon after, while one of her sons was holding her hand, she raised them both, still retaining his,

and fixing her eyes upon his face, with a look of the profoundest solemnity and tenderness, pointed upward. The act was too significant not to be understood. "Meet me in heaven!" was her dying charge. And then, when her lips were thought for ever sealed—lips that had testified so long and so faithfully of Jesus—she exclaimed, with a voice of wondrous energy and power, "A cloudless death!—a cloudless death!—a cloudless death!" So resplendent was the glory now surrounding her—so sacred and awe-struck the feelings of all who gazed upon the scene—the spot where the last conflict was waging seemed more like the vestibule of heaven, than the chamber of death. And now her oft-urged prayer was answered, her utmost wishes were fulfilled; Jesus, that very same Jesus who once trod this earth, had come with the pale messenger, lightening the dreary valley with his presence, and manifesting himself, as once he did to Stephen, as her own risen, living Saviour, waiting to welcome her to her long wished-for home. While her gathered children were surrounding her dying bed, watching the closing scene, expecting each moment to catch her last sigh, her eyes partly opened, her lips moved, and with a low yet distinct voice, she rapidly repeated the words, "I see thee!—I see thee!—I see thee!—I see thee!" The unearthly grandeur of the scene transcends all description. We felt that heaven was opened—that Christ was there—that the eternal world enclosed us. "What do you see, dearest mamma?" The only reply was, "*I see thee!*"—*I SEE THEE!*" And as her voice grew fainter and fainter, and the words died softly upon her lips, she ceased to move; a holy quiet reigned—a solemn calm ensued—her sanctified spirit was in the bosom of her Lord.

"The long yearnings of her heart were still'd."

She lay like a conqueror, as more than conqueror she was, surrounded with the spoils of victory. By the power of a simple faith in a living Saviour, she had wrested the dart from the king of terrors on the confines of the eternal world, and death was swallowed up in victory. Her countenance was the image of repose—the sublime of tranquillity. No statue from the master's hand was ever chiselled as were those fixed and marble features. From the mental emotion, the soul-

ecstasy through which she had but just passed—wrapt in the vision of her living Lord—there still lingered a lustre in the eye, a smile upon the parted lips, and a glow, like that of sunset, upon the countenance, which formed a picture of inimitable beauty and grandeur.

“There lived no trace on that pale brow  
Of wishes unfulfill'd:  
The only hope of answer'd prayer,  
The calm of perfect peace, was there,  
The saint's last sleep to gild:  
'Twere more than crime to mar a rest  
So tranquil, so supremely blest.”

## APOCALYPTIC SKETCHES.

### No. I. THE WHITE HORSE.

BY MR. W. ELFE TAYLER.

“And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer.”—REV. vi. 2.

SUCH was the brief, but important, vision beheld by the Apostle John, on the opening of the first seal. It will be observed that each of the four first seals introduces a similar symbol—a horse with its rider. Consistency demands that the signification of this symbol should be the same in each of these visions; and we are disposed to regard the “horse” as denoting throughout the seals,—an organized society of individuals. In this case the rider must signify the supreme or governing powers set over it. The “going forth” of the horse intimates the progress of the society. (Comp. Dan. viii. 5.) The horses vary in colour in order to represent the characteristics by which the community in question is marked. And the accompanying emblems, voices, &c., all assist in pointing out, to the student of prophecy, the particular object denoted.

*A white horse.* Every attentive reader of the scriptures of truth must have observed the frequent use of colours, by the sacred writers, as significant of cha-

racter. The term “white” especially occurs repeatedly in the Word of God, and almost invariably denotes purity, peace, and joy. The first horse is, therefore, we would suggest, described as being “white,” to intimate that the society in question would be distinguished by the possession of those qualities. If we are right in this conclusion, there is little difficulty in arriving at the true application of this emblem. The white horse symbolizes that society of individuals which is styled, “A chosen generation, a peculiar people,” purchased by the blood of Christ, that we might “show forth the praises of him who hath called us out of darkness into his marvellous light.” The first seal, we apprehend, is a vision of the church of Christ, viewed as an aggressive agency.

And he that sat on him had a bow. There can be little question as to the person here denoted. It can surely be no other than that glorious being who is represented as “Head over all things to the church.” The “bow” in his

hand probably signifies the *ministry of the word*. In accordance with this figure, we read that the 3000 souls that were converted, on the day of Pentecost, by the preaching of Peter, "were pricked to the heart." The arrows from the bow of him who sat on the white horse pierced those enemies of God, and they fell down slain. Paul represents the word of God as "quick, and powerful, and sharper than any two-edged sword." The resemblance, too, between this seal and the commencement of the forty-fifth Psalm is very striking. "Warrior gird thy sword upon thy thigh, with thy glory and thy majesty. Take aim,\* (*i. e.*, with the bow), prosper thou, ride thou, because of truth, meekness, and righteousness, and thy right hand shall teach thee wonderful things. (Heb.) *Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee.*" Indeed the use of this symbol of the arrow, to denote powerful and effective language, is common to all nations. Hence, we read of the "shafts of eloquence;" and Luther, when writing to Staupitz, when the latter first opened the gospel to him, says, "Your words *stuck fast in me*, like the sharp arrows of a mighty man."

And a crown (or diadem) was given to him, and he went forth. On receiving the diadem (*σφραγίς*), the horseman issues forth, referring, doubtless, to the kingly office with which Christ was invested previous to the first propagation of Christianity. "All power," said he, at his ascension, "is given to me in heaven, and in earth, go ye, therefore, and teach all nations." "Wherefore God also hath highly exalted him, and given him a name which is above every name." "Thou hast crowned him with glory and honour." Christ is a king, "the prince of the kings of the earth." Rev. i. 6. The "King of kings, and

Lord of lords.' Hence, the acknowledged badge of royalty is given to him.

And he went forth conquering. That is to say, he prevailed at his very outset. He did not at first meet with such opposition as to stay his progress, for a while, and then eventually overcome his foes. No. "He went forth conquering," *i. e.*, he conquered from the very first. The might and energy with which he entered upon his career, were such as to overcome all opposition. His progress, for some time at least, was one uninterrupted victory.

And to conquer. This expression has been generally understood as meaning nothing more than complete victory—"conquering and to conquer." The original Greek may be more correctly rendered—"Conquering, and in order that he might conquer." The Syriac renders similarly—"Conquering, and so that he might conquer." Thus translated, the language refers, we think, to two distinct periods of time. The first expression "conquering," denotes the success which attended the warfare of the royal warrior at first; the second, "and that he might conquer," points out the ultimate issue of his career. "He went forth conquering, and in order that he might conquer;" *i. e.*, he prevailed, at the very outset, against all his foes, and he will prevail, *viz.*, in the issue. His first success is distinctly marked, his final victory is as plainly declared, but the intervening state of things is apparently passed over in silence—the omission being supplied, as we conceive, in a subsequent part of the prophecy.

#### *Fulfillment.*

Having thus attempted to ascertain the meaning of this important prediction, we proceed to adduce some evidence of its accomplishment up to the present period. The leading points

\* According to the Septuagint.

which seem to require illustration are four. 1. The opposition with which Christianity had to contend. 2. Its triumphant progress in spite of such opposition. 3. The purity, peace, and joy which characterized the church in its primitive state. 4. The final victory which still awaits it.

1. It is evidently involved in the language of this first seal, that the progress of the white horse was one of *continual conflict*. To make a "conqueror," it is necessary there should be *foes*; and to "go forth conquering," implies a continual succession of opposition. It is worthy of notice, that neither of the other horsemen of the seals is represented as "conquering." The title of victor is peculiar to the first. Hence it follows that *that* interpretation of the first four seals can alone be correct which preserves this *contrast* between the first horseman and his successors.

On the supposition that the mission of the "white horse" denotes the propagation of Christianity, nothing can be plainer than the fierce and continued opposition against which it had to contend. "From its very beginning," says Neander, "Christianity was opposed on many points to the prevailing opinions, as well as to many of the ruling customs and inclinations which the spirit of a holy religion could not tolerate. Besides, the pagan state religion was so closely interwoven with civil and social life, that whatever *attacked the state religion* must necessarily come into *hostile contact* with the different relations of civil and social life. . . . Religion thus opposed itself to deep-rooted customs and modes of thinking," and "threatened to shake to the foundation all that had been established by a long succession of ages." One of our most eminent living writers, too, speaking of the hostility which Christianity encountered from the idolatry of the

heathen world, says, "Such in brief were the systems of paganism with which primitive Christianity had to contend, and they may be compared to the several departments of a vast citadel, strong in every means of defence which art or nature could supply, and which seemed to throw defiance on every possible mode of assault. . . . Hence it must not be expected to yield its place to the opposite influence of Christianity, but by slow degrees, everywhere making an obstinate resistance." Vaughan's Corruption, p. 335.

2. The triumphant success which attended Christianity, in spite of the fierce and continued opposition which it encountered, both from Jews and gentiles, is a point established by the testimony of all our ecclesiastical historians. The first onset of the royal warrior must be carried back to a period of which we are in possession of inspired records. He "went forth" on the day of Pentecost, when Peter preached the first Christian sermon, and 3000 individuals were pricked to the heart by the arrows of the "King of kings." He kept on his way when the "word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Again he advanced onward, when "Philip went down to the city of Samaria, and preached Christ to them, and the people with one accord gave heed." So also when "men of Cyprus and Cyrene came to Antioch, and spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed and turned unto the Lord." The further progress of the conqueror was seen when Paul stood up at Antioch, and preached unto the gentiles the gospel which certain Jews had rejected, "and when the gentiles heard it, they were glad, and glorified the word of the Lord,



and as many as were ordained to eternal life believed, and the word of the Lord was published throughout that region." And finally, not to multiply proofs, what must have been the results of the labours of the greatest of the apostles, as described in those memorable words, "Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum," he "fully preached the gospel of Christ?"

The chief triumphs of the gospel, however, are recorded in the page of ecclesiastical history. And in the present day of declension and luke-warmness, how refreshing to contemplate for a moment the rapid progress of Christianity in those primitive times! At the close of the first century, about sixty years only after the Apostle Peter stood up on the day of Pentecost, the progress of Christianity is thus described by the pious Milner: "Thus we have seen a more astonishing revolution in the human mind, and in human manners, than ever took place in any age, effected without any human power, legal or illegal, and even *against the united opposition of all the powers then in the world*; and this, too, not in countries rude or uncivilized, but in the most humanized, the most learned, and most polished part of the globe within the Roman empire, no part of which was exempted from a sensible share of its effects." (Chap. xv., sect. 4.)

As to the second century, Waddington informs us, that "before the year 200 A.D., the religion of Christ had penetrated into most of the provinces of the Roman empire, and was very widely diffused in many. During the first years of Christianity, the most flourishing church was that of Antioch, until in the wider progress of the gospel, it was surpassed by the superior populousness of Rome and Alexandria. From Syria to the shores of the Black Sea,

throughout the rich provinces of Asia Minor, Cilicia, Phrygia, Galatia, Pontus, Bithynia, and along the whole coast of the Ægean Sea, a considerable portion of the inhabitants were Christians; and we find their establishment in all the leading cities of Greece. From the cities in each instance the religion was silently derived and distributed among the surrounding towns, villages, and hamlets, purifying morality, and infusing hope and happiness; and thus every church was surrounded by a little circle of believers, which gradually enlarged according to the zeal and wisdom which animated the centre." Whilst in the *third* century the progress of religion, according to the same authority, "continued *with equal rapidity*, and we have reason to believe that before the time of Constantine, it was deeply rooted in all the Eastern provinces of the Roman, as well as in the Persian empire. . . . The light of Christianity had certainly penetrated with varying splendour, among the Bactrians, the Parthians, the Scythians, Germans, Gauls, and Britons; the Goths of Mysia and Thrace were converted by missionaries from Asia, and laid aside, on the reception of the faith, the primeval barbarity of their manners." Our limits forbid our tracing the progress of Christianity through the next centuries. Enough has been said to illustrate the truth of the fact, that the mission of the "white horse," from the very first, was one of continued triumph.

3. The contrast of colour in the "white horse" as compared with those which follow seems clearly to denote that a society of individuals is here symbolized, of which the characteristics should be "purity, peace and joy." That this condition applies to no other community but the Christian church, and applies pre-eminently to them, will be allowed, we presume, by every believer in divine revelation. The testimony of

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the inspired writer of the Acts of the apostles, and also of Paul in his numerous epistles, might be quoted, here in proof of the exalted character which belonged to the early converts to Christianity. Our Lord himself, too, in the epistles to the seven churches, makes honourable mention of his followers, although corruption had already marred the primitive beauty of the Christian churches. The ecclesiastical historian also speaks of "thousands of men being turned from the practice of every wickedness to the practice of every virtue, many suddenly reformed in understanding, in inclination, and affection; knowing, and loving, and confiding in God; from a state of mere selfishness converted into the purest philanthropists, living only to please God, and to exercise kindness toward one another; unfeignedly subject to their Maker, and rejoicing in his favour" (Milner). Such was the transformation effected by the power of Christianity, and it most assuredly justifies the application of "white," the symbol of purity, peace, and joy, to the first converts to our holy religion.

4. The ultimate victory of the "white horse," after a period of suspended progress, is the last particular implied

in the language of this seal. As this subject, however, is more clearly and fully brought out in a subsequent vision (Rev. xix. 11), white the "white horse" re-appears, we shall defer our remarks on this point until we arrive at that part of the Apocalypse. For the present it will be sufficient to quote the language of the vision. "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called, Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself; and he was clothed with a vesture dipped in blood: and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.

*Bristol, February, 1856.*

#### SKETCHES OF WEEK DAY EVENING SERMONS.—No. VIII.

"Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."—MATTHEW xvii. 27.

THE Lord Jesus was at this time in want of money. Probably he was so at other times, but it is only in this instance that the fact is recorded. He was often destitute of comforts which money might have procured; he was once, at least, for a long time without bread; but now that which he needed was money. The collectors of the didrachma, the half-shekel spoken of in

the thirtieth chapter of Exodus, were going their rounds; he had not paid it, and their attention had been directed to the fact. They had applied to Peter: "When they were come to Capernaum," of which both Jesus and Peter were accounted inhabitants, "they that received tribute money came to Peter, and said, Doth not your master pay tribute?" Every respectable Hebrew

did. Under the Jewish law there was no compulsion in raising money for sacred purposes. Every man who desired the maintenance of Jehovah's worship, or even paid due respect to public opinion, gave readily that which was enacted. When the collectors came to Peter and said, "Doth not your master pay tribute?" he, without hesitation, answered, "Yes." Peter set himself to find his master; but before he had opportunity to make his statement, Jesus anticipated him, reminding him of the peculiar relation in which he stood to the great object of worship, as recently declared at Cesarea Philippi, and yet more recently proclaimed on the mount of transfiguration. "What thinkest thou, Simon?" said he, of whom Peter had avowed his belief that he was the Son of the living God, "What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" "Of strangers," said Peter. "Then," replied Jesus, "their own children are exempt." Yet, though exemption might be lawfully claimed, it would be at the risk of injury to his character and usefulness. It might be thought that he did not reverence rightly the Mosaic law, or that he was not disposed to assist in the maintenance of divine institutions: it was better, therefore, not to stumble them by insisting on his prerogative, or refusing that which they had indeed no right to demand, but which it would accord with his honour to give. "Notwithstanding," said he, therefore, "lest we should stumble them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee."

2. The Lord Jesus is here exhibited to us, in the second place, as possessing universal dominion. Not only did the

winds and the seas obey him, but even the untamed tenants of the waters. The second Adam, the Lord from heaven, he had authority over "all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Of all the directions that Jesus might give to his servant in this exigence, who would have expected to hear him say, Go thou to the sea and cast a hook? of all the agents to deliver him from his pecuniary difficulties, whose imagination would have fixed upon the hungry fish that should first lay hold of the hook? Our Lord Jesus, however, never made use of his supernatural powers for his own relief from suffering or privation. When, having been many days without food, it was suggested to him to turn the surrounding stones into bread, he refused. To have done so would have been to employ his miraculous abilities for other purposes than those for which they were intended; it would have been to deprive his example of all its efficacy as an example to others who were dependent solely on the providence of the heavenly Father, and had no miraculous gifts on which to fall back. But in this case it was not his personal comfort that was at stake, but his official honour and his religious reputation. Lest worldly men or undecided inquirers should be stumbled, Peter should take his hook, cast it into the sea, and obtain thence what the occasion demanded.

3. The Lord Jesus is, in the third place, presented to us here with the determination to remunerate his attendant for the slight service to be performed. Oh the generosity of Emmanuel's heart! In small things as well as great, in earthly things as well as heavenly, he was always prompt to show his readiness to bless. It was a *stater* that should be found in the mouth of the fish, two didrachmas, two

half shekels, twice as much as was necessary to furnish the tribute money for one person. What then is to be done with the surplus?—"thou shalt find a piece of money: that take, and give unto them for me and thee." Yes, Peter should not employ his time in serving Christ for nothing. Even those who exert, in the work of Christ, but weak and feeble abilities shall be requited. The poor fisherman, he shall be amply recompensed. His work of faith and labour of love shall not be forgotten. His own necessities shall not be overlooked. If he has co-operated with Christ, in however humble a degree, he shall be treated as a partner. He should find enough for both; and he was authorized thus to dispose of it, "That take and give unto them for me and thee." "Where I am," the Master declares, "there shall also my servant be;" and as he fares, so will also his servant fare. If we go a warfare at his bidding, he will not expect that we shall do so at our own charges.

## ONE OF BUNYAN'S PICTURES.

"It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head."

In these master-strokes we have the full drawn portrait of a true minister of the gospel; and wherever such a man is found he will not fail to be recognized, in the consciences of all, as a messenger of God, to whom every Christian will cheerfully accord all the honour, and esteem, and love which the scriptures claim in his behalf.

But alas! how difficult in these degenerate days, and amid the multitudes of man-made preachers, to find this same "grave person" described by the Bedford prisoner, and so beautifully exemplified in the character of his own "Evangelist." He seems, indeed, as the "Interpreter says of him, to be *one among a thousand*;" and thrice happy and highly favoured are those who are blessed with such a guide to the "Celestial City." It is one of the greatest of earthly blessings, and few are more to be envied than those who enjoy it. In place of the "very

grave person," do we not, for the most part, meet with those whose prevailing disposition and temper are characterized by much unbecoming levity, and whose conversation, instead of being "always with grace, seasoned with salt," is empty and frivolous, or at best of a worldly nature, and "of the earth earthy?"

And who can calculate the amount of evil that has been done in this way, even by good men, all unconsciously, it may be, to themselves! An example of this, among many that could be given, was the case of a lady of my acquaintance, who, when very young, was deeply impressed by the preachings at a communion season in her native parish. She was invited to dine at the manse on the Monday, in company with the ministers who had been officiating on that solemn occasion, and by whose sermons and addresses she had been unusually affected. And having never before been so highly privileged as to be admitted into the society of such holy men of God, as she deemed them, her expectations were indeed high as to the rich spiritual treat that awaited her; and eagerly did she anticipate

the delight with which she should listen to their heavenly discourses. But her hopes, alas! were grievously disappointed. As for heavenly discourse, she heard nothing of the kind; but, on the contrary, much that she could not reconcile with the notions she had formed of the character of Christian ministers. The consequence, as may be supposed, was very injurious; for, from being in a hopeful state of mind, as she then was, she was tempted to question the truth of religion altogether; and for many a long

day thereafter, she wandered in the dreary regions of infidelity. But the gracious and ever-watchful eye of the good Shepherd continued to follow her amid all her wanderings, and He was pleased in due time to restore her to His own sheepfold. She was then led to see that "the foundation of God standeth sure," and is in no way dependent for its stability on the conduct, good or bad, consistency or inconsistency, of those who profess to build upon it.—*Macculloch's Profession and Practice.*

### JEWISH MEMORIALS AT ROME.

I HAVE stood in the Forum at Rome, and gazed upon those interesting memorials of the past by which it is surrounded, but, amongst them all, none so deeply and powerfully impressed my mind as those which are connected with the degradation and the sufferings of that extraordinary people. There stands the arch of Titus Vespasian, erected by the senate and people of Rome to commemorate the conquest of Judea, and the destruction of Jerusalem. On the frieze is sculptured the procession of Titus, with an emblematic representation of the river Jordan; while within the arcade of the arch, in bas relief, are seen the table of the shewbread, the silver trumpets, the golden candlesticks, with seven branches, and other spoils brought from the sacred temple, and borne in procession after the victor's triumphal car. And, as if still further to demonstrate the truth of the sacred story, and to mark the degradation and misery to which the Jewish nation was reduced, immediately beyond the arch of Titus stands the Coliseum, the most gigantic of all the amphitheatres, whose workmanship is observed to be of inferior character to that of the sculptured remains in its

vicinity—an inferiority which is accounted for by the fact, that, whilst all the rest was wrought by the skilful hands and willing minds of native artists, this, the Coliseum, was the work of 12,000 captive Jews, whose hands were unskilful, and whose hearts were sad. Now, the period to which these venerable remains belong witnessed the overthrow of the Jewish nation, and the final dispersion of the people. At that hour the sceptre departed from Judah (finally) and a lawgiver from between his feet;—not the sceptre of a mushroom empire, not the polity of a brief and evanescent kingdom, but of a nation whose glories had adorned a long succession of ages, whose capital had once been, for magnificence and beauty, the admiration of the world, and on whose throne even deity had sat, as supreme governor and sole legitimate and recognized sovereign. And what and where was Britain then? Why, her name had not yet appeared upon the list of nations, her people were rude barbarians, and her soil, covered with impenetrable forests, was little better than the haunt of savages and the lair of beasts of prey.—*Dr. Raffles.*

## LESSONS IN PUNCTUALITY.

THERE is a habit so injurious to the practice of punctuality that I must mention it before I conclude. I call it a habit of *hanging fire*. There are persons who get up to go away, an hour perhaps before they really depart; and who linger at the door of the room, make a full stop on the landing-place or in the hall; and if one attend them to the door, linger still on the threshold; and even when in the street, calling up fresh energies, elevate their voices in a few parting words. How can such as these ever be strictly punctual? I would particularly warn young persons against such a habit. I would say, "When you are going, go; for, remember, the moments you thus waste in loitering, are bringing even you, the young, nearer every instant to eternity." I feel that it will become me to conclude my imperfect sketch as fast as possible, and I will do so by giving an anecdote of George, commonly called *Beau Brummell*.

Amongst his other follies, Brummell

had that of choosing to be always too late for dinner. Wherever he was invited he liked to be waited for. He thought it was a proof of his fashion and consequence; and the higher the rank of his entertainer, the later was the arrival of this impudent parvenu. The Marquis of Abercorn had, for some time, submitted to this oft-repeated trial of his patience, but at length he would bear it no longer. Accordingly, one day when he had invited Brummell to dine, he desired to have the dinner on the table punctually at the time appointed. The servants obeyed, and Brummell and the *cheese* arrived together. The wondering beau was desired by the master of the house to sit down. He vouchsafed no apology for what had happened, but coolly said, "I hope, Mr. B., cheese is not disagreeable to you." It is said that Brummell was never late at that house in future; and here selfishness became the source of punctuality.—*Miss Brightwell's Memoir of Amelia Opie.*

## "NOT MY WILL, BUT THINE BE DONE."

LUKE XXII. 41, 42.

MYNE on all my Father's love,  
How sweet it is!  
Methought I heard a voice—  
Child, here's a cup,  
I've mix'd it, drink it up.  
My heart was sad, I could no more rejoice.  
O Father! dost thou love thy child?  
Then why this cup?

One day, my child, I said to thee—See, here's a flower,  
Pluck'd from a beauteous bower.  
Did you complain, or take it joyfully? [tree;  
One day, I brought thee pleasant fruit from a rich  
How grateful did you seem!  
You said, I love Thee; grateful may I prove.  
Your heart was glad, with joy your eyes did beam.  
That flower was Mine—  
That fruit was Mine—  
This cup is Mine,  
And all that's in it comes from me.

Father, I'm still:  
Forgive my naughty will.  
But what's the cup? may I look in and see?  
You see, my child!—you must not see;  
Christ only saw his destined cup of gall.  
No, child, believe;  
Meekly the cup receive,  
And know that love and mercy mix'd it all.

O Father! must it be?  
Yes, child, it must.  
Then give the needed medicine;  
Be by my side,  
Only thy face don't hide:  
I'll drink it all; it must be good—'tis Thine.

*Memorial of Mrs. J. De Kever Williams.*



## REVIEWS.

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*The Gospel in Ezekiel; Illustrated in a Series of Discourses.* By Rev. T. GUTHRIE, D.D. Edinburgh: Adam and Charles Black. 1856.

It has been the fashion, for some years past, to decry preachers and their pulpit exercises. The former have been denounced as wanting in earnestness, and the latter as deficient in intellectual power. The men might be worthy enough, *quoad* men; but as to their discourses, no terms of disparagement have been too severe by which to describe them. Has a prose volume, of fifth or sixth rate excellence, issued from the press? Its style, it has been said, might do for a preacher. Has some poetaster, mistaking his grey goose quill for the eagle's plume, spoiled quires of paper by scribbling feeble verses on religious themes? The stanzas divested of their jingle, it has been affirmed, might furnish fit staple for sermons. Such are the remarks in which newspaper reviewers and magazine writers have freely indulged. In some instances a recreant minister who could never succeed in keeping up a congregation, or who was lured to the paths of literature by the prospect of pecuniary gain, has launched the bolt, Parthian like, at brethren whom he has left behind to toil in poverty embittered by scorn, but who have endured all in hope of hearing the gracious Master ultimately say, "Well done, good and faithful servant!"

Some fifty years ago it was objected against evangelical preachers, that they could find Christ in every text. Some of those who have joined the hue and cry of modern times, have shown that they can very well dispense with him in their lucubrations. But who would not sympathize with good Bishop Horne,

who discovered the Saviour, not only in every Psalm but in almost every verse, rather than with those who displace him in order to make way for themselves, and for their fine-spun intellectual speculations and cold æsthetics?

On this ground we prefer Dr. Guthrie to some whom we could name, though perhaps their inferior in point of polish and beauty of style. And, we think, he must be held entitled to approval as possessing what has been desiderated, with so much affectation of concern for the age, namely, earnestness. Dr. Guthrie is a man of strong heart, and has at command force of thought and language. And, as one who has no difficulty in detecting the elements of the evangelic system anywhere, he presents us with a handsome volume of "The Gospel in Ezekiel." We are free to confess, however, that we think he has brought much of the gospel to the prophet, rather than elicited it from his writings; and that he would have saved the appearance of straining a point, had he availed himself of the writings of apostles for some of his texts. Perhaps his design was to throw additional interest around his discourses by means of apparent novelty, rather than to assert that Ezekiel's statements would justify the whole extent of the preacher's commentary. He seems, indeed, to be aware of this; and indicates the means by which he hopes to attain his end, not by traversing the sunny vale where flowers bloom in beauty and fruits ripen in plenitude under the full radiance of the Sun of Righteousness; but by climbing the lofty mountain peak glinting in its rays, but whose stunted verdure proclaims, although in feebler forms, the

same life which luxuriates below. "While the trees and flowers that clothe the fields of nature are scattered without much apparent order over the wide surface of the earth, still there are mountain regions lying within the tropics where, in the course of a single day, the traveller may find laid out in regular arrangement, every vegetable form peculiar to every line of latitude between the equator and the poles. Leaving the palms which cover the mountain's feet, he ascends into the regions of the olive; from these, to a more temperate clime, where the vine festoons the trees, or trails its limbs along the naked rock; still ascending, he next reaches a belt of oaks and chestnuts; from that he passes to heights shaggy with the hardy pine; by and by, he enters a region where trees are dwarfed into bushes; rising above that, his foot presses a carpet of lowly mosses; till, climbing the rocks where only the lichen lives, he leaves all life beneath him; and now, shivering in the cold, panting in the thin air for breath, he stands on those dreary elevations, where eternal winter sits on a throne of snow, and waving her icy sceptre, says to vegetation, 'Hither shalt thou come, and no farther.' Like some such lofty mountain of the tropics, there are portions of the divine word, where, in a space also of limited extent—within the short compass of a chapter, or even part of it—the more prominent doctrines of salvation are brought into juxtaposition, and set side by side, almost in systematic order." pp. 4, 5.

Accordingly Ezekiel xxxvi. 16—37, furnishes the preacher with topics for twenty-two discourses, embracing a wide range of subjects, from the "messenger" of truth and mercy to a fallen world, to the saint rising to the glory of the celestial state at death, or clothed at last with the splendours of the resurrection. Their importance is indis-

putable, and their treatment often striking.

Dr. Guthrie possesses considerable powers of description and command of tropes; he displays occasional brilliancy too. We must, however, frankly acknowledge that we think his volume wanting in calmness, depth, and solidity; such as to secure for it a permanent place in our theological literature. It will please, rather than satisfy; it resembles the meteor, rather than the orb of day; it reminds one of the florid Corinthian capital, rather than of the pillar itself; it is sketchy, rather than elaborate; its music is that of the pebbly brook, rather than of the full-banked and majestic stream. There is freshness about it, and it is remote from common-place; yet we should exceedingly regret its being regarded as a model for pulpit compositions. It is pleasant as a variety, but not entitled to rank with the standards of the Christian church. It can scarcely be read, however, without interest and edification; its doctrinal sentiments being thoroughly evangelical, as all will anticipate who have heard the preacher himself.

B. R.

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*The Message of Christianity. A Book for the Busy.* By W. LANDELS, Minister of Regent's Park Chapel. Second Edition. Pp. 165. 12mo.

WITH this new edition of "A Book for the Busy," the esteemed author has issued another work, "A Book for the Anxious." The anxious, as a class, must be considered second to the busy, who are the indiscriminate multitude. We are happy to learn, from the Preface to this "Message of Christianity," that the former edition of it "has already proved an instrument of good to many." We heartily join in the author's prayer, that "it may be rendered more extensively useful;" that a yet larger

number of the busy may by it be prepared to study the "Book for the Anxious." Not, however, that there is any defectiveness in this earlier production, so as to render the second indispensable, in order to show an anxious inquirer the way of salvation,—for, on the contrary, as there are few books more emphatically suited to the times than this, so there are few pages in any, more clear and full on the all-important topic than some of these before us.

It can, perhaps, scarcely be said of either volume that it was needed, "usefully to fill a place which is almost unoccupied," though it may be said of both, that they are valuable and welcome additions to a very numerous catalogue, all written with the same design and tendency, *viz.*, to meet the requirements of a sceptical age. Publications of this character, evincing the highest order of talent and pre-eminent piety, have so multiplied since Andrew Fuller wrote "The Gospel its own Witness," and "The Gospel worthy of all Acceptation," down to the day when there appeared "by Her Majesty's command" the sermon preached before her entitled, "Religion in Common Life," that the works of socialists, secularists, and mormonites seem to be over-ruled for good, by reason of the valuable antidotes they have called forth. To these may now be added the "Book for the Busy." Moreover, the teeming press so multiplies these precious productions, that, as in this instance, succeeding editions are called for by the public, without awaiting the encomiums of the reviewer, or even his *approval*, equal in importance to an imprimatur of old.

This "Book for the Busy," delivers the "Message of Christianity," in six chapters. The subjects of the chapters are not only given in the contents, and the separate headings, but we find them

repeatedly epitomized, as in the preface, and at the close of the volume, or as in the first chapter, where the author says of what he designates *the Christianity of Christ*, "Sure we are, that, whether you consider what it requires you to believe—or, what it requires you to do—or, what it says you are—or, what it proposes to make you—or, what it will do for you now—or, how it promises to reward you in future,—you will find no reason for rejecting it as untrue, or unworthy of your acceptance."

The same ideas as are presented in the celebrated sermon named, when the gospel is considered as "a science," and as "an art," are with equal force adduced by Mr. Landels, in his first and second chapters on "What Christianity requires you to believe," and "What Christianity requires you to do." The other chapters treat on the sinfulness and ruin of our fallen nature, the great need of forgiveness in which all stand, with judicious discrimination between the free and perfect justification of every one who believes the gospel of Christ, and his sanctification so as to become meet for the glorious inheritance. The very aim and object of the "Book for the Busy" is to point out unmistakably the only way of life, and to leave every reader with a deep and full conviction that, not his safety only, but his happiness and interest in both worlds are secured by embracing it.

The working man has surely less cause than ever to complain, that he is always overlooked through whatever medium science, eloquence, or poetry, seek to charm, to persuade, and to elevate—that the pulpit, the platform, and the press, are equally unmindful of him! He can no longer scowl, with surly aspect, at the decent crowds which gather into such temples as Regent's Park Chapel, and assert that "no man cares for *his* soul," amidst the

selfish multitude! The preacher there is here the author, and throughout he evinces a truly brotherly affection and respect for the working man. Indeed, his use of the term, "my brother," and, when speaking of some not always entitled to much courtesy, designating them, "our secularist friends," shows a loving heart to all, and should win attention from "the busy," however employed, and in whatever state.

How much our author sympathizes with "sons of toil," and how deep and special he considers their interest in Christianity to be, appears from the very opening of the first chapter, also at its close, p. 25, he says, "And wouldst thou only receive it, son of toil as thou art, with hard hand, perhaps, and bent frame, and furrowed brow, it would give a grandeur to thy life, making thee feel that thou art God's worker, teaching thee to expect for thy lowliest labour a higher reward than thine earthly wages; making thee one of God's nobles,—a son of God, the heir of all the ages, and of all the worlds," &c., &c. Recurring to this subject again in the fifth chapter, he teaches respect for the lower classes, from the "Saviour's assumption of poverty during his earthly life; when the rich of his own nation would have been proud to be selected as the relation and companion of their expected Messiah, he descended to the extreme of poverty. . . . And thus did he render honourable both poverty and toil." p. 134.

In "A Book for the Busy," casual readers, caught by the title, might look for something light and sparkling in style, rather than serious and elaborate; but we can assure them, if their hearts are open to receive it, they will find their interest in this "Message of Chris-

tianity," grow as they read. While the writer unfolds his views, and presses appropriate illustration, often with much poetical beauty of language, and persuasive eloquence, they will learn that Christianity is not a remedy for some partial or transient evils, to be occasionally regarded; but, that it is, as here shown, the one grand God-provided scheme for making sinful man to partake of the Divine nature. Having breathed the life of God into the human soul, it tends to regenerate and bless families, nations, and the world, which all shall one day own its power. Finally, it opens a holy, glorious, and everlasting home! the thought of which leads the writer to exclaim, after a glowing and rapturous description of "nature's potent charms," What will that world be which God prepares for the habitation of his redeemed and glorified ones? May it not be a temple as well as a palace, a grand cathedral in which devotion is embodied, every sense and every sound of which will bear the soul on high, and reflecting in all its parts the image of its great Creator?" Our space will not allow of more ample quotations, or we might adorn our pages with various beautiful extracts. We may specify such as the contrast drawn (p. 53) between the representations of imaginary characters in novels and the truthful portraits of the word of God. Or, the sound discrimination shown in p. 140, where future rewards are shown to be in harmony with the reign of grace. Or, again, p. 156, where the rest that remains is described as compatible with ceaseless, harmonious, happy activity. And all this is, further on, heightened by the fellowship of the great and good for ever and ever. H,

## BRIEF NOTICES.

*The Words of the Lord Jesus.* By RUDOLF STIER, Doctor of Theology, Chief Pastor and Superintendent of Schkenditz. Volume Second. Translated from the Second Revised and Enlarged German Edition, By the Rev. WILLIAM B. POPE, London, and the Rev. JOHN FULTON, Garfold, Edinburgh: T. and T. Clark. 8vo. Pp. 439.

The gracious words that proceeded out of his mouth were well worth the labour they cost his constant followers, deserved to be brought to the remembrance of his apostles by the express power of the Holy Spirit for the instruction of those who came after, and they still furnish a most pleasant and beneficial study for the devout. While there is in them much that may be understood by a child, and large portions level to the capacity of the most illiterate, there are some parts on which the most learned and experienced Christians will be anxious to obtain additional light. We are glad, therefore, to have the expository labours of our own commentators supplemented by the productions of German theologians. Let it be observed, however, that we say supplemented, not superseded. A young minister could take no more mistaken course than to fill his shelves with foreign expositors while his library was destitute of the writings of those of his own country. This, however, is a valuable book, and more English in its character than many. The writer always speaks of our Lord and his sayings with reverence. This volume begins with the mission of the twelve, and ends with the parable of the wicked servant. Matthew xviii., and Luke xvii. A notice of the former volume may be found in the Baptist Magazine for September, 1855.

*Life in Jesus. A Memoir of Mrs. Mary Winslow, arranged from her Correspondence, Diary, and Thoughts.* By her Son, OCTAVIUS WINSLOW, D.D. London: Shaw. 1856. Pp. ix. 503. Price 10s.

The extracts which appear in the early pages of this number will, we hope, induce many of our friends to purchase and peruse this volume. There is, however, much in the book of which our brief sketch would not give them the slightest idea. The intercourse which Mrs. Winslow maintained with persons of rank gives to her narrative a somewhat unusual character; and though we cannot say that we coincide in all the opinions she expresses, we gladly recognize in her an eminently devoted servant of Christ, and one who habitually sought her chief happiness in his friendship.

*Discourses by the late Rev. JOHN SYM, Minister of Free Greyfriars, Edinburgh. With Memoir, by the Rev. GEORGE CRAIG, Minister of Sprouston Free Church, Kelso.* Edinburgh: Johnstone and Hunter. London: Groombridge and Sons. 1856. 12mo. Pp. cx. 344.

The author of these sermons was born in VOL. XIX.—FOURTH SERIES.

Paisley in 1809. His talent for preaching developed itself early, and his possession of more property than falls to the lot of ministers generally facilitated his professional career. He gave himself to works of piety and benevolence, and when, at twenty-two years of age, "he received license to preach the gospel," his youthful appearance, combined with earnestness and much maturity of judgment, rendered him very popular. He had already risen to distinction, when a sudden attack of what was apparently influenza cut short his hopes of further usefulness. He was not aware of his danger to the last. "He slept the sleep of death," says his biographer, "like one who lies down to take rest in sleep;—so stealthily and gently did the last enemy approach him, and so mercifully was he spared the pain of a conscious parting with the objects of his affection."

*The Minister's Wife and my Own: What I think of her, and what others think. A Memorial of Mrs. J. De Keuer Williams.* London: W. and F. G. Cash. 1856. 16mo. Pp. 152.

A singular title-page, it may be said, and we shall only apologize for it by observing that it is the more appropriate as it is the prefix to a very singular book. From cover to cover, there is nothing in it common-place. The first letter to the lady is, we should think, of an unusual character; some of the details in the correspondence between the parties are such as are not ordinarily seen in type; and the account of the "baptism" of Little Poppo might cause some readers whose risible muscles were in active order to laugh. But we cannot deal jocosely with the narrative. The author has sustained a grievous loss. Mrs. Williams was apparently a pious, intelligent, and affectionate woman, well fitted for the station she occupied for four years, and for the man to whom she was united. Her worth was attested by many communications, in prose and verse, which were sent to her husband after his bereavement, one of which, by an unknown friend, appearing to us to possess superior merit, we have taken the liberty to transfer to page 152.

*The Way of Salvation, Illustrated in a Series of Discourses.* By the Rev. ALBERT BARNES. Revised by the Rev. E. Henderson, D.D. London: Knight and Son, Clerkenwell Close. Pp. xii. 474.

The best description of this volume, we can furnish, is that which the author gives in his preface. "In their general arrangement, they begin with a consideration of the claims of the bible as a guide on the subject of religion, (Sermon I.), and with an effort to show (Sermon II.), that the acknowledged obscurities in that book should not deter us from accrediting its claims; with a statement (Sermon III) of the claims of Christianity, and an attempt to show (Sermon IV.) that the condition of

man could not be benefited by the rejection of Christianity, and that the same difficulties precisely would remain, with no known method whatever of relief. The next object (Sermon V.) is to show that Christianity reveals the true ground of the importance attributed to man in the plan of salvation; that the earth is fitted to be a place of probation (Sermon VI.), and that man is actually on probation (Sermon VII.); and that in religion, as in other things, he should accommodate himself to what are the actual arrangements of the divine government. (Sermon VIII.) The next object is to explain the condition in which the gospel finds man—as an actual state which Christianity did not originate, for which it is not responsible, and which is a simple *matter of fact* in which all men are equally interested, whatever system of religion may be true or false (Sermon IX.); a state which naturally prompts to the inquiry, what must be done in order to be saved—an inquiry which springs up in the heart of man everywhere, and in reference to which man pants for an answer. (Sermon X.) This is followed (Sermons XI.—XIV.) by a description of the struggles of a convicted sinner, and by an attempt to show what is *necessary*, in the nature of things, to give peace to a mind in that condition. To meet the case, the mind thus anxious is directed to the mercy of God (Sermon XV.), and the effort is made to show that it is only an atonement for sin that can give permanent peace to the soul conscious of guilt. (Sermons XVI., XVII.) The doctrine of regeneration, or the new birth, is then considered (Sermons XVIII.—XX.); an attempt is made to vindicate and explain the *conditions*—repentance and faith—which are made necessary to salvation, and to show not only their place in a revealed system of religion, but their relation to the human mind, and the circumstances in which man is placed, (Sermons XXI.—XXVIII.); and the whole series is closed (Sermons XXIX.—XXXVI.), by a consideration of the nature of justification, or the method by which a sinner may be just with God." In addition to this lucid statement it is only necessary for us to say, that we have seen nothing from the pen of Mr. Barnes equal in value to the book before us. We are not prepared to endorse all the opinions here expressed; yet we know no work that more clearly exhibits, or powerfully enforces the great truths, a belief of which is necessary to salvation. We give the volume our heartiest commendation; and trust not only that it may meet with a wide circulation, but that it may also be blessed to the leading of many souls into "The Way of Salvation." W.

*The Rational Creation: an Inquiry into the Nature and Classification of Rational Creatures, and the Government which God exercises over them.* By the Rev. J. BUODIE, *Minimail*. Edinburgh: Thomas Constable and Co. 1855. Pp. viii. 350, Price 5s.

This volume is divided into six sections under which the following subjects are discussed: The bodily constitution of man, both his material frame and organic nature; the mental constitution of man, including his animal faculties and desires, and his rational faculties

and affections; the different classes of rational creatures, as angels, devils, man in his primitive condition, man in union with God, represented in the Trinity; the incarnation, the sufferings, and obedience, and exaltation of Christ; the condition of man under the government of the Redeemer, setting forth man in his unconverted and converted state, the present condition of the departed, the last judgment, the condemned and the glorified; the ultimate design of the work of redemption, teaching how redemption is designed for the benefit of the whole rational creation; how it makes known the nature and character of God, the relation in which creatures stand to their Creator, and the duty which he requires; the infinite perfection and absolute sovereignty of God, thereby awakening the emotions of reverence and devotion; the exalted nature and blessedness of true benevolence, thereby inducing intelligent creatures to take pleasure in manifesting good-will to others; and how all this shows the wisdom, power, and goodness of God. A supplementary section is added at the close, on the analogies which pervade the work of God. The author's endeavour to settle in this one treatise all the questions in the universe is, as might have been expected, a total failure. There are abundant proofs of extensive reading, and often a vigorous expression of original thought. But we discern no central truth—no definite purpose—no culmination of exposition, argument, or appeal. We scarcely know to what class of theological literature the book belongs, or among what class of Christians it will circulate. For ourselves, we can only say, that we opened it with great expectations, and now close it in great disappointment. W.

*Popery as it exists in Great Britain and Ireland, its Doctrines, Practices, and Arguments, exhibited from the Writings of its Advocates, and from its most Popular Books of Instruction and devotion.* By the Rev. JOHN MONTGOMERY, A.M., *Innerleithen*. Edinburgh: Bell and Bradfute. London: Hamilton, Adams, and Co. Pp. xxi. 673. Price 10s. 6d.

Those who have formed their opinion of popery from its manifestation in this country, and deem it harmless, would do well to read this work. It is full of extracts from the leading papist writers, and reveals, in a striking manner, how carefully their representations are adapted to the tastes and prejudices of the people among whom they expect their writings to be circulated; and also that popery, as presented to protestant eyes, is much less revolting than as developed to Roman catholic countries. N.

*Parochial Cemeteries; their Distinctions Invidious, and their Taxes Unjust. Dedicated to the Venerable Archdeacon Hale.* By Rev. JAMES CARLILE, D.D., *Member of the Woolwich Burial Board*. London: W. Freeman, 8vo. Pp. 16.

The unfair and oppressive character of the regulations made and acted upon, in many cases through the influence of the clergy and

the readiness of the government to abet them is here forcibly pointed out. The whole matter is explained, and the author's advice is, Where Burial Boards are not formed, let the rate-payers elect honest and impartial men, and let them carefully mark their proceedings. Where Boards have been formed, and the charges have been fixed, let the rate-payers present a requisition to the churchwardens to have a vestry convened, and that vestry can revise and alter, with the consent of the Home Secretary, any and every scale of fees; or, if Burial Boards will adhere to their unjust charges, remedies are pointed out which, he thinks, might prove effectual. Dr. Carlile is pastor of an independent church at Woolwich, and, being a member of the local Burial Board, and a Poor Law Guardian, he has opportunities for ascertaining facts relating to the subject which are not open to all.

*Consecration of Cemeteries Apostolical and Necessary. A Letter to the Mayor of Norwich (J. G. Johnson, Esq.). With a Translation of an Ancient M.S., containing a Long-Lost Chapter of the Acts of the Apostles, recently Discovered in the Library of the Cathedral of Norwich, and Critical Notes and Illustrations.* By RICHARD BENTLEY, Jun. London: W. Kent and Co. 8vo. Pp. 51. Price 1s.

Sixteen or seventeen years ago a pamphlet was published entitled, "A New Epistle, by the Apostle Paul, addressed to the Lord Bishops of England and Ireland, and recently discovered among some other manuscripts of remote antiquity, and very exactly and diligently translated out of the original Greek." This was an ironical letter professedly written by Paul to certain of his friends in Asia, enjoining them to make a church-rate, and referring to the baptism of infants, and other things not found in the canonical scriptures. The pamphlet before us is a palpable imitation of that, and though much inferior to it in raciness of humour, partakes of the same spirit. This is a pretended account of the manner in which the cemetery at Ephesus was consecrated, after Timothy had bought it. At that time we expressed doubts of the lawfulness of the stratagem, however much it might gratify some friends, and irritate some opponents, and in this case, without wishing to dictate, we will intimate an opinion that such means of decrying error and promulgating truth are better avoided than adopted.

*The Beauty of Holiness Illustrated by Two Thousand Reflective Passages, Selected for Meditation, from the Sacred Writings.* London: William White, Piccadilly. 1856. 16mo. Pp. 534. Cloth, gilt edges, Price 6s.

Single verses and other short passages of scripture ranged under fifty-six different heads as topics for meditation. Quotations from the Apocrypha are intermingled with those from the canonical books; and, in other respects, it is easy to perceive that the views of the compilers differ from our own. The publisher's part of the work is performed admirably.

*Roman Catholicism in Spain. By an Old Resident.* Edinburgh: Johnstone and Hunter. 12mo. Pp. 210, Price 4s.

We regret exceedingly that the author has neither given his name nor any references to excite the confidence of his readers. The book is well written, and had it been duly authenticated it would have been adapted for extensive usefulness. The representations it makes of prevailing abominations are not incredible, for we have seen similar representations from other pens; but we doubt the propriety of the circulation even of facts of this nature unaccompanied by evidence. The author, however, declares that the statements are all gathered from personal observation, and that no Spaniard will dare to deny them: they being facts which many sensible and upright men in that nation, worthy a better condition, do most bitterly lament.

*The Red Brick House. By Mrs. HENRY LYNCH, Author of "Millie Howard," "Hester's Mistake," &c.* Edinburgh: Johnstone and Hunter. London: R. Groombridge and Sons. 1855. 12mo. Pp. 315. Price 3s.

There is much that is beautiful in this little tale, and its *morale* is good. To impress the importance of seeking and acknowledging God in everything is its aim and tendency. But we very much hesitate to recommend it. For those engaged in the stern realities of life it would have few attractions; and the young, we fear, would be injured rather than benefited by its perusal. Love scenes and elopements, though associated with religious instruction, are not wholesome food for the youthful mind. Young ladies are too prone to imagine marriage the one grand business and essential of life, and this volume might lead them to do so, if not already inclined. N.

*The Word and the World. By MARGARET MARIA BREWSTER, Authoress of "Hark! or Plenty to Do, and how to do it," Little Millie and her Four Places," &c.* Fourth Edition. Edinburgh: Thomas Constable and Co. 24mo. Pp. 27. Price 4d.

An earnest endeavour to convince young persons, and especially young Christians, that their attendance at ball-rooms is injurious to others, and very greatly detrimental to their own interests. Q.

*Institutes of Theology, with Prelections on Dr. Hill's Lectures in Divinity. And Four Addresses delivered in the New College, Edinburgh.* By THOMAS CHALMERS, D.D., LL.D. Vol. I. Edinburgh: Thomas Constable and Co. 12mo. Pp. viii. 602. Price 6s.

We are very glad to find that this neat and cheap edition of the Select Works of Dr. Chalmers has progressed so far that we now see the seventh volume. It contains about one half of the Institutes of Theology, a work to which the author devoted his best attention, which is especially adapted to the use of

ministers, but which will repay the time devoted to its perusal by any class of intelligent Christians.

*Bibliotheca Sacra, and American Biblical Repository.* E. A. Park and S. H. Taylor, Editors, Aided by Professors Robinson, Stowe, Barrows, Allen, Day, Phelps, Shedd, Brown, Putnam, and Drs. Davidson of England, and Alexander of Scotland. January, 1856. London: Trübner and Co., Paternoster Row. Andover: Warren F. Draper. 8vo. Pp. 228, Price 3s. 6d.

It is a magnificent staff of editors and assistant editors, in America, Scotland, and England, that is presented every quarter in this publication. All that combination can do towards the production of a valuable religious periodical seems to have been effected by the gentlemen who made the arrangements for this. The present number contains six long articles and many shorter ones. The titles of the long ones are, I. The Historical and Legal Judgment of the Old Testament Scriptures against Slavery. By George B. Cheever, D.D., New York. II. Perpetual Sin and Omnipotent Goodness. By L. P. Hickok, D.D., Union College. III. Science and the Bible; a Review of "the Six Days of Creation," of Professor Taylor Lewis. By James D. Dana, LL.D., Silliman Professor of Natural History, Yale College. IV. Atonement. By Enoch Pond, D.D., Professor in Bangor Theological Seminary. V. Place and Condition of the Departed. By N. H. Griffen, Professor in William's College. VI. Nationality. By Alpheus S. Packard, Professor in Bowdoin College. In a short article on Bloomfield's Greek Testament, with English Notes, with which many of our friends are familiar, it is said, "This has been a useful book in its day; but since the appearance of Alford's Testament, its day has passed. To junior students it may still be of some service; but it is far behind the state of modern investigation respecting the text and meaning of the New Testament."

*The Eclectic Review.* February, 1856. London: Ward and Co. 8vo. Pp. 110, Price 1s. 6d.

We congratulate the new editor on the number of valuable articles which he has secured for the present number. One of the principal is on the third and fourth volumes of Macaulay's History of England, of which the reviewer speaks highly, though he is rather hard upon the eloquent author for thinking too favourably of William the Third. Another is on the Kabbalah, and recent investigations in Jewish Mysticism: this is an elaborate piece, and one deserving the attention of those who are inclined to travel a little out of the customary track in their search for knowledge. A third is an article of considerable length on the Austrian Concordat and Cardinal Wiseman's remarks upon it, in which the writer takes a depressing view, though perhaps not an unreasonable one of the prospects before us. "Signs," he says, "are not wanting that a universal *coup d'état* is contemplated by the ruling powers in church and state, to annihilate

both civil liberty and protestantism at one blow! Other articles are on the history of German Protestantism, Harris's Patriarchy, General Guyon, and James Montgomery.

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Profession and Practice: or, Thoughts on the low state of Vital Religion among professing Christians, with Hints as to the Means of its Revival. By G. MACCULLOCH, Author of "The Broken Vow," "Prize Essays," &c., &c. Glasgow, Edinburgh, and London: Blackie and Son. 24mo., pp. 146.

The Divine Rest: a Discourse occasioned by the Death of Josiah Conder, Esq., delivered at New College Chapel. By the Rev. JOHN HARRIS, D.D. To which is added the Funeral Address at Abney Park Cemetery. By the Rev. JOHN MORISON, D.D., LL.D. London: John Snow. 8vo., pp. 32. Price 1s.

The Sabbath, the Working Man's True Charter. Thoughts for Thinking Men of the Industrial Classes on the Sabbath Question. By JOSEPH KINGSMILL, M.A., Chaplain of the Government Model Prison. London: Longman, Brown, Green, and Longman, 1856. 8vo., pp. 31. Price 4d.

A Trip to Turkey, and Traveller's Guide to the Turkish Capital, by way of Gibraltar, Malta, Syria, and Alexandria. By OMNEY TCHERSON PARNAUVEL, London: Houlston and Stoneman. 16mo., pp. 136.

Mercy for All; or, the Great Propitiation Sufficient for Man. An Argument and an Appeal. First Thousand. London: Ward and Co. 24mo., pp. 36. Price 3d.

Poetry for Children. By HIERONYMUS VAN ALPHEN. Translated into English Verse, by J. F. MILLARD. London: Partridge and Co. 16mo., pp. 70.

The Sabbath School Tune-Book, and Service of Praise for the Sanctuary. Edited by THOMAS STURROCK. Edinburgh: A. Fullarton and Co. 32mo., pp. 176.

Wings and Stings. A Tale for the Young. By A. L. O. E., Authoress of "the Claremont Tales," "Glimpses of the Unseen," "True Heroism," &c. London, Edinburgh, and New York: T. Nelson and Sons. 24mo., pp. 99.

A Praying Church; or, the Good Old Way. By JAMES GLENDENNING. London: John Snow. 24mo., pp. 60. Price 6d.

The Leisure Hour: a Family Journal of Instruction and Recreation. Part XLIX. January. Published February 1, 1856. Containing four Weekly Numbers, 206—206. London: R. T. S. 8vo. Price 5d.

The Sunday at Home. Part XXI. January. Published February 1, 1856. Containing four Weekly Numbers, 84—87. London: R. T. S. 8vo. Price 6d.

The Child's Own Magazine for 1856. London: S. S. U. 24mo., pp. 236.



# INTELLIGENCE.

## AMERICA.

### NOVA SCOTIA.

#### LAMENTABLE CONFLAGRATION.

A letter addressed to Dr. Angus, dated Wolfville, Jan. 29th, 1856, contains the following afflictive information :—

MY DEAR BROTHER,—I am sure you will sympathize with me. On Saturday last, the 26th inst., my house was burned down, and 1,500 volumes, including most of my best books, were consumed. The pecuniary loss, beyond the insurance, is about £400. In addition to valuable MSS., I have lost Labbi and Copart's *Concilia*, (by Mansi), thirty-one volumes; the *Bullarium*; the *Magdeburgh Centuriators*; *Eusebius, Socrates, &c.*; *Thurston's Antiquitates Italicæ*; *Du Cange's Glossarium Latinitatis and Suidæ Lexicon*; the works of *Ballacini and Sarpi*, with all my collections respecting the Council of Trent; *Ivimey, Crosby*, and other baptist historians; copies of the Scriptures in Hebrew, Syriac, Greek, Latin, and various modern languages; numerous valuable and scarce works in ecclesiastical history, &c., &c. You may judge my distress and difficulty.

I had fondly hoped to be able to devote some time to a searching inquiry into baptist history during the middle ages, which appears to me to lack elucidation. But this calamity throws me back, and may entirely thwart my plans. It will seriously affect my lectures during this tour, as our college library is very deficient in ecclesiastical history. But I must submit, be patient and thankful, too, and hope for the best.

I have now to ask a favour of you. It is that you will inquire for a copy of the *Bibliotheca Patrum*, like that recently added to your library, and secure it for me, that is, get the bookseller to reserve it till I can send the money, which I will do immediately on receipt of your letter, telling me the amount. If you can also secure, in the same way, a copy of *Labbi and Copart*, of the edition of *Lutet. Paris, A.D. 1671*, or any other edition, cheaper than *Mansi*, I shall be very thankful, and will send you the money for both at the same time. It will be well to make an estimate of the packing and shipping charges, which can be included in the account.

It will also very much oblige me if you procure a good catalogue of second-hand books in theology and ecclesiastical history, and send it me by post. It must be done up in a wrapper like a newspaper, and stamps affixed; for sixpence, up to 8oz.; for a shilling, up to a pound.

Please send a note to brother Groser, with

the information. I cannot write to him by this mail, as I am all bustle and confusion.

We have commenced our college term very favourably. There are thirty-one students in the college.

## EUROPE.

### HAMBURG.

The "Missions Blats," of February, contains a report written by Mr. Oncken of the Hamburg church—the mother-church, so to speak, of the many now scattered over Germany. The following sentences are abridged from it:—

The public preaching of the gospel to sinners, on the Lord's day and in the week, has met with no hindrance throughout the year, either in our own chapel or in the suburbs of St. Paul. The attendance of strangers has often been numerous—people who opened their eyes in astonishment when told, for the first time in their lives, of the great and merciful sinner's friend.

The word of life has been proclaimed at all our out-stations regularly, a work which must have cost our dear, excellent brothers many a weary journey. Our true Lord has fulfilled his promise and given a blessing. Through this and the other mission-work of our church, we have baptized fifty-five redeemed sinners on the profession of their faith. What a rich reward for all our toil! To our great, good, and gracious God be all the honour.

Next to the preaching of the word, ranks the difficult and self-denying labour of our brethren who act on Sundays as town missionaries, going from house to house to tell of salvation by Christ to many thousands who never attend any public worship. No fewer than 4,817 visits have been paid; loan tracts have been circulated; thirty-seven copies of the holy scriptures have been sold, and 6,397 tracts given away. Our visitors see things which make their hearts bleed; the need and danger of our people are frightful. These visits have also been the means of bringing many children into our Sunday schools.

Our female mission union has nearly 300 Bibles and 5,000 tracts in circulation. Our sisters have many opportunities of speaking to the Jews and heathen. More than one Israelite has bought a copy of the New Testament. The monthly meetings at which the sisters report their progress, show plainly that their work is not in vain in the Lord.

The kind care of our Young Ladies'

Association for the need of our 130 Sunday scholars has been further proved this year. On last Christmas-day, the neediest children were provided with materials for clothing of all kinds; others received beautiful Christian books. God reward those who provided such a treat for our dear little ones.

After speaking very highly of the way in which the Sunday and day schools are conducted. Mr. Oncken turns to "the increased industry of both our colporteurs, our dear brothers Rittman and Windolf.

"Mr. Rittmann has sold 362 Bibles and 1,013 Testaments; distributed 500 Gospels and 33,500 tracts; and paid about 20,000 visits. Among the 48,000 emigrants, who are most of them bound for the United States of America, he distributed eighty-five Bibles, 136 Testaments, and 9,900 tracts."

His exertions were directed especially among the Danish soldiers in the neighbouring town of Altona. To these he distributed twenty Bibles, 240 Testaments, 5,450 tracts, and 210 other religious books.

Mr. Windolf spent most of his time among the many thousand sailors of every nation who steer towards our harbour. He has visited no fewer than 4,207 ships, furnishing many of them with the compass which points unerringly to Calvary, and the chart which guides safely to the haven of eternal rest. He visited besides on land 1,220 families, conducted sixty-four meetings in ten different places, sold 489 Bibles and 1,925 Testaments, besides giving away not less than 25,300 tracts. Who that loves the house of Christ and the salvation of sinners will not rejoice over the true missionary zeal of these dear brethren? With tears and prayers to God for his blessing, have they sown the good seed; and we know, for the all-faithful God has promised it, that they shall rejoice in the harvest, bringing their sheaves with them.

A statement of pecuniary contributions follows, which shows that "the people are willing to give money earned by hard labour, in spite of the hard times."

#### MECKLENBURG.

Our much persecuted brother Wegener, at Ludwigslust, speaks, Jan. 12th, of meetings, of house visitations, of tracts given away, though sometimes seized by the police, and, better than all, of souls converted to God.

The letter has also its tale of persecution: "On our last sabbath meeting we received a visit which we had long apprehended. The concluding prayer was not quite ended when the officers of justice came in, and wrote down the names of all present, whether members or not.

"There were several foreign\* members pre-

\* Part of Mr. Wegener's church live out of the state of Mecklenburg.

sent, come to partake of the Lord's Supper; and among the non-communicants, four, who stand very near to us.

"On Monday, the 7th inst., I was cited in the court. I was asked whether all the names on the list were those of our members. I pointed out those whom we had not yet received. They wanted to know if these friends had applied for membership, or were convinced fully. Then the decision of the minister in August last was read, in which we are forbidden to allow any persons not members to attend our meetings, on pain of having them closed entirely; and I was asked if I did not know this. I answered that I knew it well, but that the law of God and my conscience prevented me from concurring in it; that I could not send away any one who was earnestly seeking the welfare of his soul, but must render him assistance.

"Much was not said to me, but I was told to expect that the law would be carried out.

"Jan. 17th. I have to inform you, in the name of the church, that the last heavy blow has fallen. This morning all our members were called into court, and we were told that, in consequence of our disregard of the prohibition of the 19th of August, our meetings were to be quite closed for six months. Every public service or exercise of devotion is forbidden, whether in the house of a baptist or not, on pain of severe imprisonment.

"I asked the judge if the members might not visit one another; but he forbade it, saying he should keep a strict watch over us. I tried to show him his injustice in a few words, which made him angry.

"It is heart-rending to see this grievous desolation. Many here are touched by the Spirit of God, and visited our meetings constantly; and now, they would take away the air we breathe if they could. I beseech you lay our case before the churches, that they may lift up their hands in prayer for us. We are treated worse than heathens."

#### HOME.

THE REV. T. A. WHEELER, NORWICH.

On Wednesday evening, the 16th January, a tea meeting was held in the Bazaar Lecture Hall, in the city of Norwich, when a very large and respectable company, including an unusually large number of ministers and influential laymen in the city and county, assembled.

The object of the meeting was to present the Rev. T. A. Wheeler with a testimonial of the esteem in which he is held, and the true affection felt towards him, by his brethren and the churches in the county. The testimonial consisted of an elegant silver inkstand, value £20, a purse containing one

hundred guineas, and a memorial on vellum framed in a carved oak frame. The gift was the united contribution of the ministers, and various members of the associated baptist churches in Norfolk, ministers, members of baptist and independent churches in Norwich, aided by some individual contributions from honoured and esteemed brethren who had formerly, when in the county, laboured in union with Mr. Wheeler.

The Rev. J. Alexander, the beloved and honoured pastor of the independent church, in Princes Street Chapel, presided on the occasion, and the deeply affectionate and interesting address which he delivered will not be soon or easily forgotten. The Rev. James Venimore, of Ingham, presented the testimonial to our friend in a very appropriate speech. Mr. Wheeler replied in an address which displayed Christian dignity, affection, and humility in no ordinary degree. The Revs. J. Brown, Andrew Reed, R.A., S. N. Dobson, B.A. (Independents), Isaac Lord, J. P. Lewis, John Webb, James Cragg, and others addressed the meeting very effectively.

The secretary (Rev. J. T. Wigner) stated in his report, that twenty-eight churches in the county and five in the city had joined in this expression of love; and had the affair been made public, many others would gladly have joined.

Our esteemed brother has laboured very hard in the city and county; our brethren and the churches have ever found him a devoted friend, an affectionate brother, a judicious adviser, and a ready helper in every good work they have confidently reposed in him, and that confidence has never been misplaced. Such an expression of regard was fully deserved, and we trust will be a sacred encouragement to our brother still to employ his time and talents in the good work. It was not, however, given as a stimulus to continued exertion, but as a token of Christian love and gratitude.

During the meeting, the Rev. J. Alexander presented Mrs. Wheeler with a very correct and beautifully executed portrait of her husband, the gift of Mr. Wheeler's congregation. The inscription on the inkstand, and also that on the memorial, made special mention of Mrs. Wheeler, and the high esteem in which she is held.

A vote of thanks was presented to the Rev. J. T. Wigner, the secretary, and also one to the Rev. J. Alexander, the chairman, who closed the delightful and interesting meeting by prayer.

#### EMSWORTH, HANTS.

The Rev. Ebenezer Davis will close his pastoral labours here the first sabbath in March. The deacons would be glad to cor-

respond with a minister of good preaching talents, desirous of an extensive sphere of usefulness.

#### HADDENHAM, CAMBRIDGESHIRE.

Mr. John Mostyn of Horton College has accepted an unanimous invitation to the pastorate of the baptist church, Haddenham, Cambridgeshire, and will commence his stated labours on the second Sunday in April next.

#### LEOMINSTER, HEREFORDSHIRE.

Mr. Thomas Nash, for the last thirteen years pastor of the baptist church, Warwick, has accepted the unanimous invitation of the baptist church, at Leominster, and entered on his stated labours there, on Lord's day, February the 17th.

#### GREAT SAMPFORD, ESSEX.

The Rev. W. C. Ellis, of Mildenhall, Suffolk, has accepted a unanimous invitation to the pastorate of the baptist church at Great Sampford.

#### BRIDGEND, GLAMORGANSHIRE.

The recognition of Mr. T. Cole, of Haverford-West College, as co-pastor with Mr. Williams, of the English church here, took place on Wednesday morning, the 13th instant. The introductory discourse was delivered by the Rev. J. H. Hill, of Swansea. The usual questions to the pastor were asked by the Rev. C. Short, A.M., of Swansea, who also offered special prayer to God on behalf of the youthful minister. The charge was delivered by the Rev. T. Davies, of Merthyr; and a sermon to the church was preached in the afternoon by Mr. Short. Our brethren Williams and Cole will also minister alternately to the destitute church at Treforest. The prospects in both places are very cheering.

#### ONSLow CHAPEL, QUEEN'S ELM, BROMPTON.

The church meeting in Thurloe Chapel, Alexander Square, was formed about three years since by the present pastor, the Rev. T. Bigwood. From its formation the desirableness of a place of worship better adapted to the age and neighbourhood has been strongly felt. The present chapel, a hired building, being small, badly ventilated, without school-rooms, obscured from view, and so little ecclesiastical in appearance, that its existence has continued for years unknown to persons residing in its immediate vicinity.

A most eligible site has at length been secured at the corner of Swan Lane, Futham Road, on which it is proposed to erect forthwith a chapel capable of seating 700 persons, with commodious vestries, and school-rooms

for 300 children, and provision for side galleries with 200 additional sittings. The whole cost is estimated at £3000. The chapel will be vested in trust for the baptist denomination, but the church will be open to Christians of all denominations who hold the headship of Christ, believe in his atonement, and exhibit in their lives the influence of their faith.

The site of the proposed chapel is in Brompton, and is surrounded by a neighbourhood which has sprung up within a few years, for the spiritual necessities of which no adequate provision has been made, and *none whatever by Protestant dissenters*. It is almost equally contiguous to Chelsea, in which parish alone, according to the late census of religious worship, there was a population of 56,538 souls, whilst the whole number of sittings provided by independents

amounted to *only* 580, and by baptists to 526. It is, moreover, in a district in which tractarianism and popery are putting forth their strength, and which, therefore, imperatively demands the sympathy and strenuous efforts of all who prize evangelical truth.

The church and congregation have promised five hundred pounds—a large sum when the infancy of the church and the unattractiveness of the present chapel are considered, but a very small proportion of the amount required. They embark, however, in this undertaking in the firm conviction that they shall not appeal in vain to the friends of the Redeemer, but that God will incline the hearts of his people to assist them liberally in this effort to promote the glory of Christ and the good of souls.

It is hoped that the foundation-stone will be laid early in the month of April.



ONSLOW CHAPEL, QUEEN'S ELM, BROMPTON.

#### NEWARK, NOTTS.

On Monday, December 31st, Mr. Richard Bayly, late of Horton College, Bradford, was ordained to the pastorate of the church meeting in Hawton Road Chapel. The

morning service was commenced by the Rev. J. Hallett reading the scriptures and engaging in prayer; after which an introductory discourse of great practical value was delivered by the Rev. J. Edwards of Nottingham. The usual questions were asked, and the

ordination prayer offered, by the Rev. G. Pope of Collingham. An impressive charge was then given to the minister by the Rev. J. Acworth, LL.D., President of Horton College.

In the evening an excellent sermon was preached to the church and congregation by the Rev. Francis Wills of London, Mr. Bayly's former pastor.

About two hundred and fifty friends took tea together in the Corn Exchange at five o'clock. The services were of a most interesting and profitable kind.

#### SALFORD, MANCHESTER.

Mr. L. B. Brown, of Horton College, Bradford, has accepted the cordial invitation to the pastorate of the baptist church, Salford, and is expected to commence his stated labours there on the first Lord's day in March.

#### CARDIFF.

The Rev. George Hone, having accepted the unanimous invitation of the baptist church, Bethel, Bute Dock, Cardiff, to become their pastor, purposes entering on his new sphere of labour the last sabbath in March next.

#### HUDDERSFIELD.

The Rev. J. Hanson, late of Milnes Bridge, has accepted an invitation to the pastorate of the baptist church, Bath Buildings, Huddersfield, and will commence his labours there early in this month.

#### CHURCH-RATE BILLS.

The problem, What is to be done with the church-rate question? is evidently one which the legislature must solve without further delay. Already two bills of a widely different character have been introduced, and it is believed that the government have resolved to take the matter in hand, and only wait to receive their cue from the House and the country. Sir. W. Clay has reintroduced his bill, and, notwithstanding that on two former occasions he had to encounter strenuous opposition at that stage, he has this session had leave granted him without resistance or remark! His bill is simple and comprehensive, abolishing church-rates in all cases, except where they are made to repay borrowed money, and provides for the collection of voluntary contributions, the expenditure of which is to be audited by seat-holders appointed by the vestry. Mr. Packe abolishes only rates made for the expenses of "service," for the repair of the church, and the expense of the fittings, *the Queen's Bench may compel the vestry to make a rate, which*

is to be assessed and levied like a poor-rate. The householder may deduct the rate from the rent paid to the landlord; but, *in the case of existing tenancies, the landlord may add it to the rent.* Owners of freehold estates may redeem their lands from the rate. While, therefore, Sir W. Clay's is a church-rate abolition, Mr. Packe's is a church-rate perpetuation bill, and will reimpose rates where they have hitherto been refused. The second reading of the abolition bill is fixed to take place on Wednesday, the 5th of March; the perpetuation bill is down for the following Wednesday, the 12th. But the battle of both bills, and probably of the whole question, will be fought on the first-named day; and what the opponents of church-rates have now to do is, to strain every nerve to secure a decisive and an increased majority in favour of Sir W. Clay's bill. This, it may be expected, will decide the course of the government, who will then see that there is but one mode of getting rid of a question which is becoming increasingly troublesome to their supporters. The next fortnight, therefore, should be employed in plying the members of the House of Commons, of whatever party, with such private representations as will convince them that the demand for the passing of the bill is one which cannot be resisted.

#### BAPTIST HIGHLAND MISSION.

The attention of the society is chiefly directed to the Highlands of Scotland, containing a population of about 400,000, one-fourth of whom inhabit the Islands. Some of the parishes are about sixty miles long, and from sixteen to forty miles broad; and a single parish extends in some cases over six, in others over eight, and even ten islands. The greater part of the people are thus precluded from attending their parish churches, while their poverty prevents their supporting dissenting preachers; the gospel can, therefore, be generally made known only by itinerant labourers. The society employs from twenty to thirty approved and tried preachers in publishing to our Highland countrymen "the unsearchable riches of Christ." By their instrumentality many have been "turned to the Lord;" the labours of these devoted men are often attended with great personal perils, in consequence of the country being intersected by rapid rivers, extensive arms of the sea, and high mountains.

They are engaged also in the distribution of the sacred scriptures and of tracts. They pay particular attention to the establishment of schools, in which many children are taught to read, and to commit to memory passages of the word of God. The society possess no funds exclusive of Christian liberality. It is dependent on this from year to year; but, considering the destitution of those parts of

the Highlands where it chiefly labours, and the large amount of good God has honoured it to effect with a very limited income, its friends confidently hope for a generous share in the patronage of all who love the Redeemer.

The Rev. L. Mackintosh, who for many years was the travelling agent of the society, being prevented by age from resuming his valuable labours, the Committee have induced the Rev. A. M. Stalker, late of Leeds, now of 3, John's Terrace, Holloway, London, to be their representative in England.

### RECENT DEATHS.

MRS. SAMUEL HARRIS BOOTH.

The subject of this brief memoir died, in the faith of Christ, on January 15, 1856, at the early age of twenty-seven years. Her career was brief: but it was an honourable career. She was converted to God, and added to the church at St. Albans, before she was fifteen; and now she has gone to the grave, mourned for, not only by her family, but by all who knew her, as a Christian sister and friend.

For a long time previous to her death, those who were most intimately associated with her, observed an evident increase in the spirituality of her mind. It was manifested by a growing attachment to earnest religious conversation; by the study of the word of God to the exclusion of almost every other book; and by an undeviating anxiety to be more consistent in exemplifying the life in Christ. A friend, who was frequently at the house, would leave it, sometimes saying, "I have been with at least one Christian to-day;" and he has more than once remarked, "It is my conviction Mrs. Booth is preparing for a better world."

Through life her piety had been distinguished by a calm reliance on Christ. She could always testify "I know in whom I have believed." And, therefore, the fluctuations of her religious experience, were rather the alternations of sorrow and joy, than of doubt and faith. She held firmly by her confidence in Christ. It was the anchor to her soul, "sure and steadfast;" it never dragged, however great the storm might be. She "believed" in Christ; though it might not always be "peace and joy in believing." But all her previous experience was eclipsed by the splendour of the close. It was a peaceful end—an end appropriate as the termination to such a life:

"So fades the summer cloud away;  
So sinks the gale when storms are o'er."

For at the last, the Saviour in whom she had so well trusted, permitted her clearly to realize his presence, and to rejoice in it.

After a severe and dangerous confinement, there was a relapse on New Year's day, and

from that time, with occasional fluctuations of disease, she glided to the tomb. Her mind appears to have been long accustomed to the thought, that her malady would have a fatal termination; and so anxious was she to be fully prepared for her Lord's coming, that on several occasions, in the stillness of the night, she has been heard to pray, "Lord keep me—keep me to the end. Let me not go back again to the world. Let thy will be done!" To one friend, who attended her with unvarying kindness to the close, she often spoke of the purpose of her heavenly Father in thus afflicting her; and on one occasion particularly, she asked her to come and sit by her side, and then she entered with much minuteness into her own view of the Lord's dealings with her. She thought her previous afflictions had not been sanctified to her; that the loss of her child had left her rebellious against her Father's will; and, therefore, that he had sent this last trial to perfect her submission. During this, as in almost every other conversation bearing on these subjects, she avowed an earnest desire patiently to wait for the Lord, and every act, and word, and look, proved the sincerity of the avowal.

There were frequent aberrations of mind during the fatal relapse; yet, even her mental wanderings indicated a soul at peace with God. It was an affecting scene to those who witnessed it, and who heard her with labouring breath sigh forth, mingled with incoherent things,—

"No gnawing grief, no sad heart-rending pain,  
In that blessed country can admission gain;  
No sorrow there, no soul-tormenting fear,  
For God's own hand shall wipe the falling tear."

The hymns of her childhood were often remembered then, and the hymns she had taught her children; and on the last occasion of the kind, she returned to consciousness, repeating—

"Give me a calm, a thankful heart," &c.

On the day before she died, she called the writer, and said to him, "I wish you to join with me in prayer, not here but in your own room, that the Lord would remove this affliction. Do you think we should do wrong?" It was replied, "Not if you can add one word." "Oh, yes," said she, "add, if it be His will!" None thought her at that time so near death as it speedily appeared she was. As the night was passing away, however, she must herself have been aware of the approaching end, for her sole prayer that night was, a prayer three times uttered, "Come, Lord Jesus, come quickly!" At three o'clock there was a sudden call to her room, and then it was plainly seen that the angel of death had come. But the "Angel of the covenant" had arrived also. Stooping over her, as she grasped his hand, the writer repeated to her, "When thou passest through

the waters I will be with thee," &c. "Yes, that is it," she said. He then repeated to her several of her favourite hymns and passages of scripture, when she interrupted him, by asking for Newton's hymn, "Begone, unbelief," &c.; she then asked for Doddridge's hymn, "Beast with snares," &c. Fearing from the selection made, some slight shadow of doubt was resting upon her mind, he paused and put the question to her, "Can you realize the Saviour's presence with you now?" She looked earnestly at him, smiled and said, "Yes, yes, I can!" Anxious that no misunderstanding should arise upon this solemn matter, at this intensely solemn moment, he put the question in another form, and said, "Do you feel that Christ is precious to you now?" The reply was as emphatic as before, "Yes, I do—I do!" He tried the question in a third form, and said once more, "Can you leave *all* to him now?" And she said, "I can, yes, I can." Then kneeling at her side, he commended her to God; and to the prayer for "an abundant entrance into his everlasting kingdom," she added a calm "Amen." But the view of the Saviour which seemed to fill her soul with rapturous delight was the passage from the Hebrews, "Wherefore he is able to save unto the uttermost all that come," &c., for as the reason of his ability to save was presented to her, "Seeing *he ever liveth* to make intercession for us," an expression of high satisfaction lighted up her countenance, over which the dews of death were gathering, as with a last smile, she looked up and said, "Yes, he can!" Her sight and hearing soon after failed, and then, gently as an infant falls to sleep, without a struggle or a sigh, she slept in Christ.

In what a distinguished manner the Lord redeems every promise he has made to his people. That covenant is "ordered in all things and sure." By a process, the method of which the Father holds in his own hand, and which he himself applies to the soul, he gradually prepared her for the final scenes of earth and the opening scenes of heaven. He led her by a way unknown yet delightful to her, and when that preparedness was secured he sent for her home. The messenger found her ready, waiting calmly, but not impatiently, for the appointed hour. "So inquiry was made for her, and the house was found out where she was, so the post presented her with a letter. The contents were, Hail, woman! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldst stand in his presence in clothes of immortality, within these ten days." . . . The last words she was heard to say were, "I come, Lord, to be with thee, and bless thee."\* And so she went her way.

He is ever mingling mercy with his judgment. He bids us, from that land so distant and yet so near, to "sorrow not as those who are without hope," but rather to be ourselves watching for his return. He *seems* to leave us sometimes, but he has not left us; and bereavement of earthly friends is no proof that we are bereaved of his presence, or are left to mourn the loss of his favour. But he watches over the path of those who are left behind, and when he has no further need of their service on earth, and needs that service in heaven, he sends also for them. Ministering angels wait the commission to attend the departure homewards of each of God's redeemed. Homewards! what a word! Home! it is the dearest word that earth can boast; and when we can transfer it, with all its associated thoughts and emotions, purified by Christ's love, to heaven, the enthusiasm of the soul kindles into intense life at the prospect of being there. And will not the pitying Lord forgive the longing which will sometimes break forth with the words of the Psalmist, "Oh, that I had wings like a dove, then would I flee away and be at rest!" Alas! Alas! a fierce wind sweeps over our home on earth, and scatters its fire, and as we stoop to gather up the blackened embers, and lay them again upon the hearth, which has become a consecrated place to us by the memories of those who once were its glory and defence, we can only, with mournful pathos, say, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." But amidst the desolation and the gloom which so often gather over those scenes of earth, the gleam of a brighter day gilds the horizon, and by the light of it we read the glowing truth, "Them also which sleep in Jesus, God will bring with him." And no whirlwind shall scatter the home-fires of heaven. And thus it is we can "comfort one another." Thus by faith in him who was dead, and is alive again, and who lives for evermore, and holds in his hand the keys of death, and of the invisible world, we can reverently lay our head upon the hardest stone, with no covering but the clouds; for the sake of that vision, the pathway to heaven, which Jacob saw. In the night of our sorrows, and the extinction of our earthly hopes, we have seen upon that path the angels of God ascending and descending, and God himself, the God of Abraham, who is God, not of the dead but of the living,\* looking down upon us from above it, "That vision has become a reality to those who have preceded us heavenwards, and will eventually become a reality also to us who are now "followers of them who, through faith and patience, inherit the promises." "As in Adam all die, so in Christ shall all be made alive."

\* Bunyan's Pilgrim's Progress. Part 2.

\* Luke xx. 38.

The funeral service was conducted by Rev. H. Lawrence of Truro, and the accustomed sermon was preached by Rev. C. Wilson of Helston, from the significant and appropriate words, "having a desire to depart and to be with Christ, which is far better." Phil. i. 23.

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MRS. EDWARDS.

Jane, the third daughter of the late Dr. Steadman, was born in the neighbourhood of Plymouth, where her father then ministered the word of life. While an infant she was removed, with her family, to Bradford, in Yorkshire. She was deprived of her mother before she was able to appreciate her loss; but she was privileged to share the love of one of the kindest of fathers, and to feel the example of one of the holiest and most devoted of God's servants. Her childhood was mainly distinguished by a meek and submissive spirit, allied to considerable energy of purpose and will. Of seven children spared to adult age, all of whom put on the profession of Christ, she was one of the first to show her love to the name of Jesus; and for thirty-four years that name was honoured and commended by her Christ-like temper and holy life. In 1828 she was married to the Rev. James Edwards, then recently ordained pastor of the church in Shipley, Yorkshire. Soon, however, she was removed with her affectionate husband to a wider sphere of usefulness at Nottingham. Here she spent nearly half the period of her life. Here the graces of her character were developed and matured, and her devotedness to the Saviour's cause displayed and rewarded. Many in Nottingham, her companions and friends, will long cherish the memory of her Christian worth. May they have grace to copy her example, wherein she resembled Christ. They will remember her—so placid and gentle, free alike from the perturbations of anger and the fretfulness of grief, as one accustomed to "consider Him who endured the contradiction of sinners against Himself;" yet so diligent and devoted, tasking all her energies while they were unimpaired, and still more than "willing in spirit" when the flesh was weak, as if even mindful of Him who said "I must work while it is day." They will not forget her rare unselfishness—so careful of the feelings and interest of others, and so sedulous to promote their happiness, at whatever cost of effort and inconvenience to herself; her meekness, which never made an enemy or wounded a friend; her humility, which always avoided the first place yet never failed to reach it; and her truthful love, which never allowed falsehood and slander even a shelter in her presence. In the narrower circle of home she was better known only to be more highly prized. Manifest were the unostentatious traces of secret

and frequent prayer, and yet all her love seemed centred in the sanctuary, and the nearest approach to a complaining look was given when she was compelled to forego the last opportunity of celebrating the supper of the Lord. Every letter to her kindred and friends earnestly strove to lift their hearts to heavenly things; but it was for the church she laboured most assiduously, thought most frequently, and prayed most earnestly. In the family what lessons she taught, what spirit she breathed, what influence she exerted, only a few can know. Two of her children, who much resembled her and shared all her counsels and prayers, were early taken away, and left behind many tokens that they are gone to heaven. William, her eldest son, was a youth of very rare endowments and piety. May those who remain track the same pathway and reach the same goal. It was a slow consumption that "dissolved" the earthly house of her tabernacle. The result was sure, foretold, foreseen; yet there was no alarm and no repining. To the frequent inquiries after the state of her health the cheerful reply was always "as usual," "perhaps better." Not a word escaped her to indicate that she was in pain, lest others should be distressed on her account. Some of her latest hours were employed in reading or hearing the memoir of Samuel Pearce, whose spirit and fatal malady resembled her own. On the evening of Tuesday, Jan. 15th, she took her supper as usual, joined in family prayer, and retired to rest. Early the next morning she awoke in pain, but soon found ease and again reposed. During that brief paroxysm her husband spoke to her of her anticipated communion with the Saviour, and her whole heart seemed to go out in the ejaculatory response: "Blessed be His holy name." At the usual time she took her breakfast, then a little medicine, laid her head on the pillow, and without a struggle or a sigh expired. On the following Wednesday her mortal remains were interred in the baptist burial-ground amidst a large concourse of mourners. The Rev. John Aldis, of Reading, officiated at her funeral, and on the next sabbath evening improved the event of her death to a large and deeply affected congregation. Many have thus lost a beloved friend, some a dear relative, and one the cherished companion of his life, and the dearest object of his earthly regard. May all find grace to sanctify the stroke and to sustain them under it.

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MRS. R. EDWARDS.

On the eighteenth of November, 1855, Mrs. Edwards, the beloved wife of Mr. Richard Edwards, commercial traveller, fell asleep in Jesus, at her residence, Canterbury Row, Kennington. She was highly favoured with the grace of God from an



early period of her life, and was of an amiable disposition. It may be said of her that her countenance gave indication that the love of God was shed abroad in her heart. She was the subject of great bodily affliction, night and day, for upwards of thirty years, and was never known in one single instance to complain of God's dealings with her, but bore all with resignation to the divine will. She was formerly a member of the church at Prescot Street, pastor, Rev. William Stephens, and latterly connected with that of Maze Pond, under the pastoral care of the Rev. John Aldis; frequent infirmities prevented her attendance, but very seldom; her pastor often visited her in her afflictions, and in all instances was greatly edified with her conversation. Owing to circumstances, she became a member of the church at Lion Street, Walworth, pastor, the Rev. W. Howieson, but was very little known there. Mr. Aldis occasionally visited her at Kennington, finding to be in her society was refreshing to him. On Tuesday evening, the thirteenth of November, a few praying friends met at her house, to hold a prayer meeting and spiritual conversation. Mr. Aldis on the occasion gave a very suitable address from the sixteenth chapter of Romans, it may be said he preached her funeral sermon in prospective, and after prayer was over and the meeting closed by singing the sixty-sixth hymn, Dr. Watts, second book—"There is a land of pure delight"—all parted, much pleased with so delightful a meeting, little thinking it was the last interview they should have with her; no one thought she was so near the land of pure delight. Her happy spirit took its flight on the following Lord's day morning about four o'clock, to the realms of everlasting bliss, quite unknown to her bereaved husband, who was at the time sitting by her side in bed, thinking that she was taking rest in sleep.

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MR. HENRY DEAN.

The late Mr. Dean was born at New Field Edge, in the parish of Guisburn, Jan. 28th, 1774, and was brought up in connexion with the baptist interest at Barnoldswick. His father was a hearer there, and assisted to erect the former place of worship. Our departed friend not only attended the chapel, but became trustee, and took an active part in the management of the temporal affairs of the society for a considerable time before he became a member. But he was not, like too many, content to be mere scaffolding, but desired to be a living stone in the spiritual building. He therefore gave himself first to the Lord, and then to his people by the will of God, and was baptized by the Rev. John Spooner, in the summer of 1835.

Some time after this he removed to Colne,

in Lancashire, but continued his membership at Barnoldswick, whither he came again to reside a short time before his death. While he resided at Colne, which was for a considerable number of years, he assisted in carrying on the cause at both places, which doubled his usefulness.

In the former part of his life he was a respectable farmer, and in the latter part he was a respectable and successful tradesman; and in both was distinguished for steadiness, sobriety, and industry, and bore an unblemished character.

But what most entitles our departed friend to a brief memorial, at least, is the part which he acted in entertaining the ministers and friends of the divine Redeemer. A department of service of great importance to the cause of God, and therefore noticed with particular marks of the divine approbation, both in the old and new Testament. Was it not this which placed the Shunamite at the head of those honourable women who have been in every age such benefactors and blessings to the church. This was the distinguishing characteristic of Gaius, also of whom the apostles make such honourable and affectionate mention in their epistles? And was it not this which embalmed with such immortal fragrance the memory of the family at Bethany, who so kindly entertained our blessed Lord himself, "when days were dark and friends were few?"

Our friend did not receive the servants of Christ merely because they were learned and eloquent, or celebrated. There are never wanting those who are ready enough to entertain such, because it reflects a degree of worldly honour and distinction upon them, and verily they have their reward. But if our departed friend considered them truly sincere and earnest in the sacred cause, more concerned for their divine Master's honour and interest than their own, he was ever ready to bid them God's speed, and receive them into his house. May we not hope, therefore, that the words of our blessed Saviour have been realized by him where he says, "He that receiveth you receiveth me, and he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." And, "Whosoever shall give a cup of cold water to drink to one of these little ones, verily I say unto you he shall in nowise lose his reward." "Come ye blessed of my Father, inherit the kingdom, &c.; for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

He was a man of few words, of peaceable disposition, constant in his attendance on the means of grace, and unwavering in his attachment to the great principles of evangelical religion.

He was twice married. The second time, very late in life, to a lady for whom he had

long entertained a high esteem and regard, and who still survives and respects his memory.

He had the pleasure of seeing, many years before his death, his only surviving son, his only surviving descendant, walking in the truth, and exerting himself in various ways to promote the cause of Christ.

He died in the eighty-second year of his age. His end was peace. He relied entirely on Christ for salvation. When his end was drawing near, his pastor said to him, "Now that heart and flesh are failing, do you think Christ will be the strength of your heart and your portion for ever?" He replied, "I always aimed him to be so." And certainly no one who really aimed at that ever missed the mark.

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MR. JOHN WALDING.

The subject of this brief notice was born at Aldwinkle, Northamptonshire, in 1796, where he spent the whole of his life. In his early days he attended the ministry of the late Dr. Harris, and his curate, Mr. Hanniford. Under the preaching of the latter he was brought, at the age of sixteen, to see his state as a sinner, and feel concerned to know how he might be saved. His course was from that time changed, he sought the company of more experienced Christians, and embraced every opportunity of attending meetings for religious conversation, prayer, and reading the word of God. The advantages he derived from these meetings were great, and he referred to them with much pleasure in the closing scenes of life.

An entire change having taken place in the preaching at the parish church, Mr. Waling associated with the dissenters, and took an active part in establishing the baptist cause at Aldwinkle; though, from some cause, unknown to the writer, he did not become a member of the church for some years after. In 1832 he was baptized by the Rev. D. Parkins, and joined the church. In 1834, he was chosen deacon. That office he sustained, with honour to himself and profit to the church, up to the time of his death, a period of twenty-one years. In him the pastors of the church at Aldwinkle always found a kind and steady friend on whom they could rely. He was always concerned to fill up the duties of his office, and prompt in performing them. He was always in his place, both on the Lord's day, and at the week evening meetings, and ready to take part in whatever had for its object the promotion of the cause of Christ. He was much engaged in visiting the afflicted, which he thought to be the work to which he was called. By this practice his own spirituality was promoted, while he was made a blessing to many.

Our departed friend was naturally a man

of great energy, strong mind, and sound judgment, which made him of great importance to the church of which he was an officer.

As a man of business Mr. Waling was held in high and deserved estimation. He was worthy of confidence, and enjoyed it in no small degree. By steady perseverance he raised himself to a position of influence and comfort in life. In social life, he was a firm friend, a wise counsellor, an interesting companion. Having his mind stored with scripture truth, he was ever ready to converse about those things which are dearest to the heart of every believer.

For many years Mr. Waling enjoyed good health, up to last spring, when he often complained of great weakness, which, notwithstanding the unwearied attention of his devoted wife, and every effort to remove it, gradually increased until he sank into the arms of death on the 30th of October, 1855, aged fifty-nine years. In his last affliction his mind was kept in peace, calmly reposing on the finished work of Christ. He described his state of mind in the words of the dying patriarch, "I have waited for thy salvation O Lord!" It was delightful to him to think of soon joining them with whom he had held sweet communion here below. Just before his departure he requested his attendants to join with him in singing the sixty-second hymn, first book, (Watts); so he fell asleep in Jesus. Thus he finished his course, universally loved and lamented, leaving a void in the church and the village which will not soon be filled.

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MRS. JAMES HORSEY.

Mrs. James Horsey departed this life, after a short illness, on the 9th day of February, at her residence at Bristol. Nearly eighty-one years of age, she had outlived many whom her Christian virtues, and other endearing traits of character, had attracted around her. But her natural energy and genial warmth of feeling, gave her an influence through her whole life, which she employed amongst her friends, either in conferring benefits, or in the exhibition of an example, that will long be embalmed in their memory.

She was a daughter of the Rev. Joseph Horsey, baptist minister of Meeting-House-Alley Chapel, Portsea, one of the worthies of the last century, who with slender advantages of early training, acquired by his talents, wisdom, and piety, a large share of influence among the churches of that district, and became instrumental in establishing and maintaining a prosperous church under his own pastorate. Under her father's ministry, our friend gave satisfactory evidence of early piety, and was united to the church of which he was the pastor.

She was married in early life, to her

cousin Mr. James Horsey, a bookseller at Portsea, with whom she enjoyed great comfort and happiness, for upwards of twenty years. Mr. Horsey was successful in business, and became respected and beloved, as his influence enlarged and widened. But God, doubtless for some wise and gracious, though to survivors, inscrutable purpose, saw fit to break asunder this happy union, when both husband and wife were in the meridian of their days. The delight of her eyes was removed by a stroke—as sudden as affecting—and she was left for a time comparatively but the wreck of her former self. But the same divine hand that afflicted, also sustained her, and conducted her safely through this great trial of her life. Gradually as in some good degree she recovered her usual tone of mind, she devoted herself with renewed zeal and earnestness to the service of her gracious Lord and Master, whose example and precepts appeared to become more than ever her constant guide. Having no children of her own, she became a mother to some, who now live to cherish a grateful remembrance of her fostering care, and her unwearying acts of kindness to them. The law of kindness was on her lips, and sympathy nestled within her heart as though that were its natural resting place, and thence it issued forth, and became the adornment of her whole character. Her meekness of spirit occasioned her to be best known by those who sought her friendship, and where she became best known, there she was the most highly valued.

In the church, especially amongst the poorer members, her advice and assistance were highly esteemed. Her successive pastors

found in her, particularly before affliction and infirmity hindered her labours, one resembling those devout women, of whom honourable mention is made by an apostle, who are seeking to comfort the feeble, to confirm the wavering, and by various unostentatious means to extend the sphere of their personal exertions. Never was she more happy, than when showing hospitality to ministers of the gospel, for their Master's sake, and there are probably not a few, now living, who will gratefully remember her acts of personal kindness to themselves. It was her ardent affection for one of her former pastors that attracted her to reside at Bristol on his removing thither. And though his stay at Broadmead was shorter than she had anticipated, and disappointed her hopes personally, she never allowed such feelings to prevent her from gratefully enjoying and fully appreciating her spiritual advantages in connexion with that church. There her prayers were offered and her faith and patience exemplified;—and amidst many pleasant associations, and some trials, in the full assurance of hope and peace, she fell asleep in Jesus.

J. L. PHILLIPS, ESQ.

It is with great regret that we record the decease of Mr. J. L. Phillips, one of the most estimable of men, many years an active magistrate of the county of Wilts, and a deacon of the baptist church at Melksham. We need not say more now, as a sketch of his life, from the pen of one nearly connected with him, is promised us for the number for April.

## CORRESPONDENCE.

### QUERY AND ANSWER;

ON THE RECITAL OF WHAT IS CALLED THE LORD'S PRAYER.

*To the Editor of the Baptist Magazine.*

SIR,—Would you have the kindness to answer the following query through your valuable magazine—

How is it, that the baptists do not, as a sect, repeat the Lord's prayer in the house of God, as is the custom in all the other religious bodies in England and elsewhere, and as I conceive, in accordance with the express command of Christ, "When ye pray, say our Father, &c." I have only lately joined the baptists, and you would greatly

oblige the writer and many others, if you would answer the above at your convenience.

I remain,  
Your's respectfully,  
A NEW SUBSCRIBER.

*Liverpool.*

ANSWER.

It would scarcely be courteous to refer a new subscriber to our number for December 1854, which he cannot be expected to possess. Yet after the ample discussion of the subject in that number, there is some difficulty in bringing it forward again. It may suffice to say, that it evidently was not the practice of Christian churches to recite the

prayer before the second century, when it was sanctioned by the same persons as patronized the baptism of infants; that our Lord Jesus in uttering it, does not appear to have had reference to *public* worship at all, but merely intended to furnish his disciples with instructions respecting private devotion; that the series of petitions in Matthew is sufficiently dissimilar to that in Luke to render it impossible that they should be used together by the same congregation harmoniously at the same time, though they are similar in meaning; that it was not adapted for use after the coming of the kingdom of God on the day of pentecost, but for the preparatory period, when the kingdom of heaven was at hand; that in it there is no reference to the peculiarities of Christianity not even to the new way of access to the throne of grace, or to the sacrifice offered for sin, or to the meditator, or any part of his work, the petitions being all such as a devout Jew not believing in Jesus of Nazareth might use, and as such persons in fact did use.

We hope that no reader who is in the state of mind, in which "A New Subscriber" describes himself to be, will fancy that he is in possession of our argument. What we have now said is by far too cursory to answer the purpose; and we earnestly advise our friend, if he does not purchase the magazine for December, 1854, at least to borrow one.

#### QUERY ON MARRIAGE.

To the Editor of the Baptist Magazine.

SIR,—I wish to draw remarks from yourself or some of your readers on the marriage of *professed believers with unbelievers*.

That such unions are contrary to the law of Christ's house, I do not anticipate a denial; and, therefore, I would respectfully ask, how should such disobedience be dealt with, in the way of discipline, by the churches of Jesus Christ? Many and mournful proofs can be afforded that such departures from apostolic rule work badly, both in the offending individuals and churches with which they may be associated. Sad experience has witnessed to a declension in personal godliness or cold formality, and then the deadening influence of a Laodicean spirit has been exerted on other members of the society, for "none of us liveth unto himself" in a bad sense as well as a good one. In some cases pastors and christian friends have again and again sounded the note of warning, but, alas, in vain; and the marriages have been effected against all remonstrances. Sometimes the union has been formed without the previous knowledge of the church; and then, when known, friendly solicitude and counsel would come too late.

Now, sir, I should like to inquire through your pages, *ought not the churches to give a solemn and definite deliverance on so import-*

*ant a subject; and where are they at liberty to stop short of "withdrawment" when this violation of Christian law has been determinedly persevered in?*

It will be understood that I am not alluding to parties where, though there has been no profession of faith, there may yet be reason to hope that the grace of God is in the heart.

I am, sir,

Yours sincerely,

AN OLD MEMBER OF A CHRISTIAN CHURCH.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Will you, or some of your correspondents, be so kind as to furnish, in your valuable magazine, a reply to the following question:—

Do the scriptures authorize churches to exclude members who marry ungodly persons, and if so, does this authority extend both to males and females?

Yours sincerely,

Braunston.

T. STANION,

Pastor of the baptist church.

#### EDITORIAL POSTSCRIPT.

On the next page our readers will find the commencement of a new department. It is entitled the Watch Tower, and is intended to furnish a panoramic view of what is going forward around us. A monthly paper of this kind will, we hope, be provided by the writer, and as it will be the expression of the sentiments of another mind, it is probable it will give an aspect of novelty to the work, and render it additionally interesting.

Among our earlier articles of Intelligence is a distressing communication from Dr. Cramp. Very few baptists possessed a more valuable collection of books, and very few men, if any, were qualified to make a better use of them. Before he went to Canada, he had been for many years bringing together rare and interesting historical works, and when he went, the late Mr. Fletcher, of Limehouse, who was strongly attached to him, with that munificence which belonged to his character, put into his hands several hundred pounds to be expended in the purchase of more. If there is any of the generosity left among English baptists which we knew in brighter times, or rather, perhaps, we should say, if there is the ability to contribute left which formerly existed among the lovers of sacred literature, a prompt and large contribution will be made to supply the loss, for it will be remembered that the loss will not be that of a private individual, but of one whose whole life has been spent in the prosecution of important public services, and who was now intent upon some which none were so well qualified as he to perform.

## THE WATCH-TOWER.

WE propose to note, with such diligence and care as we possess, the principal events that befall; that our friends may have an opportunity of considering, with less of bewilderment, and better chance of just discernment, than in the confused influx of news from daily or weekly reporters, what are "the signs of the times." We pretend not to any gift of prophecy, nor to read with peculiar skill the heavenly portents, but we do believe that thoughtful observations may be of great service for our future guidance, both as citizens and as Christians, and that only to the incurably vain and thoughtless, experience is, to use Coleridge's figure, like the stern-lights of a ship, throwing its radiance exclusively on the track already passed.

For the present the heavens are dim. The storm from the east, which has been rocking all Europe for this twelvemonths past, has fallen into a lull, but has not yet altogether ceased. Queen Victoria, in opening Parliament on the last day of January, announced, that "Negotiations for a treaty of Peace would shortly be opened at Paris." For this we bless God; not only because we are haters of all war, and mourn over the blood that has been spilt in this unhappy contest, but also because we believe that affairs are in such a posture as will secure, if the negotiations be rightly managed, a peace fraught with blessings to all the nations concerned. Let us fervently pray God to give wisdom to our councillors.

Following, we know not what secret law, the heavy clouds seem to be rolling away from east to west; and low mutterings of thunder are already heard across the Atlantic. A foolish cause of strife has stirred up animosities towards us in the hearts of our American brethren. In the little isthmus of Panama, now dignified with the title of "Central America," there is a little tribe of people called Mosquitoes, who sought, some years ago, the protection of the British flag. A treaty, however, exists between the United States and Great Britain, pledging each country against attempting to establish a sovereignty in "Central America;" and the establishment of some British soldiers there to protect the Mosquitoes, has been construed by our jealous kinsfolk into a breach of the treaty. It is whispered that base passions and baser motives are busily employed in fanning the flames, but we are persuaded that the better judgment and loftier sentiments of both nations will prevail, to avert so ominous a catastrophe as a fratricidal war. The churches, however, will surely do well to lay this burden of soul before the mercy-seat, and implore the rescue of Almighty love.

At home, also, the atmosphere is murky and dim; not tempestuous, but troubled, and apparently charged with tempestuous elements. Two elections of significance have passed off. To Cambridge University, by the zeal of the clergy and aristocracy, Mr. Walpole replaces Mr. Goulbourn, being regarded as more conservative than his rival, Mr. Denman, though the truth seems to be, that one is a liberal conservative, and the other a conservative liberal! At Edinburgh, Mr. Adam Black, deacon of Dr. Alexander's church, a consistent Whig of venerable years, succeeds Mr. Macaulay, another consistent Whig, who thus closes the more public part of his brilliant career. Constituencies are not moved *as yet* by any mighty impulse, and keep steadily in their accustomed track.

But a really threatening aspect is presented by another subject, a topic of debate which daily produces more and more agitation, and which will, unless wisely treated, ultimately create a lamentable breach between the middle and lower classes of society. For years past the question has been raised, whether places of recreation should be opened to the people on the Sabbath-day. In London, and probably in all our largest towns, there is a great population of the working class that eagerly demand it. In some instances even pious men have declared it would be a wise concession, considering the present habits of the poor, and how generally they are decoyed on the Lord's day to places of vicious entertainment. But the delay of the crisis—of the day, that is, for deciding the question by law—appears to have wrought this good result, that it has united the Christian portion of the people into a more compact phalanx for defending the Sabbath from infraction. Notice has been given by Sir J. Walmsley and Mr. Vincent Scully, that they will shortly move resolutions in the House of Commons for opening the British Museum and the National Gallery on the afternoon of the Lord's day. Meetings have consequently been held in London and in many provincial towns, many of them composed of working men, the speakers also of the same class, and petitions have been sent up from almost every parish in the kingdom in opposition to the motion. A much larger amount of feeling has been elicited in favour of the sacredness of the Sabbath than the most sanguine would have ventured to reckon on. A meeting at Exeter Hall, only of men, was most triumphant in its result. A deputation comprising all classes in society from the peer to the working-man, and representatives of all sections of the church, from the Archbishop of Canterbury to our own beloved brother Dr. Steane, were received by

Lord Palmerston with more than courtesy, and it is understood that government will offer a decided resistance to the proposal. But a proportionate degree of emotion has been aroused on the other side, consisting at one meeting held in London, at which that statesman so justly dear to the people, Lord Shaftesbury, was chairman, a tumult was raised, and his lordship in the deepest chagrin vacated the chair. The representation is made, and too generally believed, that the *saints* wish to deprive the working-man of his only enjoyable leisure. Whatever be the result of the motion—and we cannot doubt that, for the present at least, it will be rejected—but whatever be the direct result with regard to the Sabbath, we much fear that it will work a much wider alienation towards the churches of Christ in the hearts of the ungodly. We would earnestly counsel our brethren to take every precaution for preventing so grievous a calamity. Let such efforts be made as that by the Rev. J. P. Chown, at Bradford, in Sunday and other day lectures to working-men, or that at Peterborough, where the ministers and members of churches have been foremost in petitioning the railway companies that the workmen may be exempted from labour on the Sabbath;—let but such tokens of real sympathy be exhibited at this juncture by Christians generally, and an evil may be averted, which otherwise threatens to devastate the church and the nation as with mildew and blight. After all, we believe the effectual remedy is largely in our own hands. The people need recreation, but they do not need that Sunday should be their recreation-day. Let but Christian merchants and tradesmen recognize it as a duty to be observed at any risk of loss, that the hours of labour be abridged, and the cry for Sabbath-desecration would die away from the land. The middle class, with whom the settlement of this question chiefly rests, are the main strength of our churches. Let the churches consider whether the sacrifice which such a settlement might temporarily involve, be not the sacrifice which our Lord demands of his people in the present day.

The restless spirit of popery, working not only through the papacy, but through all established churches, is still persecuting its victims here and there. In Germany there is prospect of some amelioration, and our struggling brethren, who for the last twenty years have been exposed to insolent surveillance from the police, and not seldom to fine and imprisonment, have obtained a promise from the king of Prussia that he will investigate and remedy their wrongs. This promise is due to the friendly remonstrances of English brethren, of whom Sir Culling Eardley has taken the lead. But how far these "good intentions" of the king may be availing while the leading Christians of Germany, such as Hengstenberg, for example, continue to be

bitterly prejudiced against the baptists, it is impossible to say. We dare not hope for any thorough cure to be immediately produced. The spirit of persecution is not yet exorcised from at least the Lutheran branch of the united evangelical church.

Amongst the Lutherans of Sweden, also, the same spirit is rampant. Mr. Wiherg, the missionary of the American baptists, has taken up his abode at Stockholm, and speaks sorrowfully of the difficulties that beset his path. At Stockholm itself there is no persecution, but strong and determined hostility. "For our part," says a Lutheran paper called the "Watchman," "we cannot, of course, advise the adoption of coercive measures against the baptists, but if the guardians and rulers of the church do not intend to use the strong arm of the law as prudence dictates" (mark the *animus!*—as *prudence dictates!*) "let them not fall into indifference, but remembering their high calling to feed the flock, let them cheerfully seize the two-edged sword of the word." Failing any other and sharper sword, let them seize the two-edged sword of the word! Alas! ye degenerate sons of Luther, inheriting only his baser part! And accordingly the spirit restrained so reluctantly in the capital breaks out into fury in the provinces. At Sundsvall, Mr. Hejdenberg is awaiting his trial under the charge of holding conventicles. And even in Stockholm an over-zealous Lutheran court preacher, named Wenshom, presuming, no doubt, on his position, took with him the police last October, and forced an entrance into the house of a baptist, in order to baptize his little infant, who, to the scandal of the whole metropolitan clergy, had passed six months of life without receiving the grace-giving sacrament! Nevertheless, the baptists in Sweden grow and multiply exceedingly. At Dalarna there are three hundred; at Norrala as many as eight hundred are said to have been awakened under the preaching of young Mollenvard. The number of baptized believers in Sweden, exclusive of the southern part, is estimated at four hundred and fifty. Who can say that a dead Lutheran church shall not be reanimated by these baptist "heretics?"

The latest news of persecution comes to us, however, from France. Our readers know that in France protestants are "allowed" by the law, provided they obtain the authority of the provincial consistories. This authority it is generally very hard to procure, so strong is the prejudice against "sectaries," and no sooner does an *unauthorized* congregation make its appearance than the emissaries of Rome raise a hue and cry, and start off in pursuit. This is just the case at present at Thiat, a village in the Haute Vienne, one of the most central departments of France. *M. Pevon* has been for some time, we know not how long, the pastor of an increasing protestant congregation. Last November the

Commissary of Police entered their place of worship as they were assembling, took down some of the principal names, and then ordered the whole of them (about a hundred) to disperse. In December seven of their number were brought to trial for illegally meeting for worship, and were sentenced to pay fines. Appealing from this sentence to the tribunal of Bellac, a town thirteen miles distant, they appeared before the Procureur Imperial there, on the 26th of January. The procureur acted in a disgustingly tyrannical manner, calling them "*basilard* protestants" and other coarse names. He was particularly offended because the victims were attended by a great crowd of sympathizing rustics, drawn from all the villages round about Thiat, and because they were so ably vindicated by the pastor, Edmund de Pressené, who attended with his father, the secretary of the Société Evangelique. "You are nothing better than propagators of doctrines of your own invention!" exclaimed the wrathful procureur, "and, the better to disseminate them, you encourage a crowd of country people to come here, that you may harangue them in the very face of the court which you defy; but you may go on, the law will take its course, and will find means, sooner or later, to force you to be silent." He thus confirmed the former judgment, which was that Pastor Peron, M. Chandson, teacher, Madame Chevalier, a schoolmistress, and Mr. Barnard, school-teacher, be fined each 1000 francs, and the others, Debrousse, a joiner, Neven, an agriculturist, and blounerou, a colporteur, 500 francs each, amounting in all (with the expenses) to about £400. As they are far too poor to pay so large a sum, and as the payment of it by the Société Evangelique would only be setting a precedent that would soon lead to the exhaustion of the society's funds, it will be necessary to use other means, and to endeavour to interest the Emperor in behalf of these persecuted brethren. They, for their parts, are unanimous in determining to go to prison rather than allow the Société Evangelique to be burdened with the cost; and it is gratifying to know that their spirit is fully shared by their fellow-worshippers, so that they will soon be followed by a whole host of confessors, unless some successful effort be made for their rescue. But the benevolence and activity that have been so effectually exerted in favour of German baptists will not be withheld, we are sure, from the protestants of France.

We are indebted to the *Freeman* for some affecting details respecting the present state of the slavery question among the baptists of the southern states of America. It appears that there are no fewer than 15,000 Baptist slave-holders, and as many as 100,000 slaves held in bond by baptist Christians. We refrain, however, at present from making

remarks on this painful topic, as the controversy which the statement has provoked is not yet brought to a close.

At home, as we have intimated, there is a heaviness in the social atmosphere like a lull between two storms. But the evidences of strife are palpable enough. The nonconformists in the House of Commons are marshalling their ranks for an assault upon church rates, and on all religious establishments in Ireland, including the Irish church, and the Presbyterian *Regium Donum*, with the Maynooth College. The evangelical church-people are forcing the reluctant Archbishop of Canterbury into a struggle with Archdeacon Denison, respecting his Puseyite doctrines. The "high" and "broad" church parties have once more met with a rebuff in their attempt to revise the powers of convocation, which, both in York and Canterbury, has assembled only to be adjourned. Thus the conflict is on all sides at hand, "but the hour is not yet." May He who is the God of all battles make the soldiers of truth courageous and faithful when the hour comes!

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As some unoccupied space remains, we will seize the opportunity to present congratulations on the result of the discussion in the House of Commons on the 21st ultimo. Sir Joshua Walmsley then brought on his resolution, previously announced, "That in the opinion of this House it would promote the moral and intellectual improvement of the working classes of this metropolis if the collections of natural history and of art in the British Museum and the National Gallery were open to the public inspection after morning service on Sundays." This was seconded by Sir John Shelley, and supported by others, but after a debate of five hours' duration, the motion was negatived by a large majority. There were forty-eight in favour of opening these places on the Lord's day, but there were 376 against it!

As, however, the question is not to be considered as permanently settled, but it may be expected that it will be agitated again before long in new and more insidious forms, it may be proper to add that one of the strongest reasons against the opening of these places is seldom pressed, we think, with sufficient vigour by those who think with us, and is carefully avoided by our opponents. While the repeal of prohibitions is treated as an extension of liberty, it is forgotten that it would be a diminution of liberty to all those who are bound by office to be at their posts in these institutions whenever they are open. Some of these—many of them—have been through life in the quiet, regular enjoyment of their Sabbaths, doing six days' work constantly and receiving a week's wages. But if such an alteration were made as Sir Joshua

Walmsley and his coadjutors contemplate, their peace would terminate. They must make their choice between devoting a part of the Lord's day to secular business, on the one hand, and resigning their offices, by which they are supported, on the other. In what an affecting position would many of them be placed!

Omnibus-drivers often think and talk on such subjects, and have their own opinions; which are too generally formed on views which do not extend further than themselves and their own immediate connexions. A gentleman records, however, a curious conversation which he had with one a few days ago to this effect:—

"I commenced by remarking, 'Well, the Parliament are to decide to day whether or not the Crystal Palace is to be open on Sundays.'

"'Are they, sir?' I shall be neither better nor worse for that.'

"'How so? You will have more customers, I fancy, and queer ones, too.'

"'Not I. My master never works his men and horses on Sunday.'

"'I'm truly glad to hear that,' I said. 'Has he more than this omnibus?'

"'Oh, yes, sir; he has two on this road, and three on another; and, besides, has several cabs, and does the railway work; he has between 200 and 300 horses.'

"'And do none of them work on Sunday?'

"'No, sir. Master says, "How could I go to church with my family, if I felt I had a great number of men and horses who did not know the Sunday from other days?" Why, sir, when I used to work on Sunday, Saturday night was no good to me. Now, when it comes, it is a great relief to me. I can get a good long night's rest, and can enjoy myself in any way I choose, and go to church. The consequence is, when Monday comes, I and my horses are fresh for our six days' work.'

"'Well, my friend, that is just as it ought to be. *Man is like an eight-day clock, and wants winding up regularly every week.* You and your master are not any the worse for not running on the Sunday.'

"'Not a bit, sir. Master is well-to-do, and his men and horses are in better health than others are who work all days alike.'

We have just seen a tract by the Rev. T. G. Horton which is well adapted for circulation among the working classes at the present juncture. The title is, "A Holiday or a Holyday,—Which?" Delivered February 17th, 1856. Its object is principally to show that "nothing can secure the sabbath as a day of recreation, except a belief in its sacredness."

We learn from the newspapers, that a subscription is in progress on behalf of the family of the late Rev. John Branch of

Church Street. Mr. Branch having left a widow and three daughters totally dependent, his friends have proposed to raise a fund in aid of their present necessities. We had not the pleasure of personal intimacy with Mr. Branch, but we believe that his strenuous exertions to diffuse the gospel, and to improve the condition especially of the most debased classes of the community, render it quite proper that they who were dependent upon him should be kindly remembered.

A soirée and public meeting, of the church and congregation worshipping in the baptist chapel Cross Street, Islington, was held on Wednesday evening, February 6th, at the Middleton Hall, Upper Street, Islington, for the purpose of inaugurating an effort to raise the sum of £1,000 during the present year, £500 of which is to meet a bill now due on account of the chapel debt, and the remaining sum to be appropriated to the building of school-rooms at the back of the chapel, which are very greatly needed. The Rev. Alfred C. Thomas, the pastor of the church, presided on the occasion. Tea and coffee having been partaken of,—which was kindly provided by Mr. Braden so that the proceeds of the tickets of admission, might be devoted to the object contemplated,—the chairman gave a very appropriate introductory address, after which resolutions were spoken to by the Revs. J. Weir, J. H. Hinton, A. M. Stalker, T. Aveling, Mr. Laurence, and Mr. Sarl. The sum of £299 was promised by the committee and friends, prior to the meeting, and before its close the amount was increased to about £465. It was determined that a bazaar should be opened in the month of June, in aid of the funds still required.

Mr. Thomas has been the pastor of the church since September last, during which period the congregation has considerably increased in numbers, while various important efforts of usefulness have been devised. The spacious hall was filled on the occasion, and the engagements of the evening gave evident satisfaction, and argued favourably for the success of the enterprise, in behalf of which the meeting was convened.

The Rev. Joseph Pywell, late minister of Grey Friar's Street Chapel, Northampton, having received a unanimous call from the baptist church-meeting in Greek Street, Stockport, commenced his labours there on the first Lord's day in February. Mount Zion chapel, Stockport, was erected in 1838, when the church was formed; its dimensions are fifty-seven feet by forty-eight feet with a gallery on three sides; the number of members is 142, of Sunday scholars 120, with twelve teachers. The average attendance of hearers is about 400, and there are nearly 700 sittings. The congregation is rapidly increasing, and the church is zealous and united.



# IRISH CHRONICLE.

MARCH, 1856.

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## DEATH OF THE REV. STEPHEN DAVIS.

SOME of the readers of the "Chronicle" will probably be startled at the sight of this announcement so soon after Mr. Davis had written the letter which appeared in our last. It was but four days after its publication that we received from his eldest son, the Rev. Stephen Joshua Davis, a note in which he says, "After three weeks of intense suffering, my venerated father fell asleep in Jesus yesterday evening. He requested that the last 'Irish Chronicle' might be read to him. He thanked the friend who read it for his kindness, and falling into a slumber, thought and spake no more."

An account of his life by his younger son, Mr. George Henry Davis, is the first article in the "Baptist Magazine" for the present month.

The removal of one of the oldest agents, and, we may add, one of the warmest friends of the Society, naturally calls to our remembrance the many bereavements with which it has recently been visited. Any one who will take the trouble to go through the list of subscribers in the Report for 1851, and compare it with any which can now be produced, will perhaps be astonished to see how many staunch friends of the Society have been taken away. Not only have many guinea subscribers thus been removed, but others whose annual subscriptions were of a much larger amount, and who were accustomed to make frequently handsome donations. Since the present Secretary has been in office, we have received from persons who delighted to help us when they

were on earth—but from whom we can receive no more—above a thousand pounds! This is sufficiently alarming; but the loss of active service is yet more ominous than the loss of pecuniary aid. We want men on the Committee whose hearts are fixed on the Society, and who are willing to work for its interests as some of the fathers did. It seems as though the old friends of Ireland were dying off rapidly, and none arising to take their places. Yet what can be more important to Britain than the moral and spiritual condition of Ireland?

It cannot yet be even guessed what the state of the annual account will be, which must be made up on the last day of this month, but the present deficiency is sufficient to cause much anxiety.

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## INCIDENTS.

Mr. Berry says:—

I have received a letter to-day that has cheered me much. About fourteen years ago, I baptized a convert from popery, John Donnelly, a shoemaker by trade. As soon as he left the church of Rome, his customers forsook him, and poverty stared him in the face; he struggled on for a time, but in his wretchedness and poverty he forsook God and fell into error, and four years after I found he continued in the same state of alienation from God. For the last ten years I have lost sight of him altogether, but great was my joy to have received a letter from the lost one informing me that he resided in Dublin—that he is in comfortable circumstances—that he deploras his sin, and

entreats to be again admitted into the fellowship of the church. I have, by this post, sent his letter to your worthy and laborious missionary Miss Curtis, who will, I am sure, give all her heart in bringing back this lost sheep to Him who rejoices more over the one who has strayed than the ninety-nine who remain.

When last at Rahue, I saw a poor man on the road-side, faint and weary. I took him up on the car, and I am glad I did so, for I believe what I told him did him good. His story was artless and affecting. He and his three children were engaged in a factory in Manchester. He was sick the last three months, and when recovering, he received a letter to say his wife was dying at home in Ireland, some ten miles from Athlone. He was weak, and hungry, and penniless. The ride on the car would enable him to reach home that night. As he understood Irish better than English, I told him the "Story of Peace"—that is the literal meaning of gospel in Irish—in his own language; he was deeply moved, and evidently much interested. "For your kindness," said he, "in taking me up, I truly thank you, but for what you have told me I thank you more; if my wife lives when I go home to-night, I will tell her this news, and if she recovers, I will, on my way back to England, bring her with me to see you." "The priests at home," added he, "are quite different from the priests in England. At home they are rough, in England they talk and smile like angels; and they are not like priests of the same church, but neither at home nor in England have they brought before me such glad tidings as I have heard to-night." May God grant this soul to Jesus!

Mr. Hugh Hogg, a reader at Athlone, writing to Mr. Berry says:—

Myself and brother Walsh proceeded to Baylin, in the vicinity of the demesne of Lord Castlemaine, called on Mrs. M—, an aged female, deprived of sight for many years; on approaching her ruinous cabin, we heard some of the most piteous and heart-rending appeals to heaven, that could possibly fall upon our ears, imploring help and sympathy under her peculiar sufferings. Inquiring the cause of her mental anguish, we learned that an only sister, her earthly stay, was suddenly taken away by death. We endeavoured to pour into her disconsolate bosom the cheering promises of the gospel, and to "justify the ways of God to man," in the mysterious dispensations of his providence. After spending nearly an hour with this daughter of sorrow, several Roman catholics passed by, who commenced shouting and yelling in a frightful manner, and then hurled large missiles towards the door, with the intention of doing us bodily harm, but thank God we escaped unhurt, and left with our minds more deeply impressed than ever, that the unabated hostility of popery to everything bearing the name of protestantism is daily becoming more formidable and general. Agreeably to your instructions, we repaired to New Park, five Irish miles on the Roscommon Road, the residence of a magistrate and Christian landlord, who strives unceasingly to improve the social and moral condition of his tenantry, by establishing a Sunday-school, visiting the sick, and circulating the scriptures and tracts. He received us kindly, asked many questions relative to our Society's affairs, and gave seven shillings and sixpence subscription. On inquiring if we were in the habit of going among his tenants for religious conversation, and we, replying in the affirmative, he appeared greatly pleased, but added, he was certain our movements would be closely watched by the priests, whom

we always meet, his house being situated on the road from town. You are aware that this gentleman was one of those who identified himself with you and the ragged school, when lukewarm protestants stood at a distance, and the priests, the populace, with the bishop at their head, raised such violent persecution, that unless the "Lord had been on our side," we know not what might be the result.

To-day the enemy has seemed to triumph. On walking to Glassau, four miles hence, where we have been graciously received for years past, drawing nigh to the dwellings of Widow B—, and John J—, we were denied admission, the wife of the latter and four men having met us at the door, saying, that she had been lately held forth from the altar, for allowing us to read the bible, for which she and Widow B— got twelve shillings weekly from us. Having exposed the falsity of these reports to the satisfaction of those present, who conducted themselves with much propriety, we departed, heavy in heart, in being deprived of such useful

opportunities as we have often enjoyed, of making known the truth as it is in Jesus. "Arise, O Lord, plead thine own cause, let not man prevail." After visiting two other families in the neighbourhood, we went three miles to the west, and entered the cottage of Robert J—. In a short time, "certain lewd fellows of the baser sort" followed us, climbed up the chimney, threw down first tufts of grass and thatch; secondly, a pail of dirty water, which covered brother Walsh from head to foot; this not effecting their object of expelling us from the place, they lastly threw a large stone of eighteen inches long, and fourteen pounds weight, which, if it had fallen on either would have killed him. Poor J— being greatly agitated at the treatment we experienced, begged of us to leave, as he thought they intended to murder us. On a little reflection and prayer to God, we returned home, thanking him that he "counted us worthy to suffer shame for His name's sake." This will give our friends some idea of what your readers have to contend with in Ireland.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
J. C.....	5	0	0
L. M.....	40	0	0
Bldeford, by Rev. R. Arthur—			
Angas, Miss .....	2	0	0
Bratton, Wilts.—			
Anderson, Mr. ....	0	5	0
Brent, Mr. ....	0	5	0
Recois, Mr. ....	0	2	0
Salter, Miss .....	1	0	0
Whitaker, Mrs. ....	1	0	0
Whitaker, Mr. T. ....	0	10	0
Whitaker, Mr. J. ....	1	0	0
Whitaker, J. S., mission box	1	19	4
Collection .....	2	2	0
	8	3	4
Bridgnorth, by Rev. A. Tilley—			
Allender, Mr. David .....	1	0	0
Clifton, Bristol—			
M'All, Mr. E. M. ....	5	0	0
Dunstable, by Mr. Richard Gutteridge—			
Gutteridge Mr. R. (2 years)	2	0	0
Missionary boxes by—			
Clark, Miss.....	0	12	3

	£	s.	d.
Frances, Miss.....	0	3	7
Jardines, Master.....	0	16	0½
Rldgway, Miss.....	1	10	10½
	3	2	0½
Sabbath Sch. Boys .....	0	2	11½
Do. do. Girls .....	0	1	10½
	0	4	9½
Collections after two Sermons, by Rev. J. Makepeace, of Luton .....	6	14	1
	12	1	8
Frome, Dadcox Lane, by Rev. C. J. Middleditch—			
Allen, Miss .....	0	5	0
Biggs, Miss .....	0	5	0
Biggs, Miss A. ....	0	10	0
Coombs, Mr. ....	0	6	0
Middleditch, Mrs. ....	0	5	0
Moon, Mrs. ....	0	2	6
Porter, Mrs. James .....	0	5	0
Sage, Mr. ....	0	2	6
Collection .....	2	7	4
	4	7	4
Hamper Mills, near Watford, James Smith, Esq.....	5	0	0

		£	s.	d.			£	s.	d.	
Hastings, E. S. ....		0	10	0	Bousfield, J. R., Esq. ....	1	1	0		
Ipswich, Stoke Green, by Rev. J. Webb—					Kitson, George, Esq. ....	1	1	0		
Catt, Mr. A. ....	0	10	0					6	0	0
Cowell, Mr. S. H. ....	1	1	0	Hammersmith—						
Daines, Mr. J. ....	0	10	0	Cadby, S., Esq. ....	1	1	0			
Everett, Mr. J. D. ....	0	10	0	Friends, by Miss Ottridge . .	3	7	0			
Friend, by Mrs. E. Ward . . .	0	10	0					4	8	0
Girling, Mr. ....	0	2	6	New Park Street, by Mr. T. H. Olney—						
Gooding, Mr. Jeremiah . . .	0	10	0	One-fourth of Collection. ....	10	0	0			
Hunt, Mr. S. ....	0	2	6	Lymington, by Mr. W. Mursell. ....	2	5	0			
Lacey, Mr. ....	1	1	0	Market Street, Hert.—						
Nere, Mr. ....	0	10	0	Collection, by Rev. T. Wake. ....	1	6	9			
Sibly, Miss ....	0	2	6	Rye, Sussex, by Rev. T. Wall—						
Skeet, Mrs. ....	0	10	6	Collected by Miss R. Bourn . . .	1	0	0			
Smith, Mr. R. ....	0	5	0	Sittingbourne, Kent—						
Thompson, Mrs. ....	0	10	6	Fullagar, Mr. John . . . . .	0	10	0			
Webb, Rev. J. ....	0	5	0	Sutton-in-Ashfield, Notts.—						
Boxes by—				Friend . . . . .	0	2	6			
Adams, Anna. ....	0	18	0	Nott, Rev. C. ....	0	2	6			0
Bird, Master F. ....	0	15	0					0	5	0
Cooper, Master T. . . . .	0	8	0							
Everett, Miss . . . . .	0	19	6							
Goodchild, Master										
W. ....	0	12	0							
Ward, Mrs. E. ....	3	1	7							
		6	14	1						
Collection . . . . .		1	17	5						
		15	12	0						
Less expenses . . . . .		0	1	0						
				15	10	6				
Leamington—										
Aspinall, Miss . . . . .	1	1	0	Caerleon—						
Clark, Rev. James . . . . .	1	1	0	Jenkins, John, Esq. ....	1	1	0			
		2	2	0	Jenkins, William, Esq. ....	1	1	0		
Lechlade, Rev. A. Walsh . . . . .	0	5	0					2	2	0
Liverpool, by John Coward, Esq.—				Denbighshire, North Wales—						
Half-yearly vote from weekly contri-				A Welsh Peasant . . . . .	0	10	6			
butions, Pembroke Chapel . . . . .	25	0	0							
London, by Mr. W. F. Carey—										
Angus, Rev. J., D.D. ....	0	10	6							
Blake, Rev. W. A. ....	0	10	6							
Beddome, W. B., Esq. ....	1	1	0							
Bligh, S., Esq. ....	1	1	0							
Ivimey, J., Esq. ....	1	1	0							

## WALES.

## IRELAND.

## SCOTLAND.

The thanks of the committee are presented to Mrs. Risdon of Pershore, for a large parcel of clothing, books, &c., which will doubtless be very thankfully welcomed in Ireland.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS FEWTESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

# THE MISSIONARY HERALD.



BAIRAM, A MAHOMMEDAN FESTIVAL.

REPORT PRESENTED TO THE CONFERENCE OF BAPTIST MISSIONARIES IN BENGAL, HELD IN CALCUTTA, AUGUST AND SEPTEMBER, 1855.

NATIVE CHURCHES AND PASTORS.

In accordance with announcements in a recent number of the Herald, we proceed to give another of those reports laid before our brethren, and adopted by them, at their recent conference. The one selected for last month was on *preaching*; the present one is on a subject of almost equal importance—a subject which occupied much time and thought, which engaged the attention of the Serampore missionaries *fifty years ago*, but which has now been revived, we trust, to some good purpose.

The connexion which should exist between the Christian missionary and those who have been converted from heathenism, appears to demand our attention next in order—and it is scarcely second in importance—to the determination of the question, how he may best fulfil the command to “preach the gospel to every creature.” We can easily understand that those who sympathize with each other in their views and feelings on religious truth, will naturally, by associating together, sustain and strengthen each other in its profession and advocacy. Agreeably, therefore, to this condition of our nature, the great Lawgiver of the Church has appointed that its members, as far as practicable, shall constantly meet and unitedly act for religious worship and service, that their own growth in Christian character may be assisted, and that the influence of divine truth may be exhibited and diffused around them. Out of the success of the missionary’s labour therefore, *native churches* naturally arise—they increase according to that success—while many of his greatest difficulties will be found to spring from his connexion with them. To understand his right position and be guided by right

principles in all his relations and conduct with reference to these communities, must be important alike to his own happiness in his work, and to their advancement towards that maturity of character which constitutes Christian manhood.

In the first formation of these little societies, in which the new spiritual life is to be cherished and its action directed, the Christian missionary naturally assumes a relation of almost paternal authority and care. They gather around and cleave to him as the teacher to whom they listen for instruction—the benefactor to whom they are grateful for the tidings of salvation. The attention, the sympathy, the direction that are connected with the official relation of pastor, are natural to his mind as the result of his success: towards those whom he rejoices over as the recompense of his self-denial and toil, there “is no one like-minded” with himself “who will naturally care for their state,” and he as naturally therefore assumes “the oversight of them in the Lord.” A state of infantile dependence and inexperience, is not, however, long to continue. Under the instruction of the scriptures, there will be advancing knowledge; under the divine blessing on Christian labour, there will be increasing numbers. A more perfect and full organization will be the result of such growth, and as a separate and distinct church, with its bishop and deacons, as many as its need may require, it shall stand forth a self-acting and self-governing community, “striving together for the faith delivered unto the saints.”

The rapidity of its development will depend on a variety of circumstances which we need not specify—probably

for a long period, its growth in this country will be slow :—and for the mere sake of having persons, to answer to scriptural names, we would not urge the appointment of men for service in the church for which they are neither needed nor qualified ; but from the first, such communities must learn to defer to their pastors' authority—and to regard their own subordination as the result of their voluntary choice. Sacred, however, as the relation may be, possibly before long it may abruptly terminate. The voice of providence may call for a removal of the missionary pastor to another sphere, or death may cut down the faithful labourer in the midst of his toil. And now the feeble band that had been gathered by him naturally turn their eyes to those who had first sent him—and according to the wisdom given them to repair the loss suffered, these look out for one to enter into the labour that have been suddenly arrested. Let not such appointment be made irrespective of the sentiments of those who are most to be affected by its fitness or its folly. To a missionary station, or house, or chapel, a committee may have power to appoint without appeal : but we hold it a sacred privilege of a Christian church, to choose its own officers—a privilege not at all affected by a consideration of its numbers, or its poverty ; and let none with rude or thoughtless minds attempt to set at nought its rightful claim.

A happier issue of a first or a succeeding pastor's labours may be, however, a change of another kind. "The churches enjoying rest and being edified—walking in the fear of the Lord and the comfort of the Holy Ghost, will be multiplied." The perfection of individual character and the numerical increase of a single church, will not exhaust the desires of an earnest Missionary spirit. On the increase of the *number of the churches*, one having such

a spirit will be intent. The question, when distinct communities shall be formed, is very rarely to be determined by the consideration of numbers alone. A very small one might suffice to form a first church in a country or district—*four* were thought sufficient to form the first baptist church in India : a much greater number would not alone justify a distinct organization, or separation from a community close at hand. The great consideration in forming new churches, we conceive, should be, the difficulty of enjoying Christian intercourse with one already in existence. If, with those who cherish the same faith and observe the same order, we cannot enjoy Christian worship ; if our dwellings are so distant that we can rarely meet—or if the community has grown so large, that we cannot assemble in the same house of prayer, or enjoy the benefit of the same pastoral superintendence, then an increase of churches is demanded : but woe be to him—and if in this heathen land, a double woe—who separates brethren by exciting strife—and would multiply the companies of Israel, by seducing from their ranks a number, to make himself amongst them a captain of fifty. Two opposite courses, we conceive, are alike to be deprecated,—the bringing converts together from distant places to form a large community, and the separating into small churches a community that live and might act together.

In the midst of this growth and increase of churches, the character of the missionary as primarily an *evangelist*, should never be lost sight of by himself or his people. The very fact of his being sent from a distant land to preach the Gospel of Jesus to those without a knowledge of it, should remind both that his thoughts ought to reach towards the regions beyond those where Christ is known, and that he is a debtor, should opportunity ever be presented, to preach

the Gospel there also. The demands on his time and anxiety, which the very success that God has granted brings him, should be viewed with suspicion, if not impatience: and both Missionary and people should ever look on their connexion as a mere temporary one. The continued sustentation of Christianity in any place must not depend on foreign aid. The primitive history of the church, as well as the necessity of the case, must teach us this. We have not perhaps to preach to a people so prepared to receive the truth concerning Jesus, as were the first converts to Christianity in most Jewish and Gentile cities: the national character of those around us has been thought by some more degraded and helpless than that of those who were first wrought upon by the truth—but as our work is to diffuse a knowledge that shall elevate this character, the question is only one of time. The principles on which the first missions were conducted we must seek to act upon in those of our time, and as in the case of the cities of Asia and of Greece, so in those of Bengal, Christianity must not always look for the superintendence and personal ministry of the agents who have introduced it.

The necessity which we thus recognize is not new, either to our own minds, or to the minds of many of whom we have now the oversight. From an early period in the history of our mission, even so far back as 1805,\* it has been acknowledged as a thing to be sought after, and during the last few years it has been frequently insisted on by some of us amongst our people. The principal difficulties which we anticipate in an attempt to free ourselves from the

care of any of our churches will arise from the reluctance of the churches themselves to endeavour to stand alone; and it is not to be concealed that our conviction of the insufficiency of many of them to do so, would prevent at present a very hearty and general desire for the trial. There is, we acknowledge, a danger of fondling and spoiling, by our caution and anxiety; but there is also the opposite error of anticipating both the providence and grace of God,—his *providence*, in requiring of the people under our care more than their worldly circumstances allow them to perform—the sovereignty of his grace, in expecting them equal to the discharge of duties for which they have not received the necessary qualifications.

The question has not infrequently been asked of late, and sometimes perhaps impatiently,—“Why are there so few, or rather, why are there no native Christians sustaining an *independent pastoral office* among the churches of Bengal? It is generally found that though Europeans make the best missionaries, native Christians are best qualified for the pastorate of the churches. There are at first sight so many advantages on its side that its general adoption is confessedly desirable. If a pastor to be efficient must thoroughly know his people—should sympathize with them—live amongst them—interchange freely thought with them—one of their own nation has manifestly an advantage over a foreigner—one of themselves over a stranger.” While much of this is admitted as true, the explanation of the fact we believe is close at hand. An efficient pastor should not only be equal to all these things, but he needs such a degree of moral courage to reprove sin—such a removal from the danger of exercising a petty tyranny by virtue of his office—such a freedom from party-spirit—such an acknowledged eminence amongst his

\* See form of agreement, respecting the great principles upon which the brethren of the mission at Serampore, think it their duty to act in the work of instructing the heathen, agreed upon at a meeting of the brethren, at Serampore, on Monday, October 7, 1805.



people through the exhibition of Christian character, and the possession therefore of moral influence, that few, if any, of our brethren have commended themselves as qualified, both mentally and morally, to stand forth apart from the European missionary, as the leaders of their people. *We would distinctly assign this as the chief reason for the omission that is lamented.* It may have been that, in some of us, there have been too much timidity and too little confidence in the grace of God, as it might be illustrated in the experience of our brethren. We are not conscious, however, of a desire to retain our hold on these churches through our love of power, nor do we wish to have dominion over their faith; we have no desire to assimilate our work in India to that of our brethren in the pastoral office at home; and those of us most burdened with a pastoral relation, do not shrink from the greater physical labour or self-denial which might be required in making known the gospel to those not yet within the church. When we can find men to take the oversight of those whom we have exhorted, comforted, and charged, as a father doth his children—of whom we have been “jealous with a godly jealousy,” the readiness with which we left our earliest homes and friends in obedience to our convictions of duty, is an assurance, at least to ourselves, that we shall have strength of faith and love, to leave all our new connexions and associations which may have almost renewed to us in this foreign land the pleasures of home, and go whither divine direction may lead us.

As a preliminary step to such a consummation, several of our brethren, as is well known, have long been in the habit of working with native preachers, who have had, under the European brother's general superintendence, the pastoral oversight of some church or station in the district of their labours.

Several of these churches and co-pastors might be recommended, some of the brethren think, to make the attempt to stand alone. There has, for the reasons above stated, been a hesitation in surrendering all right of interference in matters of church-discipline and government. We hope the hesitation will not long continue, convinced that the time will soon come in many places, and ultimately must in all, when, to use the language of the first Secretary of our Society, “the influence which a missionary shall have in a district must be *persuasive not authoritative, natural not official*, and he must look for it only as the result of superior wisdom and experience.”

In the central station, indeed, in which the European missionary may have his residence and home, it will be desirable that he always have an official authority; first of all, for the sake of those who may appear as new converts under his ministry. It would be unnatural to turn every inquirer, whom he has interested with religious truth, into the hands of another; and it appears from apostolic precedent, that where the evangelist or missionary may be who has brought the gospel to a place, there he should be found the most active teacher, and recognized as having chief authority. There was also another fact stated which may receive a special illustration in such places. The great field of the missionary's success, would generally seem to be the congregation wont to assemble at stated seasons with native Christians in the house of prayer, and naturally he would deprecate haste in surrendering a position of usefulness as teacher to such a congregation, if only a very inefficient substitute could be found.

It is thought, that generally it will be the wiser plan that the pastor, as well as the deacons, though he may be thereby a somewhat inferior man, should

be chosen out of the people, and by the people themselves. Various reasons were assigned for the first of these opinions, arising from the remaining influence in many cases of ancient social distinctions in the minds of the converts, and the general attachment to localities which would prevent an individual from another place getting soon to feel at home. And with reference to the second opinion, the repugnance which we have to the imposition on a church of an European missionary, is increased as we think of a native brother thrust upon a people. Naturally we may expect that the advice of a missionary will be asked on such a matter; and in the first surrender of his authority, the missionary's approval of his successor may be thought requisite to the ratification of the church's choice; but we are very generally and strongly convinced that, after independence has been recognized, interference and meddling will impede, rather than advance, the growth of such Christian community. The question relative to the support of these independent native pastors, is one which has presented a great difficulty in making a general trial of their capacity for independence. The extreme poverty and small numbers of many of our churches in Bengal, preclude the hope of their being soon released from the control of the missionary or the society. While, however, we think that the full independence of action in a church cannot be secured while its support is extraneous, the present poverty of a people should not be held a sufficient reason of itself to prevent the trial of an independent pastorate. It might be consistent with the great object of the missionary society to help, at least for a season, a

poor people who were willing to exert themselves for the support of him who laboured amongst them in the Lord. For doing much beyond this duty of supporting themselves, no native church is at present competent. The work of introducing the gospel into new districts, and of awakening the mass of the people throughout the country, must rest with the missionaries, and with those who labour with them as preachers to the heathen. Between the duties of these assistants in mission labour and those of the pastors of churches, and therefore between the acquirements needed by them respectively, there is a difference; and without expressing any opinion as to their relative importance, we would recognize and maintain a distinction. The need of a greater number of efficient men of both classes we have all felt, and would beg of every one interested in our work, to unite in prayer to the Lord of the harvest, to send forth more labourers into this great field, which is truly white unto the harvest.

With reference to immediate action on this important subject, a few words will suffice. Whether there are any churches in Bengal which might be at once left to stand alone, must be determined finally by the brethren to whom such churches have been given in charge. Each pastor, in connexion with his people, can best determine how and when the experiment shall be made, or if it shall be made at all. The four churches at Johnnagar, Lakhyantipore, Chhobikarpar, and Satheriya, are thought the most equal to such a movement, and this Conference, directing their brethren to look up to God for wisdom and strength, would encourage them to make the trial.

## FOREIGN INTELLIGENCE.

CALCUTTA.—In consequence of Mr. Denham's return to England, through ill health, it has been deemed necessary that Mr. Sampson should go to Serampore for a season, to assist in the duties of the college. The propriety of this step has been questioned by some of our brethren, as might be expected on a subject where much diversity of opinion prevails. This difference of opinion will do good; it will excite discussion, and when carried on in a Christian spirit, the truth will be elicited thereby. Mr. Sampson very frankly states his own views on the subject, and we are glad of the opportunity of giving him the opportunity of expressing them.

"Of course you have heard, ere this, through Mr. Underhill, of my going to Serampore. My removal there, although only for a season, is viewed by different parties with different feelings. The great controversy at present in the mission field, I find to be, preaching, *versus* teaching; and I must say I have been rather disappointed at witnessing the spirit in which truly excellent men carry it on. Surely a little charity ought to be exercised. When men, of whose deep and ardent piety there can be no doubt, say that they believe their place is in the class-room, that there they do, while teaching other subjects, preach the Gospel, and that they are conscientiously engaged in the duty to which they believe God has called them, it ought not still to be told them that they are disobeying the great command. And so even respecting my temporary sojourn at Serampore, while some say they are glad on account of it, others say they should be glad if I were going for any other purpose than that of teaching mathematics. Well, the only thing, even in this comparatively trifling affair, is to have a clear conscience towards God and man. It has not been of my own seeking. Mr. Denham, while engaged in committing to their last resting-place the remains of an old and respected fellow labourer, is himself cut down, and obliged to seek renewed health and strength in his native climate. How shall his place be supplied? All the missionaries round about are fully occupied in active labours that cannot be suspended (with the exception of myself). I cannot preach, for I don't know the language. At Serampore I shall have equal facilities for acquiring the language with those I have here, perhaps greater, besides other advantages of no inferior nature. At the same time I shall be occupied for two hours daily at the college. But instead of that being a

drawback, I believe it will be a material help. It will be a most desirable break into the monotonous drudgery of learning a language; besides which, it will give me the pleasure, and no small pleasure it will be, I assure you, of knowing that I am actually doing something. Oh, you cannot think how irksome it is to have nothing of active labour to do. But I must say, and believe me I say it with all sincerity, if I thought that through my going to Serampore I should be delayed a single week from preaching the Gospel, that is, from going and actually proclaiming the love of God to men, *I would not* go there. Instead of this, however, I think I shall sooner and better be able to do so by being for a while at Serampore, than I shall if I stay here, and therefore I see no reason why I should hesitate about it. I thought it right to be thus explicit and open with you. Believe me, every day I am here, I see more and more the need of labourers in this part of the vineyard of our Master; and my heart has often been well nigh ready to burst when I have seen people passing by in groups of fifty or sixty, when engaged in the absurd ceremonies of their puja, because I have been unable to go out and tell them of their absurdity, and point them to Him, who, being a spirit, requires to be worshipped "in spirit and in truth." Be assured no effort on my part shall be wanting to hasten the time when I shall be able to do this, and God grant I may ever keep it before me as the great object of my life.

You will be glad to hear that my health is thoroughly re-established. The weather at present is most delightful. I shall be glad when the next hot season is past, for then I shall have had experience of all the seasons in India.

JESSORE.—The good work seems to be going on in this district, and Mr. and Mrs. Anderson, lately appointed to it, are now actively and cordially co-operating with Mr. Sale in carrying it on. Mr. Sale writes, under date of December 6.

"I rejoice to be able to say that Mr. Anderson is now entering on his work in the district, and it is our earnest prayer that grace may be given him, and great success follow his efforts. He will, I believe, take charge of Sutherlyna and its institutions, and superintend the evangelizing efforts which our strength may enable us to make in the region round about. The station will include parts of the districts of Baraset and Nuddea, as well as a very populous portion of Jessore. Mr. Anderson has made unusually good progress in the Bengali.

We returned last Sunday morning from a tour of nearly six weeks, during which we visited a good many places, and attended two large melas. At both the latter the people heard very attentively; indeed, unwillingness to hear our message is the exception in this district. I had also very interesting conversations with the Zemindars in the neighbourhood. We cannot but hope that good will result from this proclamation of the word of life to high and low.

**BEERBHOOM.**—The rebellion of the Santhals, to which the following letter refers, has happily been suppressed, but not before numerous lives were lost, much property destroyed, and whole villages laid in ruins. Mr. Williamson has returned to his post. For a short time he was cheered by having a partner in his work, Mr. Parry; but that he only enjoyed for a few months. We shall be glad if the Committee can afford him the help he asks. He is advancing into years and needs, more than ever, the presence and active co-operation of a fellow missionary.

“At the date of my last letter I was with my family in Calcutta, having fled from the Santhals, a barbarous people, inhabiting the jungles and hills of Beerbhoom and Bhau-gulpore, who were then plundering and burning villages and massacring their inhabitants, chiefly Hindoos. The insurrection has not been permitted, by Divine Providence, to spread to the extent that it was feared it would, and believed by some that it actually had. But in the above-mentioned districts and Bancoorah, the work of destruction has been hitherto allowed to go on, without any energetic measures having been adopted by Government, for which they have been severely and justly blamed. Martial law ought to have been proclaimed, and some instances of condign punishment inflicted at the commencement, instead of which, the affair, however serious, has been trifled with up to the present time. We returned to our station about six weeks ago, and feel ourselves comparatively secure, the station being now occupied by a military detachment.

“While in Calcutta I had the pleasure of being present at our conference meetings, which were very interesting, and conducted with the greatest harmony. It was truly gratifying to hear all our missionary brethren delivering their various concurrent opinions on subjects of such high interest, and especially those of our esteemed and beloved secretary. I had also the pleasure of attending a general conference of nearly all our Bengal missionaries of different evangelical denominations.

“We are now again alone, having been left

a few days ago by our dear brother Parry, who has gone to occupy the Cutwa station, instead of Mr. Supper, who is about to proceed to Dacca, in order to supply more fully Eastern Bengal, which holds out very pleasing hopes of successful missionary operations, indeed, very much beyond that of North-Western Bengal. Another missionary, however, is much wanted at this station, to help me in my declining years and strength. For the last month I have been labouring under a diarrhœa, which, although it has not laid me aside from my work, has much prostrated my strength. I am proposing to go out on my usual itinerating work during the cold season of the year, but have some serious doubts whether I shall be able to go through with it. Let, then, one of your remaining twenty, to be sent out for India, be appointed to Beerbhoom.

“I am sorry I have not as yet been able to do anything respecting a native pastorate. One of our leading men having fallen into sin, our projected plan has been deranged for the present. With the exception just mentioned, the conduct of our church has been, upon the whole, not unbecoming their profession. Instruction and admonition have been almost daily administered to them. The gospel has been preached to the natives around, many approving of what is said, yet no one daring to make a public profession of the Christian religion. They seem to want some more bold than the rest to lead the way, or rather the Holy Spirit to convert them to God. I think I have already mentioned that two persons were baptized in the early period of the year. Pray for us that ‘the Word of the Lord may have free course and be glorified.’”

#### WEST INDIES.

**TRINIDAD.**—As soon after his return as possible our indefatigable brother Law visited his out-stations. The result will be seen in the extracts from his letter of December 10th, which we subjoin. It gives us peculiar pleasure to notice the testimony he bears to the fidelity and zeal of the native preachers. We are not without hopes that, ere many months pass away, some help may be afforded, and a brother, suitable to the occupancy of the out-stations, may be sent to Trinidad. It is gratifying, also, to observe the way in which Mr. Law speaks of the renovating effect of his short sojourn in this country. During his stay here, he missed, no opportunity of presenting the claims of the mission to the friends in every place which he visited, whether on the

business of the Society, or to see his relatives and friends.

"I have visited the stations in the country since my return, and I am going to pay another visit this week. The state of things, on the whole, in the country churches is satisfactory. The native teachers and preachers have done their very best in my absence. Their "works of faith and labours of love" have been many, and some of them have been very trying to flesh and blood; but the rich grace of God has abundantly sustained and blessed them. If some of these dear brethren could reside with me in Port of Spain for a few months, I could direct their studies, so as to make them *fitter for the Master's use*.

"I am glad to be able to inform you that, although my last journey engaged me nearly a whole week, I returned home in perfect health. Every day, from morning till night, sometimes till midnight, I was occupied in either travelling or preaching. The time taken up with each service is generally about seven hours, during which time candidates for baptism are examined, and those approved of baptized; two and sometimes three sermons are preached. The whole is concluded by the solemn supper of the Lord. On these occasions, I have much deep and anxious thought about everything and every one. During this visit, I baptized in all nine Christian men and women. I saw, indeed, the grace of God, and was glad.

"I returned *without fever*, or any of those distressing ailments I used to have from my country work. It is no wonder that I should be tired and exhausted in the extreme. A good night's rest removes all this fatigue. My visit to England has been a blessing to body and mind.

"Continue to implore the Committee to remember Trinidad, and, as soon as possible, send another missionary into this important field of labour."

#### BAHAMAS.

NASSAU.—We have been very much concerned, during these past few months, to receive from Mr. Capern distressing accounts of the severe afflictions which have fallen on Mrs. Capern, and some other members of his family. The Committee, anxious to alleviate them in some degree, suggested to him, some time ago, a voyage to the States, and a sojourn there for a few weeks. This was not practicable; and now it seems inevitable, unless Mrs. Capern's life be sacrificed, that she should at once return to England. He is greatly concerned about the expense, being unable wholly to meet it himself.

But the Committee have very properly determined to remove his anxiety on this score. They have, therefore, expressed to him their deep sympathy with him in his affliction, and as a mark of their respect and perfect confidence in his integrity and prudence, directed him to draw for whatever amount he may deem necessary to meet this emergency. By this time, too, we hope Mr. and Mrs. Davey have arrived at Nassau, which will at once relieve Mr. Capern of some portion of his laborious duties. Under date of September 10, he says:—

"My own health, I rejoice to say, is better than it was this time last year. But I am ashamed to think of the amount of care and indulgence I have bestowed upon myself of late. Formerly I performed the services which I have devolved upon others for some months past; and have therefore been resting on my oars. It is really very trying, dear brother, to see a great deal of work that ought to be done, that used to be done, and that would be done, if there were strength adequate to it, left undone. But we cannot be always hale and strong. Oh, that there had been more of the work of faith and love, when the physical frame was capable of more toil.

"I am thankful that I can say, I hope the word is not preached in vain here. Hundreds hear it; and some of those, I do persuade myself, hear it with joy and holy fear.

"On the first sabbath of the present month, we baptized sixteen candidates, nearly all of whom were young, and most of whom had been children in our sabbath schools. The attendance was large, and the occasion solemn and impressive. Others are waiting to be received; and as soon as we are convinced that they have given themselves to the Lord, they will be baptized.

"The good work in the out-islands is, I trust, going on. Our native brethren all at their posts, and some of them are encouraged in their work. The people hear them gladly; and some of the people contribute towards their support as God enables them. But such is their poverty, that they cannot provide an adequate maintenance for their teacher; and we have, therefore, and shall have, to supplement their efforts. I deeply regret that I have been unable, in consequence of personal and domestic affliction, to go to the out-islands during this year, as I am quite sure much good is generally done by a visit. I hope to be able ere long to go. But I must wait until my wife is strong enough to attend to some duties which, in my absence, necessarily devolve upon her."

In a letter dated October 13, Mr. Capern

acknowledges the Committee's proposal to visit the States, and tells them why he cannot act upon it, and also gives some pleasing intelligence in regard to the station:—

“Your most welcome letter of August 29 came to hand by the packet of yesterday. Its contents are to us both important and interesting. And were not the packet to be leaving so soon (for being two days behind her time she sails agsin for St. Thomas to-day), I should write you at some length on some of its main particulars.

“But let me now say, that we feel very deeply the kindness of the Committee in so readily acquiescing in the proposal made, we have the pleasure of thinking, with fraternal sympathy by you, that we should have a temporary change. A short sojourn in the States, however, would not answer the end in regard to my poor wife. Our medical attendant has, more than once, assured us that the stamina of her constitution are too much impaired for her to derive any permanent benefit from any but a lengthened stay in a bracing clime. And such a stay would now be impracticable. Besides, she is at present quite too feeble to take a voyage. Since November, 1854, she has, with the exception of about two months, been entirely unable to attend to her domestic duties; and only about four times has she been able to attend a place of worship, though the chapel is not more than eight or nine yards from our house. The doctor now tells us most distinctly, that, in his opinion, she cannot possibly live through another summer here. Under these circumstances, should my wife's life be spared until the ensuing April or May, our desire is, if her strength be equal to the voyage, for her to visit England. And if there be no person there to supply my place, I can for a time continue here. But our Heavenly Father's will may, by that time, be clear and plain to us. My own health, I am thankful to say, has materially improved of late.

“I am still hoping that the great Head of the church will raise up some one here to aid the missionary in the work of this station. A native would be very far preferable to a European as an assistant, seeing he would do the same work, and exert, perhaps, as large an amount of influence at a *much less cost*. He would recognize a superintendence which a European would repudiate. In applying to you to send some one to this station from home, I meant not a colleague but a substitute. For the failing health of my wife, and my own not being good, led me to conclude that I ought to give place to a more able workman, that the cause receive no damage.

“More than once have I thought of writ-

ing to Mr. East, to see if he had or knew of any one in Jamaica suitable for this post. But as Mr. Rycroft returns to Grand Cay, and Mr. Littlewood goes to Inagua, new arrangements will doubtless be made, and such as may meet the wants of this station. Mr. Littlewood will not confine his labours to Inagua. A population of about 500 will not engross the whole of his time and attention; and I have no doubt but he will be willing, as you suggest, to take the superintendence of some of our more distant churches.

“The church at Nassau could support a native pastor. There is a baptist congregation now supporting its pastor. This they do, and no more. They have no schools or native teachers on the islands to support. Our friends raise a much larger sum than they; but we have both teachers (native pastors) and schools to maintain, either in whole or in part. And then take the money that would go to the salary of a pastor here. But such a pastor is an object to be sought. It would, as you observe, ‘be a step in the right direction.’ Efficient native teachers, rather than European missionaries, are to be desired for these scattered islanders. Generally the native pastor system works well. A head will be for a time wanted to whom our brethren can look for counsel, books, and pecuniary aid.

“The young man about whom you inquired is with me now, learning his Greek and Latin grammars. His impediment seems to be a nervous affection, which I hope he will get the better of. His preaching is acceptable to the people: and as his character is excellent and his talents good, I have thought it right to encourage him by having him with me for a term. His station was not very far from Inagua, and will fall now, I suppose, under the care of Mr. Littlewood.”

**TURK'S ISLAND.**—Our readers are aware that Mr. Rycroft has been directed to remove from St. Domingo, where his way seemed utterly edged up, to this station, and that Mr. Littlewood, at his own suggestion, goes to Inagua. By this time these brethren are at their respective posts. Mr. Littlewood leaves a united people, and a comfortable home, for a station where he will have to endure great privation. But he goes in the right spirit, and we hope that he will be sustained amidst all his difficulties.

“We are now preparing for Inagua, and expect to leave in about a fortnight. Mr. Rycroft will be here the latter end of November. I should prefer staying till his arrival but for special reasons which seem to make it my duty not to delay. In about

two weeks, a vessel sufficiently large, with good accommodations, will be going thither, and will take us, with all we have to remove, for £10 or £12, whereas if I had to take up a vessel purposely, it would cost full £20. It is also desirable that I should be on the spot to take an advantage of any favourable offer of a plot of ground for mission purposes. Two lots have been lately offered me, each for £60 sterling, both in their natural state, without inclosure or any improvements. Building at Inagua is expensive, there being no direct means of importation from America; every kind of material must be obtained from Nassau—a very dear market, in addition to the high charge for freight from thence. Three hundred pounds—a large sum to collect—would build but a small house with the necessary appurtenances. We require nothing but a comfortable cottage. The small house we occupied during our last visit proved very unhealthy. We suffered much from inflammatory attacks, and severe colds and coughs; but as small as it is, it could not be purchased under 1000 dollars. Not a house can be obtained on rent. During our stay on the island, a respectable man with his family, from America, arrived there, intending to make it his home. The doctor kindly offered them a room for a few days; but, finally, they were obliged to put up with a workshop, where they suffered a good deal until they could erect a small dwelling. If I am not able to prevail on some kind friend to take us in for a short period, I must try to live in our old dilapidated chapel, until I can hear from the Committee on the subject of building.

"We have the chapel to proceed with. Nothing has been done to it since I left. This will consume all our station funds for some time to come. Our hope rests principally with you to furnish the means *immediately* required for a mission house. I hope the Committee will kindly consider this matter, and instruct me as to the amount

allowed for it. I shall anxiously look for a reply by the return mail.

"To give you an idea of our temporal prospects, I will extract a few lines of a letter received to-day from the American consul, a dear friend of ours, and a good man, I believe, who has no knowledge of our being ordered to remove to Inagua: 'Matters here are about as usual, nothing doing in the Pond, abundant rains, no sale for our salt, and, worse than all, no provisions, and nothing to buy with; not a bag of corn, rice, meal, butter, or flour.' Our comforts at Grand Cay, as few as they are, will be greatly missed; but we shall not be without consolation so long as we can direct furnishing souls to the bread and water of eternal life. I long to be more useful, and hope that I shall consider it no hardship to deny myself a few comforts for the sake of others. My dear wife will cheerfully conform to any circumstances, so that Christ's kingdom is extended and God is glorified by our lives; but her constitution is delicate, and any imprudent exposure might interrupt the usefulness for which we wish to live. Oh, for greater devotedness to the cause of God! Oh, for grace to conquer nature! Our dear people here have taken a deep hold on our affections, which will render parting a heavy trial. May the Lord's blessing continue to rest upon them."

Since the foregoing letter was received, we regret to find, by one from Mr. Capern, that Mr. Littlewood and family had been obliged, very suddenly, in consequence of an attack of yellow fever, to go to Nassau. At the time Mr. Capern wrote, he was very weak, but slowly regaining his health; but he was too ill to write himself. We hope, by next mail, to receive good tidings from him. We are desired to say, for the information of his friends, that Mr. Littlewood's address in future will be INAGUA, Bahamas.

## HOME PROCEEDINGS.

Mr. Oughton has visited High Wycombe, Faringdon, Coate, and Standlake, and commenced the Scottish tour during the past month. The secretary has attended meetings at Alie St. and Bloomsbury, with Mr. Allen, who has also addressed juvenile associations at St. Alban's and Keppel St., and been our deputation to Kingston and Tottenham. The Hon. and Rev. B. W. Noel has visited some places in South Devon, and Rev. J. Leech-

man two or three villages in the vicinity of Watford.

We have great pleasure in stating that the Rev. G. Kerry, pastor of the church at Dorchester, having offered himself for Mission service in India, has been accepted, subject to the ability of the Committee to send him forth. Some months will elapse ere that can be determined, as the present season is most unfavourable to any one going out with

the view of residing in a tropical climate. Meanwhile we hope this announcement will prove a fresh stimulus to our friends to increased effort that by a competent addition to the funds, the Committee may have no reason to hesitate on *that* ground.

We are happy to learn from a letter dated Sierra Leone, Jan. 18th, that Mr. and Mrs. Saker had so far proceeded in safety on their return to Cameroons. The early part of the voyage had been very tempestuous, and they suffered accordingly; but after they left Madeira the weather became very fine. Ere this they have arrived at their destination.

Mr. and Mrs. Davey, who left in the "Parana" for the Bahamas on the 17th ult., write from Madeira under date of Jan. 26th, the vessel having put in for a supply of coals, the captain fearing from the great consumption of the previous ten days, that he would not have enough to carry the ship to St. Thomas's. They too encountered very heavy gales of wind in the Channel; but a day's rest recruited them, and, by this time, they have reached Nassau, to the great joy of Mr. Capern, whose domestic afflictions have recently been very severe.

Mrs. Law, who had remained in this country after Mr. Law, owing to a severe accident which confined her to her bed for six weeks, left in the "Tyne" on the 2nd ult. in completely restored health, and expected to be in Trinidad about the 24th, once more to resume her missionary duties in conjunction with her devoted husband.

By last advices from Calcutta we learn that the passage had been secured for Mr. Denham and family in the "Monarch." They may be expected to arrive here sometime in May. The arrangements made to supply his lack of service at Serampore have been adverted to in a previous page of the Herald.

We beg to remind all treasurers and secretaries of local auxiliaries, and all contributors intending to aid the Society's funds, that the accounts for the present financial year will close on the 31st inst. That their contributions may appear in the report, it will be necessary that they be forwarded on or before that day, the *earlier the better*. We do hope an effort will be made to prevent any debt this year. Very little *additional* liberality on the part of each contributor will prevent this occurring.

### NOTICE TO MISSIONARIES.

We have received several letters lately desiring us to acknowledge in the "Herald" parcels, boxes, and other articles which have been sent out by friends in this country to various stations. We are always glad to comply with this wish; but we hope missionary brethren will not consider this enough. They ought to write *direct* to the friends who send them. A letter from a missionary is very gratifying. It serves to keep alive zeal, and awakens personal sympathy and regard. Missionaries often complain that this personal sympathy is little felt, and friends here wonder sometimes that missionaries do not *appear* to feel interest enough in those who help them in this way, to write only a letter. Now such complaints need not be uttered, and would not be, if this hint were duly acted upon. We beg to impress this upon our

dear brethren abroad. It is of more importance than they may, perhaps, think. If a letter, accompanying substantial proofs of a desire to aid them in their work, refreshes and gladdens their hearts, so a letter from them awakens in the hearts of friends at home new zeal, and tends to promote and deepen their concern for the cause itself. May we add, too, that working parties should never send out a box of useful articles without first apprising us of it, stating the value of its contents, and writing to the missionary for whom it is intended, and requesting an acknowledgment. We have tried year after year to get at the *amount* of what has been done in this way; but hitherto we have failed. May this notice be the means of securing success for the coming year.



SPECIAL NOTICE.

It will be a *great* convenience if brethren in the country, who may have made any engagement for the mission Lord's day in London, April 27th, or churches who have engaged any minister to preach on that day,

would, at once inform us of such arrangements. The usual list will be ready in a few days, and we shall be obliged if pastors or deacons will favour us with an early call.

FOREIGN LETTERS RECEIVED.

AFRICA—CLARENCE, Fuller, J. J., Jan. 3.  
 SIERRA LEONE, Saker, A., Jan. 18.  
 ASIA—AGRA, Underhill, E. B., Dec. 18 and 25.  
 BARISAL, Martin, T., Jan. 3.  
 BENARES, Underhill, E. B., Jan. 8.  
 CALCUTTA, Thomas, J., Dec. 22, Jan. 8.  
 COLOMBO, Davis, J., Dec. 29, Jan. 14.  
 CUTWA, Parry, J., Dec. 20.  
 INTALLY, Underhill, E. B., Oct. 8.  
 MONGHIR, Lawrence, J., Jan. 3.  
 RIVER DAMADA, Morgun, T., Dec 20.

AUSTRALIA—LAUNCESTON V. D. L., Dowling, H., Nov. 2.  
 BAHAMAS—Rycroft, W. K., no date, received Feb. 16.  
 NASSAU, Capern, H., Jan. 7 and 8.  
 HAITI—JACMEL, Webley, W. H., Dec. 28.  
 JAMAICA—ANNATTO BAY, Jones, S., Jan. 23.  
 CALABAR, East, D. J., Dec. 22, Jan. 24.  
 FALMOUTH, Gay, R., Jan. 8.  
 SAVANNA-LA-MAR, Clarke, J., Jan. 10.  
 SPANISH TOWN, Phillippo, J. M., Jan. 26.  
 MADEIRA, Davey, J., Jan. 26; Saker, A., Jan. 8.

ACKNOWLEDGMENTS.

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

Mrs. Cozens Upper Clapton, for a parcel of magazines;  
 Mr. Thomas Stone, Loughton, for two parcels of magazines;

Mrs. Deedy, 40 Dover Road, for a parcel of magazines;  
 Mrs. Thomas Bartlett, Oxford, for a series of the Periodical Accounts, Eclectic Review, &c., &c.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from January 21 to February 20, 1856.*

\* \* N. P. denotes that the contribution is for *Native Preachers*.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Bousfield, J. R., Esq....	1 1 0	Overbury, B., Esq. ....	1 1 0
Bartlett, Rev. J., Marn-		Bowser, W., Esq.....	3 3 0	Price, Dr. Thomas .....	1 1 0
wood .....	1 0 0	C. R. ....	1 1 0	Roby, Mrs.....	1 1 0
Beddome, W., Esq.....	1 1 0	Harwood, J. U., Esq. ...	2 2 0	Williamson, Mr. Robert	0 10 6
Benham, J. L., Esq.....	4 4 0	Kitson, Willm. Esq.....	2 2 0		
		Murch, Rev. Dr. ....	2 2 0		

Donations.	£	s.	d.
Air, Master A. C., Collected by, for N. P. ...	0	10	0
Andrews, Mr. Edmund, Pershore .....	5	0	0
Green, Charlotte, Collected by, for N. P. ...	0	10	6
I. C. ....	55	0	0
J. B., Thurlough .....	0	6	0
Jacobson, Miss, for Colonies .....	1	1	0
Do., for Jamaica Special Fund .....	1	1	0
L. N., by "Record" .....	20	0	0
Powell, Misses, Collected by, for N. P. ...	2	3	6
S. J., Collected by, for N. P. ....	0	10	0
S. S., by "Record" .....	10	0	0
"Sat bene si sat cito" .....	25	0	0
Sturgeon, Mrs., box by .....	0	4	1
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>			
Bow—			
Contributions, for N.P. ....	2	19	4
Brompton—			
Collection (moiety) ...	4	16	0
Contributions .....	6	13	0
Commercial Street—			
Sunday School, for N. P. ....	4	0	0
Drayton, West—			
Contributions, for N.P. ....	1	6	0
Hammersmith, on account .....	6	18	7
Hampstead, Hollybush Hill—			
(contribution) .....	0	10	0
Highbate—			
Contributions .....	1	4	6
Islington, Cross Street—			
Contributions, for N.P. ....	2	15	5
Regent's Park—			
Contributions, for N.P. ....	4	18	6
Spencer Place—			
Juvenile Association .....	2	12	3
Do., for Benares School .....	10	0	0
Do., for Jessore Orphan .....	2	10	0
Staines—			
Collection .....	3	2	4
Contributions .....	4	2	0
Less expenses .....	7	4	4
Trinity Chapel—			
Contributions, by Mr. Ward .....	0	2	4
<b>BEDFORDSHIRE.</b>			
Ridgmount—			
Contributions, for N.P. ....	1	7	0
<b>BERKSHIRE.</b>			
Faringdon—			
Collections .....	5	10	0
Contributions .....	9	0	0
Less expenses .....	14	10	0
Reading and Henley, on account .....	30	0	0
Sindleham—			
Contributions, for N.P. ....	0	3	0

Wantage—	£	s.	d.
Contributions, for N.P. ....	1	17	0
Windsor—			
Collections .....	5	3	3
Contributions .....	14	6	0
Do., Sunday Schools .....	4	1	8
Do., Old Windsor .....	0	13	10
Less expenses, &c. ....	24	4	9
Buckinghamshire.			
Chesham—			
Contributions, for N.P. ....	1	8	3
Crendon—			
Contributions .....	1	17	2
Missenden, Great—			
Contributions, for N.P. ....	1	7	9
Mursley—			
Contributions, for N.P. ....	0	14	0
Do., Sunday School, for N. P. ....	0	5	0
Weston Turville—			
Contributions, for N.P. ....	0	5	6
Wycombe, High, on account .....	6	5	0
<b>CAMBRIDGESHIRE.</b>			
Landbeach—			
Contributions, for N.P. ....	0	12	6
<b>CHESHIRE.</b>			
Hill Cliff—			
Contribution .....	0	10	0
<b>CORNWALL.</b>			
Calstock—			
Contributions, for N.P. ....	0	8	0
<b>DERBYSHIRE.</b>			
Swadwick—			
Collection, &c. ....	2	2	0
<b>DEVONSHIRE.</b>			
Appledore—			
Contributions, for N.P. ....	0	13	11
Ashburton—			
Contributions, for N.P. ....	0	8	7
Honiton—			
Contribution .....	5	0	0
Plymouth—			
Contributions, on account .....	13	0	6
Torquay—			
Contributions, for N.P. ....	0	13	9
<b>DORSETSHIRE.</b>			
Dorchester—			
Sunday School, for N. P. ....	1	7	3
Poole—			
Contributions, for N.P. ....	1	12	1
<b>DURHAM.</b>			
Bedlington—			
Sunday School, for N. P. ....	0	0	0

Essex.	£	s.	d.
Burnham—			
Contributions, for N.P. ....	0	5	4
Romford—			
Contributions, for N.P. ....	1	2	0
Thorpe le Soken—			
Contributions, for N.P. ....	0	10	6
<b>GLOUCESTERSHIRE.</b>			
Bourton on the Water—			
Sunday School, for N. P. ....	1	19	0
Eastington—			
Sunday School, for N. P. ....	1	19	0
Leechade—			
Contributions, for N.P. ....	0	3	11
Wotton under Edge—			
Contribution .....	1	0	0
<b>HAMPSHIRE.</b>			
Lymington—			
Collection .....	5	14	9
Contributions .....	9	13	4
Do., Sunday School .....	5	12	1
Do., for Africa .....	1	19	6
Less expenses .....	22	19	8
Hertfordshire.			
Ross—			
Contributions, for N.P. ....	3	5	0
<b>HERTFORDSHIRE.</b>			
Boxmoor—			
Collection .....	2	3	0
Contributions .....	0	17	2
Do., for Benares Schools .....	4	12	5
Ware—			
Contributions .....	1	11	6
Do., for N. P. ....	0	10	6
<b>HUNTINGDONSHIRE.</b>			
Huntingdonshire, balance given in Herald for February) .....	0	0	6
<b>KENT.</b>			
Broadstairs—			
Contributions, for N.P. ....	0	6	1
Dover—			
Contributions, for N.P. ....	3	6	0
Do., Sunday School, for do. ....	0	7	0
Folkstone, Salem Chapel—			
Sunday School .....	2	0	10
Gravesend—			
Contributions, for N.P. ....	0	2	0
St. Peter's—			
Sunday School, for do. ....	0	18	0
Tenterden—			
Contributions, for do. ....	1	3	7
Tonbridge—			
Contributions .....	2	0	0
Do., for N. P. ....	0	10	0
Tunbridge Wells—			
Contributions .....	0	11	0
Do., by box .....	1	1	0
Do., for N. P. ....	1	5	2

	£	s.	d.
Woolwich, Queen Street— Sunday School, by Y. M. M. A., for Schools .....	10	0	0
<b>LANCASHIRE.</b>			
Haslingden, Pleasant St.— Contributions, for N.P.	1	8	6
Inskip— Collection .....	4	13	9
Contributions .....	3	9	2
	8	2	11
Less expenses .....	0	2	6
	8	0	5
Liverpool, Myrtle Street— Juvenile Society, for Bahamas .....	8	0	0
Manchester, on account, by Thomas Bickham, Esq. ....	180	0	0
Preston— Contributions, for N.P.	2	2	4
Rochdale— Contribution .....	10	0	0
Sabden— Contributions, for N.P.	1	8	0
<b>LINCOLNSHIRE.</b>			
Boston, Salem Chapel— Collections .....	3	3	10
Contributions .....	2	6	2
Do., for N. P. ....	0	11	2
Cowbridge— Contributions, for N.P.	0	5	9
Holland Fen— Collection .....	1	1	7
Contributions .....	1	3	11
	8	12	8
Less expenses .....	0	5	6
	8	6	11
Kirmington— Contributions, for N.P.	0	14	0
<b>NORFOLK.</b>			
Lynn— Contribution .....	1	0	0
<b>NORTHAMPTONSHIRE.</b>			
Guisborough— Contributions, for N.P.	1	4	3
<b>NOTTINGHAMSHIRE.</b>			
Carlton Hall— Contributions, by Eli- zabeth Scott .....	0	10	0
<b>OXFORDSHIRE.</b>			
Burford— Contributions, by Miss M. A. Wall .....	2	10	0
<b>SHROPSHIRE.</b>			
Bridgnorth— Contributions .....	1	5	2
<b>SOMERSETSHIRE.</b>			
Bridgwater— Contributions, for N.P.	2	3	2

	£	s.	d.
Burnham— Sunday School, for do.	0	2	3
Crawkerus— Contributions, for do.	0	15	0
Wells— Sunday School, for do.	0	18	0
Weston super Mare— Contributions, for do.	1	10	0
<b>STAFFORDSHIRE.</b>			
Willenhall, Gomer Street— Contributions, for N.P.	1	0	0
<b>SUFFOLK.</b>			
Eye— Contributions, for N.P.	1	6	6
<b>SURREY.</b>			
Norwood, Upper— Contributions .....	2	0	0
<b>SUSSEX.</b>			
Crowborough— Contributions, for N.P.	0	5	0
Midhurst— Contribution .....	1	0	0
Do., for N. P. ....	4	5	4
<b>WARWICKSHIRE.</b>			
Birmingham— Collection, Public Meeting .....	12	9	6
Proceeds of Break- fast .....	3	8	5
Bond Street— Collection .....	11	10	0
Contributions .....	51	1	2
Do., Sunday and Infant Schools .....	8	14	3
Do., for N. P. ....	2	8	0
Cannon Street— Collections .....	15	10	9
Contributions .....	51	3	8
Do., Sun. Schools .....	12	12	6
Do., for Africa ...	12	7	8
Circus Chapel— Collections .....	15	8	2
Contributions .....	27	15	7
Do., Sunday and Infant Schools .....	10	18	7
Graham Street— Collections .....	28	10	10
Contributions .....	20	11	11
Do., for Transla- tions .....	1	1	0
Do., for Outfit of Missionaries to India .....	15	0	0
Do., Sun. Schools .....	12	11	4
Great King Street— Collections, &c. ....	3	0	0
Sunday School .....	1	7	2
Harborne— Contributions, box	0	7	6
Heneage Street— Collections .....	15	15	7
Contributions .....	43	4	8
Do., for Schools ...	10	12	3
Do., for do., India	10	0	0
Do., for do., Africa .....	13	0	0
Do., Sunday and Infant Schools .....	14	7	9
Do., do., for School, India	10	0	0

	£	s.	d.
Birmingham, Continued— Newhall Street, Zion— Collections, &c. ....	5	0	0
Wyhall Heath— Collection .....	5	0	0
	454	1	4
Acknowledged before and expenses .....	448	2	7
	5	18	9
Leamington— Contributions, by Rev. James Clark .....	7	7	0
<b>WILTSHIRE.</b>			
Bradley, North .....	3	16	0
Melkham— Collections .....	6	8	6
Do., Beanoce .....	0	3	6
Do., Broughton .....	0	8	0
Contributions .....	18	17	7
	23	17	7
Acknowledged before and expenses .....	20	4	0
	5	13	7
<b>WORCESTERSHIRE.</b>			
Blockley— Contributions, by Mr. John Reynolds .....	2	11	2
Broadway and Evesham— Contributions, by Miss Mann, for N. P. ...	1	2	6
Evesham— Collection, &c. ....	3	15	10
Contribution .....	1	1	0
Do., Sunday School	0	6	6
<b>YORKSHIRE.</b>			
Beverley— Contributions, for N.P.	1	8	3
Bishop Barton— Contributions, for do.	1	5	0
Boroughbridge— Contributions, for do.	1	8	6
Masham— Contributions, for do.	0	12	1
<b>NORTH WALES.</b>			
<b>DENBIGHSHIRE.</b>			
Bontnewydd— Collection .....	0	13	1
Gefall y Rhyd— Collection .....	0	10	0
Contribution .....	0	10	0
Llandyrnog— Collection .....	0	0	0
Contributions .....	0	11	3
Llanfyllid— Collection .....	0	19	0
Contributions .....	0	8	6
<b>FLINTSHIRE.</b>			
Rhuddlan— Collection .....	0	19	8
Contribution .....	0	2	6
Rhyl— Collection .....	3	12	10
Contributions .....	1	18	0
	10	13	10
Less expenses .....	1	10	6
	9	3	4

MONTGOMERYSHIRE—		PONTNEER—		HAWICK—	
Newtown—		Contributions, for N.P.		I. T. ....	
Contributions, by Mrs. Morgan, for Kottigahaita School, Ceylon.....		Ragland .....		Mey—	
£ s. d.		£ s. d.		£ s. d.	
	5 0 0		5 0 0		6 0 0
			1 0 0		1 0 0
			54 17 6		Montrose, Congregational Church—
			Less expenses 4 0 10		Association for Religious Purposes .....
			50 16 8		1 5 0
<b>SOUTH WALES.</b>		<b>PEMBROKESHIRE—</b>		<b>Sunday, Orkneys—</b>	
<b>BRECKNOCKSHIRE—</b>		<b>Bethlehem and Salem—</b>		<b>Leslie, Mr. Robert ...</b>	
<b>Brynmawr, Calvary—</b>		<b>Collections.....</b>		<b>Less expenses</b>	
Contributions, for N.P.		5 0 0		4 0 0	
	4 5 0	Haverfordwest—		0 0 6	
		Collections.....		3 10 6	
		Contributions.....		Tobermory.....	
		Do., Juvenile.....		5 0 0	
		Proceeds of Lecture			
		11 12 0			
<b>CARMARTHENSHIRE—</b>		<b>Manorbier—</b>		<b>IRELAND.</b>	
<b>Drofnach</b>		<b>Collection .....</b>		<b>Coleraine—</b>	
Collection .....		1 9 6		<b>Contributions, by Miss Carson, for N. P. ....</b>	
	0 19 8	Contributions .....		3 10 0	
		0 7 0			
<b>GLANMORGANSHIRE—</b>		<b>Narberth—</b>		<b>Dublin—</b>	
<b>Dowlais, Caersalem—</b>		<b>Collection .....</b>		<b>Collections.....</b>	
Collection .....		6 6 10		9 0 0	
	3 13 3	Contributions .....		Contributions .....	
	3 6 2	3 13 2		Do., for Schools and Translations .....	
		Popchill—		1 1 0	
		Collection .....		42 1 0	
		0 17 0		Less expenses	
		Saundersfoot—		1 5 0	
		Collection .....		40 15 6	
		1 4 6			
		Contributions .....		<b>Tubbermore—</b>	
		1 0 0		<b>Contributions, by Miss Carson, for N. P. 13 13 6</b>	
		South Dairy—		<b>Do., Sabbath School, by do., for do. ....</b>	
		Collection .....		1 0 6	
		0 12 3			
		Sutton—		<b>FOREIGN.</b>	
		Collection .....		<b>JAMAICA—</b>	
		0 6 5		<b>Brown's Town .....</b>	
		Tenby—		<b>St. Ann's Bay .....</b>	
		Collection .....		<b>Stacey Ville .....</b>	
		1 3 5		<b>Sturge Town .....</b>	
		Contributions .....		5 0 0	
		1 10 2			
		157 3 9			
		Less expenses 0 3 9			
		151 0 0			
<b>MONMOUTHSHIRE—</b>		<b>SCOTLAND.</b>			
<b>Cwmbran—</b>		<b>Aberdeen and Montrose—</b>			
Collection .....		<b>Contributions, by Mr. A. M. Perkins, for N. P. ....</b>			
	4 0 0	3 9 0			
<b>Darrenvelen—</b>		<b>Comrie—</b>			
Collection .....		<b>McFarlane, Mr. P. ...</b>			
	1 18 0	1 0 0			
<b>Ebbw Vale, Nebo—</b>		<b>Dunfermline—</b>			
Collection .....		<b>Contributions, for N.P.</b>			
	1 13 6	2 0 8			
	1 15 0				
	2 1 8				
<b>Llanhiddel—</b>					
Collection .....					
	2 1 8				
<b>Magor, Ebenezer—</b>					
Collection, &c. ....					
	2 4 6				
<b>Newport, Commercial Street—</b>					
Collections.....					
	14 4 6				
Contributions .....					
	19 6 1				
Do., Sunday School					
	5 12 7				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Pureer, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

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THE  
BAPTIST MAGAZINE.

APRIL, 1856.

MEMOIR OF THE LATE JOHN LEDYARD PHILLIPS, ESQ.

BY JOSEPH TRITTON, ESQ.

It has pleased God recently to take home to himself another of his servants, one widely known and greatly loved; whose memory will long be fragrant, and whose name can never be pronounced but with the most cordial and affectionate respect.

In seeking to bring together a few scattered memorials of his character and course, we are following out a friendship, which nothing but death could have ended, or rather, let us say, interrupted; for based upon principles that cannot die, we look for its assured revival beyond the grave. And we cherish the hope, that the tribute which we propose thus to pay to the departed may not be without interest to the living. May it be for the highest profit of those under whose notice it shall fall. Identified more immediately with our own denomination, though one in spirit with all true believers, the late John Ledyard Phillips, of whom we write, has left a name throughout our churches, and in connexion with our societies, and various religious institutions, familiar as a household word. Nor can we

doubt but that a glance at some of the leading points in his history, tending to exhibit the grace of God *towards* him, and *in* him, and *by* him, will be received with acceptance, however imperfectly conveyed.

Mr. Phillips was born on the 6th of January, 1789, at Melksham, in the county of Wilts; his father, Mr. Edward Phillips, being resident in that town, where he was actively engaged as a manufacturer in the cloth trade. His mother was the only child of John and Mary Ledyard of Semington, near Melksham. She died early, at the age of thirty-three, having been married thirteen years. Her memory was very precious to our deceased friend, who frequently mentioned, and seldom without tears, how, when a very little boy, she used to take him into her dressing-room and pray with him, before sending him to school. In a letter which he addressed to a friend some time since, containing an interesting record of the Ledyard family, he speaks of her as follows: "It is difficult to pass over the death of a mother without some

reference to her character. She was an eminent Christian, and her piety was exemplified in her actions. She became a member of the church in 1784, having been baptized when about eighteen years of age. Being possessed of a considerable fortune, she was never satisfied till her charities amounted to the sum of £—— in the year. At her death the poor lost a generous and constant friend. Her prayers for her children were ardent and unceasing, and she had a confident belief that her prayers would be answered in the conversion of all her children." He adds, "My three sisters were all members of the baptist church at Melksham, and all died in the faith; and no doubt they have all joined the spirit of their sainted mother before the throne of God. The two remaining, my brother and myself, are, I trust, resting on the same Saviour." Mr. Phillips senior subsequently married Elizabeth, daughter of the Rev. Samuel Stennett, D.D., and died at Bristol in May, 1831, his remains being removed to Melksham for interment in the chapel.

Of Mr. J. L. Phillips' boyhood and youth we have no particulars, beyond what we have occasionally gathered from his own incidental references to those periods. Possessed of robust health, great energy, physical prowess, and very high spirits, he naturally threw himself into those pursuits and pleasures in which enterprise, agility, confidence, and daring are most conspicuous. The sports of the field he followed with avidity, but it must not be supposed that these, or any other amusements, were suffered to interfere with the diligent cultivation of those finer powers with which he was endowed, and which were destined ultimately to be turned to the service of God, and of his fellow-men.

In 1802, while still a lad, he made the acquaintance of Mr. and Mrs.

Benwell, at that time residing at the Retreat, Battersea, his introduction being probably traceable to his father's connexion with the Stennett family. Thirteen years subsequently, that union was formed with one of Mr. Benwell's daughters, which was permitted to continue unbroken for more than forty years. Associated in the business with his father, and having to take an active part in its management, "the bounds of his habitation" were of necessity, as well as choice, limited to Melksham. The place of his birth became that of his continued abode, and he may be said to have been born and bred, to have lived and died, among his own people.

In the beginning of the year 1825, his name was placed in the Commission of the Peace, and few have discharged the important duties connected with the administration of justice with greater impartiality or ability. This honour, which was quite unsought, was only accepted after long and prayerful deliberation, it being urged upon him on the ground, that it was most desirable for the neighbourhood, since there was no resident magistrate in the town. We believe that to defend the poor was his great inducement, and from first to last it was his object to take their part, when he felt that he could do so. His conscientiousness may be inferred from the following simple fact, that soon after the time of his appointment he entirely gave up the amusement of shooting, lest in cases of outrage occasioned by the unlawful pursuit of game, from the circumstance of his being a sportsman his mind might receive an unfavourable bias against the accused. It will also be remembered that at that time the Test and Corporation Acts were in force: he absolutely refused however, be the consequences what they might, to take the Lord's supper, as required by those

acts, and the penalty consequently incurred, was never demanded. In the disturbances which occurred in the agricultural districts in the year 1830, Melksham and its neighbourhood were not entirely free from excitement and alarm; and the attitude which he assumed, and the vigilance he exercised, were eminently serviceable to the cause of peace and order. Mr. Phillips' position as a manufacturer, magistrate, and country gentleman, was necessarily one of great influence. He was a large employer of labour, having at one time no less than a thousand hands under his control, and it was his constant aim to promote the comfort and welfare of his men and their families. In him they all felt that they had a friend who had their true interests at heart.

But there was a higher elevation yet to be attained, not in the paths of worldly honour, but in those of spiritual life. A mother's prayers still awaited their answer in the conversion to God of her beloved son. At length it came—"the day-spring from on high" visited him—and through the freeness and all-sufficiency of Divine Grace, he became "a new creature in Christ Jesus." The date of this great change we have been unable to ascertain, but in all probability it preceded by months, or even years, its public avowal. The inward reality was enjoyed long before the outward profession was made. He who has been religiously trained, is often almost unconsciously turned. Neither the time nor the means are to be determined, though the fact itself is proved. In due season, the day of decision arrived. On the 22nd of October, 1831, he was baptized at Maze Pond, Southwark, London, by the Rev. Mr. Mann, for whom he had been led to entertain a very sincere regard; and on the first Sabbath of the next month, he was received into the Church at Melksham. There was one circum-

stance which rendered the time of his baptism peculiarly interesting. He had been summoned to Battersea, to the death-bed of Mrs. Benwell, and when he, by public profession, was entering the church below, she, in peaceful reliance on that same Saviour, whose cross he had taken up, had just entered the church above. His own father, it will be remembered, had also finished his course but a short time before.

In 1834, he was appointed one of the deacons of the church, and to the welfare and prosperity of its members, his energies were prayerfully and unceasingly directed. No engagement was ever allowed to interfere with his attendance on the means of grace during the week, any more than on the Sabbath; and friends, who might be visiting at his house, were either invited to accompany him, or left with the courteous, yet well-understood, intimation—"It is our service to-night." In addition to frequently presiding over the devotional meetings of the church, there were one or two out-stations, where he stately laboured, and many a little paper of subjects and heads of discourses still lies, where he left it, in the leaves of his large library Bible. Who knows what may be the glorious results of those simple, evangelical efforts? The Sabbath School, also, furnished him with a field of long and grateful labour. His superintendence of it is believed to have extended over a period of twenty years, during which time he had the satisfaction of seeing many of his scholars come forward to make a public profession of that religion, whose precepts he *lived*, as well as enforced. Two, at least, of the number have become teachers themselves; one being, at the present time, the pastor of a church in Ireland, while another is engaged in the ministry of the word, in the Island of Jamaica.

Nor were his devout sympathies

bounded by home. His interest in the Baptist Missionary Society was constant, and his support of that institution of great service on various occasions. He has more than once pleaded its cause at its anniversary meetings in Exeter Hall; either occupying the chair, or taking some more subordinate part in the proceedings. To the auxiliary societies, also, in his own district, he was always ready to render efficient aid. But more especially were his services in request at the annual meetings of the subscribers, over which he was frequently invited to preside; his experience, judgment, firmness, and courtesy, being always appreciated in regulating and expediting the business of the day. Often, by some playful remark, he would terminate prolonged discussion, or render harmless, too hasty or personal an allusion. It was thus also with other institutions. The last meeting which he attended was in connexion with the British Schools at Melksham, only a few days before the hand of fatal sickness arrested his course.

And while the spiritual necessities of the world engaged his efforts, they were not overlooked in his prayers. At the family altar, the missionary and his arduous labours abroad, and the minister of the sanctuary and his burden of responsibilities and cares at home, were seldom forgotten; while earnest desires for the spread of the gospel, and the establishment of truth—for the salvation of men, and the glory of Jesus—found constant utterance from his sympathizing heart. He was a man of prayer, and therein was the secret of his consistent piety, his power, and his peace. To the requests of friendship he was always as accessible as to the claims of duty, and was, therefore, continually appealed to, both for counsel and aid. The sound-

ness of his judgment, the known integrity of his principles, and his general acquaintance with business in its various forms, led to his frequent appointment to trusts, executorships, and other similar offices; all of which—it is scarcely necessary to add—he discharged to the satisfaction of those concerned; unless, indeed, there should have been instances—of which we are not aware—when requests were denied, as not compatible with his strict and unbending views of duty. There stands upon his drawing-room table, a handsome silver inkstand, the united gift of a wide family circle, presented to him on the close of his trusteeship on their behalf, and bearing an inscription expressive of their high esteem.

There can be no doubt that he undertook too great an amount of labour; and he, himself, at length acknowledged the fact. The natural buoyancy of his spirits, however, was such, that they rose above every depressing influence, and the heaviest load of care or toil seemed to rest but lightly upon him. Still the burden *did* tell, and about five years since he manifestly aged, while some symptoms were apparent, which excited the anxiety of his friends. It was towards the close of the summer of 1851, that the disease, which afterwards cost him so many hours of bodily anguish, was first seriously developed, the result of a chill taken while visiting the Royal Exhibition in Hyde Park. Alluding to the intensity of his sufferings, he remarked, a few days before his death, "No one knows what I have suffered the last five years, but I think I can say, I never knew a murmuring feeling." How precious a testimony to the sustaining grace of the Master, and the entire submission of the servant! "I can vouch," adds his sorrowing widow, "for the truth of that; at least, I have never heard a murmuring expression."



Henceforth his religious activities were lessened, but not withdrawn. His hand was still on the plough—his energies still in the race. And while “the outward man” was perishing, “the inward” was being renewed day by day. It was not till early in last year, that, in his own view at least, the time for active effort was drawing to a close. On the evening of Good Friday we accompanied him to an annual social meeting of the church. He addressed the assembled members with much earnestness and solemnity, and expressing the conviction that it would be the last festival of the kind he should be permitted to attend, gave to his remarks a deeply affecting, and evidently farewell, character.

On our way home we observed that we thought he took too gloomy a view of his case. His reply was to the effect, that he felt his life was very uncertain, but that it was all right. God knew what was best, and it was all in His hands. The consciousness of gradual decline evidently increased upon him; and when on a visit to us in August, he remarked, that he thought it would be his last. Yet, amidst the lassitude and weakness resulting from constant disease, an occasional revival of his wonted spirits would delight us all, and bring to remembrance the happier scenes of other days. For never had any addition to the family circle been so welcome as his—the exuberance of genial, light-hearted merriment being blended with the natural refinement of the man; and the imparted dignity of the Christian. In this respect, however, the glimpses of his former self were but rare, and when the smile was rekindled, it was on a countenance now strongly marked by suffering, yet sweetly expressive both of patience and peace. Such was his aspect for many months previous to his end, and it drew from one who was visiting him before Christmas, the fol-

lowing remark: “I think our dear friend is very near heaven.”

His last attendance at the house of God—that house which he had repaired to so often, and loved so well, and beneath whose shade he was soon to rest—was on the first Sabbath in January. The first Sabbath of the next month found his happy spirit “without fault before the throne.”

On the 5th of January, at the close of a business letter to a near relative, recently returned from abroad, he wrote: “We are glad to hear that you enjoyed your Italian journey. At one time I hoped to see Rome myself, but that time has passed away, and we must look to the eternal city—a city ‘not made with hands, eternal in the heavens.’”

For some weeks he spoke but little, but within the last fortnight he said to many, “I am not afraid to die; I have a firm rest on the Saviour.” To his nephew, “The hour-glass is nearly run out.” To an old friend he sent this message, “Tell him that he and I are both nearly at the end of our journey.” To another, who, with her husband, called to see him on the day before he took to his bed, he said at parting, “My work is done—I am ready to go.”

Some of the men in his employ were admitted to his chamber, and for each he had a word of affectionate counsel. On one occasion he was overheard addressing the young servant in a very kind and earnest tone: “I hope you will try to love the Saviour, and trust in Him—*He is everything to me now.*” His manner throughout was patient, affectionate, and tender to those about him. The expression, “I am going home,” was frequently on his lips, and the promise, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee,” seemed abundantly fulfilled in his experience. To her, who with unceasing devotion, watched his declining hours,

he often said, "I have done many things I ought not to have done, I know, *but I can leave all with Christ.*" One evening he requested her to read to him Montgomery's Sacramental Hymn, commencing

"According to thy gracious word,"

and great was his enjoyment of those most touching lines, now listened to for the last time, as he was afterwards too weak to bear their repetition, when proposed.

On Tuesday, the 28th of January, we were privileged to take our earthly farewell of one, who had been dearer to us than a friend, and not less honoured than a father. Very strengthening was it to faith, and elevating to hope, to look on those familiar features, unruffled by pain or anguish—for suffering was now mercifully stayed—and to hear such expressions as these—clear, unfaltering, emphatic. "I am going home." "I am resting on the merits of my Saviour." "I am *very* calm." In that chamber of death we joined, in supplication and prayer, our last act of worship below—and parted in the mutual hope of a brighter meeting,

"Where sighs and farewells are a sound unknown."

One other relative visited him on the following afternoon, and his conversation was still in the same delightful strain. Peaceful assurance was its leading characteristic. The night that succeeded was one of great restlessness of body, and as the next morning dawned, it was too clear that "the time of his departure was at hand." With

the same quiet, yet far feebler utterance, he murmured, "I am dying," and passed away to the presence of his God.

On the 7th of February his remains were laid with those of his beloved kindred; and it may be mentioned as a fact, honourable alike to the living and the dead, that among those who followed him to the grave, was the incumbent of the parish, who came forward to offer this last tribute of Christian affection to one whom he had recognized as a partaker of "like precious faith" with himself—in sentiment divided, in spirit allied.

The Sabbath evening following, Mr. Fuller, our deceased friend's pastor, alluded pointedly to his death, in an admirable discourse, founded upon the words, "The glory of the celestial is one, and the glory of the terrestrial is another." To the former "the glory of the celestial"—he has in some sublime, yet mysterious measure attained already, for who can doubt that, "absent from the body," he is "present with the Lord." But the latter, as once developed, is for a season lost in decay. The speaking eye, the beaming countenance, the manly form—what and where are they, now? Yet "this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

### "I'M GOING HOME."

An expression frequently used by the late Mr. Phillips, during the last few days of his life.

WHERE is that home of which thou speakest,  
With voice so calm, and look so bright,  
In this dark hour, when strength is weakest,  
The hour of death's approaching night?

Where lies that shore, whose joyous greetings,  
 Shall soon thy raptured soul beguile,  
 And in the light of kindred meetings,  
 Restore thee many a long-lost smile ?

Where pain's rude hand no more shall press thee,  
 Nor sorrow's tears thine eyes bedim,  
 But scenes of life divine shall bless thee,  
 All bright with God,—all filled with Him !

'Tis o'er the flood, that home, but fear not  
 The waves shall hide it from thy gaze ;  
 Or, that amidst their strife thou'lt hear not  
 Its angel songs—its bursts of praise.

Thou art upon its borders lying,  
 But One is there thy couch beside ;  
 Thy life's Redeemer cheers thee dying—  
 Thy God, thy Comforter, thy Guide !

'Tis He that gives thee calm dismissal,  
 And makes it light, at this thine eve ;  
 And fills with thoughts of home fruition,  
 The heart long used to Him to cleave.

Impelled by breeze, so soft, so holy,  
 That not a murmuring sigh it wakes,  
 The heaven-bound bark, majestic, slowly,  
 Her destined port in triumph makes.

Home-forms, the sacred shore are lining ;  
 Home-voices o'er the waters call ;  
 Home-faces, too, are on thee shining ;  
 But *His*, above—beyond them all !

Jesus ! whose worth untold thou knowest  
 More consciously as nature dies,  
 And borne on whose strong arm thou goest,  
 In death to sleep—in life to rise.

Oh ! when with us the day is closing,  
 And death-clouds scud the evening sky,  
 On that same grace divine reposing,  
 May "going home," be all *our* cry !

Till then, in real, yet dim communion,  
 Our souls with thine, shall blended be,  
 And antedate the perfect union  
 Of that bright home which shelters thee.

## APOCALYPTIC SKETCHES.

No. II. THE RED HORSE.

BY MR. W. ELFE TAYLER.

"And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."—REV. vi. 4.

In the foregoing paper, on the first seal, we were led to regard the "horse" as the symbol of an organized body of individuals. Hence the going forth of "another horse that was red," or "fiery," (*πυρρος*, from *πυρ*, fire,) probably sets forth a society diverse from the former; the distinguishing characteristics of which should be discord and rage, instead of purity, peace, and joy, so fitly symbolized by the white colour of the first horse. The use of epithets derived from fire, to signify angry passions, is common to all languages. But the charge given to the rider of the fire-coloured horse leaves no room for doubt as to the nature of the society here symbolized—"power was given to him. . . to take peace from the earth, and that they should kill one another." It is hence most evident, we think, that the existence, and general prevalence of some angry, or vengeful community, is here denoted, whose influence should extend to the subversion of all peace, and the destruction of human life. It is worthy of remark, that the only other instance of the use of this epithet in the New Testament is in chapter xii. 3, "And there appeared another wonder a great red," or fiery, "dragon."

And that they should kill one another. This is unusual phraseology—"Kill one another;" to what does the "one another" refer? Commentators have generally explained the words as meaning merely that men should kill men. This seems quite inadmissible; for it is a very uncommon thing for men to be slain by any other beings than them-

selves; and the exceeding brevity of the seals forbids the supposition that the words "one another" are redundant. Besides we find bloodshed and slaughter frequently mentioned in other parts of the Apocalypse, yet nowhere is such phraseology as this employed. The language is altogether peculiar, and has, therefore, a peculiar force. The meaning in all probability is, that the individuals constituting the community in question, inflamed by the most violent animosity, would proceed to such extremities as to "kill one another." Their anger and vengeance, instead of being directed against some common foe, would be vented against their own community; and their animosity would be so fierce and bloody, as, sometimes, to lead even to the actual slaughter of their own associates.

And there was given unto him a great sword. "To bear the sword," according to Robinson, denotes "to possess the power of life and death."\* "He beareth not the sword in vain," says the apostle, referring to the power of the civil authority. (Rom. xiii. 4.) Hence the language probably intimates the possession of the supreme power by the head of the community in question. It is called a "great sword," to signify that it is not the sovereign power in some petty state or insignificant kingdom that is spoken of, but that of some great empire. "There was given to him a great sword."

*Fulfilment.*

If the first seal be correctly inter-

\* Lexicon to the New Testament, in vocem μαχαίρα.

preted as setting forth the early triumphs of the cross, then, the repetition of the same symbol—a horse—in the second seal, would seem to intimate some close connexion between the subjects of the two visions. The prophet Daniel beheld four *different* beasts ascend successively out of the sea; and these signified, according to the inspired interpretation, four universal empires which should succeed one another in the earth. Here, on the contrary, four animals, all of the same species, but of diverse colours, are beheld. And this distinction is probably intended to intimate that four *different phases* of, professedly, the *same* community are symbolized. Accordingly, whilst we interpret the *white* horse as signifying the *true* church of Christ, we regard the “red,” “black,” and “pale” horses of the second, third, and fourth seals, respectively, as denoting so many successive states of the *visible* church, down to the end of time.

And, indeed, so striking is the agreement between the *order* in which these symbolical horses follow each other, and the successive *phases* which the visible church of Christ assumed, that few candid inquirers can fail to acknowledge the justness of this interpretation. Let any person, tolerably familiar with ecclesiastical history, ask himself, whether the first great positive change in the character of the church universal was not occasioned by its scandalous disputes, and fierce contentions. It is true, that many minor and partial corruptions had previously occurred, but this is the first great positive and general change, in the spiritual character of the church, which meets the eye. Of primitive Christians it was truly observed, “The multitude of them that believed were of *one heart and of one soul* ;” and even their enemies exclaimed, “See how these Christians love one another.” So fearful, however,

was the degeneracy of the same community, in the fourth century, that Gregory Nazianzen laments, that “the kingdom of heaven was converted by discord into the image of chaos, of a nocturnal tempest, and of hell itself.” And the pagan historian, Ammianus, who lived in later times, was convinced, that “the enmity of the Christians towards each other surpassed the fury of savage beasts against man !”

We need scarcely observe, that such a state of things as this must have been preceded by a considerable declension from the purity of the early church. *Peace*, we know, is one of the chief “fruits of the Spirit ;” and the kingdom of God is said to be “righteousness, *peace*, and joy in the Holy Ghost.” While the church retained its primitive spirituality, its members “kept the unity of the Spirit in the bond of *peace*.” “Like spots in the sun,” says Milner, “the heresies of the second century vanished and disappeared from time to time, though revived again in different forms and circumstances. *Not one of the heresiarchs of this century* was able to create a strong and permanent interest.” (Mil. Cent. 2, chap. 9.)

The third century, however, was marked by a general declension in the state of the church, and thus the way was fast preparing for the mission of the *fire-coloured horse*. From the testimony of church historians, the primary effusion of the Holy Spirit became less abundant in this century, and the influence of false philosophy, and of freedom from persecution, was soon manifested in the increasing carnality of the people of God. What wonder, then, that “the peace of God, which passeth all understanding,” should gradually disappear; and that “the works of the flesh, which are these. . . . hatred, strife, variance, emulations, wrath, strife, heresies, and envies,” should abound.

We have already said, that the "great sword" which "was given" to the rider of the *fire-coloured steed* denotes probably the possession by the head of the society in question, of the supreme power of some great empire. Accordingly we find, that, soon after the close of the third century, "a vast change awaited the church of Christ. Constantine, emperor of Rome, adopted her as his own. The state formed an alliance with her, and undertook by *the intervention of secular authority and human power*, to defend her interests and promote her cause." And this we conceive to be the fulfilment of the language "there was given to him a great sword." "The state," says D'Aubigné, "for the preservation of order, decorum, and the lives of its citizens, has received a *sword*,—a power of coercion. Civil society comprises tribunals, police, prisons, and even scaffolds. But the church has no sword. In its very essence it is a voluntary society. To use compulsion, in order to elicit an act of piety, is a contradiction. The church sets no value upon that which does not emanate from the free will of man." Such was, indeed, the case with the primitive church for about 300 years. By a fatal mistake, the state and the church became united in the person of Constantine. In the language of prophecy, "a great *sword* was given" to the rider on the fire-coloured horse. In the language of the historian, "The sword of the magistrate, or even of the tyrant, was unsheathed to enforce the reasons of the theologian."\* (Gibbon.)

To a careful reader of the page of ecclesiastical history, it is not a little

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\* As a specimen of the laws now enacted by Constantine in favour of the church, it may be mentioned, that heresy was punishable with death; the same punishment awaited the individual, in whose possession any book written by Arius was found.

singular, that just as the "great sword" was presented to the rider of the fire-coloured horse, at the very period of his first going forth, so the *first* great outburst of religious fury and persecution took place, at the very time of the union of church and state, in the person of Constantine. On the death of Mensurius, Bishop of Carthage, in 311, the clergy and people of that city and district elected in his place the Arodeacon Cæcilianus, and proceeded to consecrate him, as it was called, without waiting, as it would seem for the consent of the bishops of Numidia, a contiguous and subordinate province. "Probably custom, or courtesy, was violated by this neglect, but the Numidians considered it also as an infringement of their right, and hastened to resent it as such. A council was convoked by the dissentients, at the head of whom was one *Donatus*; Cæcilianus was condemned, and Majorinus appointed as his successor. Both parties then proceeded to great extremities, and as there appeared no other prospect of reconciliation, they agreed to bring the dispute before the Emperor Constantine, *who had just then proclaimed the establishment of Christianity.*"\* On this celebrated Donatist controversy, Gibbon has the following remarks: "This incident, so inconsiderable that it scarcely deserves a place in history, was productive of a memorable schism which afflicted the provinces of Africa above 300 years, and was extinguished only with Christianity itself! The inflexible zeal of freedom and fanaticism animated the Donatists to refuse obedience to the usurpers whose election they disputed, and whose spiritual powers they denied. Excluded from the religious and civil government of mankind, they boldly excommunicated the rest of mankind, who had embraced

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\* Waddington's History of the Church, p. 107.

the impious party of Cæcilian and the Traditors, from whom he derived his pretended ordination. They asserted with confidence, and almost with exultation, that the apostolic succession was interrupted; that *all* the bishops of Europe and Asia were infected by the contagion of guilt and schism; and that the prerogatives of the catholic church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity of their faith and discipline. This rigid theory was supported by the most uncharitable conduct. Whenever they acquired a proselyte, even from the distant provinces of the east, they carefully repeated the sacred rites of baptism and ordination. . . . Bishops, virgins, and even spotless infants were submitted to the disgrace of a public penance. . . . If they obtained possession of a church which had been used by their catholic adversaries, they purified the unhallowed building with the same zealous care which a temple of idols might have required. They washed the pavement, and scraped the walls, burnt the altar, which was commonly of wood, melted the consecrated plate, and cast the holy eucharist to the dogs, with every circumstance of ignominy which could provoke and perpetuate the animosity of religious factions. Proscribed by the civil and ecclesiastical powers of the empire, the Donatists still maintained in some provinces, particularly in Numidia, their superior numbers, and *four hundred bishops* acknowledged the jurisdiction of their primate. But the invincible spirit of the sect sometimes preyed on its own vitals, and the bosom of their schismatical church was torn by intestine divisions."

The language of this second seal says, "that they should kill one another;" and the history of this *first* controversy, after the *establishment* of Christianity,

fearfully confirms the prediction. Constantine, having repeatedly decided against the Donatists, when appealed to by that party, and finding the perversity of the schismatics only to increase, at last applied the secular power to their correction. "This measure led to some violent disturbances, many joined, as persecuted, those whom they loved not as schismatics; and the confusion thus generally occasioned, gave license to a number of lawless ruffians, the refuse of Africa, of no sect, and probably of no faith, to range their weapons and their crimes on the side of the contumacious. These men—the soldiers of the Donatists—were called Circumcellions; and their savage excesses went far to convert the schism into a rebellion." (Waddington.) In the reign of Constantine, we read of the "defeat of the Donatists at the battle of Bagnia; and of *thirteen years of tumult, BLOODSHED, AND UNINTERRUPTED PERSECUTION.*"

Another memorable dispute took place only a few years after the rise of the Donatist schism. We refer to the *Arian* controversy. "In the year 325," says Jones, "took place the memorable controversy, relating to the doctrine of the Sonship of Christ, and so *fiercely* was it agitated on both sides, that it *involved all Christendom in a FLAME.* It originated in the church of Alexandria, in Egypt, and was occasioned by a dispute between two of the presbyters of that church, *viz.*, Alexander and Arius; but it soon spread into other churches, *inflaming* bishops against bishops, who, under the pretext of supporting divine truth, excited tumults and *fomented the most deadly strifes and contentions.* These divisions of the prelates set the people together by the ears, and the dispute was managed with such violence, that it *involved all classes of the community,* and gave occasion to the heathen to ridicule

the Christian religion in their public theatres."\*

Our limits will not allow us to trace the history of this terrible controversy in all its details. This is the less necessary, as all our church histories contain copious accounts of the progress of the Arian controversy. We can only add, in the words of the ecclesiastical historian Milner, that, "from this time, (A.D. 325,) 'the history of the church,' as it is called, is little else than a *history of violence and cruelties*, committed by men who had wholly departed from the simplicity of the Christian doctrine and deportment—men enslaved by the spirit of avarice and ambition, and carried away with views of worldly grandeur, high church preferments, and large revenues. It would afford little edification," says the same writer, "were I to dwell upon the disgraceful cabals, the violent invectives, and calumnious recriminations of the ruling factions, which now succeeded one another in endless variety. Were I to give credit to the complaints of the Athanasian party against the Arians, we should be compelled to regard them as the most execrable race of men that had ever lived. They are loaded with all the crimes of which human nature is capable, and represented as bad as infernal spirits. And had the writings of the Arians not been destroyed, we should, doubtless, have been furnished with as many and grievous charges against the orthodox, and perhaps preferred with equal justice." Thus, truly, was the commission given to the rider of the *fiery* steed fulfilled, "to take peace from the earth."

But the language of this seal is not confined to the mere subversion of peace; it includes, also, the mutual slaughter of the members of the professing church, "and that they should

kill one another." Let us attempt further to illustrate this prediction, by a few extracts from the historian Gibbon.

The following is his graphic account of the *third* expulsion of Athanasius (A.D. 356) by the now dominant Arians: "At the hour of midnight, Syrian, duke of Egypt, at the head of 500 soldiers, armed and prepared for an assault, unexpectedly invested the church of St. Theonas, where the archbishop, with a part of his clergy and people, performed their nocturnal devotions. The doors of the sacred edifice yielded to the impetuosity of the attack, which was accompanied with every horrid circumstance of *tumult and bloodshed*. The other churches of the city were profaned by similar outrages, and during *at least four months*, Alexandria was exposed to the insults of a licentious army, stimulated by the ecclesiastics of a hostile faction. Many of the faithful were killed; bishops and presbyters were treated with cruel ignominy; consecrated virgins were stripped naked, scourged, and violated. The houses of wealthy citizens were plundered; and under the mask of religious zeal, lust, avarice, and private resentment were gratified with impunity, and even with applause. George of Cappadocia, the successor of Athanasius, in the use, as well as in the acquisition, of power, disregarded the laws of religion, of justice, and of humanity; and the same scenes of violence and scandal which had been exhibited in the capital, were repeated in *more than ninety episcopal cities of Egypt*. By a public and passionate epistle, Constantius congratulates the deliverance of Alexandria from a popular tyrant, and solemnly declares his unalterable resolution to *pursue with fire and sword* the seditious adherents of the wicked Athanasius."

Only two pages onward we read: "The revolutions of the court multiplied

\* Ecclesiastical History. Lect. xviii.



the number of pretenders, and the same city was often disputed, under the reign of Constantius, by two, or three, or even four bishops, who exercised their spiritual jurisdiction over their respective followers, and alternately lost or regained the temporal possessions of the church. . . . The example of the two capitals, Rome and Constantinople, may serve to represent the state of the empire, and the temper of mankind under the reign of the sons of Constantine."

"*Rome.* Two years after the exile of Liberius, the Roman pontiff, Constantius attempted to reconcile the contending factions, by permitting the two bishops, Liberius and Felix, to govern in peace their respective congregations. But the ideas of toleration were so repugnant to the practice, and even to the sentiments of those times, that when the answer of the emperor was publicly read in the circus of Rome, so reasonable a project was rejected with contempt and ridicule. . . . And the circus resounded with the shout of thousands, who repeatedly exclaimed, 'One God, one Christ, one bishop!' The zeal of the Roman people was not confined to words alone; and the dangerous and bloody sedition which they excited soon after the departure of Constantius, determined that prince to accept the submission of the exiled prelate, and to restore him to the undivided dominion of the capital. After some ineffectual resistance, his rival was expelled from the city. . . The adherents of Felix were *inhumanly murdered in the streets, in the public halls, and even in the churches*; and the face of Rome, upon the return of a *Christian bishop*, renewed the horrid image of the massacres of *Marius, and the proscriptions of Sylla!*"

*Constantinople.* Under this head Gibbon gives a vivid picture of the memorable dispute between two rival

bishops—Paul and Macedonius, for the episcopal throne of Constantinople. "The first blood which stained the new capital," he adds, "*was spilt in this ecclesiastical contest!*" At length Paul was strangled in banishment by order of the Emperor Constantius. The people, ignorant of what had occurred, "beheld, with surprise and indignation, the gates of the palace thrown open, and the usurper Macedonius seated by the side of the prefect, on a lofty chariot, which was surrounded by troops of guards with drawn swords. The military procession advanced towards the cathedral; the Arians and catholics eagerly rushed to occupy that important post, and three thousand one hundred and fifty persons lost their lives in the confusion of the tumult.

"By an edict of Constantius against the catholics, those who refused to communicate with the Arian bishops, and particularly with Macedonius, were deprived of the immunities of ecclesiastics, and of the rights of citizens; they were compelled to relinquish the possession of the churches, and were strictly prohibited from holding their assemblies within the walls of the city. The execution of this unjust law, in the provinces of Thrace and Asia Minor, was committed to the zeal of Macedonius. . . . And the cruelties executed by this semi-Arian tyrant exceeded the commission, and disgraced the reign of Constantius. The sacraments of the church were administered to the reluctant victims, who denied the vocation, and abhorred the principles of Macedonius. The rites of baptism were conferred on women and children, who, for that purpose, had been torn from the arms of their friends and parents; the mouths of communicants were held open by a wooden engine, while the consecrated bread was forced down their throat; and the breasts of tender virgins were either burnt with red hot

egg-shells, or inhumanly compressed between sharp and heavy boards."

After describing an attack upon the Novatians, (a sect of Asiatic nonconformists,) by a Roman army, in which, "except a few who escaped by an ignominious flight, four thousand soldiers were left dead on the field of battle." The historian thus concludes: "The successor of Constantius has expressed, in a concise but lively manner, some of the theological calamities which afflicted the empire, especially the east, in this reign. Many were imprisoned, and persecuted, and driven into exile. Whole

troops of those who are styled heretics were massacred, especially at Cyzious, and at Samosata. In Paphlagonia, Bythinia, Galatia, and in many other provinces, towns and villages were laid waste and utterly destroyed." (Gibbon.)

Such, we conceive, was the fulfilment of the prophetic vision beheld by John, at the opening of the second seal, when "There went out another horse that was fire-coloured; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."

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#### SKETCHES OF WEEK DAY EVENING SERMONS.—No. IX.

"When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them; I will open rivers in high places and fountains in the midst of valleys, I will make the wilderness a pool of water, and the dry land springs of water."—ISAIAH xli. 17, 18.

WATER is essential to the maintenance of life. In our temperate climate we cannot fully realize the miseries arising from scarcity of water in some other regions; but in Judea and surrounding countries rain seldom falls between the spring and the autumn; the earth becomes in the latter part of the summer excessively heated, vegetation is dried up, and men and cattle are often reduced to great distress. In the deserts to the south and east of Palestine, where a spring is to be found but once in thirty, fifty, or seventy miles, the value of water is often felt yet more intensely. A company of travellers finds that its water is all exhausted; search has been made for more, but unsuccessfully; their strength and spirits fail; their eyes become inflamed; a hollow sound is murmuring in their ears; the tongue and lips swell. What beauty, what consolation is there in the promise, "When the poor and needy seek water and there is none, and their

tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water."

Three encouraging topics are brought before us by the Most High: His attention to the cases of the most obscure; his compassion for the sufferings of the most destitute; and his ability to deliver in the greatest exigence.

Where are these objects of his pity to be found? Not in Jerusalem, the beloved city, where he had fixed his name, and where he was worshipped in a magnificent temple! Not in Palestine, the land promised to the patriarchs, designated a "land which the Lord thy God careth for!" Not in Babylon, the seat of empire, the metropolis of the world, but in a secluded desert, unattractive, dry, and rough. But perhaps they are princes, travelling with sump-

tuous retinues? No, they are poor and needy. Such is the infinity of his nature, there is no spot in the universe whence he is absent. Such is the comprehensiveness of his mind, he is ever attentive to all and to each. Not a sparrow falls to the ground, in the depth of a forest, which he does not observe.

2. His compassion for the sufferings of the most destitute. It might have been supposed that the Lord of heaven and earth would be above attending to paupers in such circumstances. But though the Lord be high yet hath he respect unto the lowly; the voice of the humble suppliant never passes unheeded. "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." It might have been thought that the righteous God would disregard the sufferings of transgressors; that, however they might be pained, he would say, "they deserve it;" that, however destitute they might become he would say, "they left me, the fountain of living waters." But God is love; he has opened a way for the communication of every blessing which a man can need. He can honourably exercise kindness, forbearance, com-

passion, tenderness, he is especially ready to do so to those who are in extremities. "The Lord will judge his people and repent himself concerning his servants, when he seeth that their power is gone, and that there is none shut up or left."

3. His ability to deliver in the greatest exigence. Whence can help arise, is a question we frequently ask when difficulties press. The friends who might have been God's instruments to relieve us are dead. The resources whence we thought it possible that our wants should have been supplied, are dried up. Can God furnish a table in the wilderness? Thus spake the Israelites and "tempted God." The Lord heard it and was wroth. Why? What was the peculiar aggravation of their offence? it was that they had seen abundant proofs of his power,—it was after he had brought for them streams out of the rock, and caused waters to run down like rivers. Yet they asked, "Can God furnish a table in the wilderness?" Behold he smote the rock that the waters gushed out and the streams overflowed. Can he give bread also? Can he provide flesh for his people?

The text then forbids despair. Whatever be our difficulties, griefs, or perplexities, there is an omniscient eye upon us, and an Almighty arm ready to exert itself for our relief.

## INTERPRETATION OF SCRIPTURE.

It may aid the reader in interpreting scripture, to know how the various figures which our condition compels us to use in speaking of spiritual truth, are classed and named by grammarians. A knowledge of the *names* is not essential, but a knowledge of the differences on which the classification is founded, may often prove so.

When a word, which usage has appropriated to one thing, is transferred to another, there is a *TROPE* or figure; and the expression is tropical or figurative. If, however, the first signification of a word is no longer used, the tropical sense becomes the proper one. The Hebrew word "to bless," for example, meant originally "to bend the knee,"

but it is not used in scripture with that sense, and therefore "to bless" is said to be the *proper*, and not a figurative meaning.

When there is some *resemblance* between the two things to which a word is applied, the figure is called a METAPHOR, as "Judah is a lion's whelp," Gen. xlix. 9. "I am the true vine," John xv. 1.

When there is no resemblance, but only a *connexion* between them, the figure is called SYNECDOCHE: as when a cup is used for what it contains, 1 Cor. xi. 27, or as when a part is put for the whole, "my flesh" for "my body," in Psalm xvi. 9.

When the connexion is not visible, or is formed in the mind, as when the cause is put for the effects, or the sign for the thing signified, the figure is called METONYMY, as in John xiii. 8. "If I wash thee not, thou hast no part with me," where by wash, is meant, purify or cleanse. Sometimes the figure is explained in scripture itself, as in 1 Peter iii. 21, where baptism is explained as there meaning "the answer of a good conscience toward God."

All the foregoing figures refer to *single* words. The following refer to several words, as they make a continued representation or narrative.

Any statement of supposed facts, which admits of a literal interpretation, and requires or justly admits a moral or figurative one, is called an ALLEGORY. It is to narrative or story what trope is to single words, adding to the literal meaning of the terms employed, a moral or spiritual one. Sometimes the allegory is *pure*, that is, contains no direct reference to the application of it, as in the history of the prodigal son. Sometimes it is *mixed*, as in Psalm lxxx., where it is plainly intimated (verse 17,) that the Jews are the people whom the vine is intended to represent.

When the allegory is written in the

style of history, and is confined to occurrences that may have taken place, it is called a PARABLE.

When the allegory contains statements of occurrences, which, from their very nature could not have happened, it is called a FABLE. (Judges ix. 6—21; 2 Kings xiv. 9; 2 Chron. xxv. 18.)

When the resemblances on which an allegory is founded, are remote and abstruse, it is called a RIDDLE. Nothing, however, need be said of scripture riddles, as their hidden meaning is always explained. (Judges xiv. 14; Prov. xxx. 15—21.)

When the resemblance between two persons or things is represented, not in *words*, but in some action or object, the object or action, which has (so to speak) the double meaning, a literal and a spiritual one, is called a TYPE. It is a double representation in action: as an allegory is a double representation in words.

When the act or thing which is represented is present, or past, or near at hand, the act which represents it is called a SYMBOL, and is said to be symbolical. Baptism is thus an outward and visible sign of an inward and spiritual grace; and the bread we eat in the holy supper, and the wine we drink, are symbolically the body and the blood of Christ. (See also 1 Kings xi. 30; 2 Kings xiii. 14—19; Jer. xxvii. 2—8; xiii. 1—7; xviii. 2—10.) Some things, as the Passover, are both symbols and types. They commemorate one event, and they prefigure another. Language drawn from types and symbols, is subject to the same rules as ordinary figures of speech.

*Tropical* or *figurative*, then, is a general term, applied to words or single expressions, and includes metaphor, synecdoche, and metonymy; *allegorical*, again, is a general term, applied to continuous narrative, and is used whenever the narrative (whether

it be riddle, or fable, or parable, or common history) has, or receives, a double meaning. *Typical* refers to an action with a double meaning, and generally relates to something future; *symbolical* refers to actions with a double meaning, and relates generally to something past or at hand.

These figures of speech, it may be

noticed, are not peculiar to the language of the bible. They are found in all languages; but as they are most common in those which are most ancient, and are necessary to enable us to speak impressively or intelligibly even, of spiritual truth, they are very frequent in scripture.—*Dr. Angus' Bible Hand-Book.*

#### ADAMS OF WINTRINGHAM.

A HUNDRED years ago, there was a vigorous-minded man and an able scholar, the rector of Wintringham in Lincolnshire. Entering the ministry without love to God or to the souls of men, for years he spent his professional income on self-indulgence; and whilst the pastor amused himself, the people perished. At last his conscience was awakened, and as his conduct grew correct, his preaching became earnest and arousing. Still he was ignorant of "Christ crucified," and as his was not the ministry of reconciliation no effect followed his solemn exhortations. He was vexed at the epistle to the Romans: for, hard as he found it to attain a life of superior sanctity, St. Paul seemed to make no account of human goodness however eminent; and although he read Grotius and Hammond, they did not resolve his difficulties. But being a man of strong native sense, he could not rest in this uncertainty. Accordingly, one day he "spread the matter

before the Lord," and entreated him to pity his distress, and guide him by his Holy Spirit into the understanding of the truth. Then taking up his Greek Testament, he read carefully over the first six chapters of the Romans. To his unspeakable astonishment his difficulties disappeared. The righteousness of God was revealed to him. He saw that justification through Jesus Christ alone is the great burden of the gospel, the grand display of God's perfections, and the only principle of genuine holiness. He rejoiced with exceeding joy. "His conscience was purged from guilt through the atoning blood of Christ, and his heart set at liberty to run the way of God's commandments, in a spirit of filial love and holy delight; and from that hour Mr. Adam began to preach salvation through faith in Jesus Christ alone, to man by nature and practice lost, condemned under the law, and, as his own expression is, 'Always a sinner.'"—*Dr. Hamilton.*

#### AN ECCLESIASTICAL DIFFICULTY SURMOUNTED.

THE minister appointed by the presbytery, for some reason, failed to appear. The congregation were assembled, and Mr. Sym among them, expecting every moment to see the appointed minister issue from the vestry and ascend the

pulpit. After some minutes' suspense, one of the elders was seen going to Mr. Sym to tell him of their disappointment. He immediately left his seat and followed the elder to the vestry, with the view of occupying the place of

the absent minister. But in the vestry an unexpected difficulty presented itself,—he was dressed in a black neckcloth. The difficulty, however, was only momentary. The beadle was more clerical in his dress than the preacher, and after an exchange of neck attire, during which there were no signs of trepida-

tion or excitement, he mounted the pulpit with his usual staid and measured step, and preached with as much self-possession, and as much to the edification and delight of his hearers, as if he had come fully prepared to officiate.—*Craig's Memoir of the Rev. John Sym.*

#### POSTHUMOUS USEFULNESS.

THE sweet singer of Israel, while he lived, taught many to handle the harp, and infected not a few with his thankful, adoring spirit. But David being dead yet singeth, and you can hardly name the psalm, or hymn, or spiritual song, of which the lesson was not learnt from the son of Jesse. Paul in his living day preached many a sermon, and made many a convert to the faith of Jesus. But Paul being dead yet preacheth, and they were sermons from his sepulchre which converted Luther, and Zuingle, and most of our modern evangelists. And Luther is dead, but the Reformation lives. Calvin is dead, but his vindication of God's free and sovereign grace will never die. Knox, Melville, and Henderson, are dead, but Scotland still retains a sabbath and a Christian peasantry, a bible in every

house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saints' Rest," and the "Call to the Unconverted." Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the *Olney Hymns*. Elliot is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits who, phoenix-wise, have started from his funeral pile? Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the sabbath schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory *Emblems of Eden.*

#### DETRACTION.

MRS. OPIE always considered it a vulgar error, or an observation the result of envy, to say that clever persons are usually satirical. She said, her experience convinced her, on the contrary, that the most satirical of her acquaintance were those who had more quickness than sense; that a tendency to see the ridiculous and ludicrous in persons and things, is nothing more than a quickness of observation which even children possess. "There is some-

thing," she said, "tempting and agreeable in talking over one's friends and acquaintances, and children soon learn to enjoy it. 'Mamma,' cried a little boy, while his parents were receiving some morning visitors, 'when will these people go away, that we may talk about them?' In short," she added, "detraction requires so little ability, that I wonder we are not too proud to be guilty of it."—*Memoir of Amelia Opie.*

## REVIEWS.

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*On Acquaintance with God. Twelve Lectures*  
by JOHN HOWARD HINTON, M.A. London :  
Houlston and Stoneman. 16mo. Pp. 273.

"ACQUAINT now thyself with him and be at peace." This was the advice of Eliphaz the Temanite, to the patriarch Job, and though Eliphaz was not an inspired teacher, many of his observations were well founded, and his counsels were generally wise. With whom is it that he recommends the formation of acquaintance?—With God, thy Maker, by whose skill thou wast formed, and by whose power thou art still sustained—with God, the universal governor, who regulates all created agents, however minute, however exalted—with God, in whom thou livest, movest, and hast thy being, on whom thou art dependent for every comfort, temporal and spiritual, present and future. Acquaint thyself with him, for it is impossible to be tranquil while remembering that there is a being so exalted, and one with whom we are so intimately connected, and yet ignorant of his nature, character, and ways. But the knowledge of God is life eternal. They who know his name will put their trust in him. "Acquaint now thyself with him, and be at peace, thereby good shall come unto thee."

This is the motto of the first of these lectures, which treats of the importance of acquaintance with God. It is illustrated by reference to the facts that something must be due to him, and that something may be expected from him.

"That God is a spirit" is the fact with which Mr. Hinton begins his investigations. The declaration to this effect he treats first negatively, showing that it separates the divine being from all material objects; being a spirit he is

consequently not matter. Second. Considered positively, the declaration assigns to the divine being a specific nature or subsistence. Our Lord intended to teach that God is a conscious, intelligent, emotional, and active substance or being.

The third lecture shows that God is a necessary being; and that this proves that he is eternal, that he is self-existent, and that he is immutable.

The fourth lecture is entitled, "God a Social Unity." It shows that God is one, and yet that his oneness admits of plurality. The clear and decisive statements on this subject are the more pleasing, as it was imagined five-and-twenty years ago that Mr. Hinton's views on these matters were peculiar. He now says, however, distinctly enough, "We cannot become familiar with the phraseology of scripture, without perceiving that *its general language is not framed on the conception of an absolute simplicity in the divine nature.*"

"Thus, at the very commencement of the bible, we have the fact that the word employed for God is, in the Hebrew, in the plural number, the verb being generally in the singular. In the first verse of Genesis, for example, we read, 'In the beginning *Gods* he created the heavens and the earth.' This phraseology is of frequent occurrence in the Old Testament, and in one instance it is manifest to the English reader; I refer to the passage in which Nebuchadnezzar says to Daniel, 'The spirit of the holy gods is in thee.' Daniel iv. 9.

"If I am asked whether I mean to found on these passages the doctrine of the trinity, I answer certainly not; but neither, on the other hand, can I allow phraseology so singular and so marked

to be set down as utterly without meaning. And if it must be assumed to mean something, it is fair to ask what it means. That the sacred writers either intended to teach the existence of more gods than one, or carelessly employed language which conveyed such an idea, is hardly to be supposed; it is, indeed, a supposition sufficiently guarded against by their general testimony on the one hand, and on the other, by the prevalent use of a singular verb in connexion with the plural noun. Now, if the mode of writing employed do not convey the idea of a plurality of gods, it must intimate something respecting the nature of the one God. And what in his nature can authorize him to be spoken of by a plural noun—to be called Gods? What I have said about it (and I think justly said) is, that the language is not framed on a conception of the absolute simplicity of the divine nature; it is at least congruous with a conception of its complexity.”

That God is an intelligent being, is the subject of the fifth lecture, which is founded on the words, “the Lord is a God of knowledge.” The leading peculiarities by which God’s knowledge of the universe are represented are four. God’s knowledge is peculiar; first, in its scope; secondly, in its mode; thirdly, in its form; and fourthly, in its permanence.

The sixth treats of God as an emotional being. On this subject the author says, “The primary and essential affections of the divine nature are love of the right, the beautiful, and the happy; or in a form only more condensed, his one primary affection is love of the beautiful: and this one affection, as the created universe challenges it into diversified manifestation, assumes the forms of goodness and justice, wrath and grace, faithfulness and truth. This, emotionally, is God. We may thus be

said to look into his heart, and emphatically to see ‘the beauty of the Lord.’ How deformed and dreadful had been all the other aspects of his being, if his heart were not so lovely! Ah, what a heart! It is this which animates his infinite being, and glows like a furnace through the universal expanse. It is this heart which, pulsating at the centre, gives circulation to the circumference of being. It is this heart on which infinite knowledge scatters the sparks which kindle it to passion. It is this heart which supplies impulses to the movements of omnipotence. This is the necessary, eternal, unchangeable God. Felicitous necessity! Inexpressible happiness! This is the fount of being, the parent of the universe. Congratulate thyself, universal nature, that thou hast a parent so beautiful.”

That God is a voluntary being, and that he is an active being, are the next topics. After which we come to a lecture entitled, “God in counsel.” “The counsels of God,” Mr. Hinton observes, “are eternal—are perfect—are sovereign.” On this last subject he affords us much pleasure. *The counsels of God are sovereign.* And they are necessarily so, inasmuch as in the selection of his objects, and the arrangements of his plans, he has only himself to please. When that which he thinks best is determined, there is none to ask a question, or suggest a modification. Were God to hesitate at the assumption of such a sovereignty, or to wait for an adviser, he never could arrive at any purpose at all.

“It is quite true, however, that, in the course of such plans as it may seem good to God to adopt, there may arise elements by which it is fitting that the exercise of his sovereignty should be modified. There are two forms of this possible occurrence.

“On the one hand, if it should please God to form creatures with a capacity



of voluntary action, adapted to become primary or original sources of movement, it will, of course, be proper that his counsels, though sovereign, should respect the independence which he thus confers. What he himself may do he will determine, and this by his sole pleasure, but it is not for him to determine what *they* shall do. This would be to pursue a course self-contradictory and absurd, and to undo with one hand what he had done with the other—first to loose, and then to bind with fetters. Having made beings to act of themselves, of themselves he must permit them to act, waiting (so to speak) to see what they do in order to frame his conduct according to theirs, or rather foreseeing what they will do, and in this foreknowledge forming his eternal purpose. In relation to this subject, I cannot but deem it an infelicity that in some ecclesiastical formulas of doctrine it is affirmed that God has from eternity ordained '*whatsoever* comes to pass.' This is surely too sweeping a phrase, and cannot, by any qualifications attached to it, be divested of an inadmissible implication. As to the language of the apostle, who tells us that God 'worketh all things after the counsel of his own will,' it is obviously limited by its connexion to the great scheme of mercy of which he is speaking. The sovereignty of God is here liable to one natural and necessary limitation: it must be confined to his own acts.

"On the other hand, should it please God to institute a method of government by motive, and to allot to the conduct of those creatures whom he may subject to it, a series of equitable recompenses—of rewards and punishments, it will be equally proper that his sovereign pleasure should not interfere with this part of his administration. This is obviously set off from his natural dominion as the demesne of justice, and is thenceforth under the rule of absolute

equity. As a system of human law requires to be carried out with inflexible judicial integrity, neither punishing the innocent nor sheltering the guilty through favour or disfavour, so the system of divine law strictly forbids the intrusion of personal feeling. Justice is the proper animating principle of all such systems, and it is a maxim of the last importance to their administration that justice must not be tampered with. It was open to the eternal sovereign to choose whether or not he would establish such a system, but, having established it, a due regard to its inflexible equity is but an act of reverence to his own appointment. In this respect the sovereignty of God is liable to a second natural and incumbent limitation; it must not intrude on the department of justice."

Some of Mr. Hinton's early productions occasioned a supposition that he did not entertain the same views of divine sovereignty as Calvinists generally hold. Whether there were any truth in the supposition then or not, we are happy to attest that nothing more satisfactory on the subject remains now to be desired.

In the eleventh lecture, entitled, "God not perceived by the senses," there is perhaps more originality than in any other. In this Mr. Hinton shows, that in the infancy of mankind a sensible manifestation of the deity was called for by a necessity that does not now exist;—that as mankind multiplied, the direct communication of God with them individually ceased;—that God's manifestation of himself in his Son, by an actual incarnation, was both local and transient.

"The general conclusion, therefore, is," he says, "that in throwing mankind now on a purely intellectual knowledge of himself, God does not deal with us in a manner inconsistent with his former dispensations. It is what he

always did, subject only to exceptions, which peculiar circumstances required. His administration has been rather progressive than changed, and his treatment of the race in its infancy and its maturity, while in accidents different, has been in principle the same."

In illustration of this he remarks in the first place, that the anticipation of benefit from sensible manifestations of the deity, does not approve itself to a sound judgment; in the second, that the senses are not capable of conveying to us the ideas by which we are chiefly swayed; in the third, that our religious and our ordinary life are placed upon the same basis; and fourthly, that the practice of life agrees with the principle which we have found to pervade it.

"God manifest hereafter," is the subject of the concluding lecture. He teaches that death will effect a twofold change, so great that we may be said after it to "see God," and then inquires in what manner this vision of the deity may be conceived of. If we were to endeavour to compress his representations we should not do them justice. In concluding, he addresses his fellow-believers thus:—

"But I turn to another class of you, dear hearers, to whom I have to tender the heartiest congratulations. God is already no stranger to you, nor are you strangers to him. Once alienated, you have been brought nigh by the blood of Christ. In him you have seen the Father's glory, and obtained an interest in the Father's love. Here it is your endeavour and your joy to live, "as seeing him who is invisible," and in humble faith you walk with God. Oh, what blessedness does the opening future present to you! How unspeakable will be your felicity when you shall behold unveiled that glorious countenance, in the veiled light of which you have lived so happily

below!—when you shall be for ever nigh to him, from whom so many things now divide you, and lose the dim and shadowy lights which have sustained your faith in a clear and everlasting vision of his brightest glories!"

This work deserves an extensive circulation, being the production of a mature and penetrating mind in reference to the most important subject that can engage human attention. We shall be surprised, too, if Mr. Hinton's contemporaries do not think, that while it possesses the excellences which have always distinguished his writings, it is free from the defects which have attached to some of them. We find no trace here of the love of paradox, or of the disposition to say what is startling.

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*The Gospel in various Aspects. A Book for the Anxious. Being Seven Lectures, by the Rev. W. LANDELS, Minister of Regent's Park Chapel. London: J. Nisbet. 16mo., pp. viii. 258. Price 2s. 6d.*

IN our notice of "*The Book for the Busy*," we quoted from the preface of this companion volume, the author's opinion, that such a book was needed, "to fill a place which is almost unoccupied." The drift of that remark, did not strike us in a very cursory glance at this "*Book for the Anxious*." Both were, therefore, assigned to the numerous class of "guides," persuasives," &c. A closer inspection of these lectures justifies the author's observation, that "though in some points it may resemble other books, *this* has, as a whole, a character of its own."—Pref. viii.

Avoiding all captiousness of criticism, we are inclined to express regret, at what constitutes this peculiarity. The "*Book for the Anxious*" is truly excellent, so far as it sustains the general resemblance to works of the kind, but the "*character of its own*," is, in our judgment, by far its least valuable feature.

the esteemed author, shall, however, be read for himself.

The subjects of the Seven Lectures are, I. What is the Gospel? II. The Love of God to the World. III. God's unspeakable Gift. IV. The Sin of the World, put away by Christ. V. Eternal Life in Christ. VI. Look and Live. VII. The Hindrance to Salvation.

This volume is not paged, but there is a foot-paging of each separate lecture. From every one might be quoted lucid statements of saving truth, with pungent and forcible appeals to the conscience. Various passages of great pathos would serve for specimens of the whole, which is a truly tender expostulation with "the Anxious." Illustrations from parental affection, as ascribed to God, are frequent. Such love is an instinct in our nature, while filial love is rather won from the child by the manifestation of that of the parent. In Lecture II., p. 20, he says, "Oh! could we but write this truth on your heart—could we but burn it into your consciousness—could we but produce the indelible conviction that God loves you, then would you cease from your restlessness. When you could look up to the Infinite, and say, My Father!—what a holy calm, as if from the wings of some pitying angel, would descend to soothe and succeed your feverish agitation! What an ark of refuge would His love afford for your storm-tossed and restless soul." Some expressions in allusion to maternal tenderness and fondlings, are not in very good taste—as in p. 26. But the most touching piece of pathetic painting is the lengthened exposition of the parable of the Prodigal, in the last Lecture, p. 17, et seq., which concludes, "O glorious illustration of the Divine forgiveness! Like the Prodigal, the sinner comes trembling, lest God should not receive him; and God hails the first step in his return, and meets him while he is on the way; nay, surrounds him

with gracious influences, while he is yet careless of his own soul, awakens in him the first desire after himself, &c.," and p. 27 embodies the very spirit of the parable, but cannot be given.

Suppose, however, that here one were to inquire, why the same "*first desires*" are not awakened by God in every sinner, since it belongs to Him alone to give birth to them in any heart? The lecturer might find it not easy to reply satisfactorily; yet a series of similar inquiries might be urged. Long before Richard Baxter taught what some accounted a happy medium between doctrinal extremes, difficulties were sought to be removed, and long after modern metaphysicians and logicians shall have exhausted their keenest subtleties, such difficulties will remain, and anxious inquirers, whether sceptically inclined or not, will ask, Why did God, who is love, permit the fall of either the angels or men? Why has not His changeless love made some provision for beings of the higher order of intelligence? Why have not all sinners of the human race been equally blessed with the Gospel, God's good word? Why are the results produced by the Gospel message so different, as that it becomes "a savour of death unto death," as well as "a savour of life unto life?" Could not God prevent this?

Many of the wisest and best of Christians are obliged, in these matters, to cultivate the spirit and adopt the words of the Divine Master, when He said, "Even so Father, for so it seemed good in Thy sight."

But the writer of this "book for the anxious," seems to think he relieves the inquirer, and takes away the stumbling-blocks, by his method of enunciating "the Gospel, in various aspects."

Lecture I. opens with an etymological definition of the word "Gospel." Its meaning is properly fixed to signify

"*God's good tidings,*" and hence it is inferred that, "it must be something fitted to dispel our fears, and to fill our hearts with gladness." All may be supposed to be agreed in this, but when it is proposed to show what the gospel is, a somewhat startling air of novelty, is made to pervade the discussion. One could have thought, that the faithful saying worthy of all acceptance, that "Christ Jesus came into the world to save sinners;" or, other equivalent and parallel passages would have furnished an adequate epitome—or, that the angel-message which fitly adorns the title page of this work as a motto—

"Fear not—I bring you good tidings of great joy," would have met the case, for they said, "for unto you is born a saviour, which is Christ the Lord," but the lecturer having first shown at length, what is not the gospel, though too often by evangelical and even pious persons taken so to be, proceeds to declare what it is. Of some weighty truths he says, they have no gospel properly in them, and specifies sound and scriptural discourses on regeneration, and, even equally unexceptionable exhibitions of justification by faith. These are topics with which many are supposed to be familiar, without having other than a confused and inadequate notion of *the gospel*, perhaps without any knowledge of it at all.

From what ensues, we learn that the gospel, strictly and properly, is the announcement that "GOD IS LOVE." "The Bible, in three words, which, were their import sufficiently pondered would suffice to thrill the world's heart, and transform its character, presents the fundamental or central truth of the gospel—and what I may also call the central truth of the universe—and these three words, the most wonderful and glorious as well as pregnant, which ever have been or can be penned are,

*God is love.*" Much that is both truthful and beautiful follows, which our space precludes from quoting, because the author must speak for himself in delivering the gospel message: "The God whose wrath you dread, loves you. Grievously as you have offended him, he has never been your enemy—never ceased to be your friend. You have excited his anger, but never his enmity—he has always loved you and he loves you now, with more than a parent's love. Without exception, the gospel tells you this; and it tells you this as pointedly and specifically, each of you, as if it were addressed to none but yourself. Its message is not that he has a vague sentimental affection for humanity in general, while he takes no interest in individual men; but that while his love embraces all, it has a specific regard for each, and that on you, as truly as if you were the only inhabitant of the universe; on you the individual sinner, he looks with a compassionate eye. His love embraces you, feels for you, watches over you, plans for your welfare. . . . As you are, he loves you. As you sit there, at this moment, whatever may have been your past life, whatever may be your present character, he loves *you*. He sees you sitting there, with all your sins upon you, a rebel against himself, a disbeliever in his gospel, your heart filled with enmity; and yet he loves you."—Lecture I. pp. 17, 21 *et seq.*

Love is defined to be benevolence or good-will, in Lecture II., and at p. 12 we read: "If he *is love*, we expect that the sweep of his love will be boundless as his own immensity. As there is no limit within which he is confined, so there is no limit to his love; for he *is* love. As there is no part of space in which God is not, no being who is not surrounded with his presence, so there is no being in any part of the universe,

whom his love does not embrace. Wherever he is, love is; for he is love."

This, as was to be expected, introduces the lecturer's views on some points of Calvinistic doctrine; he proceeds to say (p. 14):—

"This description of the objects of his love is perfectly in harmony with the foregoing definition of his character. That definition could not be correct were this description less universal than it is. Those who will, may—but for my part, I cannot, nor can any one who properly conceives of the Divine—believe that there is partiality or respect of persons with God. I do see an election both in scripture and in Providence; I see that some are chosen to privileges which others do not enjoy, and I bow before the inscrutable mystery; but the fact must never be attributed to any limited benevolence or partiality on the part of the Divine Being. There are reasons for it which I may never be able to comprehend; but it can never be because God's love was limited. I cannot believe what so pointedly contradicts the scripture declaration, '*There is no respect of persons with Him.*' I cannot hold anything so much at variance with the great truth that 'God is love.' I cannot admit what is so derogatory to, and so inconsistent with, his Divinity. Partiality is imperfection. Respect of persons is the result of creature-weakness. Attribute it to God, and instead of his thoughts and ways being higher than ours, you make it appear that he is such an one as yourselves. And I say again, I cannot believe in that which would undeify the Almighty, and bring him down to a level with his creatures."

It is not easy from this and similar phraseology to determine precisely what aspects of evangelical doctrine our author intends to censure, or, what to approve; but we frankly confess our

regret that so much of the controversial element should be mingled up in so admirable and useful a book. Anxious inquirers would find enough to instruct and persuade if much to which we have adverted were expunged. There is, also, a vagueness or ambiguity in some expressions, as they are used, which, if well defined, would materially affect the sense. "Respect of persons," itself, is not employed by our author in its precise scriptural acceptation; and many advocates of the "election of grace," would deny that they charged God with "respect of persons." So, when it is said, "if the preacher frequently insist that God is *willing* to receive every sinner—has the gospel then been fully preached? Has all the truth then been told? I trow not;" much must depend on what that preacher means by "God is *willing*," &c.; he may mean that it is the desire and delight of Jehovah's heart, even as displayed in the father of the prodigal, to which the language is introductory, (p. 16 of Lecture VII.). We are, however, satisfied that our author fully appreciates the preaching of the cross, and whether with the proclamation of a herald he stands as Christ's ambassador, or with the calm reasoning of a divine he aims to convince, or with the impassioned entreaty of a philanthropist he seeks to persuade men he knows that "Christ is all and in all." And we may add that God's good word is the news announced to the world that God has harmonized all his attributes in the grand scheme of man's redemption, by giving his own son to be our Saviour, who is "the way, the truth, and the life." H.

*The Difficulties of Belief in Connexion with the Creation and Fall.* By THOMAS R. BIRKS, M.A., Rector of Kelshall, Herts, formerly Fellow of Trinity College, Cambridge. Cambridge: Macmillan and Co. 1855. Pp. 186.

We give Mr. Birks a cordial welcome

into the domain of systematic theology. His pen is already familiar to us in other departments, on subjects critical, prophetic, and millenarian: and here we find it treating of themes, the profoundest and most important that can occupy the minds of men. If the results are not always satisfactory, the investigations are sure to be conducted in a reverent spirit, and there is much throughout in which every devout reader will acquiesce.

In the few pages of this volume, the following subjects are discussed: The Knowledge of God; the Power of God; the Nature of Evil; the Creation of Free Agents; the Temptation of Free Agents; the Creation and Fall of Angels; the Creation and Fall of Man; the Permission of Satanic Temptation, and Original Sin. The aim of the author seems to be, not to explain all the mysteries which these subjects involve, but to place the subjects themselves in the best light, to gather up the intimations of scripture in relation to each, and to show how unjust are many of the objections which are urged against them. Some of the subjects are most felicitously discussed; and if others are less so, large allowance must be made for the mysteriousness of the facts—facts which scripture recognizes, but does not profess to explain.

The chapters on Original Sin are the fullest, and, in some respects, the most clear, though not always satisfactory. To the history of the Fall, as here described, we see no objection; but when Mr. Birks traces *all* the effects of the Fall to the necessary connexion between the race, and Adam as the *parent* of the race, the defence of the truth is encumbered, as it seems to us, by a questionable theory. The connexion between Adam and his posterity *may* be purely parental. The bodies and *souls* of all his descendants *may* have been *seminally* in him, as every oak and

acorn was *seminally* in the first oak which the Creator formed; and, if so, no doubt the remark is just:—Original Sin, the inheritance of a depraved nature, answerableness in some degree for that first transgression, are but instances of that *parental* law, which holds everywhere, and to which men never object, but in this instance." Yet, surely, it is better to frame an answer which shall not rest so entirely upon a theory on the origin of the soul. Many writers, indeed, hold that souls are transmitted from Adam, and some of the most eminent modern divines concur in this view. But this theory tends to materialism, is questioned by many, and is questionable. The *Federal* Headship of Adam is at least as probable an explanation of the facts as his *Parental* Headship. Men suffer through him; and that suffering may be the result of an *instituted arrangement* of God's, which connects him and his acts with the race.

It is not our business here to affirm either the *Parental* Headship or the *Federal* Headship of Adam. We simply protest against the rejection of the latter, and the questionable extension of the former, in a treatise which seeks to explain and justify the facts. Whether one theory or the other is held, the connexion between Adam's sin and the condition of his posterity is part of a wider and beneficent law. The condition and probation of every man are rendered easier or harder by the acts of his forefathers: that is the *parental* law. The condition and probation of every man are rendered easier or harder by the acts of others, ancestors included: that is the *federal* law. If either law is to be set aside, men must become isolated units, incapable either of impression or of influence, and society must be at an end. Either theory is enough for Mr. Birks' purpose; and provided it be admitted that final condemnation is

*in fact*, the result only of *personal* transgression, either theory meets the moral difficulties of the case.

Readers interested in these questions will find in this volume a quiet, brief reply to the theory of the late Dr. Payne, on the Chartered gift to Adam of the Holy Spirit: a reply deserving attention, and not easily answered.

On the whole, we commend the volume as the production of one whose training and devout spirit entitle him to an attentive hearing on such themes.

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*The Principles of the Pastoral Function in the Church: deduced from Scripture, and applied as a test to the Claims advanced by the Wesleyan Conference.* By Rev. M. HILL. London: Ward and Co. 8vo. Pp. 458.

"THE Pastoral Function in the Church" is a question which recent circumstances in the ecclesiastical world have rendered prominent. The era in our own churches, through which we may be said to be now passing, and which has about it all the symptoms of restlessness and change, demands its investigation. The mutual relations and responsibilities of pastors and peoples are evidently not understood, and the pen that should produce a full and fair discussion of that question, and honestly adjust "the balance of power" between the spiritually ruled and such as have authority over them, would be welcomed above most others at the present hour. By none would it be more heartily hailed than by those who who sustain the responsibilities of the pastorate; for it would free them from many a false claim, and from many an unworthy suspicion, and place them before the minds of their flocks in an attitude which their sense of delicacy keeps them from insisting upon as being their own, but which the gospel repeatedly accords them. We hope the

same hand that has produced the volume before us may be induced to discuss the question of "the Pastoral Function" in its relation to Congregationalism. The author's minute acquaintance with the entire subject, and the ability with which he has opposed and rebuked the assumptions of the Wesleyan Conference, justify our convictions that another production from the same pen would be a *quietus* to the spirit of republican despotism—a spirit that creates no little uneasiness in our churches, and renders the position of many a self-denying and laborious pastor a truly painful one.

The work under review originated in the recent agitations of the Wesleyan body, and realized a *prize of one hundred guineas*. It exhibits very powerfully "the mediation party's" view of the methodist ministry, the assumptions of which are set forth in the writings of prominent conference men, and pushes their claims to inevitable consequences. In the course of six chapters it compasses the scriptural view of the pastoral office *versus* the pretensions of those who hold that the ministry has attached to it a modified form of papal authority; and in the remaining two chapters, it summarily examines "the hybrid system," and "the Conference Apology." As specimens of the style and power of analysis pervading the work, we had marked several passages for quotation, but can find space for only the following:—

Speaking of the power that is lodged in a Christian church and its officers, and to prevent misconception, our author observes: "We premise, that "whether the power of rule be vested in "the people or their pastor, we distinctly "and impartially disclaim any notion of "a sovereignty in either. The nature of "rule, whichever party shall wield the "power, and the nature of subjection, "which ever shall bow to the decision of

" the other, is such as to render the term  
 " sovereignty altogether unscriptural.  
 " It is, therefore, with pain that we meet  
 " with such unguarded expressions as,  
 " 'The sovereignty of Christ's people,' &c.  
 " Not only do they lead to the idea of  
 " vassalage, but tend to promulgate an  
 " idea that the church is a democracy;  
 " which is just as far from scriptural  
 " views of the dominion of Jesus as  
 " that of a dominant priesthood. Each  
 " may obstruct the reign of Christ by  
 " usurping over the other his absolute  
 " supremacy. 'Thus,' says Wardlaw,  
 " 'it is not properly a system of popu-  
 " lar rule, but of *pastoral direction* and  
 " *popular concurrence* in the *application*  
 " *and execution of the laws of Christ, his*  
 " *authority* being throughout held, and  
 " felt to be paramount.'"

And in writing of the sustentation of  
 the pastorate, our author affirms that:  
 " the pastor's right to be supported by  
 " the contributions of his flock is  
 " grounded on both equity and policy,  
 " on the one hand, and the ordinance of  
 " the Lord on the other. And first of  
 " all, *it is but just, &c.* This, be it ob-  
 " served, is put forth by the inspired  
 " writings, not in the light simply, that,  
 " as he is precluded from worldly re-  
 " sources, he would suffer privations  
 " unless living at the public charge,  
 " but that 'the labourer is *worthy* of his  
 " hire.' He *earns* his support. The  
 " very fact that he has bestowed pains  
 " on a particular class of fellowmen,  
 " *entitles him to a return.* Ministerial  
 " support is not eleemosynary—no more  
 " charity than money handed over the  
 " counter is alms given by a purchaser

" to the tradesman—no more than the  
 " fee given to a physician, or the salary  
 " paid to a civil functionary, or the  
 " income of a merchant's employés—is  
 " generosity on the part of those con-  
 " cerned. . . . Observe how scripture  
 " establishes pastoral sustentation, on  
 " the ground of equity, 1 Cor. ix. 7. As  
 " here the stipend of a soldier is the  
 " illustration of pastoral claims, so else-  
 " where the nature of the ministerial  
 " calling is described in terms borrowed  
 " from the military profession. 1 Tim.  
 " i. 18. And after all the church can  
 " do is done, he is not required for the  
 " 'hardness he has endured;' but hav-  
 " ing finished his course, he looks  
 " forward with joy to 'The crown of  
 " righteousness, which the Lord, the  
 " righteous judge, will give him at  
 " that day.'"

These selections may suffice to set  
 forth our author's views of the scripture  
 estimate of "The Pastoral Function in  
 the Church." All this is, in harmony  
 with the objects of the essay, and the  
 terms of the prize, "applied as a *test* to  
 the claims advanced by the Wesleyan  
 Conference." And in the application  
 of scripture statements to the pre-  
 tensions of those who assume "peculiar  
 powers," and "despoil the church of  
 her rights," Mr. Hill is particularly  
 happy. We have read his essay with  
 more than ordinary interest and enjoy-  
 ment, and can give it our heartiest  
 commendations. Any of our readers,  
 anxious for an epitome of the Wesleyan  
 controversy, will find in this volume,  
 ably and pleasingly written, all that  
 they desire.

J. W. T.



## BRIEF NOTICES.

*History of French Literature in the Eighteenth Century.* By ALEXANDER VINET, Professor of Theology at Lausanne. Translated from the French by the Rev. JAMES BRYCE. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 1854.

The name of M. Vinet is well known to that portion of the British public which is anxious to see the continent of Europe evangelized. Hope was excited, a few years ago, that he would be the instrument of very much good among those who speak the French language, but while he was engaged in the delivery of these lectures, he was suddenly taken ill, and died. They were meant to give a general view of French literature from which the irreligious tendencies generally displayed by writers on the subject should be carefully excluded. It is, therefore, a safe book for young people who desire to acquaint themselves with the peculiarities of the French writers of the eighteenth century, though the quantity of Christian truth brought forward in it is not as large as we expected to find, and the leniency with which some of the worst of men have been treated has seemed to us to be greater than candour and good nature absolutely required. The authors of whom the lecturer chiefly treats are the Duke de St. Simon, Rollin, Racine, Le Sage, Madame de Stael, Fontenelle, Montesquieu, Voltaire, D'Alembert, Diderot, Buffon, Rousseau. Of a portion of them the translator says justly, "Some of the writers are little known, and their writings appear to us in these days extremely uninteresting." Of Rousseau, the account of whom is the fullest, though it was unfinished at the time of the author's death, M. Vinet says, "He undertook to give a religion to France; he pretended to substitute for the dry and dull deism of Voltaire an attractive deism, heightened with fancy and sentiment, but it only tended to prove the insufficiency of deism for the consolation and support of humanity. By the mouth of Rousseau, deism has spoken its last word. The world will never go into deism. It will either become Christian, or it will become something which I am reluctant to express."

*Man and his Money: its Use and Abuse.* By Rev. W. K. TWEEDIE, D.D. London: Nisbet and Co. Small crown 8vo. Pp. 279. Price 3s. 6d.

The subject of this volume is one of no trifling interest. The influence which "money" has on human hearts, and in the formation of human character, the high purposes which it may serve, and the base ones to which it is often devoted, and the solemn responsibilities which it entails on all by whom it is possessed, unite to invest it with great importance. In no bygone times was it ever pursued with greater avidity, or accumulated in larger amounts, and no age ever witnessed the use of

more unscrupulous means for its acquisition than the present. Dr. Tweedie, a man of observant and practical mind, has done well to seize on the subject, and to press the consideration of it, in its various aspects, on the attention of society. This he has done, in the volume before us, with intelligence, force, and fidelity, illustrating great principles, and quoting striking examples. The following are some of the topics which receive careful consideration: Money-making the Ruling Passion; Money and its Uses, according to Scripture, and according to Man; the Church's Work, and Means for doing it; the Christian and his Money, his Motives in using it; the Proportion in which he should Consecrate it; Examples in Giving, both Right and Wrong; my Will. Most earnestly would we commend this admirable volume to the consideration of our readers, of all ages, whatever their character, and whatever their position in the church or the world. B. R.

*Emblems from Eden.* By JAMES HAMILTON, D.D., F.L.S. London: James Nisbet and Co. 16mo. Pp. 159.

The style and qualities of Dr. Hamilton's writings are now so well known that it is unnecessary to describe them. This is a neat and compact little book, the subjects of which are: The Tree of Life—the Vine—the Cedar—the Palm—the Garden Enclosed—Harvest Home—the Amaranth, or, Immortality. Some short specimens will be given hereafter.

*Five Sermons preached before the University of Cambridge, in the month of November, 1855.* By CHARLES PERRI, D.D., Bishop of Melbourne, formerly Fellow and Tutor of Trinity College, Cambridge. Cambridge: Macmillan and Co. 1856. 12mo. Pp. viii. 135.

We are pleased to find the new bishop of Melbourne maintaining, respecting the truths of the gospel, that "these truths are all contained and plainly set forth in the holy scriptures; so that by the study of the sacred volume, every disciple of Christ may learn them, and every minister of Christ may be qualified to teach them." If we are to have colonial bishops—for which we do not see any necessity—but if we must have colonial bishops, it is well that they should be men who will teach such and kindred doctrine.

*A Short Memoir of the Rev. John Finley, late Ministerial Trustee of the Countess of Huntingdon's Connexion, and for forty-one years Minister of her Ladyship's Chapel at Tunbridge Wells; with a Brief Account of two of his Sons, who died before him, and Notes of a few of his Sermons. By his Widow. Dedicated by Permission to the Earl of Gainsborough, with an Introductory Preface by the Rev. OCTAVIUS WINSLOW,*

D.D. London: Nisbet and Co. 1856. 12mo. Pp. 241.

For many years Mr. Finley was a highly respected minister in the circle in which he was known. He was born in Hertfordshire in 1776; was taken into the house of a rich uncle who had promised his mother when she was dying, to provide for him; lost the favour of that uncle by yielding himself to the service of Christ; became a student at Cheshunt College; spent two years in endeavouring to do good at Cork; and in 1809 settled at Tanbridge Wells. The account of his life from this time till his decease in 1853, is very short, and the extended accounts of his two sons who died in consumption, render it a family history rather than a book for the public.

*Autobiography of a Fugitive Negro: his Anti-Slavery Labours in the United States, Canada, and England.* By SAMUEL RINGGOLD WARD, Toronto. London: John Snow. 1855. 16mo. Pp. xii. 412. Price 6s. 6d.

Mr. Ward is well known in this country, and we doubt not, his autobiography will be extensively welcomed. It contains a clear and manly exposure of American slavery, and the effects of the cruel and iniquitous Fugitive Law; and, at the same time, is an illustration of what education and propitious circumstances may effect among the negro race. Some of the incidents narrated are exquisitely touching, and reveal features of character that would do honour to any people. N.

*Rosalie; or the Truth shall make you Free. An Authentic Narrative by Mademoiselle BERTIN DEPRESTER. With an Introduction by the Rev. Joseph Ridgeway, Incumbent of Penge. Second Edition, Revised by the Author.* London: A. Hall, Virtue, and Co. 16mo. Pp. xvi. 249.

The introduction commences with the assurances of the writer, that it is true history which he is placing before us, and that he has been for some years personally acquainted with the lady whose experience it develops. She is of French birth and parentage, and having been nurtured in Romanism, ignorant not only of protestantism, but even of the existence of the bible, it was a dark and trying scene through which she had to pass. She had been very anxious to enter a convent, there to secure her salvation, but she was prevented by her father, a French officer, who had learned too much about such things in his Italian campaigns to give his consent. After her father's death, her mother, under the influence of the priesthood, did all she could to impede her in the acquisition of scriptural knowledge, and finally expelled her from her home. The account of her mental exercises as well as her outward trials is interesting, and to young people of our own land it will prove very instructive. True stories showing what Romanism really is where it predominates cannot be too widely circulated; and this, be it remembered, is not a tale of bygone times, but of a

living person who writes of what she has herself endured, and writes with evident sincerity.

*Freston Tower: a Tale of the Times of Cardinal Wolsey.* By the Rev. B. CONDOLE, A.M., R.D., Rector of Wortham. Author of "Margaret Catchpole," "Mary Ann Wellington," "Zenon the Martyr," &c. London: Simpkin, Marshall, and Co. Ipswich: J. M. Burton and Co. Pp. 303. Price 1s. 6d.

Fictitious incidents are blended in this narrative with a biographical sketch of Cardinal Wolsey, with a view to the production of an instructive and interesting story. We have never felt sufficiently convinced of the propriety of this style of writing to be able, with a clear conscience, to attempt it; but we are quite aware that some wise and good men give it the sanction of their example and advocacy. We must admit, in this case, that the book is adapted to enlarge the acquaintance of some people with the state of society in England before the Reformation, and to expose some of the evils of the Romish system. It is well written, and will be perused with pleasure.

*Blenham; or, what came of Troubling the Waters. A Story founded on Facts.* By E. ELLIOTT. London: W. and F. G. Cash. 1855. 12mo. Pp. xii. 419.

The hero of this tale is a church-rate martyr, "a real character," we are told, and we think without difficulty recognized. Facts well known to the writer, are here associated with fiction, in order to awaken interest in a subject thought in itself to have but few attractions for the general reader. We hope the book will do good; but it has many drawbacks. We admire Doughty's firmness, combined with gentleness and patient endurance, in resisting what he deemed a law offensive to God, and think the sketch calculated to make churchmen respect the principles and conscientiousness of those who thus resist, and also regard the good results of such resistance as not exaggerated; but, at the same time, we think such resistance unscriptural, and believe that a man's dissent may be as firm and intelligent who thinks it right to obey the powers that be, and whilst he seeks by constitutional measures the repeal of unrighteous laws, to submit to every ordinance of man for the Lord's sake. The character of Clara is admirable, but the circumstance of her birth before wedlock, that her father, a clergyman, might retain his fellowship, in our opinion, robs the book of much of its value, if it does not render it altogether unfit for young people. We protest against the introduction of all such contaminating scenes into works of fiction, especially those intended to be the medium of teaching and enforcing religious truth. The insinuation against the clergy thus conveyed is ungenerous and unwarranted, even should a solitary instance or two have occurred, such as that here supposed, and would naturally strengthen the prejudices of churchmen against dissenters. The style is clear, simple, and pleasing, and there are indications of inventive power which may be turned to good account. N.

*A Plea for Plain Language from the Pulpit.*  
London: W. and F. G. Cash.

This is a short pamphlet upon a very important subject. The writer is evidently in earnest, and an attention to the advice conveyed would do much to make many a dull minister both interesting and useful. The following extract, though probably having primary reference to the churches of the establishment, is too applicable to many dissenting places of worship: "There are few sights more touching than the patient, puzzled attention paid by a poor country congregation to one of the usual class of sermons. You may see an old, stiff-jointed, horny-handed, white-haired labourer raise himself slowly up, and leaning over the pew or front of the gallery, in his conscientious endeavours to keep himself awake, fix his anxious eyes upon the clergyman with an expression like the wistful beseeching look of a dumb animal. He is a poor scholar, and his eyes are failing, he feels that his sand of life is fast running out, and he listens anxiously for comfort and instruction relative to the future, which is beginning to loom dimly and mysteriously upon him, while the good gentleman in the pulpit quietly divides his sermon into three heads, informs his hearers of some small inaccuracy in the translation of his text, refers them to the original Greek, and continues according to this beginning." H.

*Illustrations to the Holy Scriptures, consisting of Eighteen Maps and Plans.* London: Samuel Bagster and Sons. 16mo. Half-bound. Price 2s.

A pocket Atlas, small but beautiful, well adapted to assist all persons in their study of scriptural geography, but especially the young and their teachers.

*The Practical Stenographer; or, Short-Hand for Schools, and Self-Instruction. On an Entirely New System, Designed for Promoting the Universal Practice of the Art.* By E. SOPER. London: Dutton and Co. 16mo. Pp. viii. 38. Price 2s.

We are not sufficiently conversant with this art to be able to pronounce a judgment worth having on "an entirely new system;" but we have placed the book in the hands of a friend who is thoroughly competent: he has kindly examined it, and he tells us that the system is too complicated to be adapted for general utility.

*Cuspar.* By the Authoress of "The Wide, Wide World," "Dollars and Cents," &c. London: Nisbet and Co.

An American tale for young children—innocent enough—but not displaying, to our view, any very strong claims to English patronage.

*The Eclectic Review.* March, 1856. London: Ward and Co. 8vo. Price 1s. 6d.

The first article is on the Fine Arts in France, having special reference to Architecture,

and being based on the characteristics of the building devoted to the Fine Arts in the Parisian Exhibition. The second is on the Confidential Communications of Napoleon Bonaparte with his brother Joseph, the brother with whom for many years he was most familiar, and one of his relatives whom he found most faithful. Another is on Boy-Crime and its Cure, giving an encouraging account of efforts here and elsewhere for the Reformation of Juvenile Offenders. Then, there are articles on the Philosophy of Reproduction, the Works published by the Hanserd Knollys Society, and Rogers' Table-Talk. There is a Postscript at the end, vindicating the critique in the January number on a volume of poems by the Rev. T. T. Lynch.

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

"It is Written:" or, the Scriptures the Word of God. From the French of Professor GAUSSEN. Fourth Edition. London: Samuel Bagster and Sons, 16mo., pp. viii. 194. Price 2s. 6d., cloth.

Riches Increased by Giving to the Poor; or, the Surest and Safest Way of Thriving. By Mr. THOMAS GAUON. With Prefatory Remarks by Dr. Owen, Dr. Manton, Dr. Bates, and Mr. Richard Baxter. Also, with a Recommendatory Preface, including a Sketch of the Life of the Author, written expressly for this Edition, by the Rev. Thomas Binney. Reprinted from the Original Edition. London: Partridge and Co. 16mo., pp. xxiii. 168.

London: its Spiritual Necessities; and the Position of the Juvenile Population, and their Claims on the Churches; and the Sunday School Canvass and Sunday Desertion. By JOHN CAMPBELL, D.D., Editor of "The British Banner," "Christian Witness," "Christian's Penny Magazine," &c. London: B. L. Green. 16mo., pp. 64. Price 4d.

The Believer's Position and Prospects; or Thoughts on Union to Christ. By the Rev. JOHN COX, Author of "Our Great High Priest," "Divine Mercy," "Immanuel Enthroned," &c. London: Ward and Co. 16mo., pp. 64. Price 10d.

Three Letters to a Friend on "The Sunday Question, Viewed chiefly in Relation to its Social and Political Aspects; with a Parliamentary Speech which will not be found in any of the "Debates." By N. M. P. London: Longman, Brown, Green, and Longmans. 8vo., pp. 57. Price 1s.

The British Educator. A Monthly Magazine of Literature, Philosophy, Science and Art. No. I. March, 1856. Contents:—I. Conversation: the Prospectus. II. Shakespero and Burns. III. Thinking not Learning—the True Educator. IV. Mary Queen of Scots. V. The Fine Arts. VI. Mouna Bertuccia. VII. Literary Pursuits. VIII. National Lyrics. IX. Thoughts and Sentiments. Reviews and Notices of Books. Glasgow: Thomas Murray and Son. 8vo., pp. 48. Price 6d.

The Sunday at Home. Part XXII. Februry. Published March 1, 1856. Containing four Weekly Numbers, 93—96. London: R. T. S. 8vo. Price 5s.

## INTELLIGENCE.

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### AMERICA.

#### NOVA SCOTIA.

In writing to the editor. under date Wolfville, Feb. 12th, 1856, Dr. Cramp expresses his feelings thus in the freedom of an old friendship. We trust that he, as well as our readers, will forgive the insertion of what at sight first may be thought to be too personal for publication.

"I was proud of my library. There were few like it, among private collections, in British North America. It consisted of upwards of 2500 volumes. The fire has consumed 1500 of them, including all the most scarce and valuable. It has made a clean sweep among my ecclesiastical treasures. The Hanserd Knollys Society's volumes were saved, but almost every other baptist book is gone—Crosby, Ivimey, Taylor, &c., &c.

"You will sympathize with me, I know; and, perhaps, you may be able to help me. I had a complete set of the "Baptist Magazine," thirty-five volumes of which were half-bound; the rest were in numbers,—all are gone; I have not a number left. Now you may, probably, hear of sets of the Magazine to be disposed of; or you may be able to institute inquiry and search through some other person. I must, if possible, get another set, half-bound in a uniform manner. Then, again, my Periodical Accounts, Mission Reports, and Baptist Manuals are gone. I must have a complete set of them. The periodical accounts and reports can be furnished, I presume, by the Missionary Society. I shall be prepared to pay any reasonable price they may affix to them.

"Perhaps, too, some of our baptist authors may be disposed to favour me with copies of their works. They will be very thankfully received.

"And yet, possibly, I am requiring too much of you. I am ignorant of the present state of your health, and have, perhaps, unconsciously grieved you by asking what you may be unable to attend to. Forgive me, dear brother, if I have done so, and give yourself no trouble about the contents of this letter. If, however, you should be able to do or suggest anything, Mr. Smith, I presume, will be willing to help by taking care of anything, and forwarding under my direction.

"This trial has inflicted a severe blow on Mrs. Cramp and myself. We both feel it much. In fact, we are getting old, and cannot bear heavy burdens as we could formerly. Perhaps this affliction is designed to

loosen our hold of things earthly, and to nil in preparing us for the upper world.

"Among other projects, I had planned to send you an article on the revival here, and had begun to write it; but all the papers were burnt, with many, many more. Fortunately, I saved my college lectures, and some other MSS. in books; but loose papers, with all my account books and records, were consumed.

"At present I am in lodgings, but I expect to resume my residence in the college house next week—the house which I occupied when I commenced my labours here.

"Our sojourning time will soon come to an end, and these tents will have to be taken down. What a blessed hope is before us! Shall we not renew our fellowship in yonder world? I cannot but give my adhesion to that view. We shall not be strangers there. Christian friendships will surely be renewed, and new ones formed. It is natural to expect it; it accords with the spirit of Christianity."

### AUSTRALASIA.

#### AUCKLAND, NEW ZEALAND.

The New Zealand *Southern Cross* announces that a united baptist church, founded on new testament principles, was to be formed at Auckland, on the 5th of October last.

On the 30th of August last, a baptist church was formed on open communion principles, under the pastorate of Mr. E. Thomas, who continues to hold divine worship on the Lord's day in the mechanics' institute.

### EUROPE.

#### PRUSSIA.

In a letter from Mr. Lehmann, of Berlin, dated March 19th, 1856, he says, "But it is very pleasing to see that God's plants, like the palm-trees, grow all the better under pressure. We have had a wonderful increase last year, a clear increase of 850 souls in our sixty-one churches, of which there were last year but fifty-three. The increase of our preaching stations was from 434 to 502. In 1854, 676 persons were baptized; in 1855 the number was 1170. The total number of members in 1854 was 5047; in 1855 it was 5900. You see that all hard measures of governments cannot stop the progress of the King of Peace, and so we may furthermore trust in Him.

## HOME.

## QUEEN STREET CHAPEL, WOOLWICH.

On Tuesday, Feb. 26th, services were held to recognize the Rev. C. Hawson as pastor of the baptist church meeting in this place. In the afternoon the services were opened by the Rev. C. Box giving out a hymn; the Rev. W. M. Thompson, of the presbyterian church, read a portion of scripture and prayed, and the Rev. W. Bowes delivered the introductory discourse, stating the nature of a gospel church; Mr. George Champion, one of the deacons, then gave a very interesting account of the manner in which the church had been led to invite Mr. Hawson to the pastorate; and in answer to the usual questions Mr. Hawson gave a clear and satisfactory statement of the nature and foundation of his hope as a Christian, his motives for entering the ministry, and of the truths he intended to make the substance of his preaching. The Rev. S. Lillycrop offered the ordination prayer. The Rev. Dr. Angus had engaged to deliver the charge, but in a letter, which was then read, he expressed his regret that he was unable to be present, on account of illness. The Rev. G. Hawson, of Staines, then gave a most affectionate and impressive charge to his son, from the words "Make full proof of thy ministry," and the Rev. W. Woodlands concluded the service by prayer. Nearly 600 people took tea together, and afterwards adjourned again to the chapel, when the Rev. W. Norton, of Egham, on behalf of a few of the friends at Queen Street, presented the minister with a superbly bound "Bagster's Comprehensive Bible," and hymn-books for the pulpit, and from the church at Staines, with a valuable Commentary. Mr. Hawson having briefly responded, W. Franks, Esq., of Norwood, addressed the meeting. The Rev. Joshua Russell, of Greenwich, read the scriptures and prayed; the Rev. W. Landels, of Regent's Park chapel, preached from Hebrews ii. 3, and the Rev. G. Hawson concluded with prayer. The Revs. J. Hanks, H. Jones, C. Hosken, J. A. Spurgeon, and others took part in the services. The chapel was crowded on each occasion. A large number of ministers from the neighbourhood were present, who cordially united in welcoming Mr. Hawson to his important and promising sphere of labour.

## TRURO, CORNWALL.

On Tuesday, Feb. 26th, the Rev. Henry Lawrence was recognized as the pastor of the baptist church in this town. A prayer-meeting was held in the morning, at which the Rev. S. H. Booth, of Falmouth, gave an address. In the afternoon Mr. Barlow, the senior deacon, gave a statement of the steps by which the church had been led to invite

their present minister to settle amongst them, and the Rev. R. Pengilly, formerly of Newcastle-on-Tyne, now residing near Penzance, gave the charge to the minister from I. Timothy iv. 16, and received his confession of faith. The church and congregation were addressed in the evening by the Rev. C. Wilson, of Helston, from Colossians iv. 3, 4. The Revs. R. Panks, (independent), W. Wilshaw (new connexion), R. Tabb (bible christian), — Jenkins (of Penzance), Geo. Slade (of Grampound), I. Priske (of Redruth), also took part in the services, which throughout the day were well attended, and most interesting.

## SALFORD, MANCHESTER.

On Monday evening, March 3rd, a tea-party was held in the school-room of the baptist chapel, Great George Street, Salford, for the purpose of giving a welcome to the Rev. L. B. Brown, the newly elected minister of the place. After tea a public meeting took place, over which C. Wardley, Esq., presided. Addresses were delivered by the Revs. Chenery, Manchester; Barker, Blackburn; Dyson, Rishworth; Rowson, Warrington; Barker, Lockwood; and by several friends connected with the church and congregation, expressive of the kindest wishes for the success of the young pastor, and of the cause under his charge.

The proceedings of the meeting, which were all along highly interesting, were rendered additionally so by the presentation of a handsome copy of "Scott's Commentary," in six vols., to Mr. and Mrs. Wiley on their removal to Warrington, as a testimonial of the high esteem in which they are held, on account of their past services both in connexion with the Sabbath school and the church.

## WARMINSTER.

The Rev. G. Howe having recently resigned his pastoral office in Warminster in order to resume it at Cardiff, a public meeting was held on the evening of Friday, March 21st, when he was presented by the deacons, on behalf of the church and congregation, with a gold watch and a purse of twenty sovereigns, together with a portrait of himself set in an elegant gold brooch, for Mrs. Howe. The testimonial was accompanied by an address, read by Mr. Hardwick, the senior deacon, expressive of the affection and esteem in which Mr. Howe had been held during the sixteen years of his ministry in that place, together with earnest wishes and prayers for his future usefulness and happiness. The address was feelingly responded to by Mr. Howe; after which, the meeting was effectively addressed by the Rev. Messrs. Barnes, of Trowbridge, Manning and Middleditch,

of Frome, King, of Warminster, and other gentlemen.

ROMSEY, HANTS.

The Rev. T. MacNorris, of Horton College and the University of Edinburgh, has accepted the unanimous invitation of the baptist church, Romsey, to become their pastor, and has commenced his stated labours there.

PADDINGTON.

The Rev. J. J. Owen, Bolton, has accepted a cordial invitation to the pastorate of the baptist church, Praed Street, Paddington, and entered on his labours on the second Lord's day in March.

LEEDS.

Mr. Andrew Bowden, a student of Horton College, has accepted a unanimous invitation to the pastorate of the baptist church, Hunslet, Leeds, and commenced his stated labours there the last Sunday in March.

UPTON-ON-SEVERN, WORCESTERSHIRE.

The Rev. J. Green, of Darlington, having accepted the unanimous invitation of the church at Upton-on-Severn, to become their pastor, intends commencing his stated labours there on the first Lord's day in April.

PENUEL, MONMOUTH.

The Rev. John Michael has given notice of his intention to relinquish his pastoral labours at Penuel and Langwm, early in May next.

BROMSGROVE, NOTTINGHAMSHIRE.

The Rev. W. Green having resigned the pastorate of the Baptist church, Park Street, Nottingham, and having accepted that of Bromsgrove, a meeting was held in the chapel, on the 10th of March, to present him a valuable testimonial of esteem and respect.

THE CHURCH RATE BILL.

The Church-Rate Abolition Party succeeded in carrying the second reading of Sir William Clay's Bill, on the 5th March, by a majority of forty-three. It is a significant circumstance that although about the same number of members (400) voted in 1854, 1855, and 1856, the opponents of church rates have each year increased their majority and, as no less than eighty-seven liberal members were absent on the 5th ult., they calculate on a still further increase, while the supporters of church-rates have, it

is believed, brought out their utmost strength. On this last occasion the government, as such, voted for the bill, instead of leaving it an open question as heretofore; reserving to themselves, however, the right of proposing some material alterations in committee. These have since been published, and their character, as well as the view taken of them by the leaders of the abolitionists, may be learned from the following resolutions on the subject, passed by the executive committee of the Liberation of Religion Society.

"That this committee, retaining the conviction, that the entire repeal of the law of church-rates would be most consistent with sound policy, and conducive to the interests of religion, is earnestly desirous that the bill introduced for that purpose should receive the sanction of legislature. That having examined the amendments in such bill, of which notice has been given by the home secretary, it finds that they, in effect, entirely abolish church-rates in a large number of parishes—give power to other parishes to retain or to abolish them, at their discretion—and, where rates may continue to be levied, exempt from payment all who may think fit to declare themselves not to be members of the Church of England. That as these provisions are in harmony with, though falling short of, the object aimed at by this committee, and do not preclude further proceedings for securing its complete realisation, the committee deems it expedient to support the government in its efforts to carry the bill, as so amended, through both houses of parliament. That in arriving at such determination, this committee holds itself at liberty, in the event of the rejection of the measure, as so modified, to take any steps for giving complete effect to the principle already affirmed by successive and increasing majorities of the House of Commons."

The 30th of April is fixed for going into committee on the bill, but determined opposition will again be offered to it at that stage.

THE LIBERATION SOCIETY.

The triennial conference of the Liberation of Religion Society will occur this year, and is fixed to be held in London, on the 6th and 7th of May. It is announced that delegates will be received from

- (1) Local committees of the society.
- (2) Meetings publicly called for the purpose.
- (3) Public bodies.
- (4) Parties nominating in writing,—the signatures of not fewer than twenty-five persons, in any town or district, being required for each delegate.

It will not be necessary that either the delegates, or the parties appointing them, should have previously been connected with

the society; the only qualification required being an implied concurrence in the society's objects, and in the propriety of organised effort to obtain for them legislative sanction. An appointment of delegates in April is urged, and it is requested that communications may be forwarded to the "The Secretary," 2, Serjeant's Inn, Fleet Street.

### RECENT DEATHS.

#### MRS. BAYLEY.

Died, on the 29th February, at Grosvenor Park, Camberwell, aged 58, Sarah, youngest daughter of the late Mr. Samuel Ralph of Twinley, Suffolk, and wife of Mr. George Bayley of Cowper's Court, Cornhill.

It was her privilege to have been early called by grace, and she was baptized, on a profession of her faith, by the late Rev. James Payne, at Stoke Green meeting-house, in July, 1815, and continued a member of the church there until her removal to London, in 1834, where, with her husband, she attended the ministry of the Rev. T. Price at Devonshire Square, until he was laid aside from the work of the ministry, when she became a member of the church at Lion Street, then under the care of the Rev. Samuel Green, and afterwards of the church in Maze Pond, under the care of the Rev. John Aldis.

She was of extremely retired habits, yet a warm, faithful, and affectionate friend. As a mother, she was a pattern of christian love and affection, caring for the souls of those committed to her charge, and had the unspeakable happiness of seeing all her six children partakers of the same blessed hope which sustained and cheered her through life under all its vicissitudes and sufferings. Her bereaved partner believes her character to be best expressed in Proverbs, xxxi. 26—26.

#### MISS SMITH.

Miss Maria Smith was born Feb. 23, 1790, at Newcastle-on-Tyne, in which town she also spent the greater part of her life; and there, at the residence of the Rev. Isaac Davies, she died, on the morning of Feb. 18, 1856, in the sixty-sixth year of her age. Her worthy parents being members of the established church, she was led thither, and remained in connexion with that church till the year 1820, when, having been brought to the knowledge of the truth, and convinced of the duty of believers to put on Christ by baptism, she, notwithstanding much opposition, renounced her connexion with the establishment and applied for membership to the newly formed church at New Court, and was baptized by the late Rev. George Sample, for many years the beloved pastor of that church. In the communion of her first love,

which she sustained with unsullied honour, she remained to the close of her life.

Although much occupied in the engagements of a boarding school, she nevertheless found times and seasons for serving the Lord, and for actively aiding various institutions of a benevolent and religious nature. The welfare of the young ladies who were from time to time inmates of her household, lay near her heart; and many of them have had cause for lasting thankfulness and joy that they were placed under her care. A letter, from which the following is an extract, has been received from an esteemed christian lady at Leeds: "So my beloved friend and *spiritual parent* has gone to her rest and reward. How sweet that rest will be after so much suffering. We may mourn our loss, but we must rejoice on her account. She will not return to us. May we go to her! May the good seed which she has sown bear fruit, and appear now and after many days! 'Blessed are the dead that die in the Lord.'" The following paragraph also from the letter of a devoted christian lady in connexion with another denomination at Edinburgh, will testify to the worth of our departed friend: "The memory of our beloved friend will always be precious to me. She was a faithful, affectionate, long-tried friend. In sorrow and in joy have I experienced her tenderness and liveliest sympathy. Very much do I owe to her: whatever of prosperity or success I may have been favoured with, to her, under God, *I owe it all*. I have received more personal kindness from the dear departed than from any one else." Other testimonies might be added, for her spiritual offspring were many; some of whom had preceded her to heaven; others will in due season, follow. Reference is made in the first of these quotations to Miss Smith's great sufferings. Severe and protracted truly were the sufferings which her Heavenly Father appointed unto her: for nearly eight years she was confined to her bed, and although her disease was of the most painful nature, there was no murmuring, no impatience to be released; fully convinced of the gracious designs of the Lord's dealings with her, she cheerfully awaited his pleasure, and, while waiting, contrived by various means to advance his glory in the spiritual good of those who visited her, or to whom she could send a suitable book.

Her religious experience was greatly affected by the nature of the malady with which she was afflicted. She could not speak of the joys of salvation in the exulting strains of some. Often did she say to the writer of this imperfect sketch, "I cannot say that I have *joy*, but I have *peace*. I know in whom I have believed; and, although death is a very solemn event, yet I have no misgivings—all will be well." Notwithstanding her prolonged sufferings it was not till within a few weeks of the close that she said,

"I have taken a long time to learn to say 'To depart and to be with Christ is far better,' but I can say it now, and hope the time will not be long." Nor was it long: her Father said "It is enough; the gold is pure," and sent His messenger to conduct her, who had glorified Him on the earth, and been faithful unto death, to her crown of life and exceeding great reward. Retaining her consciousness to the last moment, she took the hand of her who had tenderly watched over and ministered to her every want throughout her long trial, and affectionately pressing it to her lips, she departed without a struggle or a groan. "Had our dear friend," writes one who knew her well, "been removed by death when she was passing in and out amongst us, I know no one who would have been more deeply regretted. Now we can but rejoice that the conflict is over, and that her happy spirit, emancipated from the poor shattered tabernacle, has joined the glorious company of the redeemed in heaven, to be for ever with the Lord."

A christian lady, who died about three years ago, said to her husband on the day of her death, "There will be some in heaven who will thank God that they had seen me." So truly might Miss Smith have said. Dear reader, nothing has here been written of the extensive knowledge or of the high and varied attainments of this excellent woman: such things may be possessed by those who are not the children of God; and when, as in this instance, possessed by the christian, they are unworthy of record when compared with the honour of doing good and of saving souls from death. Let this brief memorial of one eminently worthy of a more extended notice, stimulate and encourage you—realize the sublime thought that you, too, may be useful in the service of Jesus and in the salvation of souls; and so strive and pray that at the close you may know, in all its fullness, the meaning of that word "They that be wise shall shine as the brightness of the firmament and they that *turn many to righteousness* as the stars for ever and ever." "The righteous shall be had in everlasting remembrance."

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MRS. RICHARDS,

Who was the beloved wife of the Rev. James Richards, baptist minister, Pontypridd, Glamorganshire, departed this life very suddenly on Lord's day the 10th of February last, in the fifty-second year of her age. She professed faith in the Lord Jesus when very young, and all the acts of her after life proved the sincerity of that profession.

In early life, she had about her a degree of reservedness, preferring the walks of solitude and the pleasures of loneliness to those of society. When she joined in society, it was the society of aged Christians, and not that of the young. To aged Christians she was

particularly attached. Tale-bearing and tale-bearers she could not endure. An insinuator and persons affecting to know and divulge secrets, lost at once her good opinion. Her love of truth was strong, and her adherence to it inviolable; her husband remembers hearing her say that only once, when a child, she transgressed this law of her nature. Her attendance upon the means of grace was constant, and her sincerity and fidelity in acting out her profession of the gospel of Christ, gained for her the good opinion and esteem of her worthy pastor, the late Rev. Joshua Watkins, Carmarthen, as well as that of the church over which he presided. High attainments in the spiritual life she perhaps did not reach, and we, for her, cannot claim; but that she was a sincere Christian—an Israelite, indeed—in whom there was no guile, every one who knew her most fully believed.

In 1826 she was married, and a union more conducive to happiness, and more helpful to a minister of the gospel has seldom been formed. In superintending discreetly and affectionately the concerns of a family, comparatively large, she could hardly be surpassed, and has, perhaps, been seldom equalled. Commencing life upon very slender means, the salary of her husband being only forty guineas per annum, a large sum, thirty years ago, in the Welsh churches of Pembrokehire, she sat down to reason and contrive respecting the limits of her expenditure. This she managed so well, and with such economy, that without abridgment in any article essential, she not only kept her husband out of debt, but had the happiness at the year's end to show a small surplus. Seeing her family increasing, she became very desirous of trying what she could do, in the way of aid, with a small grocery business. To this she was eminently adapted, and in this she fully realized the object in view, being obliging, careful, persevering, yet cautious and firm. In a year or two, after commencing the above, she added another branch of trade, that of candle-making, to her business, her husband fully concurring and aiding. In the year 1838, the family removed to Pontypridd, a place bordering upon a large coal district, when the first branch of business was dropped, and the second carried on more extensively. The subsequent eighteen years, though her health was gradually failing, found her faithful to all her former industrious habits, and even cheerful up to the last moment of consciousness, the entire suspension of which was almost instantaneous. The great central masses of the nervous apparatus being at once paralyzed, she, in about twelve hours, died from stupor.

The constant attention she gave to business and various family affairs did not in the least blunt her affections, or deaden the tenderness



of her feelings. As a wife and as a mother she was always kind and affectionate. In advising and teaching her children, the great aim was to make them good, industrious, and useful. Finery did not enter into her idea of education. But to us she is lost, though found to her own eternal happiness.

The impression, that private virtues are the sure foundations of society, and the hope that such a brief notice may supply useful hints to the future wives of our young ministerial brethren, are our justification for sending it to the pages of a periodical so respectable and so widely circulated as that of the "Baptist Magazine."

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MRS. DODWELL.

Died, at Crendon, Bucks, on the 13th of February, 1856, aged seventy-three, Mrs. Penelope Dodwell, twenty-eight years a consistent member of the baptist church. She was the widow of the late Mr. Emmanuel Dodwell, for many years deacon of the same church. Her piety was sincere, her disposition amiable, and her manners affectionate. She experienced great sufferings the last few weeks of her life, but her mind was kept serene and calm. "I have no fear," she said, "I am willing to live or die, as is the Lord's will. For me to live is Christ, to die is gain. There I shall see his face and never, never sin. I shall see him as he is and be like him." In her death the Dorcas Society has lost one of its oldest and most useful members.

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MRS. SARAH EVANS.

Died, on Saturday evening, March 8, after a short but painful illness, Sarah, the beloved wife of Mr. John Evans of Bromsgrove, and eldest daughter of the late venerable pastor of the baptist church here, Mr. Scropton, in the forty-ninth year of her age.

Baptized by her revered father in early life, she was enabled to maintain consistently to the end her Christian profession. She was human—the subject of human infirmities. Of these, no one was more conscious than herself; they were her grief and thrall, the cause of many tears and many prayers. While, however, there were these manifestations of her humanity, there were, at the same time, equal manifestations of her celestial relationship. She loved God's house, God's people, God's word, and God's worship. Whenever the doors of the sanctuary were open, and the people of God assembled together, it was very unusual for her to be absent, if circumstances permitted. She was, like her sainted mother, a frequent visitor at beds of sickness—a tender, sympathizing and skilful nurse, and a good and safe counsellor. Her brothers and sisters, especially, will miss her at these seasons.

The disease which cut asunder life's brittle thread was short and painful. Her sufferings were, at times, excruciating, but she bore them with singular patience, deeming them far lighter than her deserts—far lighter than her Lord's.

"It is hard," said she, as she clasped with the energy of affection her brother's hand "it is hard, very hard to be suddenly hurried away from husband, children, brothers, and sisters; hard to give them up;—I feel it!" and gushing tears spoke how intensely she felt it. "But it seems to be God's will, and *must* be right, and all for the best. Lord help me to say, 'Thy will be done.' I had hoped to have lived to see the cause of God revive amongst us; and to have sat under the ministry of dear, dear Mr. Green, but I suppose this happiness must not be mine; I have been calculating upon it, but shall not see it. Lord, give me resignation."

"William," said she to a friend who called to see her, to talk with her, and to pray with her, but whose feelings overcame him, "William, I am surprised at you—an old Christian; I looked to you for comfort, and you need it from me. Don't grieve. Set me an example." "I feel the emptiness and vanity of this world. I fear we have clung too much to it." At another time, "To-day I feel quite resigned. I am willing to give up all my dear relations and friends—and they are very dear to me—I can give them up for greater joys and pleasures. I shall soon be with my dear, dear father and friends that are gone before—soon see them all."

Her decease was improved on sabbath evening, March 23rd, at the baptist meeting house, by Mr. Green, the pastor of the church, from words selected by herself, "I am Alpha and Omega, the beginning and the end."

Bromsgrove.

J. H. S.

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MRS. BOORMAN.

Charlotte, the wife of Mr. John Boorman of Worsenden, Biddenden, Kent, departed this life March 8th, 1856, aged 51 years.

The deceased had been an humble and consistent follower of Jesus for many years; and during the last nineteen years the subject of affliction, which was borne with remarkable patience and resignation to the divine will; at length her happy spirit took its flight, in reliance upon the Lord Jesus Christ for salvation and eternal life.

Her remains were deposited in the cemetery of the particular baptist church at Smarden, March 13th, and her death improved by the pastor, on the following Lord's day, to a large congregation, from Amos iv. 12., and Matt. xxiv. 44, chosen by herself for the occasion.

Her memory is embalmed in the affection of numerous relatives and christian friends

on account of her unaffected piety, and holy walk and conversation. "Blessed are the dead who die in the Lord."

REV. SAMUEL NICHOLSON.

The useful and respected pastor of the baptist church in George Street, Plymouth, was removed after nearly thirty-three years' service, on the 13th of March. We hope to be enabled to give our readers a much fuller account of this estimable man.

### COLLECTANEA.

#### COUNCIL OF THE LIBERATION SOCIETY.

THE members of the council assembled at the Milton Club, at noon, on Thursday, the 21st February, to decide how the approaching conference should be constituted.

As the meeting was of an exclusively

business character, it need merely be stated, in general terms, that the several points were carefully discussed, and that the various suggestions made indicated a desire to maintain the character of the conferences, as representative and deliberative bodies, with a sense of the importance of turning to account the elements of strength presented by both changes in individual sentiment, and in the character of passing events.

According to the arrangements made, there will be three sittings of the conference, viz., on the morning and in the evening of Tuesday, May 6th, and on the morning of Wednesday; the proceedings terminating with a public meeting, at Finsbury Chapel, on Wednesday evening. The morning sittings are to be held at the London Tavern, and the evening sitting at the Milton Club, where the delegates will dine together on the first day.

## CORRESPONDENCE.

#### THE ENLARGED HYMN BOOK.

To the Editor of the Baptist Magazine.

DEAR SIR,—The trustees of "The New Selection Hymn-Book" have determined to publish an edition enlarged by the addition of such of Dr. Watts' psalms and hymns as are most highly esteemed, and most generally used in public worship. The deed of trust by which they are governed, the interests and convenience of that large proportion of the denomination by which the Selection has been adopted, and the expressed wish of the majority of their correspondents on this subject, all concur in indicating this as the only method by which it is right and desirable for them to meet the demand for one book.

More than 250 hymns have been selected from Watts with a careful reference to the lists furnished to the trustees through the Magazine and otherwise, the Leeds book, and other compilations.

The numerals will be consecutive to those in the Selection, but the figures in Watts will be also printed, that no inconvenience may be suffered in the congregations adopting it, by those who already possess Watts and the Selection.

I trust that the Enlarged Selection will be in the hands of the printer before this notice meets the eyes of your readers. It will be issued at first in two sizes, 24mo., and the small or 32mo.

The profits will form one fund with those of the original book, and be distributed to the widows of those ministers in whose congregations it has been used.

I remain, dear sir,

Yours truly,

W. L. SMITH.

#### ANSWERS TO QUERY ON MARRIAGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—The subject of Christian marriage is again under discussion in your magazine. "An old member" begs the question, and declares "the marriage of professed believers with unbelievers contrary to Christ's law." He only asks the *deliverance* of the churches, as to the amount of *punishment* to be inflicted, for the violation of this Christian law. The churches separately and collectively being fallible, will never, I presume, meet in synod to give their deliverance. The question will, therefore, be left to the decision of individual consciences; and independent churches will separately deal with the matter, according to their view of the divine law. The decision of one church would doubtless act as a precedent for others; it is, therefore, important, fairly and candidly to discuss the subject. The adoption by a church of the opinion of "an old member," might lead to the expulsion of a useful member, and discord and disunion follow.

The meaning of the term *unbeliever* should be first distinctly defined. Does it mean a heathen, or an idolator; does it mean a person who intellectually believes the truths of Christianity, but shows no evidence of heart-change. I think the former is the meaning attached to it by St. Paul. No one will deny the blessing of having a partner holding the same doctrines; but without another sentiment called *love*, the union would be unholy, being contrary to nature. Suppose the following case. An individual say in the medical profession, is led by providence to settle in a small town. His religious convictions, lead him to join a small and poor church; he finds it not good to be alone; he cannot find a suit-

able companion in the church, they are all of the operative class. His education and position, permit him to visit in the best circles *without* the church, and in one of these circles, he finds a lady whose position, appearance, and temper are to his mind. She assents to all the dogmas of Christianity, promises to forsake balls and other doubtful amusements, and even promises to attend the despised conventicle. They are married. Would "an old member" urge the church to expel him?

I am, Sir,

Truly yours

A CHRISTIAN BACHELOR.

To the Editor of the Baptist Magazine.

DEAR SIR,—The marriage of believers with unbelievers has for many years occasioned me much anxiety. I am fully convinced the scriptures teach that those that love the Saviour should marry such as possess the same holy principle: "Can two walk together, except they be agreed." That the violation of this law of Christ is felt in its sad consequences, is evident both from revelation and observation. Some have known from the time of their marriage to the time of their death—have painfully realized the truth of that scripture, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquities with stripes."

The duty of the church of Christ in relation to them that marry the ungodly, that is, immoral and profane persons, is sufficiently clear; and if a church neglect to separate such individuals from their fellowship, the members of it are chargeable of seeing sin upon their professing brothers without reproving it according to the will of Christ.

"An Old Member of a Christian church" allows that it is not a profession of religion that should decide the church in a matter of discipline. It is, therefore, assumed that the known principles and practices of a person are correct criterion of judgment. Notwithstanding this, it would, I suppose, be almost universally admitted if a man was in fellowship with the followers of the Lamb, to be a sufficient reason why his uniting himself with a fellow-member would not be interfered with by the church. It may, nevertheless, be a painful fact, that that member is only a mere professor, a borderer on the kingdom of God, instead of being a spiritual subject of that kingdom. I am aware that it may be said, "It may, alas, be true that he is only a nominal Christian; we must, however, take a man for what he professeth himself to be, whilst his behaviour is such as to allow him to be continued in communion; if he be insincere in his profession, the awful

responsibility rests upon himself." All this is fully admitted, yet certainly it shows that even in marrying a professor a person may be unequally yoked.

Many persons who have not united with a Christian church may in the main be scriptural in their creed and moral in their conduct. They are unquestionably wrong in not obeying the commands of Christ, yet if we judge by their external character, they sincerely love their Saviour. Most will allow for marrying such a person no member would deserve exclusion.

The difficulty ariseth when the religious character of a person is *doubtful*, when we have not sufficient evidence that he is a Christian, or that he is not a Christian, when he gets near the line of demarcation between the church and the world, and is only not far from the kingdom of God. His is a case in which some may think favourably, and others unfavourably. What in these circumstances is to be done?

I, therefore, conclude that whilst the holy scriptures do authorize churches to exclude them that marry ungodly persons, both males and females, (for I cannot conceive God's word allows any excuse for the weaker sex's violating his word) it appears to me to be very difficult to know how to deal with such as appear to be something, even though, in reality, in the sight of God, they may be nothing; and, on the other hand, though we may think nothing of them, they may be the children of God by faith in Christ Jesus.

Believing as I do with "An Old Member of a Christian Church" that the marriage of believers with unbelievers is very injurious to them that are so unscripturally associated,—that it presents an unfavourable aspect of the religion of Christ to the world, and that it is highly displeasing to God,—I shall be greatly delighted if some of your able correspondents can teach the churches the good and the right way in this matter.

I am, dear sir,

Yours sincerely,

THOMAS WINTER.

Bristol, March 18th, 1856.

#### RELIGIOUS WORSHIP ACT.

To the Editor of the Baptist Magazine.

DEAR SIR,—In your number for Nov. 1855, you gave us much valuable information respecting the Religious Worship Bill, passed last session in parliament. But there are yet many things connected with that bill which the greater part of your readers do not understand. Will you, therefore, kindly give them, at your earliest opportunity, a little more information respecting the following particulars:—

Many of our chapels were, before the passing of that bill, registered and legally

passed for the performance of Divine worship, and the solemnization of matrimony. Now the question is—Is it necessary that such chapels should be now again, according to any requirements of that act registered, before it be lawful to use them again for the above purposes?

By an act passed in the fifty-second year of George III. c. 155, sec. 5, dissenting ministers were required to take the oaths, and subscribe the declaration therein contained, in order to secure the advantages of that act? Is it now necessary to do so—Or, does the late act exempt them?

If you will kindly answer these inquiries as early as you can, I apprehend that you will be doing your readers valuable service, by saving many ministers and congregations from error, and from troubles of a serious nature.

I am, dear sir,  
Yours very truly,  
J. L.

#### QUERY ON CAPITAL PUNISHMENTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you oblige me by inserting in the "Baptist Magazine" the following query, as I think it is desirable that the subject should occupy the attention of professing Christians:—

"Are Capital Punishments right when compared with the benign precepts of the Gospel dispensation?"

AN OLD BAPTIST.

#### EDITORIAL POSTSCRIPT.

The following is, we believe, a tolerably complete list of the meetings connected with our denomination, which are to be held in London the latter part of this month.

*Thursday, April 24th.*

The prayer-meeting in the library of the Mission House for a blessing on the ensuing meetings of the various societies, is to commence at eleven o'clock in the forenoon. The Rev. John Stock, of Salendine Nook, is expected to preside.

In the evening of the same day, the meeting of the Bible Translation Society will be held, commencing at 7 o'clock.

*Friday, April 25th.*

The forty-fourth annual session of the baptist union of Great Britain and Ireland will be held at the Mission House, 33, Moor-gate Street, at ten o'clock. The Rev. Dr. Aeworth, of Bradford, has engaged to deliver an address.

In the evening at seven, worship will begin at Devonshire Square chapel, Bishopgate Street, when a sermon on behalf of the Bap-

tist Irish Society is to be delivered by the Rev. Dr. Paterson, of Glasgow.

*Lord's day, April 27th.*

Sermons and collections for the Baptist Missionary Society are expected at baptist places of worship in and near the metropolis, a list of which may be found in the "Missionary Herald."

*Monday, April 28th.*

In the forenoon at eleven the annual private meeting of the members of the Baptist Irish Society for the transaction of business will be held at the Mission House.

In the evening, at half-past six, the annual public meeting of the Baptist Home Missionary Society will be held at Poultry chapel.

*Tuesday, April 29th.*

In the morning at ten, the annual private meeting of the members of the Baptist Missionary Society, for the transaction of business, will be held at the Mission House.

In the evening, at half-past six, the annual public meeting of the Baptist Irish Society, will be held in Kingsgate Street chapel, Holborn.

*Wednesday, April 30th.*

Two sermons are to be preached on behalf of the Baptist Missionary Society; that in the morning, at Bloomsbury chapel, at eleven, by the Rev. Charles Stovel, and that in the evening, at Surrey chapel, by the Rev. Nathaniel Haycroft, M.A., of Bristol; service to commence at half-past six.

*Thursday, May 1st.*

At eleven, the annual public meeting of the Baptist Missionary Society, is to be held in Exeter Hall; Arthur Kinnaird, Esq., M.P. to preside.

#### STRICT BAPTIST MEETINGS.

The eleventh general meeting of the messengers and subscribers of the Strict Baptist Society, for Missionary and Educational purposes, will be held at Trinity Street chapel, Southwark, on Wednesday afternoon and evening, April 23rd, 1856, to commence at four o'clock. Tea will be provided, charge sixpence. On the following evening, April 24th, a public meeting will be held at the same chapel, to commence at half-past six. Churches making an annual collection are entitled to send two messengers, and an individual subscription of 5s. entitles to membership.

The fifteenth annual meeting of the Baptist Tract Society will be held at Kingsgate Street chapel, Holborn, on Thursday evening, May 1st, 1856. The chair to be taken at half-past six.

## THE WATCH-TOWER.

The ordinary tumult of the world is comparatively hushed in the expectation of important tidings from Paris. Throughout the month the Conference has been sitting in that metropolis to arrange the terms on which the peace of Europe shall be settled. An impenetrable curtain of secrecy has veiled their proceedings from the public eye, which, nevertheless, turns anxiously in that direction alone. The probability seems to be, that whilst England may be compelled to withdraw some minor points from the claims which she thought it right to make, a broader and firmer basis for a permanent peace will be laid than the friends of order and progress have dared to anticipate. Rumour affirms that the affairs of Italy and Hungary, perhaps of Poland, will be cared for in a liberal spirit; and it is certain that the immediate disputes of the war having been settled, Prussia has been invited to assist in the concluding negotiations. The Peace Society has suggested to Lord Palmerston the propriety of inserting a clause declaring that all future differences between European powers shall be referred to arbitration; and although the minister could not promise compliance with the proposal, yet the spirit in which he received it inspires the hope that the Conference will pursue a course calculated to ward off the dreadful appeal to arms for generations to come, if not to avert it for ever. Our French neighbours are rejoicing over the birth of a prince, in the hope that they thus secure a peaceable succession to the throne; and we fervently desire that not only France but Europe may now be permitted to start again in the career of civilization and improvement, and that a period of prosperity may be commenced more memorable than even that of the forty years' peace which ended in 1854. For so glorious a consummation let the churches pray!

Already are the blessings of peace beginning to be felt in the country which has been chiefly the occasion, and partly the theatre of the war. The Sultan of Turkey, in anticipation of the negotiations at Paris, has promulgated a *firman*, which is of itself sufficiently important to form an epoch in the history of Europe. By this extraordinary decree the Christians of Turkey, of whatever church, are admitted to equal rights and privileges with the Mussulmans themselves. The clergy of the Greek church are taken under the protection and into the pay of the state, and a good measure of self-government is notwithstanding conceded to that church which embraces the majority of the Sultan's European subjects; the rayahs not only cease to be called by any ignominious name, but

are declared to be the equals of the Mussulmans in liability to taxation and the honours of military and civil service. And although no express mention is made of those who turn, or in Mussulman phrase "apostatize" from Mohammedanism to Christianity, yet it cannot well be doubted that such converts will be left in unmolested freedom, since the *firman* expressly declares that "Energetic measures will be taken to ensure the freest possible exercise of every religion," and that "No one will be molested on account of his religion, and no one forced to change his religion." It may readily be imagined that the more zealous disciples of Mohammed are indignant at these concessions. When the *firman* was publicly read, the hall at the Porte was crowded, but chiefly by the advocates of reform. The ulema whose duty it is to pronounce a prayer at the close of such a ceremony absented himself, and when another ulema, a popular Moslem preacher, was summoned to the unwelcome task, he raised his hands to heaven and pronounced a prayer in Arabic, the sacred tongue, but unintelligible to most of his audience, in which he appears to have invoked destruction on all unbelievers, and to have protested, in the name of Mohammed and Omar, against the foregoing transaction. One of the pashas present affirmed it to be nothing less than an anathema. But, however wrathful the bigoted Mohammedans may be, it is certain that the decree will be carried into effect: for nothing less will satisfy the exigency of the times. Without such reforms neither Russia, on the one hand, nor the Allies, on the other, would be content. Now Russia may be satisfied that the Greek church, of which she pretends to be protectress, will be safe from oppression, and Lord Stratford de Redcliffe, who acts in the name of Europe, and to whose steadfast perseverance for so many years the change must be chiefly ascribed, may rejoice in a success which crowns his life with glory, and inaugurates a happier era for mankind, both in politics and in religion.

It is curious, if it were nothing else, to note the vicissitudes that characterize the struggle which conscience is everywhere making for perfect emancipation. Whilst liberated in Mohammedan Turkey she receives new fetters and chains in pseudo-Christian Austria, and whilst expecting victories in one quarter, she is justly alarmed at the prospect of unexpected dangers in another. In almost every country of Europe the warfare rages, for everywhere men whose souls are not enslaved, are demanding liberty to think, and liberty to worship as they may think to be right.

One of the most remarkable illustrations of this fact is furnished by a recent occurrence in the Cortes at Madrid. In the sitting of that assembly on Saturday, February 23rd, Senor Battles made a speech respecting the publication of the bible in Spain. It appears that Don George Alton, has lately printed an edition of the holy scriptures without note or comment, or the apocryphal books, and at a price that would bring them within the reach of all. It was on the point of being published, when the vicar-ecclesiastical forbade the publication. This was the grievance which Senor Battles brought under the consideration of Cortes. He could only do so, in accordance with the forms, by proposing a question to the home minister; but this he did with so much ingenuity as to convey to the members a large amount of information respecting the bible, which must have been to many of them as interesting as it was novel. He complained that the priests should prevent the diffusion of the pure word of God, whilst they authorized the issue of *mutilated and garbled* editions. Only last year a bible was printed called a "Bible for Catholic Families," which was so defective, that it lacked thirteen books of the old testament, and two of the new, besides many verses and chapters. Senor Battles, therefore, asked if the government authorized and justified the prohibition of the vicar ecclesiastical. The home minister, Senor Escosura acknowledged that it had been issued with the consent of government, and attempted to justify it by appealing to the *Index* and the Canon Law. But he spoke with great hesitation and difficulty, whilst his arguments were greeted with continual murmurs and bursts of laughter from his audience. From all this it may be seen to what straits popery is driven, even in her favourite strongholds; and that while she grasps the rod with the hectic energy of an imbecile tyrant in her dotage, she feels that her power is fast declining, and her subjects preparing on all hands to escape from her rule.

In Austria the *Concordat* lately concluded, begins to produce its legitimate effects. Having given the clergy larger impunity, they are in many places preparing to persecute. A strict censorship is to be exercised over the press, and dangerous (that is, protestant) books are to be rigorously suppressed. In Hungary, half the population belong to the Lutheran and reformed churches; but henceforth the fountains of national knowledge are to be polluted, and none but Roman catholic professors are to be suffered in the university of Pesth. In Austrian Italy, the bishops have taken counsel together "against the Lord and against His anointed," and the archbishop of Venice in commenting on the *Concordat*, remarks that, although a catholic prince "may, from

political motives, tolerate a heterodox worship, he will never protect it," for that would be "open apostacy against God." The meaning of this is obvious, and the protestants of Lombardy may prepare themselves for persecution, unless a timely reaction should take place. This, however, is not unlikely, for it is evident that the Austrian government is in danger of straining the bow too tight. With a view of *compelling* its subjects—at least those of the military order—to be religious, it has issued an order that the officers and privates should all abstain from meat on Fridays, and should duly confess to the priests. A certificate of confession is talked of, which would require its performance regularly once in six weeks. No signs could surely be more hopeful for the cause of religious freedom than these excesses of the *Concordat*, for it is very certain that when popery is obliged to have recourse to such stringent measures with a view to maintain its authority, that authority must already have palpably, even alarmingly, declined.

The papistical influence of Austria is felt beyond her own boundaries, both in Germany and in Italy. Criminal prosecutions have been recommenced in Tuscany, against the protestants of Pontederra, and the activity of the priests is said to be stimulated by a notice from the government that no fewer than *ten thousand* persons have apostatised from the Roman catholic church! If this be true, or at all near the truth, in Tuscany alone, what mighty changes may we not expect ere long to witness! In Sardinia the march of religious freedom has already commenced, and there, as our readers will probably remember, not only protestants, but *baptists*, are permitted to worship in their own way. We say "baptists," for although Dr. De Sanctis disclaims any denominational title, yet the rules of the evangelical church which he has founded at Turin are essentially those of the baptists. It cannot be long before the liberty enjoyed by the Sardinians shall be demanded by the other peoples of Italy, even if provision for it be not made by the Conference now sitting at Paris. The petty states of Germany are numbered among the persecutors, and the baptists of Ludwigslust (in Mecklenburg Schwerin), not being allowed to open places for worship, are preparing to follow in the footsteps of the many German exiles who have sought in the land of the "Pilgrim Fathers," "freedom to worship God." On the other hand, in Prussia, notwithstanding the efforts of the reactionary party, liberty is for the present in the ascendant. The king has given corporate rights to the baptists of Elberfeld, like those enjoyed by the Lutheran and Reformed churches. Whether this privilege, or rather this right, will be extended to all the baptists in his dominions is as yet doubt-

ful, but it is evident that the king's personal sympathies are on the side of freedom.

It will be apparent from the account contained in our last paper that in France toleration is not yet placed on a secure footing. Not only have the priests the will to persecute, but they often find magistrates ready enough to lend them the power. And the memory of Tahiti makes us perpetually apprehensive of French colonial oppressions. We have not heard with any pleasure, therefore, of the probable movements of France in reference to Madagascar. The *Revue des Deux Mondes* advocates an invasion of that island. Some French adventurers some time since landed on the sea coast, and there took up their abode. It is said they have been massacred by the natives, and this will of course furnish a very plausible excuse for invasion and ultimately for possession. The protestant Christians have already suffered enough at the hands of their cruel queen, but, though the French name ought to be a guarantee for liberty in all things, we confess we dread the Jesuitical influences that would in all probability be brought to bear upon the simple-minded Madagassies in the event of a French occupation, still more than the barbarities of heathen persecutions.

Thus there is agitation, movement, everywhere; may we not say progress? Yes, progress! The world moves slowly, it is true; but yet in spite of everything, as Galileo said, "It moves."

At home, expectation on tiptoe preserves almost unbroken silence. The Houses of Parliament have had but one discussion that seems of vital importance since the session began. The debate on church-rates took place in the House of Commons, on the 5th of March, and at the close of the first night a resolution for their total abolition was carried by a majority of 43 in a house of 399 members. The Government adopted the bill as their own on the understanding that when it comes into committee they shall introduce certain amendments. These amendments do not appear to alter materially the character of the bill; but, while professing to leave the final settlement of the question to the several parishes, offer in reality a high premium for its settlement speedily. If we could expect the measure to become law in the present session we might confidently reckon on the general extinction of church-rates, in all but some rural parishes, within the next five years. But few venture to hope so much, and some look with a suspicious eye on the government amendments themselves, supposing that they may contain or conceal a subtle poison destructive to the original measure. So small is the confidence we cherish in our highest statesmen!

In the absence of great public events, others of a more private character have fixed general attention; and it may be found,

on duly considering it, that these also have a national significance.

On the morning of Wednesday, the 5th of March, the inhabitants of the most busy part of London were awakened by the cry of "Fire!" The celebrated theatre in Covent Garden was rapidly yielding to the flames, and a conflagration that had not broken out till five o'clock, had in a single hour decided the fate of one of the most magnificent buildings in the metropolis, and before eight had left it a heap of ruins and ashes. But it is not to lament over the fall of a splendid pile, or over the enormous destruction of property involved, that we have introduced the topic here. It is rather to point out that this event is a portentous sign of the growth, at least in one direction, of national, perhaps more properly, of metropolitan profligacy. This fire could never have occurred but for the reckless excesses to which the orgies of the attendants at the theatre were on this occasion carried. The regular drama has long been found to pall on the depraved appetites of amusement hunters, and ingenuity has been taxed to the utmost to devise new stimulants for the satiated taste of the public. Among the most popular and most vicious of these stimulants is the masquerade ball. Such a ball had been held on the Tuesday night, and led directly to the catastrophe we record. To give our readers a clear conception of this species of amusement we cannot do better than quote the words of the "Examiner," which is the very highest authority on theatrical matters, and not usually very strict in its moral homilies.

"A theatrical masquerade is a saturnalia of all the fast and the loose people about town. It is an assemblage of all the scamps, the blackguards, and the harlots who can beg, borrow, or steal the admission-money. We will not say that a man of a better sort may not be found among them, because we all know curiosity will draw some people anywhere and everywhere; but we mean to say that no worthless subject of either sex will willingly be absent from a public masquerade. It is the revelry—or we should rather say devilry—in which they, above all bad things, delight. And had the accident at Covent Garden happened two hours earlier, when the house was full, London would now be bereft of all the flower of its profligacy and harlotry, every flock would be in mourning for its black sheep, every family deploring the untimely loss of its scamp, fond mothers weeping for their precious scapegraces, the detective police suddenly reduced to a sinecure, its occupation gone.

"A little earlier and Tartarus would have been anticipated.

"As it was, two hundred of this worshippful company were, as the phrase goes for such occasions, 'keeping it up' at five o'clock,

when Mr. Anderson perceiving the gaiety to flag (which, being interpreted, signifies that the drunkenness called dead was predominating over riot) gave the signal for the finale of 'God save the Queen,' for the strange compliment is paid to her Majesty of considering the loyal anthem the appropriate termination of orgies as revolting to good taste as to all sobriety and modesty. While the fuddled or drunken creatures were listening to the sounds preluding their return to their dens and stews, down came the fire, raining upon them as if from heaven, and a rout like that of Comus's crew ensued. They were only two hundred, the last, the very dregs of the congregated vice and folly of the night; but few as they were, their escape was difficult, partly from the condition of their besotted senses, partly from the intense selfishness proper to their worthlessness, which made each for himself or herself, without the slightest care or thought for another. And so they struggled forth, affronting the light of day with their debauched figures and unseemly mummeries. They looked like the devils belonging to the scene of devastation, and, doubtless, they were little better than they looked."

If the destruction of the theatre were the curing of the vice, we might simply rejoice and be silent. But, surely, when such extreme dissoluteness is thrown up to the surface of society, we must infer a moral corruption lower down. The scum rises from the bottom. As long as the parental fondness of professing Christians will excuse the faults of "rakish" sons at the expense of conscientious convictions, as long as men are esteemed solely for their talent, their wealth, and their position, while their vices are winked at as though not of public concern, so long will profligacy be barefaced, and "devilry" run riot to our infinite scandal and national depravation.

Yet another "sign of the times" is to be discerned in the tragical suicide of John Sadlier, Esq., M.P. for Sligo, who, on Sunday, Feb. 24th, was found lying on Hampstead Heath, not far from his own dwelling, with a bottle of poison and a silver cream-jug from which he had drunk it thrown down by his side. Mr. Sadlier was not the least note-worthy man in the British parliament. By sheer energy and talent he had raised himself to a considerable height both in the political and in the commercial world. He was the leader of a party in the House of Commons, and he was the universally trusted head of great commercial speculations. But these speculations proved his bane and his ruin. Amongst other schemes, he had founded the Tipperary Bank in Ireland, and had placed it under the control of a brother. Embarrassed by the failure of some of his speculations, he borrowed and forged, and borrowed and forged again, until he himself was appalled at the gigantic

growth of his crimes. From the Tipperary Bank alone he had been suffered to over-draw *two hundred thousand pounds!* All this, and much more than this, was lost—stolen from its rightful owners and scattered to the winds! At length, tortured alike by remorse and by the fear of discovery, the miserable man resolved to end his life, escaping like a coward, or a criminal, or both, by some private way! So forth he wanders alone, out into the dark night, on the windy heath, and there commits the master-crime of all! But first he writes a note or two, as thus:

"I cannot live. I have ruined too many. I could not live and see their agony. I have committed diabolical crimes unknown to any human being,—hundreds of others have been ruined by my villany. I could go through any torture as a punishment for my crimes. No torture could be too much for such crimes, but I cannot live to see the torture I have inflicted on others."

And again:—

"No one has been privy to my crimes. They spring from my own cursed brain alone. I have swindled and deceived without the knowledge of any one. Stevens and Norris are both innocent, and have no knowledge of the fabrications of deeds and forgeries by me, and by which I have sought to go on in the horrid hope of retrieving. . . . Oh! that I had never quitted Ireland. Oh! that I had resisted the first attempt to launch me into speculations. If I had had less talents of a worthless kind, and more firmness, I might have remained as I once was, honest and truthful, and I would have lived to see my dear father and mother in their old age. I weep and weep now, but what can that avail?"

Would that this piteous wail of the remorseful man might ring in the ears of every speculating merchant and tradesman! It cannot be denied that a *gambling* spirit pre- sides over our commerce in its highest and its lowest branches alike, begetting dishonesty in all. It urges the pettiest shop-keeper to puff and adulterate his goods; and now and then in the high places of traffic some enormous system of fraud is discovered, like that of Sir John Dean, or this of Sadlier's, which startles and terrifies the world. And who can doubt that the prevalence of this vice greatly paralyses the strength, and vitiates the conscience of the Church? Well may the churches pray that God would calm the excitements of this disquieted, unresting age, lay His hand upon it, not in wrath, but in gentleness,

"As a harper lays his open palm  
Upon his harp, to deaden its vibrations.

And well may every man pray for himself that he may possess the still and deep fervour of his master's spirit, ever earnest, yet ever calm; knowing himself to be but a "pilgrim and a stranger upon earth."



# IRISH CHRONICLE.

APRIL, 1856.

## APPROACHING MEETINGS.

DEVONSHIRE SQUARE CHAPEL has again been kindly granted for the Annual Sermon on behalf of the Baptist Irish Society on Friday evening, April 25th; and the Rev. Dr. PATERSON of Glasgow has consented to preach. The service is to commence at seven o'clock.

The PRIVATE Meeting of MEMBERS of the SOCIETY is to be held in the Library of the Mission House, 33, Moorgate Street, on Monday, April 28th; the chair to be taken at eleven o'clock. The Rules enacted at the General Meeting in 1847, in conformity with which this meeting is convened, are the following:—

That a General Meeting of the Members of the Society be held every year, at which the proceedings of the past year shall be reported, and the officers chosen for the year ensuing.

That every person subscribing ten shillings and sixpence a year, or upwards, and every Baptist Minister making an annual contribution or collection for the Society, be considered members thereof.

That a Donor of ten guineas or upwards at one time be a Member of this Society for life.

It is always desirable that there should be at this meeting a large attendance of persons entitled to vote and to take part in its proceedings; that is, of all donors of ten guineas or upwards at one time; all subscribers of ten shillings and sixpence a year, or upwards; and every baptist minister making an annual contribution or collection for the Society.

The new chapel in Kingsgate Street, Holborn, erected for the congregation under the pastoral care of the Rev. Francis Wills, lately worshipping in Eagle Street, has been kindly lent for the PUBLIC MEETING, which is to be held on Tuesday evening, April 29th, when the chair is to be taken at half-past six o'clock, by PETER BROAD, Esq.

## CONTRIBUTIONS RECEIVED SINCE OUR LAST.

		£ s. d.			£ s. d.		
Knight, Mrs.....	0	5	0	Beaulieu, Rev. J. B. Burt .....	10	0	0
York, Mrs. E. ....	0	5	0	Beverley, by Mr. T. H. Sample—			
			0 10 0	Ackrill, Mr. ....	0	5	0
Accrington, by Mr. Gevas Marshall—			5 14 0	Arnott, Mrs.....	0	2	6
Collection .....				Atkinson, A., Esq.....	0	10	6
Bacup, by Mr. S. Howorth—				Campelman, Mrs. ....	0	1	0
Howorth, Mr. S., <i>Rook Hill</i> ..	1	0	0	Dreury, Mr. ....	0	2	6
Ormerod, Miss, <i>Bankside</i> ...	2	0	0	Duggelby, Mrs.....	0	4	0
Whitaker, Mrs., <i>Broadclough</i> ..	0	10	0	Sample, Mr. T. H.....	0	10	6
			3 10 0	Shaw, Mrs. ....	0	2	6
Banbury, Oxon, by Mr. W. Cubitt—			1 10 0	Smithson, Mr. ....	0	5	0
Contribution from the Church .....				Upton, Rev. W. C.....	0	5	0
Bath, by Miss Graves—				Welburn, Mr.....	0	2	6
Graves, Miss .....	1	0	0	Wilkinson, Mr.....	0	2	6
Do., for <i>Nash</i> .....	0	10	0				2 13 6
S. A. ....	0	5	0	Bridlington, Yorkshire—			
			1 15 0	Collection by Rev. J. W. Morgan ...	1	8	0

	£	s.	d.		£	s.	d.
Cambridge, W. E. Lilley, Esq.....	25	0	0	Lockwood, Yorkshire .....	5	0	0
Coleford, by Rev. John Penny—				London—			
Batten, Mr. ....	0	10	0	M. H., Proceeds of Snuff-box .....	0	8	0
Lock, Mr. ....	0	2	6	Cole, Mr. T. J. ....	0	10	6
Penny, Rev. John .....	0	10	0	Edwards, Mr. Richard.....	1	1	0
Teague, Mr. ....	0	10	0	Postle, Mrs. ....	1	0	0
Thomas, Mr. ....	0	10	0	By Mr. W. F. Carey—			
Trotter, Mrs. T. B. ....	0	10	0	Buris, C., Esq. ....	1	1	0
Trotter, Mr. I. ....	0	10	0	Cartwright, R., Esq. ....	1	1	0
Trotter, Miss .....	0	5	0	Eames, Miss. ....	0	10	6
Collections .....	4	4	0	Freeman, Miss. ....	1	0	0
			7 9 6	Gilman, Mrs. ....	0	10	6
Devizes, by Rev. C. Stanford—				Gurney, Joseph, Esq. ....	2	2	0
Anstie, Mrs. H. ....	0	5	0	Gurney, Thomas, Esq. ...	1	1	0
Anstie, Mr. S. ....	1	0	0	Hanson, J., Esq. ....	1	1	0
Anstie, Mr. G. W. ....	1	0	0	Hepburn, T., Esq. ....	1	1	0
Biggs, Mr. R. ....	1	0	0	Heriott, J. J., Esq. ....	1	1	0
Biggs, R. W., LL.D. ....	1	0	0	Lowe, G., Esq. ....	1	1	0
Fox, Mr. ....	0	10	0	Oliver, Mr. J. ....	1	1	0
Stewart, Mr. ....	0	5	0	Pewtress, T., Esq. ....	1	1	0
Stanford, Rev. C. ....	0	5	0	Rawlings, D., Esq. ....	1	1	0
Collected by Miss M. Over-				Redmayne, D., Esq. ....	1	1	0
bury .....	1	9	8	Shaw, Mrs. ....	2	2	0
			6 14 8				17 16 0
Devonport, by Rev. R. W. Ovarbury—				Brixton Hill .....	13	1	5
Subscriptions of Friends .....	5	0	0	Cambarwell—			
Diss, by Rev. J. P. Lewis—				Collected by Miss K. Watson—			
Lewis, Rev. J. P. ....	0	2	6	Barr, Mr. ....	0	10	6
Mines, Mrs. ....	0	10	0	Colls, Mr. ....	0	5	0
Taylor, Mr. T. O. ....	1	1	0	Elmes, The Misses. ....	1	0	0
			1 13 6	Freeman, G., Esq. ....	0	10	6
Downton, Wilts—				Harwood, J. N., Esq. ....	0	10	6
Collection by Rev. J. T. Collier .....	1	16	0	Hepburn, J., Esq. ....	1	1	0
Falmouth, Cornwall, by Rev. S. H. Booth—				Hepburn, Mrs. ....	1	1	0
Clarke, Mrs. ....	1	0	0	Ivatts, Mrs. ....	0	5	0
Ford, Mrs. ....	0	4	4	Watson, R., Esq. ....	1	1	0
Freeman, John, Esq. ....	2	10	0	Young, T., Esq. ....	1	1	0
			8 14 4				7 5 8
Greendon Hall, Northamptonshire .....	1	15	0	Dalston—			
Harlington, Middlesex—				Groser, Rev. W. ....	1	1	0
Collection, &c., by Rev. W. Perratt .....	5	0	0	Groser, Albert. ....	0	10	6
Ipswich, by W. Bayley, Esq.—				Groser, Miss .....	0	10	6
Bayley, W., Esq. ....	1	1	0	Groser, Miss M. A. ....	0	10	0
Bayley, W., Esq., jun. ....	0	10	0	Miall, Mr. James .....	1	1	0
Corbyn, Mr. ....	0	2	6				3 13 6
Gill, Mr. G. ....	0	5	0	John Street Missionary Association in			
Gill, Mr. G., box. ....	0	4	8	Aid of the Baptist Irish Society, by			
Lord, Rev. I. ....	0	10	0	Marcus Martin, Esq. ....	47	1	8
Lord, John William .....	0	5	0	Lambeth, Major Farren .....	1	0	0
Lucas, Susanna .....	0	4	4	Manchester, Congregational Missionary			
Peck, Mr. J. ....	0	10	0	Society at Grosvenor Street Baptist			
Squirrel, Mr. ....	0	2	6	Chapel .....	2	10	0
Collection .....	5	5	8	Northampton, by Rev. G. Cave.....	1	0	0
			9 0 0	Norwich, by Mr. O. B. Silcock—			
Kingston on Thames .....	1	12	8	Birkbeck, H., Esq. ....	1	1	0
Leeds, Collected by Mrs. Gresham—				Rrooks, Mr. Thomas .....	0	10	0
Barran, Mr. J. ....	0	10	0	Claxton, Mr. B. ....	1	0	0
Billborough, Mr. J. B. ....	0	10	0	Colman, Jer. James, Esq. ...	1	1	0
Bingley, Mr. G. M. ....	0	5	0	Colman, Mrs. Jeremiah. ....	1	0	0
Craven, Dr. ....	0	10	0	Copeman, Messrs. ....	0	10	0
Dean, Mr. ....	0	5	0	Crowe, Mr. ....	0	2	6
Executors of James Brown,				Culley, Mrs. and Miss .....	1	0	0
Esq. ....	1	1	0	Culley, John, Esq. ....	1	1	0
Gresham, Mr. H. ....	0	10	0	Culley, H. U., Esq. ....	1	1	0
Illingworth, Mr. W. ....	0	10	6	Culley, Mrs. R. ....	0	10	0
Parkin, Mr. ....	0	5	0	Darkins, Mr. ....	0	10	0
Richardson, James, Esq. ...	1	0	0	Davey, Miss. ....	5	0	0
Stacks, Mr. J. ....	0	5	0	Etheridge, Mr. ....	0	5	0
Tilney, Mr. ....	0	5	0	Fletcher, Josiah, Esq. ....	1	0	0
Town, Mr. Josh. ....	1	1	0	French, Mr. ....	0	10	0
Wadsworth, Mr. ....	0	6	0	Glendenning, Mr. ....	0	10	0
Willis, Mr. ....	0	5	0	Gooderson and Moll, Messrs. ...	1	0	0
			7 7 6	Gould, Rev. George .....	0	10	0
Lincoln, by Rev. W. Goodman—				Gurney, J. H., Esq. ....	2	2	0
Barnes, Mr. ....	0	5	0	Harmer, Mrs. ....	1	0	0
Doughty, Mr. ....	0	10	0	Kett, George, Esq. ....	2	2	0
Hill, Miss M. A. ....	1	0	0	Mackie, Mr. ....	0	10	0
Hill, Miss M. A., Donation	1	0	0	Silcock, Mr. O. B. ....	0	10	0
Penney, Mr. ....	0	5	0	Smith, Mr. J. D. ....	0	10	0
Penney, Mr. J. ....	0	5	0	Tillyard, Mr. R. ....	0	10	0
			3 5 0	Venning, J. Esq. ....	0	10	0
				Wheeler, Rev. T. A. ....	0	10	0
				Willett, Edward, Esq. ....	1	1	0

	£	s.	d.
Collection at St. Mary's.....	7	0	0
Collection at St. Clement's.....	4	3	0
28 9 6			
Porsnore, Collected by Mrs. Risdon, for <i>schools and scripture readers—</i>			
Andrews, Mr. ....	0	10	0
Andrews, Mr. Edmund .....	0	6	0
Do., Donation .....	0	5	0
Bushell, Mrs. ....	0	5	0
Calkwell, Miss, Donation ...	0	5	0
Fletcher, Mrs. ....	0	2	6
Grove, Miss .....	0	10	0
Hudson, Mrs. ....	1	0	0
Hudson, Mrs. Henry .....	1	0	0
Overbury, Rev. F. ....	0	10	0
Page, Miss, Malvern .....	2	0	0
Perkins, Mrs. ....	0	10	0
Risdon, Mrs. ....	1	0	0
Salisbury, Mrs. ....	0	1	0
Wagstaff, Mrs. ....	0	5	0
Warner, Mrs. ....	0	2	6
Whita, Mr. ....	0	5	0
8 16 0			
Plymouth, by Mr. William Tucker—			
George Street Chapel .....	10	12	9
Prince's End, Staffordshire—			
Green, David, Esq. ....	1	0	0
Shortwood, by Mr. S. E. Francis—			
Clissold, Mr. ....	0	5	0
Flint, Mr. ....	0	10	0
Francis, Mr. ....	0	5	0
Hillier, Mr. ....	2	0	0
Hillier, Miss Ellen, Col- lected by .....	1	0	0
Collection .....	4	0	0
8 0 0			
Shrewton, by Rev. C. Light—			
Proceeds of Tea Meeting held in Zion, Chapel by Sabbath Scholars, Teachers, and Friends .....	3	7	0
Sutton, Suffolk—			
Collection by Rev. W. Large.....	0	10	10
Trowbridge, Back Street, by Rev. W. Barnes, Mr. H. Chapman, Col- lector—			
Barnes, Rev. W. ....	0	5	0
Beaven, Mr. James .....	0	5	6
Cadby, Mr. ....	0	2	6
Chapman, Mr. H. ....	0	5	0
Chapman, Mr. J. ....	0	5	0
Clift, Mr. ....	1	1	0
Diplock, Mr. ....	0	2	6
Edminson, Mr. ....	0	5	0
Evaus, Mr. H. ....	0	2	6
Fowler, William, Esq. ....	1	1	0
Francis, Mr. ....	0	5	0
Gouldsmith, Jesse, Esq. ....	1	1	0
Harvey, Mr. ....	0	1	0
Hayward, Mr. John .....	0	10	0
Hayward, Mr. J. E. ....	0	10	0
Hayward, Mr. S. ....	0	5	0
Hooper, Mr. R. ....	0	1	0
Knes, Mrs. ....	0	2	6
Miner, Mr. J. ....	0	2	6
Moore, Mr. John .....	0	2	6
Parsons, Mr. James .....	0	1	0
Ponton, Mr. ....	0	1	0
Riner, Miss .....	0	2	6
Salter, Mrs. ....	6	0	0
Smith, Mr. T. ....	0	2	6
Smith, J. G., Esq. ....	1	1	0
Stancomb, Mrs. ....	1	1	0
Stancomb, J. P., Esq. ....	1	0	0
W. S. ....	0	1	6
Sunday School Boys .....	0	2	3½
Boxes by—			
Chapman, Mrs., sen. ....	0	8	0
Drinkwater, Mr. S. ....	0	4	0
Parsons, Mr. C. ....	0	2	9
Taylor, Mr. Jos. ....	0	2	9½
0 17 6½			
Collection .....	5	3	7
21 9 5			

	£	s.	d.
Worcester, by Mr. G. Grove—			
Brewer, Mr. for schools.....	0	10	0
Crowe, Rev. W. ....	0	10	0
Evans, Mrs. E. B. ....	1	0	0
Grove, Mr. ....	0	10	0
Hardy and Padmore, Messrs. ....	1	0	0
Waters, Thomas, Esq. ....	1	1	0
Collection at Silver Street Chapel .....	6	18	11
11 7 11			

WALES.

Caerphilly, near Cardiff—			
Collection by Rev. Owen Owens .....	9	15	0
Newtown, Morgan, Mr. E. ....	2	0	0

SCOTLAND.

Bunessan Mule, a Friend for Ireland .....	0	2	6
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IRELAND.

Athlone, by Rev. T. Berry—			
Barker, Mr. George .....	0	5	0
Browne, Sergeant .....	0	2	6
Clarke, Mr. A. ....	0	3	0
Drought, Mrs. ....	0	15	9
Duggan, Mr. ....	0	15	0
English, Mr. Robert .....	2	0	0
Fitzgerald, Mrs. ....	0	15	0
Friends .....	0	4	0
Gallagher, Mrs. ....	0	5	0
Hall, Mr. Richard .....	0	1	0
Hare, Mrs. ....	1	5	0
Hogg, Mr. H. ....	0	5	0
Holton, Mr. John .....	0	2	6
Holton, Mr. William .....	0	2	0
Ingram, Mr. ....	1	0	0
Judge, Mr. Robert .....	0	1	0
Leet, Dr. ....	0	1	0
Martin, Mr. James .....	2	6	0
Macnamara, Mrs. ....	0	3	0
Nash, Miss .....	0	3	0
Pell, Mr. ....	0	5	0
Poynter, Dr. ....	0	3	0
Quinton, J., Esq. ....	0	2	0
Robinson, Mr. E. ....	0	2	0
Sproule, Mr. E. ....	0	2	0
Smith, Mr. R. ....	1	15	0
Smythe, J., Esq., J.P. ....	0	7	6
Stokes, Mr. ....	1	10	0
Swaine, J., Esq. ....	0	2	6
Waleh, Mr. Michael .....	0	5	0
Whitford, Mr. ....	0	2	6
Wilson, Mr. John .....	0	10	0
Collection .....	0	5	4
16 14 10			

Ballina, collected by Mr. W. Hamilton, jun.—			
Atkinson, Mr. E. ....	0	1	0
Atkinson, Miss .....	0	2	0
Baird, Mr. D. ....	0	5	0
Baxter, Mr. R. G. ....	1	0	0
Baxter, Mrs. ....	1	0	0
Boyd, Mrs. C. ....	0	1	0
Bredin, Mrs. ....	0	2	6
Gallagher, Master O. ....	0	1	0
Hamilton, Rev. W. ....	1	0	0
Hamilton, Mrs. ....	0	6	0
Hamilton, Mr. W., jun. ....	1	0	0
Hamilton, Mrs. E. ....	0	2	0
Joyner, Mrs. ....	0	2	0
Joynt, Mr. Henry .....	0	5	0
Lundy, Mrs. ....	0	2	6
Malley, The Misses .....	0	10	0
McAdam, Mr. W. ....	0	7	6
McDonnell, Mr. E. ....	0	10	0

		£ s. d.				£ s. d.	
McCulloch, Mr.....	0	2	6	Greene, Mr. B. T. ....	0	8	6
McLoughlan, Miss.....	0	5	0	Hopkins, Rev. Wm. ....	0	6	0
Pacey, Mr. Thomas.....	1	0	0	Lutterall, Mr. Henry.....	0	5	0
Pettigrew and Co., Messrs..	1	0	0	Mooney, Mrs., Doone Castle	0	2	6
Whelan, Mr.....	0	5	0	Pegg, Mr. Joseph.....	0	10	0
			9 10 0	Robinson, Thomas, Esq. ...	0	2	6
By Rev. S. Willett—				Card, by Mrs. Ardeil.....	0	12	0
Gillmore, Mr. C.....	0	1	0	Collection.....	0	6	0
Grabam, Mr. W.....	0	2	6				7 5 0
O'Hara, C. K., Esq.....	1	0	0	Nenagh, by Rev. W. Thomas—			
Willett, Rev. S.....	0	5	0	Mr. William T. Burr, Collector—			
			1 8 6	A disputed debt.....	0	2	0
Banbridge, by Rev. T. D. Bain—				Burr, Richard, Esq.....	1	0	0
Balance of Collections from				Burr, Mrs. Richard.....	1	0	0
Church.....	2	4	5	Burr, Mr. John.....	0	2	6
Collected by Masters Ed-				Burr, Miss M. E.....	0	1	6
ward, William, and John				Byron, Miss.....	0	2	6
McClelland.....	1	15	7	Dangan, Mrs.....	0	2	0
			4 0 0	Found.....	0	1	0
Drumshair, by Rev. S. Willett—				Fitz Gerald, Mrs. R. M.....	0	2	6
Collection.....	1	3	0	Frith, Dr.....	0	2	6
Moate, by Rev. Thomas Berry—				Kingsley, Mr. William.....	0	1	0
Adamson, Jones, Esq.....	0	5	0	Kittson, Dr.....	0	2	6
Bagnall, Mrs.....	0	2	6				3 1 0
Bagnall, Miss.....	0	2	6	Rock Mount, by Rev. S. Willett—			
Bagnall, Master John.....	0	2	6	Collection.....	0	19	2
Berry, Rev. Thomas.....	0	10	0	Tubbermore, by Mr. James Grabam—			
Burgess, Thomas, Esq.....	0	10	0	Collection at Baptist Chapel.....	12	0	0
Clibbarn, James, Esq.....	0	2	6				
Clibbarn, Thomas, Esq.....	0	4	0				
Clibbarn, William, Esq.....	0	3	0				
Fox, Mrs.....	0	2	6				
Glanville, Mr.....	0	2	6				
Greene, Mrs. sen.....	0	10	0				
Greene, Mrs., jun.....	1	0	0				
Greene, Miss.....	0	2	6				
Greene, Mr. James.....	0	10	0				
Greene, Mr. William.....	0	10	0				

## INDIA.

Mr. and Mrs. E..... 50 0 0

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRISS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1856.

THURSDAY, APRIL 24TH.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, in the morning at eleven o'clock. The Rev. JOHN STOCK, of Salendine Nook, will preside.

LORD'S DAY, APRIL 27TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 27th.

The afternoon services marked thus \* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

At the places marked thus † the collections will be made previously.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	Rev. W. Young.....	... ..	Rev. W. Young.
Alie Street, Little .....	... ..	... ..	... ..
Alperton .....	... ..	... ..	... ..
Battersea .....	Rev. A. Tilly .....	Rev. I. M. Soule*	Rev. C. Larom.
Blackheath, Dacre Park.....	Rev. W. H. Bonner	... ..	Rev. W. H. Bonner.
Blandford Street .....	Rev. T. Winter.....	... ..	Rev. H. Dowson.
Bloomsbury .....	Rev. W. Brock.....	Rev. W. Brock* ...	Rev. C. Vince.
Bloomsbury Mission Hall .....	... ..	... ..	... ..
Bow .....	Rev. C. Woollacott.	... ..	Rev. W. P. Balforn.
Brentford, New .....	Rev. T. F. Newman	Mr. John Easty*...	Rev. T. F. Newman
Brixton Hill.....	Rev. W. Walters ...	... ..	Rev. J. Burton.
†Brompton .....	Rev. T. Horton.....	... ..	Rev. J. Bigwood.
Camberwell .....	Rev. F. Bosworth, M. A.	... ..	Rev. W. Rosevear.
Do., Cottage Green.....	... ..	... ..	... ..
Camden Road .....	Rev. T. A. Wheeler	... ..	Rev. T. A. Wheeler.
Chelsea, Paradise Chapel .....	Rev. C. H. Spurgeon	... ..	Rev. W. W. Evans.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Church Street, Blackfriars.....	Rev. E. Probert ....	... ..	Rev. E. Probert.
Commercial St., Whitechapel (late Little Prescott Street)...	Rev. I. New .....	... ..	Rev. C. Stovel.
Crayford .....	Rev. D. M. Thompson	... ..	Rev. D. M. Thompson
Crosby Row .....	Rev. B. Williams ...	... ..	
Dalston, Queen's Road .....	Rev. W. Rosevear...	... ..	Rev. J. Stock.
Deptford, Lower Road .....	Rev. J. Russell.....	... ..	Rev. B. R. Finch.
Devonshire Square .....	Rev. J. H. Hinton, M.A.	... ..	Rev. J. Acworth, LL.D.
Drayton, West.....	Rev. E. Hunt .....	... ..	Rev. E. Hunt.
Eldon Street (Welsh).....	Rev. H. Williams...	... ..	Rev. H. Williams.
Gravesend.....	Rev. J. Penny .....	... ..	Rev. J. Penny.
Greenwich, Lewisham Road ...	Rev. J. J. Brown ...	... ..	Rev. J. Russell.
Hackney .....	Rev. I. Lord .....	... ..	Rev. D. Katterns.
Hammersmith .....	Rev. Dr. Paterson...	... ..	Rev. N. Haycroft, M.A.
Hampstead, Hollybush Hill ...	Rev. E. R. Hammond.	... ..	Rev. E. R. Hammond.
Harlington .....	Rev. W. E. Foote...	Rev. W. E. Foote.	Rev. W. E. Foote.
Hawley Road .....	Rev. J. Acworth, LL.D.	... ..	Rev. S. S. Pugh.
Henrietta Street .....	... ..	... ..	
Highgate .....	Rev. T. Pottenger...	... ..	Rev. T. Pottenger.
Hoxton, Buttesland Street.....	... ..	... ..	
Islington, Cross Street .....	Rev. H. Dowson. ...	... ..	Rev. A. C. Thomas.
John Street, Bedford Row.....	Rev. W. Landels ...	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. E. Whimper...	... ..	Rev. T. Atwood.
Kingsgate St. (late Eagle St.)	Rev. R. Bailey .....	... ..	Rev. F. Wills.
Kensal Green .....	Rev. E. Harris .....	... ..	Rev. E. Harris.
Kensington, Silver Street .....	Rev. S. S. Pugh ...	... ..	Rev. A. Tilly.
Lee.....	Rev. J. Webb .....	Rev. R. H. Marten, B.A.*	Rev. J. J. Brown.
Maze Pond .....	Rev. F. W. Gotch, M.A.	... ..	Rev. J. P. Chown.
New Park Street.....	Rev. C. H. Spurgeon	... ..	Rev. C. H. Spurgeon.
Norwood, Upper .....	Rev. B. C. Young...	... ..	Rev. B. C. Young.
Poplar, Cotton Street .....	Rev. A. M. Stalker	... ..	Rev. A. M. Stalker.
Regent Street, Lambeth.....	Rev. J. Burton .....	... ..	Rev. W. Walters.
†Regent's Park (Diorama).....	Hon. and Rev. B. W. Noel, M.A.	... ..	Rev. W. Landels.
Romford .....	Rev. S. Pearce .....	... ..	Rev. S. Pearce.
Romney Street.....	... ..	... ..	
Salter's Hall.....	Rev. J. Hobson .....	... ..	Rev. J. Hobson. <sup>1</sup>
Shacklewell .....	... ..	Rev. W. Coomber*	
Shouldham Street, Paddington	Rev. W. A. Blake...	... ..	Rev. R. Bailey.
Spencer Place .....	... ..	... ..	Rev. T. Winter.
Stepney College Chapel .....	Rev. J. Stock.....	... ..	Rev. W. Barker.
Stratford Grove .....	Rev. J. P. Chown...	... ..	Rev. G. W. Fishbourn. <sup>2</sup>

PLACES.	MORNING.	AFTERNOON.	EVENING.
Sydenham .....	Rev. W. Barker ...	... ..	Rev. J. W. Todd.
Tottenham .....	... ..	... ..	Rev. W. F. Burchell.
Unicorn Yard .....	Rev. C. W. Banks..	... ..	Rev. C. W. Banks.
Vernon Chapel .....	Rev. J. C. Middleditch	Rev. O. Clarke* ...	Rev. B. Evans.
Waltham Abbey.....	... ..	... ..	
Walworth, Lion Street .....	Rev. C. Vince .....	... ..	Rev. Dr. Paterson.
Walworth, Arthur Street .....	Rev. J. George .....	... ..	Rev. F. Bosworth, M.A.
Wild Street, Little .....	Rev. W. P. Balfern	... ..	Rev. C. Woollacott.
Westbourne Grove.....	Rev. N. Haycroft, M.A.	... ..	Rev. I. Lord.
Woolwich, Queen Street .....	Rev. C. Hawson ...	... ..	Rev. C. H. Spurgeon.

N.B. Collections will be made after these services.

On the same day, Sermons will be preached in the General Baptist Chapels of the metropolis by the Rev. J. Carey Pike, the Rev. W. Bailey, and other ministers, for the ORISSA Mission of the General Baptist Missionary Society.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,  
APRIL 27TH, 1856.

CHAPEL.	PRESIDENT.	SPEAKERS.	
Borough Road .....	Rev. C. T. Keen, jun.	Rev. W. Walters ...	Mr. B. L. Green.
Camberwell (Denmark Place)	Rev. E. Steane, D.D.	Rev. W. Rosevear...	Mr. S. Jennings.
Commercial Street .....	Rev. C. Stovel .....	Rev. Isaac New.....	Mr. W. B. Carr.
Cross Street, Islington .....	Rev. A. C. Thomas	Rev. Henry Dowson	Mr. Charles Reed.
Lion Street, Walworth .....	Rev. W. Howieson	Rev. Charles Vince	Rev. W. Upton.
New Park Street ... ..	T. Thompson, Esq. .	Rev. J. P. Chown...	Mr. J. Tillotson.
New Church Street, Paddington	Rev. J. Burns, D.D.	Rev. T. J. Cole.....	Mr. Henry Keen.
Poplar (Cotton Street) .....	Rev. B. Presce .....	Rev. A. M. Stalker	Mr. F. Olding.
Queen's Road, Dalston .....	Rev. W. Miall .....	Rev. W. W. Evans.	Mr. J. A. Meen.
Salts' Hall, Cannon Street...	Rev. Jesse Hobson..	Rev. E. T. Gibson.	Mr. J. E. Tresidder.

TUESDAY, APRIL 29TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

## THE MISSIONARY HERALD

WEDNESDAY, APRIL 30TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. CHARLES STOVEL, of Commercial Street (late Little Prescott Street) Chapel, London, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

## ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. NATHANIEL HAYCROFT, M.A., of Bristol, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, MAY 1st.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which the Honourable ARTHUR KINNAIRD, M.P., has kindly consented to preside.

The Rev. J. ALLEN, from Ceylon; EDWARD CORDEROY, Esq.; the Rev. W. G. LEWIS, jun., of Westbourne Grove; the Rev. JOHN STOUGHTON, of Kensington and the Rev. ISAAC LORD, of Ipswich, have kindly consented to speak.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

## SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at the Weighhouse Chapel, by the Rev. J. P. CHOWN, of Bradford.

Service to commence at eight o'clock.

## MEETING OF CORRESPONDING SECRETARIES.

The Secretary will be happy to meet those corresponding Secretaries who may be in town, at the Mission House, on Monday afternoon, the 28th inst., at three o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

## FOREIGN INTELLIGENCE.

AGRA :—We subjoin a few particulars respecting the stations in the North West, and the arrangements made by Mr. Underhill during his visit there. His impressions of the work hitherto done, and its results, will be seen from the extracts from his correspondence. Considering how small were the

means at his disposal, it will be seen that the best has been made of them. At all events, all the stations hitherto occupied by the Society in these provinces, are now filled up, though with most inadequate agency.

“I have at last, by God's kind care, returned from my visits to all the stations in



these parts. I now sit down to give you some of the impressions I have received. We reached Delhi on the 27th November, and were most kindly entertained by Mr. Parry, who has recently removed thither from Agra. We left again on the 3rd December. The mission chapel is situated under the walls of the palace and between two roads. Close by it is the house of the native preacher, Walayat Ali. Until the bridge of boats was removed to the other side of the city, the lower road was an admirable place for missionary purposes. Great numbers of people daily passed; now, but few comparatively go by; and as the chapel is some distance from the city, it is not of so much value as formerly. At the Hindustani worship on Lord's day morning, at which Walayat Ali preached, the attendance was but small, perhaps a dozen natives, besides the families of Mrs. Thompson and Mr. Parry. The native church consists of but four or five members. Walayat Ali seems to be an active and devoted labourer. I went out with him, and was gratified at his manner and the numerous congregations which assembled to hear him. In the city itself he seldom preaches, unless accompanied by an European or a missionary. Being himself a converted Musselman, the bigoted followers of the false prophet, and in Delhi they constitute the chief part of the population, are greatly enraged with him, and often maltreat him if he attempts alone to preach the gospel. In the suburbs and villages around he meets with great attention. At a village called Pahagunga, about half a mile from Delhi, there is a number of Hindoos who hear the truth with pleasure, and give many tokens that it is producing saving results. One of the men is accustomed to come into Delhi frequently to take lessons in reading and writing from Walayat Ali. These lessons he repeats to five or six of his friends. On our visit, we were shown the boards which they use instead of slates, and on which their lessons were written. It gratified us much to see the kind welcome they gave to our native brother. Six of them came into Delhi to the worship on the Lord's day. There are, besides, a few other inquirers in the habit of visiting Walayat Ali; so that although labouring alone, he is not without some encouraging tokens of God's blessing.

Delhi is a most important place for missionary labour. It is large, very populous, and the centre of commerce to the north-west and the Punjab. Since our excellent brother Thompson's decease, there has been no European missionary to preach among the people. There are two missionaries of the Propagation Society resident, for the last two years, but they have not yet commenced preaching among the city. It is the stronghold of Mohammedanism in the north-west

provinces; but I was struck with the large number of people which congregated to hear the gospel, and the lively interest displayed. Our brother Williams tells me that when, a short time ago, he was in Delhi, he also obtained very large audiences. The same is the case in the vicinity. The villages are numerous, and the people show great readiness to hear the word. A mission in Delhi may tell on the districts to the far north, and even in the interior of Asia; for commercial relations exist throughout these immense regions, and representatives of almost all the nations between Delhi and Arabia may be found at different times in its bazaars. I was gratified in finding how deep an impression the long and active labours of our late brother Thompson have produced. In many places, and by every class of persons, his memory is revered, and his instructions referred to with affection. Mrs. Thompson continues to reside in Delhi with two daughters, and to show the liveliest interest in the missionary work. She has long waited and prayed to see the efforts of Mr. Thompson succeeded by another missionary. I trust her expectation will ere long be gratified.

In company with the brethren Smith and Evans, I set out the fifth inst. for Muttra. We made ourselves as comfortable as we could in the empty mission house, much assisted by the kind attentions of a Mr. Gartrey, who happened to be staying a few days with our native brother Bernard. He was baptized some years ago by Mr. Phillips. During our stay, we paid visits to the towns of Bindrabun and Goverdhum. These two towns, with Muttra, are the holy places of Hindooism—emphatically, where Satan's seat is. It stands forth here in all its vileness and obscenity. Without a very long description I can give you no idea of the temples, the worship, the brahmins, the faquires, and all the paraphernalia of Hindoo idolatry, with which their places abound. The followers of Krishna here keep carnival, and do their best to follow the example of this licentious deity. Every spot has some story of his amours or his pranks. The walls of houses, temples, and tanks, present them pictorially to the eye. In one spot is the arch on which he rested. It is now called the gate of heaven. We went through it, and were told it only wanted some present to the brahmins to secure for us the degrading recompence of admission to the dwelling-place of the god. At Goverdhum you are shown two low hills of sand-stone, some half a mile long, partially fused by volcanic fires. These were held by Krishna on his thumb as an umbrella to cover his friends from the destructive rain poured down by Indra, whom he had offended. In the same town is a circular platform, on which it is said he danced with thousands of milkmaids, each one of whom thought herself alone the favoured partner of

the dance. To these spots pilgrimage is made, and at certain seasons thousands of people from all parts of India come to make their offerings. Of course, such times are the harvest of the brahmins, who are the chief residents in these towns. The answers we sometimes received were singularly illustrative of the folly and blindness of the people. Thus, to our request to see one idol, we were informed that he was asleep, and could not be disturbed. At another, that the god was eating his mid-day meal. On one occasion I inquired the use of a bell which hung before the image of Mahader. The reply was, that "Mahader was a great drunkard, and was accustomed to indulge in bhang (an intoxicating preparation of hemp). This so affected him, that when a worshipper came, it was necessary to stir him up with the bell." The brahmin told us this without any apparent consciousness of the monstrous folly involved in worshipping such a being. He gave it as a sufficient reason for being himself addicted to the use of the drug.

At Bindrabun a new temple has lately been built by a rich banker of Muttra. It consists of three courts, one within the other. The outer court is surrounded by dwellings for the women whose services are requisite in the debasing worship carried on. We were permitted to mount one of the high towers which form the gateways, but could not gain access into the interior courts. At Muttra the temples are generally in fine condition, and the carved stone fronts of some of them were both elegant and admirably executed. Nevertheless, my impression was very strong that the system is losing its influence and power. It is gain only which actuates the priests, and they complain that pilgrims are neither so many, nor their gifts so precious, as in former years. The new buildings have not the strength and finish of the old. Plaster takes the place of stone in them, and the sculptures are poor and rude. The people everywhere listened attentively to the remarks addressed to them, and in Muttra we always had large congregations. The hostility which Mr. Phillips met with in the early days of the mission is passed away. At the most, some fat brahmin will interrupt with a long declamation on the glories of Krishna, but will end in quietly listening to the message of eternal life from the preacher's lips. Our native brother, Bernard, has diligently wrought since Mr. Phillips' departure, and appears to be much liked by the people. His medical skill adds much to his usefulness and influence. There is a school of about eighty boys carried on under his general superintendence. Instruction is given in Urduo and Hindi. I was pleased with the examination which we had of the senior classes. I shall be very glad to see Muttra again occupied. If Hindooism be shaken here, it will be felt throughout all Northern India.

\* The last five or six days have been spent at Chitoura. The visit has been a most pleasant one. We were kindly entertained by our brethren Smith and Evans, and have enjoyed every opportunity to become acquainted with the people and the work of God going on. The houses of the Christians stand in rows, and number about forty. The entire population of the Christian village is about 130 souls. The old village of Chitoura, the residence of the zemindar, is about a quarter of a mile off, and has a population of a thousand. A large weaving shop has been erected close to the Christian village, chiefly by local subscription, in which the native Christians find profitable employment. Some of them also cultivate the surrounding land. About thirty looms are in constant work, and by degrees a good demand has risen up for the towellings and tent-cloths manufactured. After great exertions the people have been induced to work with an improved loom, and are able to earn nearly double the amount practicable on the old native machine. Everything in the village betokens an improvement in the moral and social condition of the people, when compared with that of their neighbours. On Lord's day last, we were the privileged witnesses of the baptism of four persons. It took place in the old village, in the compound of the house first occupied by the mission, and in the presence of a large concourse of people. One was a female, the teacher of the girls' school. She has long been a communicant, but being brought up amongst the Presbyterians, had not seen her duty with respect to baptism till now. The other three were young men, converts from among the heathen. It was a most interesting season. We sat under the shade of some large trees, a cluster of the native Christian women with their children sitting before us on the carpeted ground, and by their clean, nice clothing and happy faces, forming a bright contrast with the half-clothed and dirty forms of the many heathen spectators. Mr. Smith administered the rite. It took place after the morning service in the chapel, a small neat structure, but which was quite filled with an attentive auditory, about 130 in number. Some of those present were from adjacent heathen villages, who did not, however, scruple to mingle with the Christians, and to unite in their worship. In the evening, Bernard, from Muttra, preached to a smaller but equally interested audience.

During my stay I visited with Mr. Smith and the native preachers, several of the very numerous villages which are clustered about Chitoura. In them all we had good congregations; in some, large ones. In most we found persons strongly inclined to the reception of the gospel, and only deterred apparently by the persecution they fear will follow. The social system of their villages is

a great barrier to the profession of Christianity; nevertheless, the influence of caste is greatly weakened. By some it is broken without reproof, and it would seem that in many cases, a man may eat with Christians, and do what he pleases so long as he abstains from baptism. That severs him from caste for ever. At Shumshabad is a good boys' school of nearly eighty lads. They are instructed in Urdu and Hindi. The teachers are not heathen, yet are they not Christians. One of them has recently written a treatise on "The Being of God," which the Government has had printed for sale and use in its schools. Mr. Smith has gained the esteem of the people over a large area of country. His labours are both efficient and successful. His absence, though necessary and only temporary, is to be greatly regretted. I trust he will return to India with invigorated health.

As you are aware Mr. Williams has continued to labour in Agra since his departure from Cawnpore. It is a place scarcely second to Delhi and Muttra in importance from a missionary point of view. These three places constitute, indeed, the chief centres of influence in these provinces, and will, I trust, be fully and perseveringly occupied by our society. The native church here is still very small, and but little progress has been made in imbuing Agra itself with the knowledge of the gospel. The country about is a more inviting field, as the people listen to the Word with more attention than do the busy or bigoted crowds of the city. Every day, however, in one or another part of it, or in its immediate suburbs, do our brethren attempt to make known the glad tidings of peace. A shop for the sale of books and for conversation with inquirers has for some time been opened in the city. It is not in so good a situation as I could wish, and from this cause can scarcely be regarded as successful. The Benevolent Institution continues in operation under the superintendence of Mr. Williams, and contains upwards of 100 boys. Local funds provide for its support.

Such is a very brief compendium of my visits to these different fields of our missionary labours. In general I may remark that, with the exception of Chitoura, but little fruit has yet been gathered in any one of these important places. There can be no doubt that there has been widely diffused among the people a general knowledge of the gospel. Ignorance has more or less been dispelled, and it is certain that the false systems we oppose have lost much of their hold on the popular mind—Mohammedanism, however, less than Hindooism. Such result as there is, is probably equal to the amount of effort expended. Much was done at Delhi, and throughout the country, at *melas* and markets by the late Mr. Thompson. Mr. Williams has also laboured extensively. Mr. Phillips, too, has laid a good foundation

at Muttra; but all our labours have been much interrupted by sickness or death, and we have rarely been able to keep up continuously a supply of faithful men to sustain the Lord's cause in this important region. I am disposed, further, to think that the preaching has been too desultory, and not followed up by that appeal to individuals which should accompany the public preaching of the truth. In many cases the preacher has been content with the general impression produced on the mass, without singling out those persons in whom some interest appears awakened, and pursuing the advantage gained. Still, on the whole, the appearances of things are most hopeful, and great changes are imminent in the social condition of the people. It is for the church of Christ to secure, with God's blessing, for these changes a Christian direction and a saving result. I must not omit to say that our brethren Evans and Mackay seem to be making good progress in the study of the language. They not unfrequently go out with the other missionaries; but, of course, most of their time is spent at their books.

I have not referred to the plans I have to propose to the brethren when we meet, as we hope to do to-morrow, in conference. Perhaps I had better defer them to my next letter, when we shall have resolved upon them. As Mr. Smith will leave at the beginning of the new year, we must make some arrangement for Chitoura. This makes our plans difficult to fix with a view to permanence, and renders the necessity of at least two new men necessary as soon as possible. Generally, I may say, my wish is to occupy the whole ground at once, and to divide the brethren so as to occupy as far as we can these important posts. But I will give you in my next both arrangements and reasons for them.

CHITOURA.—The return of Mr. Smith to this country owing to ill health, has necessitated some measures respecting the church, hitherto under his care. The following extracts from a letter of Mr. Underhill, dated Benares, January the 8th, will show what are the steps which have been taken in this emergency. We confess to the enjoyment of sincere pleasure in the ordination of the native preacher, Bernard, over this church; especially as it is the *first* instance of a native being chosen to such an office, in the north-west provinces. May it be the harbinger of a very general resort to a similar practice.

We have not yet received any account of the conference proposed to be held at Monghyr. Perhaps the next mail may

bring it. Should it, as there is every reason to suppose, be characterized by the spirit which has marked all previous conferences, the committee will have before them, when its minutes reach them, the calm and deliberate opinion of all the baptist missionaries in India, on the important questions which they have submitted to their consideration.

On Saturday, the 29th, Mr. Williams took me over to Chitoura to be ready for the interesting service of the next day—the ordination of our native brother, John Bernard, to the pastorate of the church at Chitoura. Mr. Mackay also went: so that we had a full gathering of the missionary brethren for the occasion. The service commenced at 10 o'clock on Lord's day, the 30th, by Mr. Smith taking the initiatory parts of the worship. This, done Mr. Williams addressed the church requesting them to confirm by lifting up of hands, the act of invitation which had been agreed upon at a church meeting the evening before. A unanimous response was given, when Bernard in a few brief but most complete sentences, expressed his acceptance of the pastor's office, and his readiness, to his utmost ability, to serve the church for the Lord's sake. He was prepared to care for them in circumstances both of prosperity and adversity; to devote himself to their highest welfare; to give instruction to their families; and to suffer with them if so be it were the Lord's will. An affectionate address to him followed from Mr. Smith, who leaves with the utmost confidence these people to his care; and Mr. Williams next gave an earnest and practical exhortation to the church. We all then united together in the communion of the Lord's Supper, brother Bernard presiding, and the meeting closed with a few farewell words from myself.

It was a deeply affecting season to me and to us all. Hope and fear tempered each other on the occasion. Many circumstances concur, both in the character of the pastor and his people, to give us great hopefulness as to the success of this first attempt to establish a native church on an independent basis in the upper provinces; while we cannot but naturally have some fears lest immaturity of graces and knowledge may give rise to subsequent pain. Still we are cheered by the fact that in doing thus, we have but followed in the steps of the first messengers of the gospel, and with assured confidence that the spirit of God is able to sustain the feeble band, and to give strength to its weakness. May this infant church secure the prayers of the churches of the saints at home. I ought to add, that while the pastor will, for the present, be mainly depend-

ent on the funds of the society, yet his people propose to, do to the best of their ability for his support. I have also permitted him to occupy the small bungalow recently purchased, and which stands close by the chapel.

I have rejoiced greatly, my dear colleague, at this event, and pray fervently that God will preserve this little flock in peace. There is amongst them a very pleasing Christian feeling, and some of the members are doing all they can privately to extend the truth. The pastor himself proposes to give much time to the evangelization of the neighbouring villages, and in his measure to supply the absence of Mr. Smith.

We left Agra with some regret. Our visit on the whole has been very gratifying; and I trust the arrangements made will lead to the furtherance of the gospel.

MONGHYR.—The following extracts from Mr. Lawrence's last communication will present, in a very striking manner, the way in which our brethren's hopes are sometimes disappointed, and their minds discouraged, by the defection of those of whom they hoped well. Such things are very trying at home. They are particularly so in heathen lands, where there is so much to discourage and try the faith of the earnest labourer. Yet it is not all discouragement. Now and then good fruit is gathered, over which the missionary rejoices.

"A longer time than I could have wished has passed since I wrote last. I have been hoping for something of a cheering character to communicate, but I have been in a great degree disappointed. At the beginning of the year there were three or more persons who had applied for baptism, but at present neither of them have been baptized. One of the number was a Hindoo, who had given up caste, had lived for two or three years among our native Christians, and had married one of our Christian girls. The poor young woman died at the close of last year, and there was hope in her death; but her widowed husband did not profit, I am sorry to say, by the dispensation. Just before his wife's illness he appeared anxious to join the church; but after her death he grew careless and unconcerned about personal religion. He took offence at his wages being reduced (which by-the-by would have been made up to him in other ways), and resigned his employment as teacher in one of the bazaar schools. A short time after I was pained to hear that he had become a Mohammedan—had denied Christ and burned his Christian books. As I had taken considerable pains to instruct this young man,

I was greatly distressed on his account. Having had so many favourable opportunities of learning the way of life, it is sad, indeed, that he should have turned his back upon them all. But it is well he had not been baptized. In that case, his defection would have occasioned a greater scandal to the Christian cause.

"I regret also to say, that the young man whom Nainsukh brought with him from Gyor, about whom I wrote in my letter last January, has not turned out well; we have been obliged to discard him from our Christian community. This is another sad disappointment, especially to Nainsukh, who had bestowed much care upon him, hoping that he would turn out a useful character.

"Two of the aged female members of the church have been removed to another, and I hope, better world. One died in April last. She was the widow of a sergeant, a meek and quiet Christian; she lived in communion with God, and in peace with all around her; and her end was peace. In her last illness she often expressed her confidence in Christ: 'I have committed my soul and body and all I have,' said she, 'into the hands of my Redeemer. Let Him do with me as He pleases; if He keep me here I am willing to live; but if, by His grace, He has prepared me for Heaven, I am willing to go.' The other sister died in April, she was a very aged native woman, the widow of the first native Hindoo convert that put on Christ by baptism in Monghyr. His name was Hingan Misser; his death was the immediate occasion of his widow's conversion to Christianity. Till that event she had continued among her heathen relations; but she then began to think seriously about what would become of her after death, and she came to the conclusion that there is no safety but in Christ. Her decision was then fixed to become a Christian; she was soon after baptized and joined the church. I am not aware that she was ever under church censure, certainly not, since I have been at Monghyr. She was a sincere and consistent Christian herself, and appeared anxious that all her family should become Christians. A few years ago her eldest son died a heathen, and for some time she appeared almost inconsolable. Her reply to all who attempted to comfort her was: 'He is lost! He is lost! If he had died a Christian, I could have been comforted, but now there is no hope for him.' She was almost overwhelmed with grief at the thought of her son being for ever lost. A day or two before her death some one asked her whether she still put all her trust in Christ. She replied, with unusual animation: 'On whom besides can I trust? for Christ's sake I left my caste, my friends, my house, and my all in this world; He has been my trust for thirty years, and to whom besides shall I now look? Christ is with me.

He will never forsake me. I shall shortly go to be with Him.' Thus did this poor Hindoo woman finish her earthly course, in the lively hope of obtaining eternal life through our Lord Jesus Christ.

"I am glad to say that a native sister, who had been under church discipline for eight or nine months past, has been restored to the fellowship of the Church, having afforded us reason to hope that she is truly penitent. Two aged women, who, for a long time past, have been desirous of joining the church, have at length been proposed to the church for baptism, and, if their bodily infirmities do not prevent, I hope they will soon be baptized. We are glad to see any coming forward to declare themselves on the Lord's side; and we would magnify the grace, which, we trust, has brought these two humble individuals to a knowledge of the truth in their old age. One of them was for many years a bigoted Roman Catholic, and both of them were extremely ignorant; but I hope they have been taught by the Spirit to know that Jesus Christ is the *only*, and the all-sufficient Saviour for the guilty and the lost, as they now feel themselves to be.

"Our native brethren, Nainsukh and Luddin, accompanied by Mr. M'Cumby, a brother connected with Mr. Start, spent more than three months itinerating in the district of Purneah. They visited many large towns, a great many villages, and several large melas. From the journal which they kept, and the accounts which they have given since their return, at the close of April, it is evident they have preached the Gospel to many thousands of Hindoos and Mohammedans. They were received almost everywhere with respect, and in many places with great attention and kindness, and they were sometimes requested to repeat their visit very soon. Their journey was attended with much discomfort to themselves, but I am glad to say they returned in good health, and appeared greatly cheered and delighted with the attention which almost everywhere had been paid to their message. Oh, that the spirit of God may own His blessed Word and make it effectual to the conversion of very many! How greatly do we need more of the quickening power of the Holy Spirit. May the time to favour this barren spot soon come!"

## WESTERN AFRICA.

FERNANDO PO.—The following particulars of the habits of the mountain tribes in this island will be read with mingled feelings of indignation and pity. Mr. Diboll, for our information, describes these practices plainly. We can only advert to them in general terms, otherwise our readers would be shocked. It is some comfort, amidst scenes

of such utter wickedness, to witness the power of the missionary's testimony. May we not hope that, in due time, his reward will be the total abandonment of these horrid and cruel rites? Mr. Diboll's letter is dated Nov. 15th, and while he cannot but turn away with deep disgust from these exhibitions of deep depravity, we rejoice that his love and pity for the people are prompting him to fresh efforts for their good.

¶ "In my last I said that 'I would at another time write more at large about certain horrid practices among the natives of the hill country.' I now sit down to do so.

"Every town in the mountain, has its own king, chiefs, laws, &c. So far they are distinct and separate from each other; but there are certain rites, ceremonies, and observances common to them all; and whatever enormity is practised in one town, is participated in by most of the others. Every town is divided into companies according to age; the old men not associating with the next in age, nor they with the next, &c., except in matters of public import. The married women are separate from the virgins, and these again from the younger girls. Every company is a bwalla. It is when they are making a new bwalla that their wickedness is discovered in its most dreadful forms.

"It was towards the close of the last month that I heard that Bannapa and Robola were each making a new bwalla. In doing this they select from among their youths as many as they think prudent to be initiated into the arts and mysteries of the brotherhood; they are then separated from the town, a long range of shed is built for their residence, and there they are kept, without work or intercourse with their friends, for about six weeks; THE DEVIL MEN instructing them in those arts of wickedness of which they were ignorant till then. At the end of the term they are released from their school, and return to their town. But, in the case of Bannapa, not till they had killed a man and eaten him. In the case of Robola, not till they had caught a woman and every one of the company had abused her.

"Matters were fast ripening in both the towns alluded to before I knew of it; I learned the secret by slow degree; but when I had learnt it I lost no time in sending a messenger to warn the parties of their sin and danger, and to persuade them to abandon their course. They thanked me and would consider. This was on the 1st inst. On the 4th I sent other messengers to both places. They thanked me and would obey. On the 5th I learnt that the people were deceiving me. On the 7th I took with me three interpreters, and went first to Bannapa; met the king and his chiefs, with whom I canvassed the whole

matter, and with them adjourned to the place of the young men, with whom we conversed a long time. But I demanded an immediate answer to the effect that they would abandon their wicked practice; at length they yielded, and I made the king a present, which was to be witness between God and ourselves that they would keep their promise.

"We then crossed the country, to Issupoo; met the king and chiefs at our own house. They seemed much intent on the movements of their neighbours. They expressed great sorrow for the past. In making their last bwalla they caught three women; two died, of the other they have not heard since, and perhaps she died also.

"And now they are sore in their conscience, and will do so no more.

"To Barsilla we went the same day. The king was sick; I could not see him, but I met his chiefs and people. They all seemed glad that we had taken this matter up; they are tired of this abominable chase after adultery and murder.

"On the next day we went to Robola, and there found the king and all his warriors met for palaver. It was a very large company, and every man under arms. A man, after whose wife they had hunted, was in the midst, and, but for our coming at the time, would have been killed. The Lord gave me unusual courage, so that I was able fearlessly to denounce their practice, explain to them God's mind upon the subject, and to warn them of their danger.

"The majority of the people thought with us; but the devil men and some conservatives were very violent. Nothing terrified, I stood and demanded of the king an immediate answer, as to whether they would or would not, abandon their original intention, when the king said that on this occasion no woman should be touched. Having received this promise, I returned, rejoicing at the success of my mission. The next morning I received a letter from Issupoo, stating that at the very time when the King of Robola gave me such promise, there were men in their town bringing one woman. The next morning they came to Issupoo to the head devil man to burn their sacrifice. This was known to my servant, who counted their number, 106! When the fire was lighted, he went and stamped the fire with his feet, and poured the ashes on the heads of some of them, and drove them all away, chasing them through the bush to the river, about half-a-mile. The next morning I went to Issupoo; met the king and chiefs, in order to inquire how far they were implicated in this affair. They expressed their abhorrence of such wickedness; and I went in search of the three devil men, who, being much afraid, had hidden themselves. When I found them and had them out, not one of them would stand upon

his feet, but all sat crouching while I read them a homily on the wickedness of their craft, God's hatred of their crimes, their danger if they persisted, and their obligation to repent and seek the Lord.

"I returned, much worn with travelling and anxiety. During the next three days we were much engaged at our own house in Clarence with the kings and chiefs from Issupoo, Bannapa, and Barsilla, who were ready to declare that for themselves they had done with the practices alluded to. On the third day the governor declared, 'Robola to be shut up; binding Clarence and all neighbouring towns to have no dealings with the people of that town under heavy penalties.'

"Peter Frazier is withdrawn and sent to Barsilla, much to the grief of a few persons who began to hear for themselves, one little girl especially, who made rapid progress in the school, and was beginning to pray in earnest. This child still keeps the school open, teaching others what she has so recently learned. May the Lord preserve her unto *that day!* At present we entirely agree with the governor in his views and treatment of Robola. As soon as the people give evidence of repentance, the trade is to open, and then we shall send a teacher. The king has already sent me a message full of entreaty, but I dare not hearken at present. A deputation has also been sent to the King of Barsilla praying *'him* to intercede with the governor on their behalf, but that king sent them away without an answer.

"On the 22nd I went again to the mountain. The king and the chiefs are steady in their adherence to my advice, and so far things are going on steadily at Issupoo.

"My late journeys to the different places in the hill have been always difficult and sometimes dangerous, on account of the great rains, and have therefore given me much bodily fatigue, but have not lessened my affection for the people or my desire to do them good.

"A kindly spirit towards the natives exists in the church at Clarence, and several of the members go every Lord's day to the nearest places, and do their best in imparting religious instruction.

"At the church at Clarence peace prevails; the prayer meetings are well attended, and on Lord's days the chapel is usually more than full at the afternoon service. Two persons stand accepted for baptism; they will be baptized on New Year's-day, and perhaps others with them.

Last Saturday we buried one of our female members; she died of sleepy sickness. Several others are sick. There is much sickness in our neighbourhood, and much want of medicines. Mrs. Diboll is returned from Cameroons; she is in tolerable health. Our daughter is still there, is in health, and we are happy to know that she is beloved by the people; she is anxious to spend a little time at Clarence with her parents, and hopes to do so as soon as our dear brother Saker arrives."

## HOME PROCEEDINGS.

Mr. Allen has, during the past month, visited, on behalf of the Society, Cheltenham, Saffron Walden, and with the Secretary, Hammersmith, Loughton, and Hitchin, the latter also Wokingham and Dunstable. Besides these engagements, Mr. Allen has attended a meeting of young persons at New Park Street, delivered a lecture on Ceylon in the Mission House library, and is engaged to give a second on the 4th instant, as well as preached and attended a meeting at Luton.

Messrs. Oughton and Stent have been actively employed in Scotland, whence we have received an encouraging amount of receipts. Mr. Leechman has attended as a deputation, meetings at Newbury and Wokingham, and Mr. Hull at Harlow.

We are glad to announce the safe arrival of Mrs. Law at Trinidad, after a tedious

voyage. Intelligence arrived late last month of the safe arrival of Mr. and Mrs. Saker at Fernando Po, and Mr. and Mrs. Davey at Nassau. The accounts from all these stations are cheering.

We extract from the minutes of Committee the following resolution, which will be read with deep but mournful interest by those who knew our departed friend.

The secretary having announced the decease of John Ledyard Phillips, Esq., of Melksham, an honorary member of the Committee,

Resolved,—“That this Committee cannot receive this announcement without placing on record an expression of their admiration of the consistent course of their departed friend. They recal, with pleasure, to their remembrance, the blended courtesy and

firmness with which he maintained his principles as a Christian and a dissenter, qualities that won the respect of all who knew him, whether in commercial life, or as a magistrate on the bench. Especially would they acknowledge the wisdom, the cheerfulness, the devout feeling, with which he was accustomed to preside at the annual meeting of the members of the Society, and the deep interest

he took in its concerns. They desire also to assure the widow and family of their departed friend, and the church with which he was more immediately connected, of their sincere sympathy, and to express the hope that God would be pleased to multiply the number of such servants as was he, whose removal from amongst them, they now deplore.

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### NOTICE.

The committee of the Milton Club have most kindly intimated to us, that any of our brethren from the country will have the privilege of using it, during their stay in town, as if they were members. Tickets have been placed at our disposal for this purpose, and we shall be happy to supply

the brethren with them on application. We are quite sure they will find it a most pleasant accommodation, and we take this opportunity of expressing our thanks to the committee of the Milton Club for their kind consideration.

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### FOREIGN LETTERS RECEIVED.

AFRICA—CLARENCE, Saker, A., Feb. 4.

FREETOWN, Carr, J. C., Jan. 29.

ASIA—ALIPORE, Pearce, G., no date, received March 8.

BENARES, Underhill, E. B., Jan. 21.

CALCUTTA, Thomas, J., Jan. 23, Feb. 8 ;

Wenger, J., Jan. 23, Feb. 8.

CHITTAGONG, Johannes, J., Jan. 26.

COLOMBO, Davis, J., Jan. 29, Feb. 16.

CUTWA, Parry, J., Jan. 19.

DACCA, Bion, R., Jan. 22.

FUTTEHPORE, Edmonstone, G., Jan. 12.

HOWRAH, Denham, W. H., Jan. 15.

JESSORE, Anderson, J. H., Feb. 6.

KANDY, Carter, C., Feb. 6.

PATNA, Kalberer, L. F., Jan. 29.

POONAH, Cassidy, H. P., Jan. 30.

RIVER HOOGLY, Smith, J., Feb. 6.

BAHAMAS—NASSAU, Capern, H., Feb. 11 and 18 ; Davey, J., Feb. 11 ; Littlewood, W., Jan. 26 and 30.

HAITI—JACMEL, Webley, W. H., Feb. 27.

JAMAICA—KETTERING, Knibb, M., Feb. 9.

ST. THOMAS, Davey, J., Feb. 9.

TRINIDAD, Law, J., Feb. 23 and 26.

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### ACKNOWLEDGMENTS.

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

Friends at George Street Chapel, Plymouth, for a box of clothing, value £35, including a valuable contribution from Hope Chapel, Devonport, for *Rev. A. Saker, West Africa* ; George Lowe, Esq., Finsbury Circus, for a parcel of magazines and tracts ;

Mrs. Walker, Saffron Walden, for twenty-three volumes of the Baptist Magazine ; A friend, for a parcel of magazines, for the *Bahamas* ; Mrs. Bousfield, Streatham, for a box of magazines, &c.





GLOUCESTERSHIRE.		£	s.	d.
Chipping Sodbury—				
Collection .....	1	4	6	
Contributions .....	4	2	2	
Do., Sunday School	0	11	4	
Do., for N. P. ....	1	0	6	
Cirencester—				
Collection .....	6	0	4	
Contributions .....	16	11	3	
Do., for Schools.....	1	0	0	
		23	11	7
Less expenses		0	11	0
		23	0	7

HAMPSHIRE.		£	s.	d.
Andover—				
Collections .....	4	17	0	
Contributions .....	23	0	0	
Do., for India .....	4	0	0	
Do., Juvenile, for N. P., Bundoob and Sooden, Monghir .....	11	19	8	
Proceeds of Tea Meeting .....	0	12	10	
		44	9	8
Less expenses		2	5	8
		42	4	0

BERKSHIRE.		£	s.	d.
Burton, Rev. J. B. ....	10	10	0	
Do., for Rev. G. Pearce's N. P., Alipore .....	6	0	0	
Crookham—				
Contributions .....	1	0	0	
Ludgershall—				
Contributions, for N.P.	0	10	0	
Romey—				
Collection .....	3	12	6	
Contributions .....	6	1	10	
Do., for N. P. ....	0	18	9	
		10	13	1
Less expenses		0	7	0
		10	6	1

SOUTHAMPTON, PORTLAND CHAPEL.		£	s.	d.
Whitechurch—				
Collections .....	4	3	9	
Contributions .....	3	4	4	
		7	8	1
Less district expenses.....		0	10	0
		6	18	1

HEREFORDSHIRE.		£	s.	d.
Kington—				
Contribution .....	0	10	0	
Peterchurch.....	7	0	0	

HERTFORDSHIRE.		£	s.	d.
Chipperfield—				
Collection .....	0	17	3	
Contributions, for N.P.	0	12	11	
Flauden—				
Collection .....	2	0	0	
Sarratt—				
Collection .....	0	11	4	
		4	1	6
Less expenses		0	4	0
		3	17	6

ST. ALBAN'S—		£	s.	d.
Collections.....	13	2	6	
Contributions .....	13	15	8	
Do., for African Schools .....	3	3	0	
Do., Juvenile Society .....	3	10	8	
Do., for N. P. ....	1	8	4	
		34	18	2

Acknowledged before and expenses.....	16	10	8
	18	7	6

HUNTINGDONSHIRE.		£	s.	d.
Offord Darcy—				
Contributions, for N.P.	0	18	6	
Yelling—				
Contributions, for N.P.	0	18	3	

KENT.		£	s.	d.
Kythorne—				
Contributions .....	2	17	10	
Margate—				
Contributions, for N.P.	3	9	0	

LANCASHIRE.		£	s.	d.
Liverpool, Pembroke Chapel—				
Contributions .....	60	0	0	
Do., Bible Class ...	1	0	0	
Do., Sunday School, for Intally .....	3	14	7	
Liverpool, Myrtle Street—				
Contributions .....	193	8	8	
Do., Juvenile, for Rev. W. K. Ryecraft's Schools, Bahamas .....	5	0	0	

NORTH LANCASHIRE AUXILIARY—		£	s.	d.
Accrington—				
Collections.....	11	9	6	
Contributions, Juvenile .....	14	3	8	
Do., Sun. School	0	14	7	
Bactp, Ebenezer—				
Collections.....	8	0	0	
Blackburn—				
Collection .....	3	11	0	
Contributions, Juvenile .....	0	8	9	
Do., Sun. School	2	3	11	
Burnley—				
Collections.....	5	5	0	
Cloughfold—				
Collections.....	10	0	0	
Goodshaw—				
Collection .....	2	1	2	
Heslingden, Ebenezer—				
Collection .....	5	17	7	
Contributions .....	17	3	8	
Heslingden, Pleasant St.—				
Collections.....	8	7	4	
Contributions .....	3	7	4	
Sunnyside—				
Collection .....	0	17	9	
		93	11	1

Acknowledged before and expenses.....	91	7	7
	2	3	6

ROCHDALE—		£	s.	d.
Contributions, for N.P.	0	10	10	

SABDEN—		£	s.	d.
Foster, George, Esq., for Jamaica Institution .....	25	0	0	
Do., for Serampore College .....	25	0	0	
Tottlebank—				
Contributions, for N.P.	1	0	6	

LEICESTERSHIRE.		£	s.	d.
Leicester, Charles Street—				
Contributions, for N.P.	1	11	0	
Harris, R., Esq., for Rev. G. Peare's N. P. ....	15	0	0	

NORTHAMPTONSHIRE.		£	s.	d.
Grendon Hall—				
Collection .....	5	0	0	
Gretton—				
Contributions, for N.P.	1	0	0	
Haddon, West—				
Contributions .....	9	0	0	
Middleton Cheney—				
Contributions, for N.P.	0	10	8	
Spratton—				
Collection .....	0	16	0	

NORTHUMBERLAND.		£	s.	d.
Newcastle on Tyne—				
Angas, J. L., Esq. ...	50	0	0	

OXFORDSHIRE.		£	s.	d.
Banbury—				
Contributions .....	3	1	0	
Chipping Norton—				
Contributions, by Miss Smith, for Chitoura Schools .....	4	0	0	

COATS, &c.—		£	s.	d.
Collections, Coats and Standlake .....	4	2	11	
Contributions .....	5	11	8	
		9	14	7
Less expenses		0	3	0
		9	11	7

Rollright, Great—				
Contributions, for N.P.	1	5	0	

SOMERSETSHIRE.		£	s.	d.
Taunton, Octagon Chapel—				
Collection .....	2	4	5	

STAFFORDSHIRE.		£	s.	d.
Mining District Auxiliary—				
Bilston—				
Collections.....	6	0	8	
Contributions .....	0	12	8	
Do., Sun. School	1	6	0	
Coseley, Providence—				
Collections.....	4	15	7	
Coseley, Darkhouse—				
Collections.....	5	0	0	
Contributions .....	0	9	0	
Do., Sun. Schools	0	12	10	
Netherton—				
Collection .....	2	11	2	
Prince's End				
Collections (2 years)	14	15	0	
Contributions (do.)	14	8	4	
Stourbridge—				
Collection .....	1	8	2	
Contributions .....	2	10	10	

	£	s.	d.
West Bromwich—			
Collection .....	4	9	8
	58	16	7
Acknowledged before and expenses.....	47	1	0
	11	15	7
Walsall—			
Sunday School .....	3	4	6
<b>SUFFOLK.</b>			
Bardwell .....	1	0	0
Bildestone—			
Collection .....	2	12	0
Botesdale .....	0	15	0
Bury St. Edmund's—			
Collection .....	8	17	0
Contributions .....	10	16	0
Do., Juvenile Asso- ciation, molety...	1	9	0
Do., Sunday School	7	1	6
Do., Young Men's Bible Class.....	0	16	6
Cbarsfield—			
Collection .....	0	16	0
Contribution.....	1	0	0
Clare—			
Collection .....	2	2	0
Contributions .....	2	11	6
Earl Soham .....	1	0	8
Eye—			
Collection .....	2	0	0
Contributions .....	6	0	0
Do., Sunday School, for Schools.....	1	2	0
Pressingfield .....	4	2	6
Glamesford—			
Collection .....	1	16	0
Grandsburgh—			
Collection .....	1	13	6
Contribution .....	1	0	0
Horham—			
Collection .....	2	16	11
Contributions .....	2	0	0
Ipswich—			
Stoke Green—			
Collection .....	12	0	0
Contributions .....	15	13	1
Do., Juvenile .....	7	16	5
Do., Infant School	0	3	1
Turret Green—			
Collection .....	5	2	6
Contributions .....	8	6	4
Do., Sun. School, for African Schools.....	0	11	0
Laxfield—			
Contribution.....	1	0	0
Occold.....	1	0	0
Otley—			
Collection .....	2	5	0
Contributions .....	0	14	0
Rattlesdon—			
Collection .....	2	7	6
Rishanges.....	3	0	0
Somersham .....	0	9	2
Stoke Ash .....	4	9	0
Stradbroke—			
Collection .....	3	1	2
Contributions .....	4	11	1
Buton.....	0	15	3
Waldringfield .....	0	10	0
Walton .....	3	10	0
Wattisham—			
Collection .....	4	10	6
Contribution.....	0	10	0
	143	13	2
Acknowledged before and expenses.....	78	10	6
	65	2	8

	£	s.	d.
<b>SURREY.</b>			
Kingston on Thames ...	19	18	2
Mitcham—			
Contributions, by Miss E. Ring .....	3	0	0
<b>WILTSHIRE.</b>			
Bratton—			
Collection .....	3	0	6
Contributions .....	8	1	10
Do., Juvenile.....	4	15	4
Bromham—			
Contributions .....	7	7	10
<b>WORCESTERSHIRE.</b>			
Bromsgrove—			
Collection .....	1	15	9
Contributions .....	5	4	6
	7	0	3
Less expenses .....	0	10	3
	6	10	0
Catshill—			
Contributions .....	1	2	0
Kidderminster—			
Contributions, for N.P.	2	2	0
Stourbridge—			
Sunday School .....	2	17	0
<b>YORKSHIRE.</b>			
Leeds—			
Contributions, ba- lance .....	10	13	2
Lockwood—			
Collection .....	7	16	11
Contributions, Juve- venile .....	2	8	5
Meltham—			
Collection .....	1	3	6
Contributions, Juve- venile .....	3	15	7
Rotherham—			
Sunday School, for N. P. .....	0	12	6
Saladine Nook—			
Contributions, for N.P.	1	5	6
<b>WALES.</b>			
"Addenda to my Mo- ther's Legacy" .....	35	0	0
<b>NORTH WALES.</b>			
<b>CARNARVONSHIRE—</b>			
Bangor—			
Collection .....	9	14	0
Contributions .....	2	3	0
	11	17	0
Less expenses .....	0	17	0
	11	0	0
<b>DENBIGHSHIRE—</b>			
Llansilin—			
Collection .....	0	14	0
Contribution .....	1	0	0
Llansilin, Moelfre—			
Collection .....	2	1	6
Contributions .....	2	8	7
<b>MERIONETHSHIRE—</b>			
Cynwyd—			
Collection .....	0	10	6
Contribution .....	0	2	6

	£	s.	d.
<b>LLANSAINFFRAID—</b>			
Collection .....	0	14	8
Contributions .....	0	12	6
Pandy'r Capel, &c. ....	19	0	0
Tre'r ddol—			
Contributions .....	0	9	0
<b>MONTGOMERYSHIRE—</b>			
Llanfair, Caer Einton—			
Collection .....	0	16	6
Contributions .....	0	9	0
Llanfyllin—			
Collection .....	0	8	0
Llanlligian—			
Collection .....	0	5	9
Rhydwen, Sion—			
Collection .....	0	12	0
Sunday School .....	0	7	0
Staylitle—			
Collection .....	0	7	7
Sunday School .....	0	5	4
Talywern—			
Collection .....	0	11	8
Contributions .....	0	5	0
Do., Sunday School	0	10	4
Tan-ylan—			
Collection .....	0	4	6
	5	2	8
Less expenses .....	0	12	8
	4	10	0
<b>SOUTH WALES.</b>			
<b>BRECKNOCKSHIRE—</b>			
Brecon, Kensington—			
Collection .....	2	10	0
Contributions .....	0	15	0
Do., Sunday School	1	15	0
	5	0	0
Less expenses .....	0	0	6
	4	19	6
<b>BRECON, WATERGATE—</b>			
Collection .....	2	17	0
Contributions .....	2	3	0
<b>MAESYBERIAN—</b>			
Collection .....	1	9	0
Contributions .....	1	0	0
<b>NEWBRIDGE—</b>			
Collection .....	2	0	0
Contributions .....	0	7	6
<b>PANTYCEILIN AND SALM—</b>			
Collection .....	3	3	6
Contributions .....	1	12	6
<b>PIGAB—</b>			
Collection .....	2	0	0
Contributions .....	0	12	6
<b>SARNAU—</b>			
Collection .....	0	11	6
<b>SOAR AND SARDIS—</b>			
Collections.....	0	15	0
Contributions .....	0	17	6
<b>CARDIGANSHIRE—</b>			
Cardigan, Bethany—			
Collections.....	5	17	0
Contributions .....	5	11	6
Do., Sunday School	6	1	8
<b>CARMARTHENSHIRE—</b>			
Bwlch-newydd—			
Collection .....	1	2	9
Bwlch-y-gwynt—			
Collection .....	0	10	6
<b>CARMARTHEN, TABERNACLE—</b>			
Contributions, for N.P.	2	8	8

		£ s. d.			£ s. d.			£ s. d.
Felinfoel—			Cwmavon—			Croesgoch and Trevine—		
Collections	3 1 0		Collection	2 1 6		Collections	2 0 4	
Contributions	3 3 0		Contributions	0 12 6		Contributions	6 0 11	
Do., Sunday School	2 1 3		Dinas, Noddia, Landore	0 8 6		Do., Sunday School	1 3 6	
St. Clear's, Sion—			Ewenny—			Less expenses		9 10 9
Collection	0 15 10		Contributions	0 16 5			0 1 1	
Contributions	2 0 0		Morrison	0 8 0		9 9 8		
Whitland, Nazareth—			Pontypridd—			Harmony—		
Collection	0 16 4		Collection	1 12 0		Collection	1 1 0	
Contributions	0 17 6		Contributions	8 4 0		Contributions	4 10 0	
	16 19 7		Swansea, Bethesda—			Honeyborough—		
Less expenses	0 6 11		Collection	6 15 4		Contributions, for N.P.	0 2 8	
	16 12 8		Contributions	7 4 8		Sunday School, for do.	0 4 6	
GLAMORGANSHIRE—			Tandu—			Jabez—		
Aberdare—			Sunday School	0 10 0		Collections	1 0 2	
Collection	2 12 5		Twynyrodyn—			Contributions	3 13 6	
Contributions	3 9 9		Collection	1 0 4		Llanglofan—		
Do., Sunday School	0 10 0		MONMOUTHSHIRE—			Collection	1 12 0	
Aberdare, English Branch—			Blaenavon, Horeb—			Contributions	8 2 0	
Collection	0 11 6		Collection	0 18 0		Middlemill, Solva and Tretio—		
Contributions	0 15 0		Contributions	2 4 3		Collections, Middle-	1 7 6	
				3 2 3		mill and Solva	0 6 6	
			Less expenses	0 0 6		Do., Tretio	0 6 6	
				3 1 9		Contributions	7 12 0	
Aberdare, Heolyfelin—			Chapstow—			SCOTLAND.		
Collections	4 2 10		Collection	6 5 9		Edinburgh—		
Contributions	6 1 0		Contributions	4 0 9		Stuart, Mr. Gordon	1 0 0	
Do., Sunday School	1 13 8		Do., for N. P.	2 4 6		Tabernacle—		
	11 17 6			12 11 0		Contributions, for		
Less expenses	0 10 0		Less district expenses	1 11 0		N. P.	2 11 4	
	11 7 6			11 0 0		Gilmerton, by Crieff—		
Canton—			Newbridge—			Menzies, Mr. James	1 0 0	
Collection	0 11 4		Contributions, by Miss		Leib, North—			
Contributions	1 9 10		Jenkins, for N. P.	1 10 0	Collection	1 4 8		
Cardiff, Bethany—			Newport, Commercial Street—			SCOTLAND, on account,		
Collections	11 3 5		Contributions, addi-	0 16 10		by Rev. S. Oughton	200 0 0	
Do., Public Meeting	5 13 9		tional		IRELAND.			
Contributions	25 17 2		Pontypool—			Waterford—		
Do., Sunday School	1 7 9		Phillips, W. W., Esq.,		Contributions, for N.P.	2 8 0		
Cardiff, Bethel, Bute Docks—			for Barisal expenses	1 1 0	FOREIGN.			
Collection	2 0 5		Do., for Jamaica In-	1 1 0	INDIA—			
Contribution	1 1 0		stitution		R., Mr. and Mrs.		50 0 0	
Do., Sunday School	0 12 9		Pembrokeshire—		VAN DIEMEN'S LAND—			
Cardiff, Tabernacle—			Caerusalem—		Launceston, by Rev.			
Collection	3 11 5		Collection	0 19 4	H. Dowling		8 8 6	
Contributions	9 9 11		Contributions	2 8 0				
Do., Sunday School	2 6 0		Cilfowry—					
	65 4 9		Collection	1 13 9				
Acknowledged before			Contributions	0 15 10				
and district ex-			Do., Ramoth	0 7 0				
penses	50 7 4							
	14 17 5							

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1856.

### THE ANNUAL MEETING

WILL BE HELD AT THE

### POULTRY CHAPEL, CHEAPSIDE,

ON MONDAY EVENING, APRIL 28th;

THOMAS THOMPSON, Esq., of Fairfield Park, will Preside.

THE CHAIR WILL BE TAKEN AT HALF-PAST SIX PRECISELY.

Tea will be provided for Ministers and other Friends to the Society, including Ladies, at half-past Five, at the Mission House, 33, Moorgate Street.

Journal of a Missionary Tour in Huntingdonshire, by the Rev. HENRY FLOWER, of Offord.

By your request, I, with my dear wife, have once more visited a number of destitute villages. The Rev. J. H. Millard obtained a grant of tracts from the Tract Society, and M. Foster, Esq., a grant from the Weekly Tract Society, so that we had a good supply—two thousand eight hundred. Just before we commenced our tour, the ministers of the county with a few friends met at Fenstanton. At that meeting I was requested to give information respecting the spiritual condition of the people of the villages I had for the past three years visited. After giving them all the information I could respecting Yaxley, they requested me to go and supply it for one month, and visit the people. I consented to do so. On my arrival I discovered that the bulk of the people had no inclination to attend God's house. I and my dear wife went from house to house, leaving in each house a tract, and inviting the people to the chapel where I had engaged to preach. This we did weekly, urging those who never or seldom attended any place of worship to come with us and hear the word of everlasting life. We did not invite in vain. Numbers came, and I am happy to say we had an increase in attendance every time I preached, which was three times on each Lord's day, and once in the week evenings. The last two Sabbath evenings the chapel was full; great attention seemed to be paid, and I believe if a faithful working minister could be sent, a good cause might be raised. The few members

are longing, and I hope they are now beginning to pray, that the Great Head of the church would send them a minister. The chapel has long been neglected, and requires cleaning. At a small expense it might be made to have a good appearance, and accommodate three hundred persons. During our stay at Yaxley we visited a number of villages near it, giving away tracts to all we met, and to every family in every house. We were from home six weeks; we gave away two thousand eight hundred tracts; spoke to every man, and woman, and grown-up young person, who would listen to our exhortations. I send you a short account of our plan and of the villages we visited. All through our journey we went from house to house, leaving out only the higher class, and of these we saw but a few.

Morborne.—Visited from house to house, leaving in each a tract, and speaking to the people of their souls' welfare. At one house we found a young woman very ill. She seemed pleased with our visit. In conversation with her she said she once had a praying mother, and early convictions were made upon her mind; but since her marriage those impressions had worn off. She gave consent for a short meeting, and as a sudden death had just taken place a few doors off, the few people who were at home most willingly came. While reading God's word and speaking on the subject, "Prepare to meet thy God," great attention was paid, and the afflicted woman wept. At the close of our meeting they thanked us for our visit, and begged us soon to come again. After visiting the people we found at home, we

went into the farm-yards and corn-fields, giving tracts to the men, and directing them to the Lord Jesus Christ as the only way to happiness and heaven. At the close of the day we came to Norman Cross. There we saw a number of men returning from labour. We gave each one a tract, and finding they were willing to listen, I preached Christ to them. As we were about parting, a young man came up to me, taking me by the hand and giving it a hearty shaking, said, "I knew your voice at a distance. You are the person I heard preach at Stilton two years ago. You met me on the road, and gave me a tract, the title of it was 'The Worth of the Soul.' You said you were going to preach that evening at Stilton, and after talking to me respecting my soul's salvation, you invited me to come. I thank God I went. At that time I was a wicked young man. I went merely because you pressed me so hard and close. While you were preaching every word came home to my heart. I tried to pass it off, but could not. I thought you could not be preaching to any person but me. After leaving the chapel I tried again to forget it, but could not. I never felt my sinfulness so much in all my life. A short time after I was taken ill I expected I should die; I knew if I died in my then state I should be lost. The remembrance of my sinful life made me weep. I read your tract. I thought of what you said in your sermon, that Jesus Christ came from heaven on purpose to save great sinners. I cried to God to have mercy on me and save my soul from hell and sin. For weeks I was in darkness and distress of mind. I kept praying as well as I knew how for God to have mercy on me. At length light broke in upon my mind; as I looked to Jesus Christ I found peace. And now let me tell you, the tract you gave me, and the sermon you preached, were the means, under God's Spirit, of leading me to that dear Saviour whom I now love. After my recovery from my long illness, my former companions tried all they could to draw me into the world again; but I kept on praying to God to help and keep me; and now by the grace of God, here I am a happy man!" We remained talking and rejoicing together till all was dark. He seemed so attached to me, saying, "Don't leave me yet." At parting we both wept, but they were tears of joy. I went home to my lodgings praising God for allowing me to have a part in a work so great as the salvation of an immortal soul.

**Folkswork.**—We visited every house reading God's word, and conversing with those we found at home. We then went into the corn-fields and collected together a godly number of the gleaners, read to them from Matt. xiii. 37—43, making remarks respecting the harvest, urging them to seek a preparation for the last general harvest;

giving each person a tract. On leaving, they said they did not regret losing the time, and thanked us for our visit.

**Denton.**—Many of the families I visited last year were gone, and no others were come in their place. We visited all that were there, read several chapters to the aged women, urging them to seek the Lord before the day of life and salvation was gone. We came up to a number of men in a farm-yard at dinner under a shed, and gave each one a tract. They all sat attentive while I spoke to them from the words, "Now is the accepted time, now is the day of salvation." One man said you have told us the truth, and I hope we shall not trifle with it; we don't often hear such preaching in these quarters; and asked when we should come again.

**Caldecott.**—A small village; the few we found at home received our tracts; listened to the remarks we made, and thanked us for our visits and advice. Where the houses were locked up we put tracts under the door, or through the broken windows: this plan we adopted all through our journey.

**Glatton.**—All the people received us cheerfully, and many listened attentively while we read God's word and prayed with them; but none were willing to open their houses for preaching, saying, their minister would not allow of it. I told them if they gave consent, I was quite willing to bear their minister's displeasure for preaching the gospel of God to them; but I could not prevail. Coming up to a farm-yard where a number of men were at work, but not able to gain admittance, one of the men came out. He said he knew I was the person who came round last year, and that if I would give him a few tracts he would give each man one. "I have the tract you gave me last year; I often read it to my family." I supplied him with the tracts, for which he thanked me, and seemed much pleased. Having two hours to spare we went on to Sawtry, and gave away one hundred and twenty tracts, talking to the people respecting their souls' salvation. Having been on our feet all day, and having six miles to walk home to our lodgings, we returned quite worn down.

**Stilton.**—We obtained the use of the Wesleyan Chapel, then went from house to house, giving tracts and talking to the people respecting their spiritual welfare; inviting them to come and hear me preach. The chapel was half full. I spoke from Psalm lxxxix. 15:—"Blessed is the people that know the joyful sound." Great attention seemed to be paid, and most of the people of the village received us very cordially.

**Buckworth.**—Visited every poor family; they appeared pleased and listened to the reading of God's word and the remarks we made. Here we found an aged Christian; she was quite delighted with our conversation and company.

**Barham.**—Our visits and tracts were kindly received. A number of young persons were home visiting their parents; we spoke to them on the great importance of seeking the Lord in youth; and gave them advice suited to their circumstances. They expressed themselves grateful for our counsel. Having a good supply of tracts we gave each one a few to take with them to service.

**Winwick.**—Visited every house, giving each family a tract and conversing with them on the great importance of personal religion. In several houses we read God's word, making remarks on the most striking portions of the chapters. Many said they should be glad if our visits were more frequent. My dear wife going to a cottage in a retired spot, the man of the house said he was sure she was well paid for her time or she would never have taken the trouble to find him out. She replied, "I am well paid." Holding out a tract, she said, "I have brought you a drink from the fountain (that being the title of the tract). He said, "I have been drinking at the beer fountain all the week." She advised him to leave that impure fountain, and go to the fountain of living waters, Christ, and said if he read the tract she had brought it would direct him to that fountain, and if he drank it would refresh his soul. He said "I will read it, and when you come this way again I hope you will call and see me, and bring me another book."

**Thurling.**—As we entered the village a number of the people standing together said, "Here is the tract-gentleman come again, and he has brought his wife with him. We are glad to see you." We had free access to every family—directing them to Jesus Christ as the Saviour of sinful men.

**Luddington.**—As we were going from house to house, giving the people tracts, and urging them to regard their best interests, we came to a house where we saw a young woman in a deep decline, to all appearance not long for this world. A number of her friends being present, we improved the circumstance by giving a short address on the shortness and uncertainty of human life. The young woman appeared much affected; in fact all present seemed to feel. I was much drawn out in prayer that God would reveal himself by his spirit and grace to her soul. When I arose from my knees all were in tears, and we hope the words thus spoken may prove a lasting benefit.

**Upton.**—Met with a hearty reception. The tracts were received in such a manner as to make it evident they would be read. The people listened with pleasure while I spoke to them of Jesus Christ as not only the only, but the able and willing Saviour of the returning prodigal. The Wesleyans have a house opened where they hold meetings for preaching and prayer. I found a few who

love the Saviour; we gave them a number of tracts. They said they would lend them and exchange them with each other, so that each tract should go round the village.

**Coppingford.**—A small hamlet one mile from Upton. Those who are disposed to go to God's house go to Upton, but in wet and dirty weather they cannot get there. One woman told me only one or two went. The words of David, "No man careth for my soul," appeared applicable to the case. We left two, and in some families, three tracts, which they promised they would read and exchange with each other.

**Hamerton.**—Seeing a number of men sowing wheat, I went into the field and said to the farmer that I was a sower and I had some good seed which I wished to sow. Seeing the tracts in my hand, he said he did not think if I sowed such seed it would come up, but I was welcome to sow and try. I went up to the men, giving them tracts and talking to them on the importance and value of religion. One of them was a Wesleyan. He said if I would leave tracts with him, he would give each man working on the farm one, and take one to the servant of the house, and that he would pray that the seed may spring up and bear fruit. I supplied him with the number he required. The people of the village most cheerfully received our tracts and listened to what we said to them. They said the clergyman was opposed to such efforts, and would not be pleased if he knew we were there giving away tracts and talking to them. I told them his displeasure would only lead me to pity him and pray for him.

**Alconbury Weston.**—Our visits and tracts were well received. This long neglected place has been taken up by the few baptists living there, and they are building a chapel which they hope to open about the end of the year.

**Alconbury.**—The Wesleyans lent us the use of their chapel. We went round from house to house giving each family a tract, and inviting them to come and hear me preach. We had a very good attendance; the chapel was three parts full. I preached from Phil. ii. 1. Good attention was paid. After service many of the people came round us shaking us by the hands, and said they found it good to be there. After visiting eighteen villages; circulating two thousand eight hundred tracts; reading and expounding God's most holy word; preaching the gospel; warning the people, and urging them to flee from the wrath to come to Jesus Christ, the only refuge for perishing men, we returned home, and we most fervently pray that God the Holy Spirit may watch over the seed sown; and that it may be like the bread seen after many days.

## THE FOLLOWING MONIES HAVE BEEN RECENTLY RECEIVED:—

£ s. d.		s. s. d.		£ s. d.	
<b>BEDFORDSHIRE.</b>		<b>HUNTINGDONSHIRE.</b>		<b>SUSSEX.</b>	
Bedford .....	4 0 0	Bluntisham .....	5 13 8	Battle .....	5 10 3
Dunstable .....	5 12 6	Huntingdon .....	9 18 0	Brighton .....	8 12 7
Houghton Regis .....	4 10 2	Kimbolton .....	1 7 0	Forest Row .....	0 10 6
Luton .....	14 1 10	Ramsey .....	4 19 6	Hastings .....	6 1 0
Markyate Street .....	3 6 6	Spaldwick .....	2 0 0	Lewes .....	3 8 0
<b>CAMBRIDGESHIRE.</b>		<b>NORTH OF ENGLAND.</b>		<b>WARWICKSHIRE.</b>	
Cambridge—		North Shields—		Coventry .....	27 19 0
W. E. Lilley, Esq. ....	25 0 0	Bequest of the late		Dunchurch .....	2 6 0
<b>DORSETSHIRE.</b>		Mr. Rennison .....	19 19 0	Leamington .....	2 2 0
Bridport .....	2 0 0	J. L. Angas, Esq. ....	50 0 0	Wyke .....	3 1 6
Dorchester .....		<b>SHERROPSHIRE.</b>		<b>WORCESTERSHIRE.</b>	
Lyme .....	1 9 6	Bridgnorth .....	5 0 0	Alcester .....	3 3 0
Weymouth .....	2 15 0	<b>SOMERSETSHIRE.</b>		Worcester .....	6 6 8
<b>ESSEX.</b>		Bristol .....	38 10 3	<b>LONDON.</b>	
Bures .....	3 0 0	Boroughbridge .....	1 11 4	Dividends by Mr. Gale .....	23 12 7
Burnham .....	2 13 0	Bridgewater .....	5 16 6	Lion Street, Walworth .....	13 7 9
Colchester .....	0 15 0	Burnham .....	1 10 10	Poplar .....	2 0 0
Langham .....	4 10 7	Chard .....	4 13 2	New Park Street .....	10 0 0
Romford .....	4 6 0	Crewkerne .....	1 4 6	J. Hepburn, Esq. ....	1 1 0
Saffron Walden .....	6 7 2	Highbridge .....		A. Hepburn, Esq. ....	1 1 0
Thorpe .....	1 2 0	Ile Abbots .....	0 12 0	<b>SUNDRIES.</b>	
<b>GLoucestershire.</b>		Minehead .....	1 17 1	Bourton .....	4 9 6
Eastcoombs .....	1 10 0	Montacute .....	2 11 3	Sittingbourne .....	0 10 0
Kignstanley .....	4 0 0	Stogumber .....	1 16 7	Lifton .....	0 11 0
Shortwood .....	7 0 0	Taunton .....	4 16 3	Birmingham .....	0 13 8
Stroud .....	5 2 7	Watchet and Williton .....	1 13 10	Misenden .....	2 0 0
Wootton-under-Edge ..	1 1 0	Wellington .....	10 5 9		
		Wells .....	4 0 0		
		Yeovil .....	2 1 0		

*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON; or by the London Collector, MR. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park.*

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THE  
BAPTIST MAGAZINE.

MAY, 1856.

MEMOIR OF THE LATE REV. SAMUEL NICHOLSON OF PLYMOUTH.

THE Rev. Samuel Nicholson was born at Devonport, on the 28th of April, 1801, where his father, who was a pious and respectable man, carried on business. His venerable mother still survives. As the eldest son in a large family, Mr. Nicholson, after receiving the rudiments of general education, was at an early period taken from school to enter upon his father's business, but the work of self-improvement still went on. His father was a deacon of the baptist church assembling in Pembroke Street Chapel, under the care of the Rev. Thomas Willcocks, and at an early age Mr. Nicholson became a member of the same church. Whilst still very young he took part in its public services, preaching in the villages; and at the age of nineteen, he occasionally supplied the pulpit for Mr. Willcocks in his absence from home. At this time Mr. Willcocks, who was a man of considerable acquirement and much mental culture, engaged his young friend to assist him in the duties of his school, principally with the view of preparing him by suitable instruction, for the work of the Christian ministry.

After Mr. Nicholson had remained for some time with Mr. Willcocks, he was invited as an occasional supply to preach at How Street Chapel, in Plymouth, which was then without a pastor, and his services were so acceptable that, after a lengthened but most satisfactory probation, in 1823, he was solicited by the church and congregation to become their stated minister. Previously to this, the attendance at the chapel had been very much diminished, but in a short time the congregation increased, and in this important position Mr. Nicholson found his appointed sphere. In 1822, he married Miss Jane Nicholson, and by this marriage there were twelve children, of whom nine survive. Mr. Nicholson's piety, and ministerial ability soon attracted attention not only in Plymouth, but amongst the churches of his denomination elsewhere, and he was more than once solicited to leave the congregation in How Street for other stations, which, in a worldly point of view, offered greater advantages. At one time he was earnestly entreated to take a prominent place in the manage-

ment of the baptist missions in Calcutta, and subsequently to become the successor of the late Robert Hall, in Bristol. But Mr. Nicholson believed that God had given him a work to do which would fully reward his most steadfast and diligent care, and so he remained firm at his post, often, indeed, rendering temporary and valuable service elsewhere, but still returning with undiminished interest to the people of his charge; and under such affectionate care they grew and prospered. The congregation consolidated, the church increased, until at length, in 1844, the spacious and noble chapel in George Street was begun. The members of the church and congregation exerted themselves with most zealous liberality; and almost without debt, this fine building was opened for divine worship in 1845. Nor did Mr. Nicholson's labours result only in external prosperity, for the church as a Christian association was greatly blessed. Its labours in the surrounding district were maintained by a large body of intelligent lay-preachers, its sabbath schools were well conducted, and its religious associations, whether for home or foreign labour, zealously maintained.

In the year 1849, Mr. Nicholson lost his first and greatly valued wife, after a long and trying illness, and, in the same year he sustained in the sudden death of his eldest son Samuel, (a young man of unusual promise, and of marked ability, who was about to settle in Plymouth as a solicitor, under very auspicious circumstances,) a trial which, though borne with the greatest resignation, was deeply felt. The removal of Samuel was followed, in 1852, by the death of his second son, Eustace. These were sore trials, but they were a part of the wise discipline by which a Father's hand was accomplishing its most gracious purposes.

In the latter part of 1852, Mr.

Nicholson married Miss Hannah Houghton, who survives him, and, although this union was clouded almost from the first, by his failing health, yet, by the affectionate interest and constant attention of his beloved wife, Mr. Nicholson was greatly solaced during the latter years of his life.

At first, no serious apprehensions were entertained of the result; but it soon became obvious that serious inroads had been made on a constitution which hitherto appeared almost unassailable. At length it was clear that Mr. Nicholson must either desist from public service, or obtain constant assistance, and with generous solicitude his church and congregation responded to the call, and after much prudent delay the Rev. George Short, B.A., was chosen to be his co-pastor. In this result, Mr. Nicholson felt the most cordial satisfaction—the burden of undivided responsibility was removed, whilst the choice commended itself to his fullest approval, and he never for a moment regretted it, but rather, as his esteem and affection for Mr. Short increased, felt that his prayers for the people of his charge were answered, in this satisfactory provision for the future well-being of the George Street church.

Mr. Short was set apart to the co-pastorate in January last. Very shortly afterwards, Mr. Nicholson evidently grew worse; still he endeavoured to preach the gospel which he so much loved, and again and again, went direct from the sick-room to the pulpit. But disease occult and harassing, made rapid progress; yet his mind was sustained by the unfailling consolations of the gospel, until, on Thursday, March 13th, this good servant of Jesus Christ, fell asleep, and was gathered to his fathers.

Such is the brief outline of a life less distinguished by salient and striking passages than as an embodied illustra-

tion of Christian principle and consistent practice. During a period of thirty-four years, Mr. Nicholson was the pastor of one of the largest dissenting churches in Plymouth, and independently of seniority which was gradually attained, his public position and special aptitude for business constituted him during many years one of the leading representatives of evangelical dissent in Plymouth.

Yet it is not in this light that we desire chiefly to regard him, but rather as the pastor, the citizen, and the private friend—as one who, having lived amongst us publicly, has borne to the grave not only a blameless reputation, but the fervent regret of the entire community. When other men are only preparing in universities or colleges for the work of the Christian ministry, Mr. Nicholson was called to the discharge of its important duties. At the age of twenty-one he was chosen to be pastor of the baptist congregation, then assembling in How Street Chapel, in this town. That church, founded in the midst of persecution, maintained without wavering for more than two centuries the unity of the faith; but at the period when Mr. Nicholson accepted its pastorate, it had been greatly reduced both in number and influence. His labours, however, were eminently successful; the congregation increased, the church strengthened, and in 1845, the present spacious and handsome chapel in George Street was completed. It is well to inquire what were the elements in the character of our departed friend which, under the divine blessing, conduced to these results. Pre-eminently he was a good man, thoroughly earnest and sincere. At a very early period he gave his heart to God, and the willing service of his later life was the fruit of this self-consecration. His religion was not assumed for sabbath days and public services,

but was the mainspring of his being. It was not a thing that could be taken up or laid down at pleasure, but the inwrought conscious experience of a heart at peace with God. He was a very diligent student of scripture, and from its constant and careful perusal had derived unrestrained sympathy with the doctrines of the gospel, as the efficient cause of practical holiness. No minister could be more earnest in his appeals to the careless or indifferent; but he always acted upon the conviction that the cordial reception of divine truth is the only means by which the sinner can be brought to repentance, or the saint established in faith and practice, and he held by these truths not as a creed only, a doctrine to be taught, a Shibboleth of sect or party, but as the vital energizing principles of spiritual life. No one could attend on his ministry without feeling that in an age when so many have learned to conceal a simple gospel under the disguise of philosophy, there was one, at least, who believed with his whole heart that Christ died to save sinners, and that his atonement is as complete as it is free and gracious; and this belief he embodied in a living form. But sincere and simple piety is not the only element that must be taken into account when we attempt to estimate the character of our friend. He possessed, in an eminent degree, an accurate mind, in which, perhaps, the logical faculty preponderated, accompanied by an unusually quick perception. He was not a scholar, in the highest sense of the word, for his life was too practical for studious abstraction, but he was in no degree deficient in those acquirements, whether classical or literary, which are available for the most thorough discharge of public duty. He did not in the pulpit make any parade of critical knowledge, but when the text of scripture needed elucidation he never seemed

to be at fault. His power of acquiring knowledge was very rapid, and as thorough as it seemed to be intuitive. There are many minds that retain whatever is presented, but it never becomes their own. In the language of the natural philosopher, their angle of reflection is always equal to the angle of incidence, so that you may readily know the last book that they have read from the tone of their conversation; but with Mr. Nicholson his power of easy assimilation made the results of reading or observation almost immediately his own; and hence, though uniformly copious and ready, he was always original, not apt to repeat himself, or to copy others. He had also, in a very marked degree, the power of abstraction, and hence under the most inauspicious circumstances was rarely unprepared. Many of his sermons, which seemed to be the result of careful study, were arranged as he walked through the public streets, and some of his happiest addresses on the platform were merely sketched on the back of a resolution. Mr. Nicholson was not only fitted for the pastoral office by his intellectual and moral qualities, but by the practical tendency of his mind. He was a very good man of business, and accurate almost to a fault in the discharge of its minutest details. Hence, his advice was frequently solicited, and acted upon with the fullest confidence. His pastoral duties, the ordinary affairs of the church, its religious and charitable associations, were regulated alike by a firm hand and with wise discretion, for he possessed great administrative ability; the power of effecting his purpose, not by the exercise of authority, but by wise and almost insensible control, and under such guidance we do not wonder at the efficient state of the church and congregation, which enjoyed for more than thirty years the advan-

tage of his pastoral oversight, or that so large a number of intelligent and able men, have been trained during his ministry to act in full accordance with the judicious counsels of their pastor.

It would not fairly represent the subject of this sketch, if we did not refer to Mr. Nicholson's strict attention to order. He could not bear to be unpunctual himself, and he made others punctual. In the arrangement of his papers, his books, down to the tiniest note, everything, in short, betokened his absolute intolerance of disorder. Even his handwriting, in its extreme neatness and precision, was very characteristic, and his accuracy of verbal expression was not less precise than his handwriting. In early life Mr. Nicholson was distinguished by an unusual sobriety of judgment. Yet he was not in any degree a morose man, and those who only marked his serious aspect in the pulpit, or his calm and business-like demeanour in committees, little understood his genial and affectionate nature. No one enjoyed conversation more thoroughly, or appreciated with keener relish real and kindly humour, nor will his earnest laughter be readily forgotten. Allied to this susceptibility, though partaking of a higher quality, was the readiness with which Mr. Nicholson sympathized with any who were in trouble. It was not in his case merely an expression of sorrow for the suffering of others, but the emotion of one who was enabled mentally to change places with the afflicted, to feel their grief, and thus in a special manner to offer appropriate consolation. No one entered more thoroughly and with deeper interest into the trials of his people, or was more ready, so far as human help could avail, to bind up the broken-hearted. With a mind so well constituted, we do not wonder that few men held their own opinions with more decision or with greater toleranc. To

his perspicuous mind the outlines of truth were in general sharp and well defined, so that in a great degree he seemed to be independent of opinion. With wavering or undecided views of truth, men look for confirmation and support to the views of others, and the differences which disturb their own belief make them impatient of contradiction; but Mr. Nicholson was altogether free from this temptation.

He was a dissenter from conviction rather than from circumstances, and being fully convinced that the church of Christ was independent of all civil authority, and could only of right acknowledge the divine headship of Christ, he never avoided any fitting opportunity, whether as a Christian citizen, or the pastor of a Christian church, to avow his principles and support them with cogent argument; but, though done firmly, it was in the spirit of his divine Master. He was a baptist, firm in his belief that adult baptism is a scriptural ordinance, and that, in accordance with the will of Christ, it should be administered only on a credible profession of faith in the Saviour, but he knew that other Christians were of a different mind, and being fully persuaded that they had already a place in the fold of Christ, he could not refuse them the fullest fellowship with his church and people; but upon this subject, he was as unsectarian as it was possible for any one to be who believed that a rite which he deemed to be Christian involves a religious duty. Mr. Nicholson well knew and respected his privileges as a citizen, but as a Christian pastor he did not desire to engage in busy party politics, yet he never shrunk from the discharge of public duty because it was inexpedient. Those who knew him best and who revered his impartial love of right always felt that in his honest adherence to truth they were sustained by an

example which was above suspicion or reproach. Chiefly he felt that his office was to preach the gospel. It was the great occupation of his life, and to the very last, when disease had made fatal inroads on his constitution, to preach was still his solace and delight; and yet, notwithstanding his great success, it may be said that he wanted some of the attributes of a popular preacher. His personal appearance was not prepossessing, and few who saw him for the first time in the pulpit or on the platform, as he rose not only without pretension, but with apparent self-distrust, could anticipate the impression which almost immediately resulted from his calm and ready utterance, his lucid arrangement, and the mastery which he always possessed of his subject. He was deficient, as it seemed to us, in the imaginative faculty, for his mind was logical rather than poetical. You missed even in his most eloquent appeals the rich figurative illustration, the brief and pregnant metaphor, or the pictured word that fixes itself on the memory, and convinces with the force of argument; but you had, instead, copious illustration, the clearest definitions, the most logical inferences, and words so rich in their variety and exquisite in adaptation, that they could have been ill-exchanged for what was more attractive or meretricious.

Nor was Mr. Nicholson's natural voice altogether adapted for effective popular address. It wanted depth and power and those rich tones, which sometimes make the public speaker discourse eloquent music. But those who listened to his sermons felt that there was feeling and sincerity in every expression. His words went right home to the heart, the appropriate utterance of one deeply in earnest. His discourses were full of wise instruction, his expositions models of exegetical analysis. And above all there was a moral power in all that he

said, which made Mr. Nicholson no common preacher. We have watched him very often as some great theme of divine truth, some holy doctrine that he loved to illustrate, occupied his mind, possibly with a fulness of thought best suited to "the candid hearer," and with somewhat of redundant language, for his words always flowed on without a ripple, (we heard him once say that he had never known what it was to be at a loss for a word,) as he has expounded the doctrine, presented it in its different aspects, illustrated it from scripture, and commended it to the experience of the Christian, until almost insensibly he seemed to gain fresh power and growing energy as his whole soul responded to the truth, and gradually evincing deeper and deeper emotion, his eye brightened, his frame quivered with subdued excitement, and in earnest, thrilling words, he has closed with some practical appeal to the saint, that he should live the life of holiness which he professed, and to the sinner, that he should repent, and turn from his wickedness and live. It has been truly said that a man should so live that when he dies he may be missed. And if this be the evidence of a successful life, Mr. Nicholson has lived well. He will be missed by his family circle—by an afflicted and widowed wife, and by that large group of loving children, whose interests, to the last, lay very near his heart, and who were his latest solicitude. He will be missed by his co-pastor and his friend—God grant that the mantle of the elder prophet, with a double portion of his spirit, may fall upon his young brother—by the church, that was so long nurtured and fed by his careful hand—by the friends of other denominations, who were accustomed, in their monthly meetings for prayer, to unite with him in occasional, but sweet, alliance—by Christians of different names, who felt that his heart was

large enough to embrace every object that is dear to the heart of Christ; and he will not be unmissed in the town; in philanthropic efforts; in his endeavour to ameliorate the condition of the poor and the destitute: above all, for his example of consistent well-doing, avowedly based upon Christian principle. As he lived so he died. The truths that he had commended from the pulpit, and illustrated in his life, were with him to the very last; and as he drew near to the dark river, his feet almost touching the brink, there was no cloud upon the spirit, nor even the shadow of a cloud. He saw the cross still, as he had seen it when in health and vigour, only that it seemed nearer and more precious. "Give my love," said he to one of his early and attached friends, "to all the brethren. My strength is hourly diminishing, but say to them, 'all is well.' What may be the state of the disembodied spirit I know not, but I know that my trustee has the full confidence of the Father, and that he has power, and grace, and love sufficient to carry out his engagements, even to the very end." To one still more dearly beloved, he said, only a very little before his death, "I almost hesitate to express in words the assurance I have of my salvation and union to the Lord Jesus Christ. I feel within me now the germ and the principle of eternal life. It is not life *for* me, but eternal life *within*, and I know that because my Redeemer liveth I live also." And so he passed over to the other side, and they saw him no more. Mr. Nicholson died at four o'clock in the afternoon of Thursday, March 13th, and the general expression of sorrow which this event has occasioned, shows emphatically that consistent and holy conduct has the promise of the life that now is, as well as of the life to come.

On Wednesday morning, at half-past ten o'clock, "devout men carried him

to his burial." His church—Christians of all denominations—Christian pastors—the old and the young—followed his mortal remains to the chapel in George Street. Several ministers of the town and neighbourhood took part in this solemn service. His old and attached friend, the Rev. Thomas C. Hine, of Sydenham, addressed the congregation, and the Rev. Thomas Horton, of Devonport, committed the body to the dust, a glorious trust—"in sure and certain hope of a joyful resurrection." Well was it said, "Let me die the death of the righteous, and may my last end be like his."

The funeral took place in the burial-ground of George Street Chapel. A very large number of personal friends, and numerous members of other congregations, both churchmen and dissenters, assembled at the house of the deceased in Windsor Place, shortly after ten o'clock. The Rev. John Hatchard, the vicar of St. Andrew's, was, we regret to say, unable to be present through illness; the Rev. H. A. Greaves, vicar of Charles, and the Rev. G. A. Doudney were also prevented attending, having religious services of their own, but they sent very kind, sympathizing letters. Amongst the ministers and clergymen present were the Rev. G. Short, late co-pastor with the deceased, Revs. T. Horton, E. Jones, J. Pyer, W. R. Noble, J. G. Jukes, F. Barnes, (Trinity,) D. Slater, R. W. Overbury, T. C. Hine, Henwood, M'Kenna, Milner, C. Aldrich, J. E. Trevor, W. Cloke, Hampson, Dr. Elliott, Griffiths, J. May, and J. Barter.

About eleven o'clock the procession, which was a very long one, left the house of the deceased, and proceeded through Windsor Place, along the west side of Princess Square, by St. Andrew's Terrace, past the Royal Hotel, and along George Street, to the chapel. The body was carried up the right aisle and rested in the table seat. After the service it

was brought down the left aisle, and conveyed to the grave.

The chapel was full in every part. The services commenced by the Rev. W. R. Noble giving out a hymn; this was followed by the Rev. E. Jones reading a passage of Scripture selected for the occasion by the deceased himself, from Rev. i., 12th to 18th verse, after which Mr. Jones offered up a most impressive prayer. The Rev. J. G. Jukes next gave out hymn 1083, in Willcocks' collection, and the Rev. George Short read 1 Thess. iv., verses 13th to the end of the chapter. Mr. Coffin then offered up another prayer, and the Rev. T. C. Hine, who had come from London on purpose to be present at the mournful event, delivered a beautiful and appropriate address, in which he spoke of the Christian character of the deceased. We have neither time nor space to give an outline of his address, but it was in every respect appropriate to the occasion. All the arrangements that we have described were in accordance with the desire of the deceased, who not only selected the hymns and passages of scripture that were to be read, but named those to whom the several acts were to be confided. The body was afterwards carried to the grave, where the Rev. T. Horton brought the proceedings to a close.

On Friday evening, March 21, the Rev. Thomas Horton improved the afflictive event in a very impressive discourse from Heb. xiii., 7th and 8th verses: enjoining an imitation of the faith and holy example of the deceased pastor, as the best tribute to his memory; and administering consolation to the bereaved family and church from the consideration of the immutable perfection and matchless grace of the Redeemer.

The spacious chapel was early thronged to overflowing by a solemnized and earnest congregation, comprising Chris-

tians of all denominations. Never, indeed, was such an assembly gathered within the walls of that building. Never a scene of more unaffected mourning witnessed in this populous town. All parties concurred in testifying a deep and respectful interest for the memory of the honoured servant of the Lord, who, with fewer faults than

most men, united those virtues in an eminent degree which adorn and dignify their possessor, and afford the strongest proof of the efficiency and power of the gospel.

The preceding account has been taken from the *Plymouth Journal* of March 20th, to which it had been furnished by intimate friends of the deceased.

## APOCALYPTIC SKETCHES.

### No. III. THE BLACK HORSE.

BY MR. W. ELFE TAYLER.

"And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."—REV. vi. 5, 6.

"I AM come to send fire on the earth. . . . Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." (Luke xii. 49, 51.) Such were the words of Him who was, emphatically, the "Prince of Peace," and its fulfilment we have already traced in the vision of the second seal, which brings before us the "*fiery horse*," whose rider was commissioned "to take peace from the earth." The third seal exhibits the further progress of corruption in the visible church. "I beheld, and lo a *black horse*; and he that sat on him had a pair of balances (or yoke) in his hand."

*Black* is the entire negation of *white*; hence, the "black horse" may be regarded as signifying a community characterized by the entire absence of all those qualities which distinguished the primitive church. The fact that the same animal—a horse—is still exhibited, appears to intimate, that whilst all that constituted the essence of true religion would have vanished, the semblance of an identical and external organization would be still kept up.

The frequent use of the term "darkness," in the Epistles, to signify the natural corruption of our race, strikingly illustrates the meaning of this third seal. "Ye were sometimes DARKNESS," says the apostle, "but now are ye LIGHT in the Lord." And again, "that ye should show forth the praises of him who hath called you out of DARKNESS into his marvellous LIGHT." So in the passage before us, "*I beheld, and lo a black horse*."

There can be little doubt then, we think, that the vision of a "*black horse*," the colour of *darkness* itself, points out a *further* change which the visible church should experience. Incredible as it might appear, did not history record its accomplishment, this symbol denotes, that, after the mission of the *fiery horse* had taken place, the visible or professing church of Christ should *relapse into the original darkness and corruption of human nature!* The previous seal exhibited to us the purity of the religion of Jesus, transformed into controversial, contentious, intolerant, and persecuting Christianity. "There went out," says the beloved apostle,



"a horse that was fire-coloured," &c. This, however, denotes a *far worse state of things* than that, viz., the *actual moral corruption* of Christianity—the utter departure of all spiritual life, from the visible church, *viewed as a whole*: and the substitution of empty rites, ceremonies, and forms, for the religion of Christ. The "black horse" is the symbol of *nominal Christianity*—external profession, mere formality. "Having a form of godliness, but denying the power."

*A pair of balances in his hand.* The word translated "a pair of balances" is *Zuyos*, "a yoke." It occurs in several places of the New Testament, and is always translated "a yoke" except here. In the Septuagint it occurs also in the same sense, and no reason can be assigned why it should be rendered differently in the passage before us. The rider of the black horse had a "a yoke" in his hand, denoting, probably, the imposition of a *grievous system of observances* upon the members of the visible church, by the dignitaries and ruling officers of that body. This is the sense in which this word is used in Gal. v. 1. "Be not entangled again with the *yoke* of bondage." It will be observed that the "yoke" was seen in the *hand*, not on the shoulder, of the rider, to intimate that, like the Pharisees of old, the rulers of the visible church, at this period, would "bind heavy burdens, and grievous to be borne, and lay them upon men's shoulders; but they themselves would not move them with one of their fingers." (Matt. xxiii. 4.) One other remark must be here made. If we are right in thus interpreting the "yoke" in the hand of the rider, it is obviously implied, that during the period denoted by the black horse, *spiritual despotism* would characterize the rulers of the church.

"A measure of wheat for a penny, and three measures of barley for a penny."

The almost universal interpretation given of this language, by commentators on the Apocalypse, is, that it denotes a period of famine; according to some, *spiritual* famine, a famine of the word of God, &c.; according to others, *literal* famine, the want of the common necessaries of life. That this is altogether foreign to the meaning of the prophecy it will be now our object to prove.

It will be admitted by all, that the *prominent* idea, that which *first* strikes the mind, on hearing an announcement of this kind, is that of goods being offered for sale, at a certain fixed price. A voice is heard crying out:—"a measure of wheat for a penny, and three measures of barley for a penny." The leading idea is clearly that of *selling*; and the question whether *famine* be denoted, or not, can only be decided by investigating the comparative dearness of the articles offered for sale.

Let us then, attempt, fairly to determine whether the rate specified: "a measure of wheat for a penny, &c." be really indicative of a period of famine, or not.

The "measure" spoken of, as the reader will observe in the margin of his Bible, is a *chænix*, and contained six pints.\* Hence one penny, or "denarius," as it is in the original (which was equal to sevenpence three farthings of our money), would purchase six pints of wheat, or eighteen pints of barley. Now, that such a price of corn as this is indicative of a state of famine, no one can reasonably affirm. It merely denotes a *rise* in the price of provisions, but nothing more. The state of things in actual famine—and anything short of this would be hardly worthy of prophecy—is vastly different. Gibbon informs us, that during a famine which occurred in the Roman army, under

\* Liddell and Scott's Gr. Lexicon.

Jovinian, "Whenever a small measure of flour could be discovered in the camp, twenty pounds weight was greedily purchased with ten pieces of gold."\* Here the price was immensely higher than the rate mentioned in this third seal. In Marc Antony's retreat, too, we read, that "a chœnix of wheat sold for *fifty drachmæ*, and barley bread fetched its weight in silver" (Plutarch). A *drachma* was of the same value as the *denarius*; hence, the price of wheat was then just *fifty times* as dear as in this pretended famine of the third seal!

From these facts, it is natural to suppose, that if *famine* had been denoted by the voice heard by the apostle, the price of wheat and barley would have been at least somewhat proportioned to the prices which obtained in periods of famine, not *fifty times cheaper*. Wheat, at the rate of a denarius per *chœnix*, and barley at the rate of a denarius for three *chœnices*, would still be within the reach of all classes of the community. A denarius was the day's wages of a common labourer; hence, supposing wages to remain the same, the denarius would still purchase sufficient wheat for a man's daily consumption, or three times as much barley† as he required. But, in point of fact, wages, it is well known, rise in times of scarcity. Hence it is reasonable to suppose, that a higher rate than a denarius for a day's wages would be given to the labouring man. It is, therefore, manifest that nothing even approaching to a state of famine is denoted by the language of this seal.

Since then, the interpretation so

generally put upon the "voice from the midst of the four living ones," (Gr.) is manifestly inadmissible, it becomes a serious question—What is the meaning intended to be conveyed?

It is well known, that the blessings of the gospel are frequently set forth in the scriptures under the image of provisions for the body. In Isaiah xxv., for instance, we read:—"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, &c." In the gospel by Matthew, too, the kingdom of heaven is represented under the image of a great feast, to which various guests were invited, and the language of the invitation is:—"I have prepared my dinner,—my oxen and my fatlings are killed, and all things are ready."

In accordance with this language, the great doctrine of salvation by free grace is set forth in Isaiah lv., under the figure of *selling provisions without any payment*; and the propriety, the force of the illustration cannot but strike every reader:—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk, without money, and without price." Evidently the expression—"without money and without price"—refers to the fact that salvation is a *free gift*: that it is not given in return for something else; that our works have nothing to do in procuring our justification in the sight of God; in accordance with that memorable declaration of St. Paul, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." All this is so plain and self-evident, that, we suppose, none will question it. Hence, by a parity of reasoning, the *opposite* kind of announcement—"A measure of wheat for a penny, and three measures of barley for a penny," clearly denotes the *opposite*

\* Decline and fall, &c. Vol. iv. p. 215.

† The Anglo-Saxon monks of the Abbey of St. Edmund, in the eighth century, ate barley bread, because the income of the establishment would not allow of their living upon wheaten bread. And even so late as the period of the Revolution, the close of the seventeenth century, wheaten bread formed but a small part of the food of the people of England.

doctrine, viz., that the blessings of salvation were offered to man *for sale*. That at this period, in the history of the church, pardon, justification, and eternal life, instead of being *freely* granted to all who sought them, would be only attainable by *purchase*, i. e., by giving some thing to God or the church in return. So far as we have any light as to the meaning of this remarkable voice:—"A measure of wheat for a penny, &c."—it seems to denote, then, *the doctrine of merit, or works*. The introduction and subsequent prevalence of the false and soul-destroying dogma, that *the bread of life, the blessings of salvation, were to be had by all that would pay for them, and by none besides*. It signifies, that in that corrupt state of the visible church, symbolized by the "black horse," priests would teach, and people believe the doctrine of justification by works, instead of by faith. The different rate at which the necessaries of life are here offered, probably refers to the fact, that ecclesiastics would accommodate the terms of salvation to the varying circumstances of the laity;—"a measure of wheat for a penny, and three measures of barley for a penny."

*And see thou hurt not the oil and the wine.* If we have correctly interpreted the former part of this mysterious announcement, as denoting the prevalence of the fearful error, that the salvation which God gives could be purchased by works, penances, and money; then, this latter clause evidently sets a limit to the progress of doctrinal corruption;—"And see thou hurt not the oil and the wine." With regard to the precise nature of the restriction thus laid upon the teachers of error, there is certainly room for controversy; we shall therefore only state the conclusion to which we have come, after long and patient reflection. That "wine" and "oil" are used in the scriptures as typical of certain spiritual blessings, is well

known. Isaiah (xxv. 6), speaks of the blessings of the gospel under the figure of "a feast of fat things," "a feast of wines on the lees," and in another passage, (lv. 1), calls upon men to "buy wine, and milk," &c. In the prophecy of Zechariah, "oil" seems to denote the 'grace of the Spirit.' "These are the two sons of oil (margin) that stand by the Lord of the whole earth." (chap. iv. 14.) So, in the parable of the Ten Virgins, the oil in the lamps is usually interpreted as denoting the grace of the Spirit. It is true, we cannot point out, from scripture, the exact meaning of "wine" in this passage. It is, however, repeatedly spoken of as the source of joy and gladness, "And wine that cheereth the heart of God and man," and "wine that maketh glad the heart of man." Hence we are disposed to regard it as denoting the "tidings of great joy" which the gospel contains,—*the doctrine of redemption*.

Thus viewed, the meaning of the injunction "See thou hurt not the oil and the wine," would certainly be, that the perversion of Christian doctrine, under this third seal, should not reach to the denial of the great doctrines of *divine grace, and human redemption*. In that fearful corruption of Christianity signified by the "black horse," in which the visible church would relapse into a state of natural darkness, and the doctrine of human merit be universally taught, to the utter subversion of that doctrine of free grace which forms the crowning excellence of the gospel of Christ, still, a limit should be set to the progress of error, and the great truths of salvation by the death of Christ, and regeneration by the Spirit of God should yet survive. "See thou hurt not the oil and the wine!"

#### *Fulfillment.*

According to the plan already followed in the first and second seals, we now

proceed to show the accomplishment of this prediction, in the subsequent history of the church of Christ. Our remarks here will naturally fall under four separate heads. 1. The dark and corrupt state of the church, signified by the *black* colour of the horse. 2. The imposition of a yoke of bondage upon the people, "a yoke in his hand." 3. The prevalence of the doctrine of merit, "a measure of wheat, &c." 4. The restriction laid upon the progress of error, "See thou hurt not, &c."

1. That the visible church should, at a later period, and probably as the result of the mission of the *fiery* horse, relapse into the original darkness and corruption of human nature; "receive upon itself the full impression of the evil influences which it came to remedy; in a word, become such as human nature would have it." (Spirit. Despotism.)

Those of our readers who are conversant with ecclesiastical history, must be aware how complete was the fulfilment of this part of the third seal. The writer, whose words we have just quoted, considers this transformation of the visible church to have taken place "towards the middle of the sixth century, if not earlier;" and adds, "in attempting to trace this perversion backwards, we meet with no marked stations where we might stop short, and say, at this point, truth gave way, and error took its start; nothing decisively arrests our progress, and it becomes inevitable to conclude, in the language of scripture itself, that the hidden mischief did "already work," while yet the apostles were planting the gospel."

It would be interesting as well as instructive to trace minutely the progress of this corruption in the visible church, but our limits will only allow us to glance at this subject. There can be no question, that the establishment of

Christianity by Constantine, at the beginning of the fourth century, exercised a most injurious influence on the moral and spiritual state of the professing church. As the offices of the church henceforth brought honour and power to the possessors, in place of scorn and persecution, they were eagerly sought after; and, in many cases, men, not only destitute of the requisite qualifications, but even of absolutely immoral character, were admitted among the clergy, and a worldly spirit soon pervaded the whole order. A corresponding change appears also to have taken place in the laity. "A highly cultivated but deeply superstitious people," says Gieseler, "now crowded into the church, impelled, for the most part, by interested motives, and either still devoted to paganism in their hearts, or else transferring the character of paganism to Christianity, and retaining their heathen or Jewish practices. At the same time, these new converts were demoralized by all the vices which follow in the train of refinement." It is striking to notice, too, how the unchristian disputes and controversies of the church, as symbolized by the "*fiery* horse," greatly furthered the progress of the corruption symbolized by the "*black* horse." "For whilst the clergy were contending about mere definitions, as if they constituted the very essence of Christianity, what wonder that with many, the interest in religion should be merely an interest in sophistical speculations? And then, again, as the prevailing system was often changed, and each alike supported and enforced by the power of the state, it was almost an unavoidable consequence that the people should be either made suspicious of Christianity itself, and indifferent to it altogether, or else tempted to hypocrisy and falsehood in the holiest things." (Gieseler, Text Book, &c.)

So early as the commencement of the

fifth century, the works of Chrysostom afford a melancholy picture of the state of the Christian community in the East. In his homilies delivered at Antioch and Constantinople, he inveighs against his hearers for their passion for "the satanic shows of the theatre!" "Here," says he, "where the fountain of spiritual fire is welling up from the (sacramental) table, do you forsake him (Christ), to run to the theatre to see women swimming, their sex publicly disgraced." . . . . You leave the well of blood, the fearful cup to go to the devil's well, where you may gaze upon a harlot, swimming, and where your own soul suffers shipwreck. For that water is a sea of filth, where not bodies are drowned, but souls are wrecked." (Opera, tom. vii. p. 131.)

A little later (A.D. 440), we have the testimony of Salvian, a presbyter of Marseilles, as to the fearful corruption of the African church. He states that many nominal Christians attended pagan sacrifices, and afterwards went to the Lord's supper. Lewdness was so common among them, that after the Vandals became masters of Carthage, they put a stop to the disorders, and obliged the prostitutes to marry. "What else," says Salvian, "is almost every assembly of Christians but a *sink of vices*? For you will find in the church scarcely one who is not either a drunkard, or a glutton, or an adulterer, or a ravisher, or a frequenter of brothels, or a robber, or a murderer; and, what is worse than all, almost all these without limit." Referring to the uselessness of mere nominal Christianity, he says, "What benefit can we think to derive from the holy name of Christian, without the manners of a Christian, seeing that a life at variance with the profession, nullifies, by the gravity of our unholy conduct, the honour due to the appellation. Wherefore, since scarcely any one part of the Christian community,

scarcely any one corner of the churches, anywhere, is not blotted with the stain of mortal sin, what room have we for flattering ourselves with an assumption of the Christian name?"

That similar charges should lie against the clergy of such a church, is only what we might expect. The same writer speaks of these pretended pastors as "men who, after a course of shameful profligacy and crime, inscribing themselves with a title of sanctity, differed from what they were in profession only, not in conduct. They have changed their name, not their life."

The sixth century brings before us a similar state of things, and much of it must be attributed to the administration of Justinian, the Roman Emperor. "The evil he wrought," says Milner, "was palpable. Dissensions and schisms, forced conversions attended with cruelties, which alienated men's minds still more from godliness, the increase of superstition and formality, the miserable declension of real internal godliness, especially through the East, where his influence was most extensive, and *the increase of ignorance and practical wickedness*, were the undoubted consequences of Justinian's schemes."

The onward progress of ignorance and corruption during the succeeding centuries is too well-known to require much illustration. All ecclesiastical writers agree in representing the seventh, eighth, and following centuries, as being periods of gross darkness, and excessive wickedness, both as regards clergy and laity. "The ignorance and corruption that dishonoured the Christian church during this century," (ninth), says Mosheim, "were *great beyond measure*." "The causes of this unhappy revolution," he adds, "which covered the Christian church with superstition and darkness, will appear evident to such as are acquainted with the history of these times. The Oriental doctors, mis-

rably divided among themselves, and involved in *the bitterest contentions and quarrels* with the Western church, lost all notion of the true spirit and genius of Christianity." Thus the mission of the "*fiery horse*," as already observed, gradually prepared the way for the career of the "*black horse*."

2. In order to the accomplishment of the third seal, as we have been led to interpret the vision, it is necessary that during the very period in which the visible church should have relapsed into the original darkness and corruption of human nature, two things should especially characterize that community; the imposition of a *grievous system of ceremonies* on the members of the visible church, and, as necessarily implied in this, the assumption of *despotic power* on the part of their spiritual rulers. Let us see how far the records of ecclesiastical history bear out these statements.

There can be no doubt that, to some extent, superstitious rites were at an early period mingled with the pure and simple gospel of Christ; but some centuries elapsed before they assumed the magnitude and importance denoted by the symbolical language of the third seal. It is not until the sixth century, the period fixed by Isaac Taylor for the relapse of the visible church into the original darkness and corruption of human nature, that we find the subject noticed by ecclesiastical writers. "The clergy of this age," (the sixth), says Mosheim, "laboured to substitute for religious principles, a blind veneration for the clergy, and a stupid zeal for a *senseless round of ridiculous rites and ceremonies*." Again, "in this century the cause of true religion sank apace, and the gloomy reign of superstition extended itself in proportion to the decay of general piety. This lamentable decay was supplied by a *multitude of rites and ceremonies*." "The Western churches,"

he adds, elsewhere, "*were loaded with rites* by Gregory the Great, (590—604), who had a marvellous fecundity of genius in inventing, and an irresistible force of eloquence in recommending, superstitious observances."

The testimony of this writer is equally explicit as to the superstitious bondage in which the people were held during the following centuries. The following passage is particularly worthy of attention, as illustrative of more than one feature of this third seal.

"The piety in vogue, during this, (cent. 8th) and some succeeding ages, consisted in building and embellishing churches and chapels, in endowing monasteries, erecting basilicas, hunting after the relics of saints and martyrs, and treating them with an excessive and absurd veneration, in procuring the intercession of the saints by rich oblations, or superstitious rites, in worshipping images, in pilgrimages to those places which were esteemed holy, and such like absurd and extravagant practices. The pious Christian, and the profligate transgressor showed equal zeal in the performance of these superstitious services, which were looked upon as of the highest efficiency in order to the attainment of eternal salvation. . . . The true genuine religion of Jesus was utterly unknown in this century, if we except a few of its doctrines contained in the creed, not only to the multitude in general, but also to the doctors of the first rank in the church; and the consequences of this corrupt ignorance were fatal to virtue. All orders of men, regardless of the obligations of morality, of the duties of the gospel, and of the culture and improvement of their minds, rushed headlong, with perfect security, into all sorts of wickedness, from the delusive hope, that by the intercession and prayers of the saints, and the credit of the priests at the throne of God, they would easily

obtain the remission of their enormities, and render the Deity propitious."

As to the ninth century, the same historian observes:—"That religious rites and ceremonies were multiplied from day to day, appears evident from the labours of those writers who began in this century to explain their origin, their nature, and the purposes they served; and these labours not only encouraged but augmented prodigiously the veneration and zeal of the multitude for external rites and ceremonies."

Finally, as to the tenth century, Mosheim observes, "In order to have some notion of the load of ceremonies under which the Christian religion groaned, during this superstitious age, we have only to cast an eye upon the acts of the various councils which were assembled in England, Germany, France, and Italy. The number of ceremonies increased in proportion to the number of the saints, which multiplied from day to day; each new saintly patron had appointed to his service a new festival, a new form of worship, a new round of religious rites: and the clergy, notwithstanding their gross stupidity in other matters, discovered a marvellous fertility of invention, attended with the utmost dexterity and artifice. A great part of these rites derived their origin from the various errors which the barbarous nations still retained, even after their conversion to Christianity." (Mosheim.)

Such was the striking accomplishment of the first particular denoted by the "yoke" in the hands of the rider of the "black horse,"—the imposition of a grievous load of external rites and ceremonies, at a period when all that was inward and spiritual had disappeared in the church. The other point which seems implied in this—the progress of *spiritual despotism*, will require but little illustration, so manifestly does the one invariably attend the other. In the language of a living writer, already

quoted, "Spiritual despotism has always laid its foundation upon a firm bottom of *formalism*, i. e., *the religion of rites*. . . . The terrible rebuke, 'fools and blind, hypocrites!' with which our Lord assailed the sanctimonious and profligate Pharisees and lawyers, must be held to come with not less force to all, in every age, who have flattered the human mind in its fatal aptitude, to contrive for itself, or accept, when contrived, a cheap religion of costly and painful observances, as a substitute for the religion of the heart." (Ancient Christianity, i. 428.)

The truth of these remarks must be obvious, even to those who have but a cursory acquaintance with the history of the church. In fact, these two things reciprocally aid one another—the wish to *exalt the priesthood*, and the wish to *exalt the external and the ritual* in religion, at the expense of the internal and the spiritual. The writings of our ecclesiastical historians may be referred to in illustration of this well-known characteristic of the hierarchy, both in the East and West, during the period of this third seal.

3. The voice which accompanies this seal denotes, that at the same period in which the visible church should relapse into the original darkness and corruption of human nature, the doctrine of *salvation by free grace* should wholly disappear, and that priests should teach, and people believe, that the blessings of salvation—the bread of life—*might be purchased by works, penances, and money*. "And I heard a voice in the midst of the four living ones (Gr.) say, 'A measure of wheat for a penny, and three measures of barley for a penny.'"

The mode in which this voice received its fulfilment is so strikingly illustrated in the following passage from the "Natural History of Enthusiasm," that we shall be pardoned for introducing it here.

“One commanding subject pervades the scriptures, and rises to view on every page. This recurring theme, to which all instructions and histories tend, is the great and anxious question of condemnation or acquittal at the bar of God, when the irreversible sentence shall come to be pronounced. ‘How shall man be just with God?’ is the inquiry ever and again urged upon the conscience of him who reads the bible with a habitual and teachable desire to find therein the way of life.”

“But when by superstitious corruptions the central facts of Christianity have become obscured, no middle ground remains between the apathy of formality, and the extravagance of enthusiasm. The substance of religion is gone and its ceremonial only remains—remains to disgust the intelligent, and to delude the simple. This momentous principle is strikingly displayed in the construction of the Romish worship. That false system assumes the great business of pardon and reconciliation with God to be a transaction that belongs only to priestly negotiation—*forgiveness has its price*, and the priest is at once the appraiser of the offence and the receiver of the mulct.” (p. 41.)

Such was the mode in which the fulfilment of the ‘voice’ in the third seal was brought about:—“A measure of wheat for a penny, and three measures of barley for a penny.” In fact, it was a necessary result when vital religion had altogether disappeared, and nothing but mere form and lifeless ceremony remained. In all ages earthly religions had exhibited this characteristic feature. As D’Aubigné has beautifully observed: “In regard to doctrine, human religions had taught that *salvation was of man*. The religions of the earth had framed an *earthly* religion. They had told man that heaven would be given him *as a hire*—they had *fixed its price*—and *what a*

*price!* The religion of God taught that *salvation came from God*, was a *gift* from heaven, the result of an amnesty, of an act of grace by the Sovereign. God, it said, *has given eternal life.*”

A striking proof of the fulfilment of this part of the vision is contained in the following passage from Mosheim. Speaking of the seventh century, that writer observes: “The primitive Christians taught, that Christ by his sufferings and death had made atonement for the sins of mortals; while the Christians of this century seemed by their superstitious doctrine to *exclude from the kingdom of heaven such as had not contributed by their offerings to augment the riches of the clergy or the church.*” (History of the Christian Church, Century VII.)

So, again, in the following century, he remarks: “All acknowledged the efficiency of the Saviour’s merits, and yet all, one way or another, laboured to diminish the persuasion of this efficiency in the minds of men, by teaching that *Christians might appease an offended Deity by voluntary acts of mortification or by gifts or oblations lavished on the church.*” (Century VIII.)

It need scarcely be said, that as the darkness of the Middle Ages grew more and more gross, this antichristian feature of the apostate church increasingly prevailed.

Indeed, nothing can be plainer than the fact, that from the sixth century, if not earlier, the blessings of salvation—the bread of life—were *offered for sale* by an apostate priesthood for *money*;\* not always literal money, but, as money

\* To a great extent, however, *money* was the price paid for pardon, both in the East and West. So early as the seventh century, the bishops commuted the penances imposed for money-payments. “For a fast of seven weeks,” says Regino, abbot of Prüm, “a rich man must pay 20*d.*, one less so 10*d.*, and the poor 3*d.*,” &c. See here *Papery, its Character and Crimes*, by the writer, chap. iii., Indulgence.



is the medium of exchange with mankind, so, in the corrupted church, to obtain eternal life it was necessary to do, not what God had commanded, but a vast number of works, which priests and monks had devised—*Ave-Marias*, flagellations, pilgrimages, and all manner of pious works, observances, and ceremonies. Thus was fulfilled the voice in the midst of the four living ones, "A measure of wheat for a penny, and three measures of barley for a penny." In short, it denotes, in the words of Rogers, "that *system of spiritual barter* which forms the essence of Romanism." (Essays, vol. i. p. 131.)

4. In the midst of this fearful progress of error, the 'voice' intimates in a tone of authority, that a limit should be placed to this corruption, and that certain doctrines—probably, as we have hinted above, those of redemption and of divine influence—should still be preserved intact. "Thou shalt not hurt the oil and the wine."

A quotation, already given under the preceding head, may be referred to, as showing that the doctrine of redemption through our Lord's merits was still acknowledged during the period in question. "All," says Mosheim, "acknowledged the efficiency of the Saviour's merits, and yet all, one way or another, laboured to diminish the persuasion of this efficiency in the minds of men." This was in the eighth century; and there can be no doubt, that, at least for some centuries longer, the same feature characterized the church. Indeed, according to D'Aubigné, even the papal system did not extinguish the

doctrines of redemption and divine grace; and it is not a little remarkable, and affords a striking confirmation of the truth of the interpretation of the "oil and the wine," which we have given above, that these are the only two doctrines of the gospel mentioned by that illustrious historian as having been preserved inviolate during the dark ages of superstition. The following are his remarks: "The popes had from time to time made various additions to Christian doctrine. They had changed or taken away whatever did not accord with their hierarchy; while anything not contrary to their system was allowed to remain till further orders. This system contained true doctrines, such as REDEMPTION AND THE INFLUENCE OF THE HOLY SPIRIT; and these, an able theologian, if any such then existed, might have employed to overthrow all the rest. The pure gold mingled with the worthless lead in the treasury of the Vatican made it easy to detect the imposition." (History of the Reformation, Vol. I., p. 158.)

We have thus illustrated, as fully as our limited space has permitted, the fulfilment of the vision exhibited at the opening of the third seal—"And when he had opened the third seal, I heard the third living one say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a yoke in his hand. And I heard a voice in the midst of the four living ones say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."—Rev. vi., 5, 6.

## THE MORAL ASPECTS OF CAPITAL PUNISHMENT.

BY THE REV. J. W. TODD.

"The Son of Man is not come to destroy men's lives but to save."—LUKE ix, 56.

CIRCUMSTANCES call for a careful examination of the question of capital punishment. Public attention is more than ordinarily awakened to it. The frequency of its infliction, together with the fearful increase and aggravation of the crime it is intended to check and suppress, has led reflecting men to more than ordinary thoughtfulness respecting it. The popular mind in this country, and at this hour, is agitated with the inquiry, *Is death an infliction due to human law? Has the supreme power in any country a moral right to take life? Are capital punishments legitimate in the sight of God?* The attempt to guide this spirit of inquiry is not superfluous. Not a few need aid in conducting their investigations; and it is the object of *this paper* to place before them the outlines of thought—the results of reading and discussion—on the subject of death-punishment. The writer is quite aware that the views he has to advance are opposed by the convictions of intelligent men, and the authority of great names, as well as by the practice of ages, and the prejudices of such as unthinkingly accept whatever is handed down to them from antiquity. The force of evidence alone is that by which he wishes to make his appeal in attestation of the immorality of all punitive inflictions of death. This is the position to be proved. The necessarily limited extent of this essay inhibits the testimony to be adduced to a mere outline. The syllabus of argument is all that can be advanced.

FIRSTLY. *The reader's attention is solicited, to the historical teachings of God's truth as adverse to the infliction of death-punishments.*

1. The earliest biblical utterance of

an express kind upon the subject is that addressed to Noah, Gen. ix. 6, "Whoso sheddeth man's blood, by man shall his blood be shed." Much has been made of this passage by parties at the antipodes of opinion, in reference to the question under consideration. It has been claimed by each in turn, and twisted into as many significances as it contains letters; and it still remains doubtful whether it can be construed into a *precept* or a *prediction*. The abolitionist claims to put upon it the latter interpretation, and to regard it as indicating what shall come to pass in the ordinary ways of providence. It is paralleled with that other passage of similar construction, "Whoso taketh the sword shall perish by the sword." And it is not so obvious as some have affirmed, that this is not its import. Conceding, however, all that the advocates of capital punishments claim for it, that it is a *precept* and enjoins the infliction of death on the individual that intentionally takes the life of another; it does not answer the ends for which it is quoted. It is not an injunction, binding upon "all men everywhere." Civil society had existed without it. Time came when it was merged in the precepts of another economy—and that an admittedly temporary dispensation, an introduction to "some better thing." The inference drawn from the precept to Noah is, that it stands before us as the *primitive law*, and ought to be regarded as the *final rule* of society in dealing with the murderer. The answer to this is a distinct denial of the former statement. The *original edict* will be found in God's treatment of Cain, the *first murderer*. This takes *priority* of the precept to the

patriarch by the space of 1600 years: and the *practice* of the antediluvian age is evidence that it was a *law* unto the people of that time. Lamech's language to his wives, in pacification of their fears, is proof that it was so regarded. Adverting to the aggravations of Cain's conduct in shedding the innocent blood of Abel, and to the fact, that Jehovah had distinctly prohibited that man's death in punishment of his offence, Lamech says, "I have slain a man for wounding me — a young man for bruising me: If Cain be avenged seven-fold, surely Lamech seventy and seven." Jehovah's conduct towards Cain is here construed into a rule of life. And if the original intimation of the divine will, may be presumed to be the one intended to be final, therefore Christian, then we shall spare the criminal, whilst we sever him from society. Cain is driven forth, not destroyed.

2. It is also noteworthy that Jehovah, under every dispensational arrangement, has reserved to himself the right to dispose of the murderer as has seemed good in his sight. In antediluvian times it was ordained that he should *not* be capitally punished; and this ordinance was sanctioned by a seven-fold penalty. And when he enacted the infliction of death — "blood for blood," — under the patriarchal and Mosaic economies, he did so as matter of *express injunction*, and obviously intended it to be only of temporary duration, having an expiatory significance, and being one of the "shadows of good things to come." Hence it may be regarded as repealed, together with the entire law of retaliation, by the teachings and work of him who is "the end of that law for righteousness."

Moreover, the relationship of God to the Jewish people, under the theocracy, was such as can find no parallel. He was their *Political Head*, and legislated for their *civil* condition. Their judges

and kings were only his executives — men called into official existence to administer his laws. "He hath not dealt so with any nation." No political statutes are given us. And unless it can be shown that the ancient law of God, given to his ancient people to regulate their conduct towards the intentional shedder of blood, is excepted, we must regard it as repealed with the rest of the civil enactments of the Theocracy.

3. It is deserving of notice, also, that from the days of Noah — the origin of the new world — God has made every economy of religion merge into its successor. The patriarchal passes into the Mosaic — the Mosaic into the Christian; much as childhood merges into youth, and youth into manhood. The old world seems to have descended by a natural law to the lowest point of depravity. The primitive pair are types of its first estate: the riotous excesses that obtained when Noah entered into the ark, indicate the extent to which all flesh had corrupted its way. From the day that that ark rested upon the Mount Ararat, we date a new order of divine dispensations, each paving the way for another. And as a canon of correct interpretation, it is admitted, that whatever is not incorporated with the new economy is a peculiarity of the old, and is abrogated with that which has "passed away." Apply this rule to the Noachic precept of retaliation: and the incorporation of this law of "blood for blood," with the expiatory and symbolical economy of Moses, renders it obligatory on ancient Israel. The score of its incumbency is not that it was given to Noah, but that it was re-enjoined from Sinai. It was one of thirty-four capital laws given to Moses. And, unless these stand re-enacted under this dispensation, they are no more binding upon us than are the other positive commands of an

abolished economy. No advocate of death-punishments has attempted to show that "the tooth-for-a-tooth" law is incorporated in the Christian scriptures. The abrogation of it is embodied in the Saviour's specific address. Matt. v. 38—40. And it is for those who reject the rest of the Jewish code to justify their retention of this "blood-for-blood" precept upon grounds of intelligible authority. They are bound to abjure or embrace all, or to show what is superseded, and what remains in force. We look upon the entire Theocracy as abolished and supplanted by the New Testament dispensation. The *civil polity* of the Hebrews hath ceased with their nationality: and their *religious and typical ceremonial* is surpassed by the mission of "our Saviour Jesus Christ, who hath abolished death." Abjuring the authority of Jewish law, and without any express warrant in the New Testament, society invades the "crown rights" of the Most High, when it presumes to cut short the life of the murderer. It arrogates a power which only infallibility can adequately exercise.

SECONDLY. *Let the reader remark that the GENIUS of Christ's gospel is opposed to the infliction of death-punishments.* We are aware that the generous aspect of Christianity has been pushed to extremes, even to the theoretical overturning of all civil rule. To prevent this, it is simply necessary to keep in view the fact that Christ's example is not to be laid down as a rule of civil legislation. His life and mission have reference primarily to the highest form of law. "The very economy of grace itself, is the most signal instance of inexorable justice, which, as far as we know, the moral universe has ever witnessed in the administration of divine government." And in the extension of mercy to the guilty God is revealed as "a just God and yet a

Saviour." And whilst humanity remains what it is, and renders it imperative that "the sword of authority should be a terror to evil-doers," civil government must not "bear it in vain." The need of rule is recognized, even in the Christian church. That is the scene of discipline. And it is simply absurd to so construe the precepts of Christian forgiveness, as to exclude a believer from any "civil process." Though a Christian he is still a citizen; and all the rights and responsibilities of that relation rest upon him. One of these obligations is the prosecution of lawlessness. And in discharging this duty, the man of God may be, and ought to be, as is God himself when visiting for transgression, the subject of compassion—pervaded by sentiments of love. This is that which the gospel demands—the spirit which it engenders and fosters. And as such it is in contrast with the rigorous and vindictive nature of Jewish law. The teachings of the Saviour set this forth; and his example illustrates and embodies it. The living spirit of Christianity, also, in the hearts of such as embrace it, prompts them to cultivate the tender and generous. It quickens to a nobler life and a diviner benignity all the native sympathies of humanity. "It inspires the man with a divine love which embraces every creature of God. While it is careful to put no bounty upon crime, it makes a man shrink with aversion and horror from cutting short the probation of an immortal fellow-creature. The spectacle of a judicial execution is utterly abhorrent to the living spirit of Christianity in the heart. The influence of the grace of the gospel never led a man to the scene of the gallows. If a truly Christian man ever did voluntarily witness such a sight, he went to it under the arbitrary dictation of a false philosophy, which he must have felt to be in direct antagonism with the spirit of his reli-

gion." With this epitome of evidence before us—with the assurance that there is not only no express law sanctioning the infliction of death under the existent economy; but that its spirit and teaching are adverse to the existence of such punitive visitations; and with the fact before us, and obvious to all, that we cut short the culprit's day of trial, narrow the period of his probation, diminish his chances of eternal life—we denounce the penalty of death as a national immorality amounting to sacrilege of the worst kind. He who gives life, and He alone, has a right to take it away.

THIRDLY. *Let the reader note that the TENDENCY and RESULTS of capital punishments are in direct contravention of those of the gospel of Christ.* The intent and tendency of Christianity are to sanctify and elevate humanity. It labours to achieve this by quickening and purifying the thoughts and sentiments of the individual, and thus renders the recipient of its blessings a medium of communication and moral life to others; and whatever tends not to the same issue is hostile to "the gospel of the grace of God." What then are the fruits of the death-penalty? What upon witnesses, jurors, all concerned? The felt severity of the law operates prejudicially upon them. In cases involving only secondary punishments, parties will more readily prosecute, give evidence, convict; but where life is felt to hang on a verdict, men willingly lose sight of the rectitude of their conduct in looking at its results,—hail any flaw in the indictment, or the discovery of any legal loophole which liberates them from the responsibility of hanging a fellow-mortal, about whose guilt there is not the shadow of a doubt. The rigorous nature of the law tempts to the violation of moral rectitude. Hence when forgery was a capital offence, witnesses swore, and jurors "found" that

a £10 note was under the value of *forty shillings!* Severity then defeated its own end. It does so still. "The glorious uncertainty of the law"—capital law—acts as an incentive to the very crime against which it is directed. Culprits calculate on the chances of escape, and are thus encouraged to commit deeds of darkness. A less rigorous code would ensure a greater certainty of conviction, and thus act as a more efficient deterrent to crime.

*As a spectacle, also, death-punishment is felt to be demoralizing to society.* Even when decently executed, there is more sympathy for the felon than reverence for the law: and recent events have rendered it manifest that the very scum of the people are pervaded by hatred to a system that assaults our humanity, and hangs a man like a dog. This is a legitimate fruit of the penalty. And the facts of Thistlewood's execution explain it. Familiarity with horrors brutifies: and the hatred that might, under a milder rule, be awakened against the crime, is directed against the rigorous law. Moreover, the exhibition of the scaffold destroys in those that witness it, their reverence for the sanctity of human life. Hence the vast majority of those who die on the gibbet have themselves been frequent spectators at public executions. And circumstances at present before the public eye attest that every gallows is a lesson in murder, and that the oftener it is erected the more frequently is blood shed. Like an electric spark it ignites the fiery passions of the debased and savage—malignities, which needed only the excitement of a public execution to provoke them, are stimulated to the perpetration of actual murder. Men have confessed this. The idea of murder has been suggested by the scaffold; and they have been haunted by it until they have rushed into the crime—committed the dreadful deed.

*The history of the death-penalty* pleads with all the force of facts for its abolition as a public immorality. Our space is not equal to a tabulated exhibition of statistics gathered from our parliamentary returns. The reader may prosecute this part of the inquiry by procuring "Pyne's tractate on the subject," or "The inexpediency of capital punishment, proved by statistics derived from official sources."\* In each of these it is amply demonstrated that in proportion as secondary punishments have been substituted for the infliction of the death penalty, so have the crimes against which it was directed been diminished. Similar results are shown

to have been obtained in France, Prussia, Belgium, Russia, &c., thus attesting that the facts adduced are not to be attributed to any advances which we have made in general enlightenment; but to the operation of causes which we have already indicated. With this outline of the case before you, reader, and without any appeal to sympathies that might be stirred, what is your deliverance? Do you condemn the punishment of death, or uphold the sanctity of the gallows? Tend the teachings of Christ and Calcraft to one result? Are their missions one?—one in *tendency*? one in *result*?

*Perry-Hill House, Sydenham.*

## THOUGHTS SUGGESTED BY THE RESTORATION OF PEACE.

BY THE REV. SAMUEL WALKER.

WHAT a delightful transition have we just made from a condition of war to that of peace? What thrilling emotions of joy and gratitude vibrate in the breasts of all lovers of concord! We rejoice in the deliverance from evils terrible in their nature, and frightful in their extent. It is difficult to depict in too dark colours the miseries of war. The sad effects of a two years' conflict with the Russian power will be felt for many long years to come. Multitudes of brave soldiers have fallen amid the thunder, the smoke, and the din of mortal conflict.—Multitudes of once happy wives and children are mourning in secret the loss of those whom, of all earthly beings, they loved most; but the most saddening thought, suggested by the late war, is the number of imperishable souls hurried hastily, and many, alas, without proper preparation to their final and everlasting destiny!

We exult in the restoration of peace;

we hail it as a priceless boon, but our emotions are not unmingled; we sorrow while we rejoice; and our rejoicing is proportioned to the depth of our sorrows, for the greater the evils from which we are delivered the greater our exultation on account of the deliverance. If the evils and miseries of only a two years' war are such as to defy every effort of the pen to record, or the imagination to conceive, what untold horrors would have been involved in a protracted military struggle, extending, like many preceding wars, over a considerable space of time? When hostilities were once commenced, between the allied powers and the czar of all the Russias, we were not sure but that we might be committed to a twenty years' war. Who would not shudder with horror at the bare contemplation of such a prospect? What hideous scenes of blood! What dreadful carnage! What wide-spread desolation! And, above all, what a frightful mass of licentiousness!

\* Both published by Cash, London.

The news, therefore, of the termination of hostilities, and the prospect of enduring peace, fills the nation with gladness, and excites in the breasts of Christians especially, the feeling of ardent and glowing gratitude to that Almighty Being, who makes the wrath of man to praise him, and restrains the remainder thereof. While we do not overlook second causes, we rejoice in the overruling providence of the Most High; and our great comfort is derived from the glorious fact, that, "The Lord God Omnipotent reigneth," and though he has, in his inscrutable wisdom and supreme sovereignty, permitted storms and convulsions in the political, as well as in the natural, world, yet he has frequently educes good out of evil; and we feel assured that this will be the case in the present instance. The way is now being prepared for the enunciation in Turkey, of the truths of the "Glorious gospel of the blessed God," which bears conspicuously, and in luminous characters, on its front, the motto uttered by the angelic messenger, "Peace on earth, and good will to men." While we deeply deplore the calamities of war, we admire the wisdom and adore the goodness of him who can, notwithstanding all these, carry forward to their accomplishment his purposes of mercy towards a fallen world. The thunder may utter its loud tones of terror, and create dismay on every hand; the electric flash may consume valuable property, and the hurricane may tear up by their roots the trees of the forest, but the atmosphere will be purified, and the nation's health promoted thereby. In looking at the magnitude of the sufferings and cost of war, we would not be insensible to the benefits that sometimes accrue from it. We deprecate it as one of the most tremendous curses that can afflict humanity, but we are grateful for any good that may arise from so fearful

an evil. The interposition of the Western powers in behalf of Turkey, has swept away a vast amount of prejudice against Christians and Christianity from the Mahometan mind, and prepared the way for evangelical labours in that land of spiritual darkness and delusion.

The whole history of the Jewish nation; that of the Asiatic churches; that of other people once highly favoured by God, but now almost unknown; in fact, the whole history of divine providence teaches us, that it is from the neglect of the judgments, and the contempt of the mercies of God, that the vengeance is enkindled, which leaves to a people neither remnant nor escaping. It is righteousness that exalts a nation in purity, peace, prosperity, and security. Let us bewail national delinquencies, and seek to spread abroad the power of true godliness, especially by prayer to him who alone can dispense spiritual blessings.

We deplore war as a tremendous evil, let us then not only seek to avert it from our own land, but from every land; let us seek its universal extinction, that all nations may dwell together in amity and peace. While we heartily rejoice in the re-establishment of peace, and gratitude glows in our hearts, because of the termination of hostilities amongst the nations of Europe. We trust that our high appreciation of the blessings of peace will lead each one, who professes to love the gospel of peace, to exert himself to extend the pacific principles of Christianity, that nation may not lift up sword against nation, nor learn war any more. We trust that the late war will supply us with a powerful motive for propelling Christian effort; that a mighty impetus will be given to evangelical labours in our own country, and in all countries at present accessible to such labours, and for which agencies

may be commanded, and that the war spirit may everywhere be overcome and entirely eradicated by the benign spirit of the Christian religion. We hope that now the black clouds have been dispersed, and the fury of the storm is spent, the sun of righteousness will shine forth in full orb'd glory upon the nations of the earth, and that a brighter and happier era will visit our world of sorrow and of sin.

The restoration of peace suggests to us another thought which it may be well to cherish, and it is this—that peace is a blessing to churches as well as to nations. It is to be lamented, that in all ages feuds, animosities, divisions, strifes, and alienations have prevailed, to a greater or less extent, in the societies of the professed followers of the meek and lowly Jesus. There appears to have been such amongst the Corinthians, for they are severely rebuked by the Apostle Paul for such an unhappy state of things. Peaceableness of disposition beautifies a saint, and is highly esteemed of God, for Peter speaks of “the ornament of a quiet spirit, which is in the sight of God of great price.” An old writer has made the following quaint, but, we fear, truthful remarks, in relation to professors, who are found in some churches, “In Tertullian’s time it was said, See how the Christians love one another, but now it may be said, See how the Christians snarl one at another! Wicked men agree together, when those who pretend to be led by higher principles are full of animosities and heart-burnings. Was it not sad to see Herod and Pilate uniting, and to see Paul and Barnabas falling out? When the disciples called for fire from heaven, ‘Ye know not,’ saith Christ, ‘what manner of spirit ye are of.’ As if the Lord had said, This fire you call for is not zeal, but is the wildfire of your own passions; this spirit of yours does not suit with the

Master you serve, the Prince of peace, nor the work I am sending you about, which is an embassy of peace; it is Satan which kindles the fire of contention in men’s hearts and then stands and warms himself at that fire.” We should never forget that God the Father is called “the God of peace,” that God the Son is called the Prince of peace, that his errand into the world was to make peace through the blood of his cross, and that he has left peace to his disciples as the richest bequest he could bestow upon them. If anywhere, in this sin-blighted world, a fragment and relic of Eden’s tranquility can be found, we should surely look for it in the visible church of Christ; but, alas, sometimes we look for it even here in vain, and its absence is marked by evils of a most deplorable character! It is to be feared that too many have entered our churches who have a great deal of carnality and self-will still clinging to them, and wherever there is found, or amongst societies of professed believers, the prevalence of feuds and animosities, there will be weakness, disgrace, and inefficiency. It is a scene over which angels would weep floods of tears, if they were capable of weeping, to see the avowed friends of Jesus assuming the attitude of hostility towards each other. Let us beseech the great Head of the church so to control, by his holy and peace loving spirit, our passions, that we may all be enabled to do our part in promoting and preserving “The unity of the spirit in the bond of peace.” Happy churches which are governed by such a spirit! Let all church members conspire together for the general good of the society with which they are connected. Let all, not only fervently pray, but use every other means for the continuance of unity and love. Is forbearance requisite, or friendly rebuke, or even the exclusion of an offending member,



every one should be ready to do his part, and, by his individual exertion, promote to the utmost the welfare of the whole body. As no means would be left untried for the extinction of flames that threatened to envelope or destroy a house or city, so should none be omitted that may secure from injury the harmony, comfort, and good feeling of the members of Christian churches.

We remark again, that peace is not only desirable for nations and churches, but for *families*. War at home, where domestic peace and tranquility should ever abide, is a fearful calamity. If the wind whistles and the storm rages without, there ought to be peace in the home sanctuary. Little misunderstandings occur, perhaps, sometimes in the best regulated families. Offence is taken when offence was never intended. Let those united in conjugal relationship, or connected as brothers and sisters, be determined not to be in haste to be offended. Let them study each others dispositions, and exercise a little forbearance. Do not put the worst construction upon an equivocal action or word, and never forget what the wise man says, "A soft answer turneth away wrath." Some one has said, "If you lay a single stick of wood in the grate and apply fire to it, it will go out; put on another stick and they will burn, and half-a-dozen, and you will have a blaze. There are other fires subject to the same conditions. If one member of a family gets into a passion, and is let alone, he will cool down, and, possibly, be ashamed and repent. But oppose temper to temper, pile on the fuel, draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will enwrap them all in its burning heat." But if forbearance, gentleness, kindness, and affection reign in the domestic circle, it will be the brightest scene of earthly happiness.

Once more, we remark, peace is an inestimable blessing to *individuals*. Perhaps the eye of some one, who is not at peace with God, may glance over these lines. Dear reader, permit me to press this important subject home to your own bosom. Your rejoicings have doubtless been mingled with those of a gladsome nation. You have participated in the happiness flowing from the restoration of peace, but have angels rejoiced because of your reconciliation to God through the cross of Immanuel? Have you ever pondered the dreadful idea of a puny mortal at war with his Almighty Maker, "Let the potsherds of the earth strive with the potsherds of the earth, but woe unto him that striveth with his Maker." You may not be willing to admit the fact of rebellion against God, but the word of infallible truth explicitly declares that, "The carnal mind is enmity against God, it is not subject to the law of God, neither, indeed, can be." A mind unsubdued by divine grace is a mind opposed to God, and averse to that which is good. Whatever may be the state of the nation in which we dwell, or the society in which we may move, you ought to be deeply concerned to obtain peace in your own souls. What can make us happy if our consciences are disquieted with a sense of guilt, and with the apprehension of God's wrath; or, if God give us quietness, who can give us trouble? No weapon that is formed against us can prosper, "Thou wilt keep him in perfect peace whose mind is stayed upon thee." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever, Amen."

## REVIEWS.

*The New Park Street Pulpit, containing Sermons preached and revised by the Rev. C. H. SPURGEON, during the year 1855.*  
Vol. i. London. 1856.

GENERALLY speaking, the public criticism of living preachers is a mischievous occupation. It springs from idle habits, fosters unhallowed passions, and unfits the minds of men for the profitable study of truth. But when men print their sermons and publish them, they appeal to the public judgment, entrust their productions to readers at hours less sacred than those of the sanctuary; and to review them may become a public duty.

Especially does this remark apply to the present case. The author gathers the largest congregations in London, and is doing great apparent good. A ministry that crowds Exeter Hall, reckons additions to the church by hundreds in the year, and brings a thousand persons to a prayer-meeting, is a theme of interest to all who are concerned in the welfare of our churches, and in the salvation of men. Inquiry and criticism seem due in such circumstances, not to the author or preacher, but to truth itself.

It is fair to note at the outset that our opinion of Mr. Spurgeon's preaching is founded exclusively on the volume now under review; and that we take the book for what it is—a collection of discourses printed as they were spoken. This caution is but just to the author and to the reviewer. Things have been reported as *said* by him which deserve rebuke; but they may never have been said, and at all events they are not printed here. At the same time, if the volume itself be tested by rules which we apply to finished written compositions, it will be found

lamentably defective; and the reader may even close the book in disgust. Obviously, the real question is: Suppose these discourses *spoken*, in earnest reverent tones, what then is your judgment of the work and of the man?

To this question, so framed, our reply is clear and decided. With many bad qualities, the volume contains many admirable ones, which make it as a whole deserving of the perusal of the minister and the student.

To begin with the more agreeable part of our task. These sermons are remarkable for their richness in evangelical truth. Nearly every text is itself a lesson; and in nearly every sermon may be found the whole of the gospel. Mr. Spurgeon seems to have no taste for discoursing on the corners of truth, or on the more recondite portions of scripture. "The *great things*" of God's law have a first place with him. He is evidently of Luther's mind: "Woe and anathema to them—to all those preachers who love to handle lofty, difficult, and subtle questions in the pulpit, and bring such before the common people, and enlarge upon them, seeking their own honour and glory. When I preach here in Wittemberg, I let down myself as much as possible, and do not think about the learned men and doctors of whom there may be some forty present, but look at the crowds of young men, children, and servants, who are there by hundreds and thousands; to them I preach, and to them I adapt myself, for they need it. And if the others do not like it, the door is open, let them walk out."

Nor less noteworthy is the fulness of his doctrinal statements. He professes to think himself quite peculiar in the firmness with which he holds and

preaches his Calvinism ; and though we cannot concur in the view that he is peculiar, yet is there much in the fulness of his doctrinal statements which deserves imitation and praise. No doubt Calvinistic doctrine may be so stated as to repel and discourage ; but to ignore it, is, we are persuaded, to mutilate the gospel and paralyze the ministry. A specimen of the way in which Mr. Spurgeon treats these doctrines may be seen in the sermons on "Election" and on "Free-will a Slave;" and though we decline to vouch for all the sermons contain, there is much in them that is striking and just.

A third quality to which no small part of Mr. Spurgeon's success is attributable, is the fearless decisiveness (to use no stronger term) with which he enunciates his views. Of course this virtue of fearless decision has its counterfeits. It is in popular esteem closely allied to presumption. It is very apt, moreover, like right too rigid, to harden into wrong. But still there is a divine virtue known by this name. Under its influence Paul withstood Peter to the face because he was to be blamed ; counted not even his life dear to him, and was ready to preach the gospel in Rome also. Under its influence, Luther said : "Do not regard Melancthon, or me, or any other learned man, but think yourself the most learned of all when you are speaking of God from the pulpit. I have never suffered myself to be abashed with the notion that I could not preach well enough, though I have often been abashed and terrified at the thought that I must speak before God's face about his infinite majesty and divine essence." We should think that Mr. Spurgeon was never nervous : and without commending self-sufficiency, or impudence, we cannot but deem the boldness which springs from a conviction of the truth of our message, and from

complete self-renunciation, to be a quality as much needed as any other in the modern pulpit.

Add to these excellences a fourth,—a style at once dramatic, picturesque, and pointed,—and the best qualities of Mr. Spurgeon's sermons are before us. He never uses abstract terms. He sacrifices nothing to mere euphony. He now fixes a truth on the memory by a pithy saying ; now by a striking anecdote ; and again by a scene painted to the life. The sermon on "Heaven and Hell" contains good specimens of this quality ; nor will the man who cultivates it and excels, fail to appeal impressively to the people. If, in addition to these excellences, Mr. Spurgeon possess a good voice, ready utterance, a vivid imagination, great earnestness, and extreme youth, it is not difficult to ascertain some of the sources of his success.

But the globe of truth has its dark as well as its bright side ; and the good qualities of Mr. Spurgeon's sermons are blended with qualities of a very different kind. There may be some difference of opinion as to the number of them ; but if one dead fly spoil the pot of ointment, the facts to which we now appeal deserve the careful consideration both of himself and of those who are disposed to copy him.

Greatly as we admire decision and boldness in the announcement of evangelical truth, we have no love for impudence or self-sufficiency. Mr. Spurgeon states in his preface that he "defies the opinions of men," and is "invulnerable either to criticism or abuse," because there is scarcely a sermon which has not been instrumental in the conversion of a soul. This reasoning is surely unsound : *Arminian* sermons have been blessed in this way, and yet Mr. Spurgeon would hardly admit them to be on that ground scriptural. He himself

disowns the argument; for in sermon 43 (p. 341), he admits that bad things are sometimes the means of the conversion of men; and that success is sometimes denied to men who have yet most faithfully discharged their ministry. In fact, we fear that the spirit of the preface pervades too much the entire book,—a spirit which, seen in another, we believe Mr. Spurgeon would be the first to condemn. Among its mischievous results is, that while claiming for Mr. Spurgeon's mistakes a kind of divine authority, it leads his hearer to question announcements which are undoubtedly true. It demands for his own teaching an authority which belongs only to the Divine, and is to bring down the authority of divine teaching to the level of his own.

The second fault we find with these sermons may be best expressed in Luther's words: "In the pulpit those are the best preachers who discourse in a child-like, ordinary, simple style, intelligible to the common people; who do not propose difficult questions, nor confute the reasonings of their adversaries, *nor yet cast censures upon absent magistrates, or monks, or priests; or give side-way blows to those who oppose or dislike them.*" In the wise self-restraint indicated in the closing words of this sentence, Mr. Spurgeon does not excel. He attacks Arminians, colleges, churches, brother-ministers, in a style at once unbecoming and mischievous. His remarks are often based, we are persuaded, on ignorance of the systems or persons he condemns; and if *they were just*, they are still not such as a *young man* especially ought to indulge in, nor as *any man*, young or old, who means to do good, should allow. Let him remember his own saying: "The arrows we have shot at one another have hurt us more than all that ever came from the bow of the devil." If the self-sufficiency and censoriousness

which occasionally disfigure these pages characterize Mr. Spurgeon's public ministry, they will make the very decisiveness which we have described as a virtue, appear a vice, and will disgust the more intelligent of his hearers. He may rely upon it that his success is *in spite* of these qualities, and the sooner he is free from them the better for himself and for truth.

The last fault we notice in this volume is its occasional extravagance, thoughtlessness, or ignorance. For pointed sayings the author is apt to substitute quibbles or puns. His dramatic sketches become now and then grotesque and ridiculous. Expositions are introduced such as any intelligent student of scripture will repudiate; and remarks are made on men and systems which are themselves more questionable than the things they are intended to censure. A specimen of confused and imperfect thinking may be seen in the "Baptist Messenger," for December, 1855; and a specimen of unsatisfactory exposition on p. 304 of this volume. In the latter passage we have a long paragraph on "God's 'shalls' and 'wills';" true enough in itself, but quite inappropriate to the text, where neither *shall* nor *will* (in the emphatic sense) is found.

These remarks are made with regret. There is such life and vigour in these sermons, that it mortifies us to note so much that is censurable. Their excellences are obvious and suggestive; their faults equally so; let it be hoped that by humility, study, and prayer, these last may be cured. In such a result none will rejoice more heartily than ourselves. A.

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*The only Sacrifice.* By JAMES BIDEN.  
Edinburgh: Oliver and Boyd. London:  
Aylott and Co. Thin 8vo. 1855. Pp.  
120.

THE title of this work is calculated to

mislead the reader. It might naturally be supposed that the book is a dissertation upon the sacrifice and atonement of Christ. It is nothing of the sort. It is one of the maddest rhapsodies we have ever read. What church the writer belongs to we know not, but we conclude, from certain passages in the book, that the church he would wish to belong to is yet in the future, and that it is to be brought into existence mainly by his instrumentality. The theology, too, of the book is his own, and its distinguishing peculiarities are an uncommon wildness, and a liberal condemnation of all other beliefs. He tells us that, "Christendom's ideas are the reverse of the proper Christian ideas." After tracing, in a couple of short paragraphs, what he thinks to be the distinctive ideas of Romanism and protestantism, he says that, "the few exceptions to the general opinions are found in Universalism and Swedenborgianism. Both these bodies, however, contain traces of some of the common current opinions. Universalism has not hitherto divested itself wholly of Christian misconceptions, and Swedenborgianism is tainted with some false sentiments," &c. p. 34.

Again, "The ignorance which prevails, generally, of *proper* Christianity is indeed very great. A false theology, more or less, clings to every sect. This declaration will not be palatable," p. 35. It is very difficult to discover what Mr. Biden thinks to be the "true and proper Christianity." Perhaps our readers will be able to discover it in the following extracts: "Christ came, and gave a new tone to the religious sentiment. His teaching, however, is *veiled*, because men have hitherto been incapable of receiving the full flood of light which Christianity really sheds abroad. When proper Christianity is understood, it is discovered that God—the self-existent Almighty—the un-

divided Unity, is a loving and gracious father. Every tender parent knows what it is for the heart to throb for the welfare of every child, and not any amount of transgression can take away the desire to promote the amendment, and consequent happiness of a wandering and offending one. Shall God, our heavenly father, be held less noble and less loving than an earthly parent?" . . . "The teaching of Christ is veiled, and why? We have already remarked, men have been incapable of receiving the full flood of light which his teaching really pours forth. Ignorance, however, is not the sole cause. The same feelings which led to the crucifixion of Christ would, if his doctrines had not been veiled, have humanly speaking led to their suppression. They had to mingle with a rude world. Even veiled, they shocked, and came into collision with the prevailing feelings and notions. *It was by permitting them to commingle with heathen sentiments that they planted themselves on the earth. Hence the permitted false form of a past and present Christianity,*" p. 37.

Again, "The supposed unapproachable and imperious character of God has led to varied means of fancied soothing, whereby access and favour may be gained. Hence, elected mediators of many kinds. Romanism has no end to her list of mediators; heaven and earth are traversed to find them. Protestantism limits her mediators to a flesh and blood personality—a sectional and *divided* part of an *undivided* unity—to the supposed *necessity* for the performance of certain strictly performed rites, straight-laced to the creed of each sect, and to routine acts of formal religious worship. The several mediators have a common origin. They differ in degree, according to the amount of the religious intelligence of the several worshippers," p. 37. Now, we have a very well understood term by which to designate this

form of Mr. Biden's "true and proper Christianity." We call it *unitarianism*; and, after all, we gravely suspect that Mr. Biden is more indebted to one of the sects, and to its theology, than he is aware of, or is willing to admit.

Mr. Biden has linked with these peculiar views of the "true and proper Christianity," a profound symbolism of the prophetic books of the Old Testament, of which he is the fortunate discoverer, and by which he sets them in a new light. He says, "As I have stated in a former publication, the predictions having relation to events prior to Christianity have two meanings—one typical, the other anti-typical. Their typical fulfilments served to set up an alphabet in which may be conveyed their deeper anti-typical meanings. Viewed in this light, and with reference to the present, the prophetic books will be found to contain a connected series and regular order of predictions," p. 40. We are not going to follow the author in his application of this profound symbolism, through the

greater part of the prophetic books, because we hold it to be utter nonsense. This judgment will be no surprise to him, for he already anticipates such a result in the following modest paragraph:—"This book will fall into the hands of many who say, 'Does the writer think he is going to change the world by his explanations.' Read what Ezekiel was instructed to write, and then judge what are my expectations with respect to any immediate effects. 'Son of man, go, get thee to the house of Israel, and speak *my* words unto them,' &c. . . . Judge my expectations. This work will, perhaps, share the fate, for a time, of my other productions. Like them it may lie, without apparently having produced any effect, upon the publisher's shelf. *God's words, as have been my words, will be disregarded,*" &c. p. 43.

We beg to assure the author that we belong to this class, and that we should not have noticed the book and its opinions, had we not felt it our duty to guard our readers against purchasing it from its title. W. J.

## BRIEF NOTICES.

*The Inspiration of Holy Scripture. Five Sermons preached before the University of Cambridge in the month of December, 1855. By the Rev. Lord ARTHUR HERVEY, M.A., Rector of Ickworth-with-Honinger.* Cambridge: Macmillan and Co. London: T. Hatchard, Piccadilly. 1856. 12mo. Pp. 90.

In these sermons (after some critical observations on the text, 2 Tim. iii. 14—17.) the preacher states his proofs of the Divine Inspiration of the Scriptures, and then considers the chief difficulties connected with the subject. These difficulties he conceives to be: such passages as are said to militate against the discoveries of science, or the truth of history, or general probability—those passages where criminal actions, or actions deemed inconsistent with the character of God, are ascribed to persons said to be acting under divine direction—particular expressions which it seems unlikely should have been dictated by the Holy Spirit—contradictions or inconsistencies be-

tween different parts of scripture referring to the same events, and the general appearance of national prejudices and individual peculiarities, and of the use of the same literary apparatus by the sacred writers, which we detect in the productions of profane authors. These points are fairly stated, and successfully met. The volume closes with an earnest exhortation to read and study the sacred volume. W.

*Theological Essays; reprinted from the Princeton Review. First Series. With a Preface by the Rev. PATRICK FAIRBARN, D.D., Professor of Divinity, Free Church College, Aberdeen.* Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. 1856. 8vo. Pp. 574.

We rejoice to see an English edition of these valuable essays. To most parties in this country they will be quite new; though we doubt not many, like ourselves, have possessed the American edition both of this and the second series for years. The essays are twenty-

three in number; discussing the following topics: The Rule of Faith—The Sonship of Christ—The Decrees of God—The Early History of Pelagianism—Original Sin—The Doctrine of Imputation—Melancthon on the Nature of Sin—Doctrines of the Early Socianians—The Power of Contrary Choice—The Inability of Sinners—The New Divinity tried—Beman on the Atonement—Sacerdotal Absolution—Regeneration—Sanctification—Transubstantiation—Sunday Mails—Bodily Effects of Religious Excitement—Tholuck's History of Theology—Transcendentalism—Cause and Effect. On the importance of these themes we need say nothing; but we may say that the manner in which they are handled is most masterly and thorough. The best thanks of theological readers are due to Messrs. Clark for reproducing such a book. This edition is one third cheaper than the original, and yet in its paper, type, and general appearance is much superior.

W.

*The Two Lights.* By the Author of "Struggles for Life." London: W. and F. G. Cash, 5, Bishopsgate Street. 1856. Pp. 374. 12mo.

The history of two young men is interwoven with each other in this account of two clerks, one of whom, relying on his own reason renounced the guidance of Christianity, while the other was steadfast, and was ultimately the instrument of reclaiming his former companion. The two lights, therefore, are the light of reason and the light of revelation. The design is good, but the work is rather desultory, and there are indications that the author's theological views on some points differ materially from our own.

*Zaphnath-Paneah: or, the History of Joseph Viewed in the Connexion with the Egyptian Antiquities, and the Customs of the Times in which he lived.* By the Rev. THORNEY SMITH, Author of "South Africa Delineated," &c. London: William Freeman. 1856. 12mo. Pp. 267.

This is the true mode of writing scripture biography. Mr. Smith has presented the religious public with a book which cannot fail to interest and profit. He has carefully consulted such writers as Wilkinson, Osburn, Bunsen, and Havernick; and has inwrought such of their researches and criticisms into his narrative as were judged necessary to its elucidation. We sincerely hope the author may be spared not only to fulfil his resolution of preparing a similar history of Moses, but many subsequent histories of a like kind.

W.

*The Library of Biblical Literature: being a Repository of Information on Geographical, Historical, Biographical, Scientific, Archaeological, and Literary Subjects in relation to the Holy Scriptures. Vols. II. and III.* London: William Freeman, 69, Fleet Street. 1855. 12mo. Pp. 258. Price 1s. 6d., each.

This is literature for the million, in which a Christian cannot but rejoice. The scenes of scripture history are invested with a freshness and life which must prove attractive, and impress them on the memory; and, at the same

time, reflections are interspersed calculated to improve the heart. We wish the publisher all success in this laudable effort to put such reading within the reach of the poorest. We especially recommend these papers to sabbath school teachers, for their own perusal, and as suitable presents for their elder children.

N.

*The Principles of Ethics, according to the New Testament.* Cambridge: Macmillan and Co. 1856. 12mo. Pp. 70.

The writer of this pamphlet maintains that there is laid down a sufficient foundation of ethics in the New Testament; the burd of obligation being the fact of our redemption by the death of Christ, and the principle of obligation being the first commandment as summarily given by our Lord—the first commandment involving the second. Without approving of the entire production, we can cheerfully commend it as the fruit of a thoughtful and cultivated mind.

W.

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Half-Holiday Question Considered: with some Thoughts on the Instructive and Healthful Recreations of the Industrial Classes. By JOHN LILWALL, Honorary Secretary of the Early Closing Association. London: Kent and Co. 8vo., pp. 60. Price 6d.

Bibliotheca Sacra and American Biblical Repository. E. A. Park and S. H. Taylor, Editors. Aided by Professors Robinson, Stowe, Barrows, Allen, Day, Phelps, Shedd, Brown, Putnam, and Drs. Davidson of England, and Alexander of Scotland. April, 1856. I. The Moral Faculty, by the Rev. Joseph Haven. II. The Dawndans of Infidelity satisfied by Christianity, by the Rev. Samuel Harris, D.D. III. Figurative Language of the Scriptures, by Rev. Edward Robie. IV. The Influence and Method of English Studies, by William G. T. Shedd. V. The Historical and Legal Judgment of the Old Testament Scriptures against Slavery, by George B. Cheever, D.D. VI. An Essay towards a Demonstration of the Divine Existence, by Rev. Daniel Noyes. Notices of New Publications. Theological and Literary Intelligence. Letter from Professor Lewis. London: Trubner and Co. Andover: Warren F. Draper. 8vo., pp. 247. Price 3s. 6d.

The British and Foreign Evangelical Review. No. XV. April, 1856. I. Professor Hodge on the Permanency of the Apostolic Office. II. The Church Review on the Permanency of the Apostolic Office. III. Mill's System of Logic. IV. Quessel and the Jansenists. V. Christian Evidences. VI. Stier's Words of the Lord Jesus. VII. Alexander's Memoir of Dr. Wardlaw. VIII. Luther, Archdeacon Hare, and Sir William Hamilton. IX. Critical Notices. Edinburgh: Johnstone and Hunter. 8vo., pp. 238. Price 3s. 6d.

The Eclectic Review. April 1856. Contents:—I. The Life and Writings of Salvator Rosa. II. Bible Truth and its Opponents. III. Life and Writings of Dr. Wardlaw. IV. Bayne: the Christian Life. V. Ferguson's Illustrated Hand-Book of Architecture. VI. Civil Service Commissioners. Brief Notices. Review of the Month, &c. London: Ward and Co. 8vo., pp. 119. Price 1s. 6d.

# INTELLIGENCE.

## HOME.

### NEATISHEAD, NORFOLK.

The friends of Rev. William Spurgeon of Neatishead, Norfolk, assembled in the chapel where he has long ministered the Word of Life, on the evening of the 25th of March, to present to him a token of their regard. Forty-seven years ago he began his ministry at Neatishead, where he was the first pastor of the baptist church, and has been the means of bringing many sinners to the cross, and of producing a great improvement in the general feeling towards dissenters in the parish. Illness at length compelled him to retire from his post; and his friends, having regard to his merits no less than to his necessities, resolved to make an effort suitably to manifest their esteem. With the assistance of members of neighbouring congregations, a purse of £77 12s. 6d. was raised for him. This was presented to him, accompanied with a very beautifully written memorial, in a handsome maple frame, and glazed. Rev. J. Venimore of Ingham was called to the chair; and Rev. T. A. Wheeler of Norwich presented the gifts in a speech full of eloquence, adaptation, and tenderness. The beloved brother whose retirement from labour had called forth these expressions of esteem, was not himself present to receive them, as his friends feared the effect of the excitement on his weakened frame. Mrs. Spurgeon, therefore, represented her husband on the occasion. Rev. J. Dawson of Buxton, and Messrs. Glendenning of Norwich, and Durrell and Helsdon of Worstead afterwards addressed the meeting.

### BRIDGEWATER.

Services of a deeply interesting character were held at the baptist chapel in this town, April 18th, in connexion with the settlement of the Rev. G. McMichael, B.A. (late of Gloucester) who has recently accepted the pastorate of the church. In the afternoon the Rev. N. Haycroft, M.A., of Bristol delivered an address on the mutual obligations of pastor and people. About one hundred and eighty friends partook of tea in the school-room, and in the evening a public meeting was held. J. W. Sully occupied the chair; and addresses were delivered by the Revs. Thomas Horton, N. Haycroft, R. Green, E. H. Jones, and Thomas Nicholson, Esq. Other ministers took part in the services. Mr. McMichael has commenced his labours under auspicious circumstances; and

there is every encouragement to hope that his ministry may prove successful.

### BOURTON-ON-THE-WATER.

The Rev. T. Brooks was publicly recognized as pastor of the baptist church at this place the 15th of April. In the afternoon addresses were delivered; the first by the Rev. J. M. Stephens, of Cirencester on the constitution of a Christian church; the second, by the Rev. J. Wassall of Blockley, on Christian union, its importance and happy influence. In the evening the Rev. Isaac New of Birmingham, delivered a discourse on the reciprocal duties of pastor and people. Several other ministers took part in the services.

### LUTON.

A tea and public meeting was held on Tuesday, April 15th, in the baptist chapel, Wellington Street, Luton, to welcome the Rev. J. S. Stanion, late student at Stepney College, on becoming pastor of the church meeting there. James Waller, Esq., presided. Mr. How, Rev. J. Parkins, Rev. T. W. Wake, Mr. Bailhache, Rev. P. Fowler, Mr. Lehman of Berlin, Mr. Cook, Rev. T. Stanion, Mr. Hester, and the Rev. M. Wilson offered congratulatory addresses to the pastor, church, and congregation. The evening was agreeably enlivened by the performance of vocal and instrumental music.

### BRIERCLIFFE.

Mr. W. F. Smith of Camberwell, has accepted a unanimous invitation to the pastorate of the church at Briercliffe, near Burnley, Lancashire, and entered upon his stated labours there the first sabbath in April.

### COVENTRY.

The Rev. W. T. Rosevear has resigned his pastorate of the Baptist Church, Coventry. His friends are desirous if possible to retain him in the city and have given him an invitation to remain, resolving that, should he accept it, to erect a new chapel. They are now anxiously waiting his decision.

### KINGSGATE CHAPEL, HOLBORN.

This new chapel, erected for the use of the church and congregation lately assembling in



Eagle Street, was opened on Thursday, April 17th. The size of the chapel is 68 feet long by 40 feet wide, and is capable of seating about 1,000 persons. The whole has been executed for the sum of £3,750, including £450 allowed for the old materials. At twelve o'clock, the Rev. Baptist W. Noel preached a very impressive sermon from the words, "Ye, also, as lively stones, are built up a spiritual house." After the service in the chapel, a goodly company of ladies and gentlemen partook of a cold collation, in the new school-rooms in the rear of the chapel. After dinner, an adjournment took place to the chapel, and a public meeting was held; W. H. Watson, Esq., in the chair. The Rev. F. Wills, the pastor, read the report of the Committee, which set forth the circumstances that gave rise to the movement that has resulted in the new chapel, which have already been recorded in this magazine, and mentioned, that of the £3,750 which the building cost, £1,300 was still wanting, notwithstanding that a mortgage for £1,000 had been effected on the place. The property which belonged to the place had been sold to purchase the freehold of the ground, and the people had laboured most earnestly, and done everything in their power. The Rev. Charles Stovel, the Rev. R. Overbury, Mr. Cartwright, the Rev. W. Fishbourne and other ministers took part in the services. At seven o'clock, the Rev. Samuel Martin preached a sermon to an overflowing congregation, from the words, "enlarge the place of thy tent."

#### ONSLow CHAPEL, BROMPTON.

The first stone of this chapel will be laid on Tuesday, May 6th, by the Hon. Arthur Kinnaird, M. P., at three o'clock in the afternoon, an address is expected on the occasion by the Rev. Dr. Steane. The Rev. Samuel Martin, of Westminster, will preach in the evening at seven o'clock. Dr. Angus and other ministers, are expected to take part in the proceedings. Tea will be provided in a tent on the ground, and after tea several addresses will be delivered. We hope that our brother Bigwood will be encouraged in his heavy undertaking. This is really the establishment of a *new cause*, the burden of which has chiefly rested on himself, and that in a district which is peculiarly destitute of chapels, and has been entirely neglected by the Baptists. If any of our readers could send a contribution either large or small they would strengthen his heart, and assist in a thoroughly good work.

#### STEPNEY COLLEGE.

Mr. E. L. Hall, B. A., at Kimbolton; Mr. J. Watts, at Wisbeach; Mr. Scorey, at Kingstanley; Mr. G. Hawson, at Woolwich; Mr. Stanion, at Luton; have taken the

oversight of churches from this institution. Since the present session commenced two other students are also supplying vacant churches with a view to settlement. Applications for admission into the college in September next ought to be completed before the end of May.

#### RECENT DEATHS.

##### MR. STONEMAN.

Mr. John Stoneman was born in the city of Exeter, in the year 1791. Of his early years but little is known, he having been removed from his father's house and the society of his brothers, who now survive him, at the age of nine years. From circumstance and incident related from time to time by himself, it would appear that while yet a mere boy he exhibited an active, impetuous, and intrepid turn of mind.

It was during his apprenticeship, and while residing in the house of his employers, that his mind became first impressed with serious things, and he was led to give himself to the Lord and to His cause and people. The instrument employed to the accomplishment of this was a pious lady of the Baptist persuasion, who was housekeeper in the same dwelling with young Stoneman. In reference to this period one of his earliest friends thus writes: "My first acquaintance with Mr. Stoneman was at the Tabernacle, Exeter, where he came to Sunday morning prayer meetings: he appeared to be a young man greatly endued with grace, and we soon felt oneness of heart and mind with him. His friends being all church people greatly opposed his coming to what was then considered a mean and despised place of worship; but their opposition, though very determined and trying, did not prevent his identifying himself fully with the church, which step he took in the year 1811. Between the years 1811 and 1812, coming to the conviction that the immersion of believers was an ordinance of God, he was publicly baptized by Mr. Kilpin, the pastor of the South Street chapel; but while taking this step from a sense of duty, Mr. Stoneman did not relinquish his connexion with the Tabernacle, the ministry of Mr. Lee, the then pastor, being greatly blest to his soul." In addition to the direct hostility referred to in the preceding extract, the young convert was urgently assailed with the more insidious temptations to worldly pleasures and amusements, and being of a lively turn of mind, fond of society, and possessing a love of vocal music which amounted almost to a passion, this last form of evil was the more difficult to resist of the two. But the peril, after all, of his early Christian course, and that which tried his intelligence and principle most was the assaults from unitarianism. In the house where Mr. Stoneman resided, there were several intelligent

members of that body, and with these he was frequently called thus early to do battle ; and the consequence was a thorough acquaintance on his part with the controversy. Before the expiration of his apprenticeship, his friends sought and obtained, as they thought, a situation for him in a firm at Exeter ; but ere the time arrived for his entering upon its duties a sudden diminution in business occasioned the parties to decline his services. This was felt at the time to be a sore disappointment ; yet, had it not occurred, London would, in all human probability, never have been the scene of Mr. Stoneman's labours and services. Having failed in this matter, he turned his attention to the metropolis, and entered the employ of Messrs. Whittaker and Co., Ave Maria Lanc. Here he displayed great industry, integrity, and business talent ; and soon rose from a very subordinate position to that of the superintending manager, and so highly did the firm appreciate his services that in the year — they offered him a partnership in the concern ; but this very advantageous offer he, after much prayer and consideration, declined on conscientious grounds alone, viz., he could not see it right as a Christian man to identify himself with all the works which the firm might publish and send forth to the world. The writer of this well remembers the anxious consideration Mr. Stoneman gave to this question, and the more, inasmuch as its decision would seriously affect the worldly interests and prospects of a fellow-servant, who was to obtain the same elevation provided Mr. Stoneman accepted it, and only on this condition.

In connexion with this period of his history two circumstances may be mentioned, the one occurring at the early and the other at the closing portion of his career at Messrs. Whittaker and Co.'s. At the period of his entering this establishment, it was usual with the men to spend the greater portion of the *Sunday* preceding publishing day in making up parcels for the country ; to this practice Mr. Stoneman was averse, but while unwilling to give up his religious privileges, he was disinclined to throw any part of his duties upon others ; he, therefore, applied for permission to be allowed to do his part at night, which being granted, he devoted the entire night to warehouse duties, and having taken an hour or two's rest, would appear in his usual place in the *Sunday* school at nine o'clock ; and this practice he continued until, with increased power and influence, he succeeded in abolishing *Sunday* work, not only in his own house of business, but in every other in "the Row." The second incident is that of the presentation of a copy of "Scott's Bible," bound in morocco, to Mr. Stoneman by his fellow-servants, twenty-two in number, as a mark of their respect and esteem.

In 1838, Mr. Stoneman quitted Messrs. Whittaker's, and joined the house of Houlston and Son as active partner, the failing health of the late Mr. Houlston having made this arrangement desirable ; and till Mr. Houlston's death in 1840, and that of his widow in 1844, Mr. Stoneman had almost the sole management of the business. In 1844 he was joined by Mr. Thomas Houlston, the son of his former partner, with whom he continued actively, energetically, and successfully engaged in fulfilling the duties devolved upon him, until laid aside by that sickness "which was unto death." Of his partnership union Mr. Stoneman has always spoken with pleasure and satisfaction, deeming it a happy one, mutual diligence, confidence, and respect having distinguished it in an eminent degree. Of Mr. Stoneman the surviving partner thus writes : "During our long connexion, his great abilities, great judgment, and untiring industry have been most remarkable ; his good sense, and power of seizing the points of any subject, were, I believe, unrivalled in our trade ; while exerting himself to fulfil his duties, his great principle of integrity shone out continually. His firm reliance on the superintending providence of God calmed his naturally anxious mind, and led him to see mercy in his trials. He is a heavy loss to us ; his remembrance will be long cherished."

We will now resume the narrative of the more religious portion of his history. Prior to his leaving Exeter for the metropolis, a gentleman who had been a teacher in the Silver Street schools gave Mr. Stoneman a note of introduction to the superintendent of that institution, of which he availed himself, and after a term of probation he was elected a teacher, Sept. 12th, 1814. This was an important event in our friend's life ; the hand of God was evidently in it, for in no other *Sunday*-school institution could he at this period have found a sphere so suited to his taste, his circumstances, and the development and exercise of those legislative and executive talents and abilities which he so greatly possessed. The school was an evangelical alliance of the best kind for practical usefulness ; the agency was numerous and active ; and the duties varied and difficult. It had four or five branch schools ; it was at that period preparing to publish a hymn-book ; it had its scripture lessons for each Sabbath day ; and in all these our friend was fitted to take a part. In 1815 he was appointed to the office of superintendent of the Farringdon *Sunday* school, which office he held with great satisfaction to the teachers, profit to the scholars, and usefulness to the school, for a period of twenty-eight years. As a superintendent of a *Sunday* school, he had no superior, if any equal ; he attended at his post with the strictest punctuality ; he regulated the devotional and the ordinary

exercises of the school with great wisdom and prudence; and preserved order and regularity by the exercise of a mild yet firm discipline without at any time resorting to corporeal punishment. Among the teachers he manifested no respect of persons, but esteemed every member highly for his work's sake, and "by cheerfulness tempered with gravity, and mildness mingled with decision, he aimed to lessen the difficulties, to animate the hopes, and to advance the usefulness of his fellow-labourers." To his brother-officers, the secretaries, he was invariably considerate and kind; consulting them upon all matters of school arrangement and discipline prior to the exercise of any power belonging to his own office. At the teachers' meeting he was free, open, and candid—never by any threat of resignation, &c., attempting to coerce their judgment upon any matter, and yet invariably succeeding in gaining their decision in his favour. On consulting the school records it cannot be discovered that he was absent from his post more than eight times during twenty-eight years; and when it is remembered that during this term he was twice married, and twice a mourner at home in consequence of the loss of his beloved partners, it must be acknowledged that this is a rare instance of devotedness to the Sunday-school work. On his attaining the twentieth year of office the teachers presented him with "Townsend's Old and New Testaments," handsomely bound, as a testimonial of their affectionate esteem. On his retirement from office, in February, 1843, and thus quitting the Silver Street Sunday School Society, the report for that year states:—

"Your committee sincerely regret having to report the resignation of the late highly esteemed superintendent of the Farringdon school, who for more than a quarter of a century devoted his time and talents to the management of that school. He possessed abilities peculiarly adapted for the office which he filled, and an acquaintance with the Sunday-school system which enabled him practically to apply them; and enjoying as he did the entire confidence of the committee, he never failed to secure the esteem and deference of the teachers whose labours he superintended."

It was while a member of the Silver Street Schools, in the year 1825, that he became connected with the Sunday-school Union, a society to which he was greatly attached, in which he diligently laboured, and in which his loss will be severely felt; he took an active part in the preparation and improvement of its school books and requisites, and in the construction of its monthly notes for teachers. In reference to his services in this society, one of its secretaries thus writes:—"In him, the Sunday-school Union Committee has lost one of its oldest, most attached, and most laborious mem-

bers. At the head of a large business, which required his constant attention, he could, nevertheless, find time for all the claims of religious duty. Was it necessary that Mr. Stoneman should write an article for the Magazine,—he did it. Was he required to go as a deputation to a country union or public meeting,—he went. How acceptably he discharged this latter duty, many, very many Sunday-school teachers can tell. Was his calm judgment required on any important movement,—it was gravely given, and rarely differed from." Having joined the church, under the pastoral care of Mr. Evans, of John Street, Mr. Stoneman, on quitting the Farringdon Sunday-school, connected himself with the John Street Sabbath-school, and after taking a class for some time, he was elected superintendent, an office he held until removed to his Heavenly rest.

The closing days of Mr. Stoneman's sojourn on earth were thus employed. On Thursday, 27th March, he presided at the anniversary meeting of the "Sabbath and Ragged School Benevolent Society," to which he had consented to become the treasurer; he then said to his friends that he did not feel very well. On the succeeding evening he conducted his teachers' preparation class—and it was remarked by some present that he appeared unusually cheerful and happy. On Saturday afternoon he returned from the Row very unwell, being unable to hold out any longer. On his daughter's expressing a wish to send for the family doctor, he said, no—if he comes he will order me to lie by, and I must be at the Row on Monday, that being Magazine day. On Sunday he was absent from school, and being evidently worse, the medical man was sent for, who ordered him to bed, and to be kept as quiet as possible. On Monday he attempted to fulfil his purpose of going to business, but on putting his feet to the ground he fell, and then for the first time both he and the family became aware of the rapid progress that disease had made upon him. On Tuesday the writer of this notice saw him; he was then very cheerful, and was listening to his daughter's reading. On the following day he called again, and was struck with the change evident in Mr. Stoneman's voice and countenance; his strength seemed wholly gone; indeed, in attempting to reach his medicine, placed on a chair by his bedside, he had during the night fallen and cut himself in the forehead.

Anxious to ascertain his state of mind, the writer said, "Do you find Jesus precious to you now?" "Yes—O yes—unspeakably so; what could I do without him! I have every comfort I need or desire." "Do you think that you shall recover?" "That I leave—all that I leave in the hands of my Heavenly Father." "Is there anything of a worldly kind that you wish done or that I can do for

you?" "Not anything—not anything." On Friday night, on being lifted up, he asked, "Is to-morrow Sunday?" "No," was the reply, "to-morrow is Saturday; in all probability you will spend Sunday in heaven." He was silent, which led his friend to ask, "Shall you be sorry?" To which question he replied, with great energy, "O no—O no." From this period his power of utterance became so indistinct that those who were most familiar with his voice could not understand him; and at nine o'clock on Saturday evening, the spirit quitted its clay tabernacle for the "house not made with hands, eternal in the heavens."

The funeral of Mr. Stoneman took place on the following Thursday, April 10th. It was attended by deputations from the Sunday School Union, the Silver Street, the Farringdon, and the John Street Sunday schools, who accompanied the remains from the late residence of the deceased to the Highgate Cemetery, at which place the funeral cortege was joined by a large number of those who had been fellow labourers with the deceased in the Sunday school work.

The Hon. and Rev. Baptist Noel conducted the solemn service at the interment, and on the following sabbath evening preached the funeral sermon at John Street Chapel, from Psalm xxxvii. 37. The mournful event was also sought to be improved at each of the schools with which the deceased had been connected.

REV. J. JACKSON.

Died at his residence, Astora House, near Bampton, April 7th, 1856, in the sixty-third year of his age, the Rev. John Jackson, pastor of the baptist church, Coate, Oxfordshire. He studied for the ministry at Bradford Academy, under the late Dr. Steadman. He was for some years pastor of the baptist church, Hebdenbridge. Thence, in 1833, he removed to Bath, taking the pastorate of the first baptist church of that city. And after that of the baptist church, Taunton. Here, as well as at Bath, he was usefully engaged in training young men for the christian ministry, most of whom are now pastors of churches. On resigning his pastorate at Taunton, he was engaged for some few years as travelling agent for the Baptist Missionary Society. His remains were committed to the tomb, in the burial ground connected with the church over which he had presided for eight years, on Friday the 11th, in the presence of the church and congregation. The Rev. A. Major, of Faringdon, delivered the funeral address on the Friday, and preached the funeral sermon on the morning of Lord's-day, the 13th, from Hebrews xiii. 7, 8. Both the services were numerously attended and found solemn and instructive, and, it is hoped, will be attended with lasting good.

REV. D. DAVIES.

We regret to have to announce the death of the Rev. David Davies, who died March 19th. He was for many years president and theological tutor of the Baptist College at Haverford West, and for many years the senior pastor of the Baptist [church in that place.

COLLECTANEA.

RELIGIOUS TRACTS WANTED.

Should any reader of these pages be disposed to write a tract, it may be well for him to know the kind most acceptable.

1. Four-paged tracts, in plain Saxon, containing a pointed appeal to the conscience, the clear statement of some fundamental doctrine, or the enforcement of some essential duty on evangelical grounds.

2. Narrative tracts, illustrating the grace of our Lord Jesus in the application of the gospel, as his power unto salvation. *The narrative must be true*, only admitting of such changes as are required to conceal the real actors. Facts cannot be constructed. An extended parable, designed to enforce some practical truth, may be admitted into periodicals, but narrative tracts must not be woven by the imagination. Every faithful minister of the word must meet with remarkable instances of conversions in the course of his labours. Why should these pass unheeded by, when, if thrown into a tract, they might prove the means of converting others?

3. Historic tracts. Facts cannot be made; but multitudes of facts lie within the vast domain of history. Take the history of our own country. The Roman period affords an opportunity of contrasting paganism, whether in its ruder or more cultivated forms, with Christianity; while the march of the Roman empire to universal sway, as preparatory to the introduction of the gospel, would serve to illustrate the divine providence which guides human affairs, the accomplishment of prophecy, and the inspiration of the Old Testament. The Saxon period would still further develop the helplessness of man without a revelation from heaven; and would unfold the contrast of the Christianity of St. Austin, Gregory, and Rome, even at that early period, with the Christianity of apostolic times. Every period might, in like manner, suggest material for tracts likely to interest not only the common people, but also their rulers. And historical studies would necessarily give rise to

4. Biographical tracts, which are scarcely second in interest to the narrative.

May the Spirit of the Lord fall upon his servants, and qualify them for producing what is felt to be a great desideratum—Tracts thoroughly adapted to the day.—*Christian Spectator.*

## THE WATCH-TOWER.

To the English people, the past month has been one of much joy, mingled with painful suspense. The joy, however, is predominant, for whatever drawbacks there may be, peace is certain, and a peace which there is room to believe will prove both honourable and lasting. The last day of March was a festival of bell-ringing throughout England, for on the day previous, Sunday the 30th, the treaty had been signed at Paris by all the high personages assembled in conference at the Office for Foreign Affairs. It was announced at Paris at two o'clock in the afternoon, by the firing of 101 cannons at the *Hôtel des Invalides*, and the inhabitants of London were made aware of it at ten o'clock at night by the loud booming of the guns at the Tower.

The conference has still continued its sittings, although peace is thus happily decided on, and only awaits the usual ratifications to be formally proclaimed. Questions of importance are under consideration respecting Italy, the German principalities, and other districts of Europe where affairs have been unsettled for a long time past. It is doubtless desirable that the present opportunity should be seized for effecting, as far as possible, a universal pacification, but there is little reason for supposing that the continent of Europe will continue long in a peaceful state. The elements of discord are too widely scattered, and it is too plain that even yet, the revolutionary spirit agitates the nations, to allow of any such hope being indulged. For ourselves, however, it may fairly be anticipated, England will continue, by the good providence of God, to be an asylum alike for the oppressed, and for the dethroned oppressor; and we may reasonably expect, that her new relations with the east of Europe, will open up for her new channels to prosperity and power. May she be ready to use faithfully the influence confided to her hands, remembering that her obligations are thus increased, and that her highest glory will be found, not in selfish aggrandizement, but in benevolently promoting the universal good! It is gratifying to be able to record, that plans are already in preparation for strengthening the missions in Turkey, and that the doubts which were felt at first respecting the scope that would be allowed to missionary labours by the *firman* recently issued at the Porte, are quite dispelled by a subsequent explanation directed to the English and French ambassadors, in which it is expressively declared that, "animated by feelings of gratitude," and "recognizing the spirit of modern times," the sublime Porte "renews and confirms the

assurances which it gave in 1843, relative to certain renegades," and "declares that the decisions then come to, shall be henceforth applied to all renegades in general." The vagueness of this language is justified on the ground, that a clearer explanation would arouse the bigotry of rigid Mohamedans, and subvert the object in view; and as it is understood to be quite satisfactory to Lord Stratford de Redcliff, to whose energetic and persevering demands the explanation is due, we may confidently rejoice in the opening of a highway for the gospel in the hitherto unapproachable territories of Islam, and that whatever may be the other issues of the war, there will be one at least that will directly advance the interests of the kingdom of Christ.

To these reasons for gratitude and joy, there may be added the increasing probability that our differences with the United States will be settled without any appeal to arms. Great cause have we for blessing God that neither in America nor at home is there any prevalent desire for war. The angry spirits are always the noisiest, and as a few unscrupulous men may doubtless be found in both lands, eager for bloodshed, or lusting for the "laurels" and the "prizes" of battle, it is no wonder that some excitement should have prevailed; but, as it is manifestly the interest of both countries to preserve peace, so we believe it to be the desire of both our governments. It would indeed be disgraceful for brethren to go to war on such petty excuses. The war would undoubtedly become in the hands of God, a scourge for both nations, while the animosity that would spring up must be a curse on our posterity for many generations to come, and a source of inconceivable mischief to humanity at large. In all probability its influence on the church of Christ would be most disastrous, for where is Protestantism to look for its chief stimulus but to England and America, and how should the missionary work which these countries now carry on, be effectually conducted if the resources required for it are wickedly lavished for the ends of jealousy and ambition!

Pending the settlement of peace and the announcement of the terms in which the treaty of peace is conceived, some attention has been turned, though rather languidly, to our social condition at home. It is a highly favourable sign, expressive both of the good sense and the right feeling of the people, that social questions have decidedly the preference over those of a purely political kind. But a few years ago, the country was embroiled in perpetual wrangling about this or that mode of representation in Parliament;

but now even Lord John Russell is not able to obtain a vote for a new Reform Bill. It seems to be better understood, that the best system in the world, and the fairest, would never ensure a true representation or an honest legislature; that, in fact, it is necessary to reform the *people* before the representation, be it what it may, can be productive of good fruit. To this view must be ascribed the vehemence with which the question of education has been debated on both the "voluntary" and the "state system" side. Both parties are doubtless in earnest in seeking to promote the best welfare of the people. The voluntaries have, however, obtained a victory which promises to settle the question, at least for some time. On the 10th of April Lord J. Russell moved a series of resolutions which would have rendered a national system of rating for educational purposes compulsory by law. He was opposed by Sir James Graham, in a speech which lucidly expounded the arguments used by the voluntaries, and set them in so forcible a light that the resolutions were rejected by a majority of 260 to 158. This is a more decisive vote than has been taken before, and it seems now impossible that there should be any state-imposed system, except it should be one exclusively secular. But it is not at all probable that those who are opposed to the voluntary principle will ever be so united on this ground as to carry a plan through Parliament. Thus far, therefore, the question may be regarded as settled; but it must not be forgotten that the Committee of Council still exists, and that it uses its great power almost entirely on one side. The voluntaries will next have to consider whether the grants now made by Parliament shall be wholly discontinued, or used in a fairer spirit, or applied on a system altogether new. One or the other ought certainly to be done; for at present, in small towns and villages, education falls exclusively into the hands of the established church.

Attention has been called once more to the question of capital punishments by a painful scene which occurred at the execution of a criminal at the Old Bailey, on the 31st of March. The wretched man was so overcome by terror as to be incapable of walking on the scaffold. He was placed in a chair, and in that posture had the noose fastened round his neck. But no sooner had he fallen from the drop than he seemed to recover all his natural strength; and a torture of ten minutes' duration scarcely sufficed to terminate his life. Even the *Times* newspaper vigorously denounces a punishment so barbarously inflicted, and calls, if not for its abolition, or its performance in private at least, for its being so conducted as to make it less revolting. But it would be far better at once to abolish a practice which, so far as we can trace its effects, is productive of

nothing but evil. Every step in the mitigation of our criminal code has diminished the amount of crime. The throng that attend the spectacle of an execution receive into their minds, not a salutary warning but a hardening contempt. As for the criminal himself, if his life were spared he *might* become a penitent; by the present practice any repentance that can be depended on is put wholly out of the question. Not at all from any mawkish compassion for the villains who suffer—yet not altogether without pity even for *them*—but from a belief in its conducing to the general good, we would advocate the disuse of the custom.

Close bordering on this topic is the condition of the criminal classes. There are multitudes in London and in all our larger towns who have never in all their lives had any subsistence but that of crime. The ragged-schools have done much to reclaim the youthful part of this abandoned and outcast class; and an effort put forth during the past month in behalf of the adults ought not to pass unchronicled. Mr. Henry Mayhew, a well-known author, conceived the bold experiment of calling together a meeting of pickpockets, which accordingly took place at an inn in Spitalfields, on the 7th of April. About a hundred were present, all known to belong to the "swell-mob." They were by no means a desperate looking crew, but well dressed, and apparently well fed. Some were showily attired, wearing such ornaments as gold chains and diamond pins, and most of them had the appearance of clerks or young men in offices. Many of them earn a good livelihood by their criminal courses—as much even as £10 or £20 a week! Indeed there were a few notorious housebreakers, and one or two receivers of stolen goods, who were said to be "worth their weight in gold!"

The object of the meeting was to induce them to forsake their present vicious manner of life, and to enter an institution which Mr. Mayhew described to them as adapted to aid them in forming good habits and obtaining a good character. Several of them spoke in favour of the scheme, and complained that they were so hunted down by the police, that if they ever made the attempt to lead an honest life it was quite impossible to get a living. Of course there was a great variety of character displayed. Some were pronounced by the rest to be "incorrigible," and a few candidly confessed that "they didn't seem to care about reforming themselves, though they would gladly help others to do so." None of them vindicated, though several apologized for, their present course. One said that he could earn £5 a week by passing bad money, and if he was willing to relinquish this lucrative trade, and adopt one that would not bring him in above 30s. a week, he thought he ought to have credit

given him for good intentions and some "principle." On the whole the experiment was highly gratifying; and in paying our tribute of praise to Mr. Mayhew for his enterprising philanthropy, we cannot forbear expressing our hope that the Christian public will heartily support him. Surely there is reason after this, for *hoping* even of the most degraded and dissolute!

These private undertakings to reclaim the lost may be regarded as indications of the utter failure in that duty of the STATE-PAID CHURCH. But they are not the only ones; and the last month has disclosed the unsoundness of that machine in various ways. Once more the convocation of clergy of the province of Canterbury have been "playing at parliament," discovering at once the deep vices of their church, and their own utter impotency to remove them. At the same time a bill is introduced into Parliament for the better discipline of the clergy, in settling the provisions of which the clergy can, of course, have no voices, though their prescriptive rights are largely interfered with by it. But we are persuaded that their incapacity is for the public good as long as they are themselves so unworthy. Seldom have we such public proof of clerical haughtiness and carelessness of duty as is given in the correspondence of the Bishop of Bangor with the Hon. W. O. Stanley. Mr. Stanley presented a memorial to the bishop from many of the clergy and laity in the diocese lamenting the estrangement of the Welsh people from the Church of England, and attributing it in a great degree to an insufficiency in the number of services, as in many churches, there is but one service every Lord's-day. The bishop in reply indignantly rebuked Mr. Stanley for meddling with matters that did not belong to him. "As to what you say of the object of the petition being to 'remove a great scandal in a Christian country, and that this is not the first time that you have urged the necessity of a remedy for the evil!'—this is merely a flourish of high-flying nonsense and palaver, with which you endeavour to varnish over in glowing terms your meddling in matters out of your own province, and with which you are altogether unacquainted." In another still more coarsely written letter the bishop directly charges the petitioners with having yielded to the suggestions of Satan in sending him such a memorial. Even the advocates of a state-church are out of countenance at such blustering arrogance as this. The *Examiner* and *Punch* holds the bishop up to ridicule as the Bishop Bumble of the West. "Some Oliver Twists of the diocese of Bangor have asked twice for soup; in other words, they have the inordinate gluttony and audacity to ask the bishop for a second church-service on Sundays! Bishop Bumble resents this as an attack and indictment on himself!" The *Record* truly

says that the bishop's reply is "more worthy of an imitator of Nabal than of a follower of Christ," and a Welsh clergyman affirms that it is the natural consequence of putting an English bishop over a Welsh diocese. We say it is the natural consequence of a SYSTEM which disregards the rights both of laity and clergy, and which necessarily promotes pride rather than godliness.

Yet how can we wonder that those directly interested in maintaining the system, should refuse to see its corruptness, when this very month presents us with the very strange spectacle of a body of Wesleyan ministers suing, on their knees to the clergy in convocation, for admission into their ranks? Such is indeed the fact! A petition was presented to both Houses of Convocation, not directly from Wesleyans, but from a few clergymen and others in the neighbourhood of London, praying that they would devise measures for bringing about a restoration of the Wesleyan methodists to the communion of the church of England, and suggesting that this might be effected by greater care being observed in admitting candidates to holy orders, and by the permission of class-meetings. It is well understood, also, that this course is pursued at the instigation of some of the Wesleyan ministry, who, in case the petition should succeed, will be ready to enter the church. For our own part, we should rejoice at such an event, although it would greatly strengthen the church of England; for the Wesleyans are certainly, at present, in a false position. It remains, however, to be seen, how far the mass of the people, or even of the local preachers, sympathize with the views of the petitioners. Our own impression is, that while many of the ministers would conform to the establishment, the largest proportion of the people would become thorough dissenters.

Strange tidings reach us from INDIA! It appears that up to the present day the *torture* has been in constant use, as a means of extorting from the natives the taxes of government! The punishment is sometimes slight, but not seldom so painful as to occasion even death! Its mode seems to be determined by the caprice of the officer. Tying the body in painful postures; suspending by the wrist or by the hair; application of fire to the soles of the feet; filling the nostrils and eyes with cayenne pepper, are examples of this cruel and disgraceful practice. Such tortures are sometimes inflicted for so paltry a sum as ten or twelve rupees. The officers are all natives, and it may yet be hoped, though it scarcely seems possible, that the custom was unknown to the English functionaries. It strikes us, however, as exceedingly strange that we have never heard of these things from our missionary brethren, whose labours, one would suppose, must bring them into frequent contact with the sufferers. It

is evident enough that the Indian government demands a much closer attention from the people of England. We are only half awake as yet to our great responsibility in reference to that populous dependency of the British crown. India is a province of the empire, moreover, that is for ever enlarging its boundaries. During the government of the Marquis of Dalhousie alone, there have been added the Punjaub, Berar, Pegu, and now, last of all, the kingdom of Oude, including altogether a population of sixteen millions! We believe, indeed, that both the subjugation of the two former territories, and the annexation of the latter, were necessary steps, not only for the safety of our empire, but for the welfare of the natives themselves. We believe that British rule in India has already proved a blessing to the Hindoo; but let us not forget that our responsibility increases with every square mile we add, and that a *narrow inspection* of what is done in India by our representatives there would suffice to rectify a multitude of abuses, and to prepare the way for the future conquests of the church.

The cause of *religious liberty* does not make much progress at present in France. The good people at Thiat, whose prosecution we noted two months ago, waited for some time in the hope that the minister of worship would interfere in their behalf, and permit them to continue their meetings. But just at the time when their heavy fines became due, they received notice that they could receive no favour! This is from the supreme government; so that it is evident that little kindness is felt by the emperor for protestant schismatics. Their fines must be paid, and for this purpose their goods must be sold. But in all probability this is but "the beginning of the end." If the priests triumph thus far, they will soon make other attempts; and perhaps the popish reaction carried out in Austria will be commenced also in France.

Wonderful, indeed, is the present posture of the Romish church throughout Europe; and one can well believe that some momentous crisis in her history is close impending. The movements of European society between ultramontaniam and a liberalism almost revolutionary, during the last half-century, remind one of the oscillations of a pendulum left to itself—growing ever shorter and shorter. A few years ago the election of Pius IX. seemed to promise a liberal reaction that would almost purify even the cesspools of Rome. The insurrections of 1848 changed the whole aspect of affairs, and restriction followed restriction until all liberty for the people was surrendered in the Austrian concordat of a few months back. But now we see an Italian kingdom, Sardinia, not only admitting the open bible and an unfettered preaching of the gospel, but at the conference of

Paris demanding that Austrian influence should be diminished in Italy, and that the tyrannical but tottering power of the pope should no longer be buttressed by the presence of a foreign soldiery. We find France also supporting the demand. And Italy left to herself!—who can *even imagine the result?*

"Hear ye not the hum  
Of mighty workings?  
Listen awhile, ye nations, and be dumb!"

It is interesting to *ourselves* to note, also, the progress of baptist sentiments wherever the bible is freely studied. Thus in the *Archives du Christianisme* of March 22nd, we find a letter written from Sweden which contains the following passage: "The baptists are rapidly multiplying. We have already several *thousands* of them, and they dare not proscribe them, according to the laws; yet they have had the folly during the last few days to arrest the baptist minister Heidenberg, and to accuse him of *profaning the sacraments!*" The same number contains a review of a tractate entitled "Why we Baptize our Infants," and the reviewer commences by stating, that "For a number of years the question of baptism has agitated many of our churches, [in France], especially those which are 'free,' and it is sometimes discussed with extreme sharpness." And so, doubtless, it must and will be, wherever the bible is read in an independent and truth-searching spirit.

We ought not to conclude this paper without noticing the death of a man whose name is endeared to the whole Christian church—the Rev. Adolphe Monod, minister of the French Reformed Church. He died on the 6th of April, after a very painful illness; but "his death-bed," writes his brother, "though one of intense suffering, was one of glorious and gracious triumphs." One of his dying expressions—eminently characteristic of the man—was this: "My ministerial labours, my works, my preaching, I reckon all as filthy rags; a drop of my Saviour's blood is infinitely more precious!"

"Servant of God! Well done;  
Rest from thy lov'd employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

#### EDITORIAL POSTSCRIPT.

Many of our friends who have kindly sent articles, among which are essays, reviews, brief notices, and correspondence, will be surprised to find them absent from this number. If, however, they refer to the early portion of the Magazine, they will find there, articles that could not be deferred without inconvenience, and whose appearance necessarily implied the postponement of their own.



# IRISH CHRONICLE.

MAY, 1856.

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## ANNUAL REPORT

PRESENTED TO THE SUBSCRIBERS, APRIL, 1856.

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THE amount of contributions to the Baptist Irish Society during the year which ended on the 31st of March was £1,552 8s. 3d. This is the sum with which the Committee has been entrusted by its constituents for the purposes of the Society, and for the manner in which it has applied this sum, it is right that it should now give an account. It is cheering to observe that it is rather larger than the receipts of the year before. Notwithstanding the pressure on public affairs arising from the war, and the difficulties which voluntary societies have consequently felt in raising their funds, the amount of our receipts, which was last year £1,516 18s. 8d. has this year been £35 9s. 7d. more.

Before we enter into any details of expenditure, it may be advisable to refer for a moment to the purposes which the Society is designed to answer. A mistake on this subject is very prevalent in Ireland, and exists, to a certain extent, in England. In different parts of the sister island several baptist churches were instituted two hundred years ago, or more, to which large endowments were attached. Some of them have become extinct. Some of them are in a low condition, and few, if any, are very prosperous. It has been thought by some friends on each side of the channel, that a principal object we have in view is to guide and sustain these churches. This is not the view of the case which the Committee enter-

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tains, or which it recommends to its successors. The object of a society like this, corresponding most with the design of its founders, and congenial with the spirit of the gospel, is to make known the unsearchable riches of Christ among the ignorant; and if it afford aid to weak or languishing churches, it should be incidentally. The theory which we hold to be the true one is, that the churches should choose their own pastors, whether in Ireland, in India, or in Britain; that if they can, they should support their own pastors, and if they cannot, they ought carefully to avoid the evils which must arise from habitual reliance on external aid, whether it come from fraternal or from secular sources. It is our belief that the baptist churches in Ireland have greatly suffered, and are still suffering, from the habit that has been contracted there of relying on English help. It has produced consequences which have been trying to both parties. That it should be so was most natural under the circumstances,—so natural that if any should say it was not in man as man to avoid it, we will say *true*; but the dispensations of God are intended to teach man much more than it was natural to him to suppose, and we believe that difficult as our friends in Ireland may find it to realize the fact, it is self-supporting Christianity—that is, Christianity so sustained that nothing but what is Christian aids it, is the only Christianity that will endure the test. It is a conviction that the

present Committee of the Baptist Irish Society desires to bequeath to its successors, that one of the most important blessings that could be bestowed on the baptist Irish churches would be that they should be completely weaned from English help.

It may be best to begin with New Ross, the sphere of our latest enterprise. Our friends will remember that in the spring of 1854, as we had a balance in hand available for the purpose, we requested several ministers of known judgment to visit different parts of Ireland, to examine the stations occupied by our agents, and report to what places it was most desirable to send additional preachers. A town containing above 7,000 inhabitants, situated on the borders of Kilkenny and Wexford was pointed out to us as peculiarly eligible. Negotiations with Mr. David R. Watson, then pastor at Ryde in the Isle of Wight, consequently took place, and he was invited by the Committee to visit New Ross. After doing so, and receiving much encouragement from the attendance of increasing hearers, through one of those mysterious providences which we often meet with in our efforts to do good, he was in the summer laid aside by severe and dangerous illness, which required that he should avail himself of eminent surgical assistance at Edinburgh. Since the performance of the operations which he had to undergo, he has returned to New Ross, the congregation has recovered itself, and his Christian friends have resumed their wonted kindness. Whether it will be in the power of the Society to continue to support him at New Ross is doubtful. Hitherto there has been nothing done, we believe, by the members of the congregation to show their obedience to the regulation, that they who preach the gospel should live by the gospel. We are not without fear

that contrary doctrine has been promulgated here, as it has in some other parts of Ireland.

Our second illustration may be taken from the city of Cork, the second city in Ireland in point of size, and one on which the English public has expended much. The importance of its position, the magnitude of its population, and the respectability of labourers who have exerted themselves there in former days, have rendered your Committee exceedingly unwilling to abandon the work there, or to sustain it with diminished energy. Yet Cork has yielded but a small crop of late in comparison with the sum expended by English Christians in sowing seed. Mr. Crawford who, as the last Report stated, was sent thither in 1854, writes thus under date March 20, 1856: "Besides the usual services in the chapel on Lord's day, and on Monday and Wednesday evenings, I have had a service in James's Square. At first I held it only once a fortnight, but being encouraged, both by the attendance and by the interest taken in it by the people, I consented to hold it weekly. This service affords to some aged and infirm persons an opportunity of hearing the gospel, who would otherwise be excluded from all the public means of grace. Although our attendance [in the chapel on Lord's day is far from what we would wish to see, it has decidedly improved since the very severe weather has gone past. Considering the number on the Lord's day, I think we have no reason to complain of the attendance at our week-day services. Yesterday evening, for example, we had six-and-twenty persons present at the exposition, not including the sexton and myself, twelve of whom remained to practise the hymn tunes for the sabbath day. When on this subject, I may say that the young man who conducted our singing and in-

structed the class, has returned to London. We miss his services much, but he has not been called away till he had permanently improved the character of our singing. He and his wife make up nineteen of our most regular attendants who have left the neighbourhood during the last eight or nine months. This continual moving off of members of the church or congregation, which seems to be the fate of the cause here, has tended very considerably to keep our numbers few.

"We have established a monthly tea-meeting in the vestry, for the members and any Christian friends we may think proper to invite. I think these social meetings for prayer, reading the scriptures, and conversation on religious topics, must tend to promote Christian union and co-operation.

"Miss Crosbie still continues her self-denying labours, and not without some encouraging tokens of success. You have been already informed by herself that on every week-day, excepting Saturday, she has a class of young persons in the vestry from twelve till two o'clock. A few days ago I was told that a teacher, who has for some weeks past attended the chapel, had signified to one of our members, her desire of attempting to raise a school in connexion with the baptist cause. I find that she has been a very consistent Christian for many years, and has very satisfactory testimonials as a teacher. After considering the matter fully, I consented to her proposal, intending, if the effort should prove successful, to take upon myself the entire responsibility of collecting amongst my friends the amount of her salary, so as not to add to the liabilities of the Society.

"My friends in Lee, hearing I was anxious to procure an addition of books to our school and congregational library, have kindly subscribed £2 10s. towards

this object, and for which sum they obtained £5 worth of books from the Religious Tract Society; they have also kindly sent me two boxes of clothes for distribution amongst the poor, which will doubtless add to the comfort of many, and considerably facilitate my visitation amongst them."

Mr. Berry's removal to Athlone three or four years ago, and subsequently to Moate, was intended expressly to furnish a district in which those towns are situated, with an active evangelist. Though there was a small church in each of them, and he performs pastoral duties among their members, yet it has always been his principal work to itinerate throughout that barren region as an evangelist. The distance between the two towns is seven Irish miles, and at each there is a small place of worship. Mr. Berry now resides at Moate, and preaches there on Lord's day morning, and at Athlone on Lord's day evening. Letters from him which detail pleasantly his labours we omit, because they have appeared in the *Irish Chronicle*, but the following is one of the last, and has not been printed before; the date is March 10th, 1856. He says, "I have been actively engaged during the past month in the good work. Both in preaching and visiting I have experienced much comfort, and had much encouragement. The congregations at all the stations are steady and attentive, and evidences increase of the blessing our Society is bringing to the hearts of the people. You will be glad to know that I have made arrangement to supply Rahue one sabbath in the month during the summer; this will give great joy to the good people there, and at the same time Moate and Athlone will not be neglected. Among other cases that come before me this month, I will refer to two, and these two have brought much joy. At the beginning of the month I visited a

poor widow, a member of the church at Athlone, whose only son entered into the army, and left her heartbroken and destitute of support. After giving her all the consolation I could, I read and prayed, and whilst on our knees a man and woman and two children came down stairs, and knelt with us. As it was preaching time at the chapel, I could not wait to talk with them; however, in a week I repeated my visit, and he again came and bowed with us at the throne of grace, and his amen was fervent at the conclusion. He was a Roman catholic a short time ago; taught a national school for a priest; read the bible; left the church of Rome, and became a member of the church of England, and is employed in it as reader. He followed me to the chapel, and there he opened his mind. 'I cannot,' he said, 'reconcile the bible with the prayer-book, neither can I meet the arguments of Roman catholics on baptism and the Lord's supper, so that I wish to be instructed more fully, and to be baptized.' I told the poor man fairly the consequences, that he would be dismissed, and that our Society, in the present state of its funds, could not employ him. 'Well,' said he, 'I gave up £40 a-year for what I conceived to be truth, and God has not since let me want; and I can now give up £36 for truth, and I can trust God.' Since then he is regular at all our services; and even the very fact of attending the baptist chapel will cause his dismissal. Brother Walsh, who knows him well, gives him a high character; but he is just like many of the converts I have seen, they do not wish to remain in the establishment when they have opportunities of mixing with dissenters; and, no wonder, for the sacraments and absolutions may first move them to leave Rome, and when they come to England they find the same view of sacraments, or something very like it,

in the prayer-book, and therefore they remove farther from Rome.

"About two years ago, I gave an Irish Testament to an aged but intelligent poor Roman catholic woman: whilst I resided at Athlone I had frequent interviews with her, and found with joy, that the word reached her heart. Last Thursday, though bent with age and infirmity, she came to Moate, a distance of thirteen Irish miles; she said she felt that death was near, that she wished to speak with me, and to bless me for the book. 'Oh!' said she, '*it first brought joy*, and now, as my end is near, my joy *is complete*. Surely the blood of Christ has cleansed me from all sin. And I hope another will get benefit from the book, for a Roman catholic schoolmaster comes and reads a chapter for me almost every night.' She is upwards of ninety years of age, evidently on the brink of the grave. 'I am going home' said she, 'to die, for I feel death upon me, but then I will be with my Saviour.' I left her, and went into the pulpit, and I preached with a joyful heart."

Mr. Eccles, of Belfast, was indefatigable last summer and the summer before, in preaching in the open air. In August he wrote thus: "We had a baptism the week before last in our chapel. There was a full congregation of attentive auditors. I entered fully into the statement and vindication of our views as baptists. A hallowed feeling was evident through the assembly, and considerable sympathy with our views as scriptural was expressed by several at the conclusion. And, on the whole, matters here progress comfortably and surely. I continue to preach in the open air, and always have large congregations. We have seen some of the persons again at chapel; but the main feature of encouragement is the kindness shown me on such occa-

sions by those who have no bond of union with me except attachment to the truths which I proclaim."

Again, on the 15th of March in the present year, Mr. Eccles says: "In alluding to the fluctuating state of our membership which is so characteristic of the churches generally in Ireland, I have to remark that, notwithstanding losses of a trying nature, there is still a *clear increase* of an encouraging kind.

"The open air preaching has been earnestly prosecuted, except when bodily inability, or the state of the weather, made it impossible. This is a part of my work I like exceedingly. The number of people, their evident interest, and the exhilarating influence of the open air, render the service a delight, instead of a toil. I am satisfied that thousands have heard the gospel this way who would never go within a chapel door.

"Our Sabbath-school is in a very efficient state; and some of the children present grounds of hope for the best.

"The daily school is suspended just now, owing to the decease, after a short illness, of its amiable teacher. This excellent young man—whom every one loved, and of whose future usefulness I had pleasing anticipations—has ceased from his labours, but his works do follow him. I cannot but mourn with his parents and friends, but feel, nevertheless, that our loss is his gain.

"There are many tokens for good. On the whole, while duly sensible of many difficulties, I am greatly and increasingly encouraged in my work. One reason, among others, you will bear with me in mentioning. I have had a good deal of trial during the past year. In order to its mitigation, my beloved young brethren, resolving that their pastor should be as comfortable as possible, have succeeded in collecting a sum which I could never have supposed the utmost zeal and diligence on their

part could have accomplished. It is, indeed, a pleasure to spend and be spent in the service of such a church. Oh, how my heart blesses them! With tears and entreaties I implore the Lord to render back this benefit most abundantly into their bosoms. And so it shall be: 'The liberal soul shall be made fat.'"

This paragraph is peculiarly encouraging, as at Belfast it has been for many years apparently impossible to excite a disposition to support the ministers of the gospel. Mr. Eccles long thought that it was impracticable, and that it was only from England that pecuniary supplies could come. This, we may hope, is the beginning of a more favourable state of things. Mr. Eccles adds: "I preach alternately with other ministers of different denominations, in a locality exceedingly destitute, and where, I trust good has already been done. The united interest of Presbyterian and Baptist, Wesleyan and Independent, seems to produce a favourable impression upon these poor people."

At Ballina, among the people of the north-west, far away from the centre of the country, where the population is but scanty, itinerant labours have for many years formed so large a proportion of Mr. Hamilton's work, and it is so well known that his colleague, Mr. Willett, follows in his track, that it is not necessary to go into detail. The same may be said of Conlig, Newtownards, Tubbermore, Banbridge, and other places, where with a greater or less degree of constancy, our friends are actively seeking the spiritual good of their benighted neighbours.

Two years ago the society had a balance in hand of £900. It then directed the Committee to employ additional agency. Some gentlemen of experience and discretion were requested to visit Ireland on its behalf. They

did so, and their recommendations were in part adopted, others being deferred, as the Committee was anxious not to enter on an expenditure that might afterwards prove inconvenient. Events have justified their caution. To meet the expenditure thus entailed, a large addition to the income is annually needed. The excess of expenditure over revenue this year is one hundred and seventeen pounds and seven pence, but unless the one is enlarged or the other diminished, the Society will be next year £600 in debt. Our constituents directed the money to be expended—ought they not to supply the deficiency? Applications are constantly reaching the Committee for ministers, schoolmasters, and scripture-readers; as constantly are candidates offering themselves to sow the good seed in these departments—men and women who have left lucrative situations for conscience sake. These the Committee are obliged peremptorily to decline. “Shall we enlarge our operations or not?” received a prompt affirmative;—shall we sustain these operations, or give a triumph to the enemies of the truth? is the question now.

The plan that has been adopted the last four years, of dispensing with deputations for the collection of funds,

and relying exclusively on the spontaneous exertions of our friends has answered admirably in many places. Zealous and active helpers have said that as far as they were concerned they would take care that the society should not lose by a procedure so congenial with right principles, and we have received from them liberal contributions from which no deduction was made. But others have said that in their circumstances deputations were quite necessary, and some who have not said this, but have expressed approbation of the plan, have yet omitted to send the aid for which they had given us reason to hope. Especially has this been the case in Wales and Scotland. From Scotland, whence some years ago munificent aid was obtained, we have received this year but £51 16s. and the year before but £38 8s. 6d. In the present exigence then, it seems to be necessary to bring the claims of the Society before the friends of truth, and we recommend to our successors that some of the ministerial members of the Committee should be solicited to visit Scotland, Wales, and perhaps some other places with this purpose. In this way, we believe that present deficiencies may be speedily supplied, and new cause given for rejoicing and thankfulness.

CONTRIBUTIONS FOR THE LAST YEAR'S ACCOUNT,  
RECEIVED SINCE OUR LAST.

	£	s.	d.
Ashford, Kent .....	0	7	0
Bicester, Mr. Josiah Smith .....	0	10	0
Bradford, Yorkshire, by Mr. Joshua Petty—			
Acworth, Rev. Dr. ....	1	1	0
Allen, Mr. ....	1	0	0
Briggs, Mr. N. ....	0	10	0
Bilborough, Mr. W. H. ....	0	10	0
Chown, Rev. J. P. ....	0	10	6
Cooke, Mr. J. ....	0	10	6
Dowson, Rev. H. ....	0	10	0
Eccles, Mrs. ....	0	5	0
George, Mr. W. ....	0	10	0
Illingworth, Mr. A. ....	1	0	0
Illingworth, Mr. J. ....	0	5	0
Laycock, Mr. Henry ....	0	10	0
Smith, Mr. John. ....	0	10	0
Stead, Mrs. ....	1	0	0
Watson, Messrs. W. and F. ....	1	0	0
	<u>0</u>	<u>12</u>	<u>0</u>

Brearley, by Rev. Peter Scott .....	1	10	0
Brighton, by Mr. John Durnall .....	3	0	0
Canterbury, Collected by Mrs. Carter—			
Carter, Mr. ....	1	0	0
Howland, Mr. ....	1	0	0
West, Mr. ....	1	0	0
Small sums .....	1	10	8
	<u>4</u>	<u>16</u>	<u>8</u>
Chesham, Bucks, by Rev. W. Payne .....	4	4	6
Exeter, South Street, by Rev. Stewart			
Williamson—			
Adams, Miss .....	3	0	0
Expenses .....	0	0	6
	<u>2</u>	<u>19</u>	<u>6</u>
Haddenham, Bucks—			
Collected by Miss Ann Munday .....	0	13	0
Hanley, Staffordshire, by Rev. J. L.			
Abingdon—			
Contribution from Church .....	8	0	0

	£	s.	d.
Harlow, by Rev. T. Finch—			
Friends, by Miss Lodge .....	1	7	0
Huntingdon, M. Foster, Esq.....	2	2	0
Ingham, by Rev. J. Venimore—			
Cooke, Mr. Robert .....	0	10	0
Cooke, Mrs. Robert .....	0	2	6
Cooke, Mr. W.....	0	10	0
Frary, Mr. Robert .....	0	10	0
Frary, Mr. T.....	0	2	6
Friend, A.....	0	2	6
Friend, A.....	0	2	0
Howes, Mr. J.....	0	5	0
Howes, Mrs.....	0	2	6
Rudd, Mr.....	0	5	0
Silcock, Mr. J.....	1	1	0
Silcock, Mr. R. B.....	1	1	0
Slipper, Mr.....	0	10	0
Slipper, Mr. W.....	0	10	0
Slipper, Mrs.....	0	5	0
Venimore, Rev. J.....	0	5	0
Wells, Miss.....	0	4	0
Whitaker, Mr.....	0	2	6
Worts, Mr., sen.....	0	4	0
Worts, Mr. T.....	0	5	0
Collection .....	2	0	3
	8	19	9
Kettering, Northampton, Missionary Association—			
Mursell, Rev. J.....	0	10	0
Monthly Contributions, part of.....	3	10	0
	4	0	0
Liverpool, by Rev. C. M. Birrell—			
Greenwood, Mr. Henry .....	0	10	0
By John Coward, Esq—			
Brooks, Mr.....	0	6	0
Cropper, E., Esq.....	1	0	0
Heyworth, Lawrence, Esq., M.P.....	1	0	0
Hope, Peter, Esq.....	2	2	0
Hope, T. A., Esq., for schools	1	1	0
Hope, William, Esq., for schools	1	1	0
Morrish, James, Esq.....	1	1	0
Johnson, John, Esq.....	2	0	0
	9	11	0
London—			
McDonald, Mrs., Dividends, by W. L. Smith, for schools.....	13	0	8
Peto, Sir S. Morton, Bart.....	20	0	0
Smith, Rev. T.....	0	5	0
Trestall, Rev. F., One-fourth of Lord's Day Box .....	0	15	6
By Mr. W. Carey, Collector—			
Collins, W., Esq.....	2	2	0
Hassall, Mrs.....	0	10	6
Ditto, Donation .....	1	1	0
Malliphant, G., Esq.....	0	10	6
Moore, Mr. George.....	0	10	6
Parnell, W., Esq.....	1	1	0
Trestall, Rev. F.....	1	1	0
	6	16	6
Battersea, Mr. P. Cadby.....	1	1	0
Blandford Street, by Mr. G. T. Keyes.....	10	0	0
Bow, Miss Huntley .....	1	0	0
Brixton Hill, J. H. Allen, Esq.....	1	1	0
Commercial Street, Whitechapel, by Mr. W. J. Bowler—			
Contribution from Church .....	10	0	0
Devonshire Square, Mr. Price .....	0	3	0
Hackney, Mrs. Meagher .....	1	1	0
By Mr. Cotton—			
Collected by Miss Granger—			
Cotton, Mrs.....	0	10	0
Cox, Mrs.....	1	0	0
Davis, Mrs. G.....	0	3	0
Dumgold, Miss			
L.....	0	5	0
King, Mr. G.....	0	4	4
Martin, Mrs.....	0	4	0
Redding, Miss.....	0	10	0
	2	16	4

	£	s.	d.
Collected by Miss Findley—			
Katterns, Rev.			
D.....	0	5	0
Knox, Mrs.....	0	6	0
Wright, Mrs.....	0	6	0
	0	17	0
	3	13	4
John Street, by Marcus, Martin, Esq.—			
Bacon, Mr.....	1	1	0
Daniel, Mrs.....	1	0	0
Fisher, Mrs.....	0	10	6
Harris, Mr. and Mrs.....	0	10	6
Hatch, Mr.....	0	7	0
Howgate, Mr. and Mrs.....	1	1	0
Jeanneret, Mr.....	1	1	0
Martin, Marcus, Esq.....	2	0	0
Noel, Hon. and Rev. B. W.	1	0	0
Smith, Miss F., Collected by .....	0	12	1
Stanton, Mr.....	0	2	6
Stoneman, Miss E., Collected by .....	1	1	0
Trimmer, Mr. and Mrs.....	0	10	6
Tucker, Mr.....	2	10	0
Woods, Mr. W. F.....	0	10	6
By Vote from General Contributions .....	33	4	1
	47	1	8
Acknowledged last month	47	1	8
	0	0	0
Kingsgate Chapel, Holborn—			
By Rev. Francis Wills—			
Bastow, Mr., Collected by ..	0	10	0
Crassweller, Mr.....	0	10	6
Harding, Miss, Collected by	0	5	0
Humphries, Mrs., do.....	0	8	0
Shoveller, Mr. and Mrs.....	0	3	0
Smith, Miss S. V.....	0	10	6
Steers, Mr. and Mrs.....	0	5	0
Thickbroom, Miss .....	0	10	0
Thornton, Miss .....	0	10	6
Wills, Rev. Francis .....	0	10	6
	4	5	0
Maze Pond—			
Acworth, Mrs.....	0	10	0
Bayley, Mr. G. S.....	0	3	0
Eassey, Mr. John.....	0	10	0
Green, Mr.....	0	10	0
Heller, Mr.....	0	5	0
Jenkins, Mr.....	0	10	0
Kelghley, Mr.....	0	5	0
Martin, Mrs.....	0	5	0
Thomas, Miss .....	0	5	0
	3	5	0
Spencer Place, by Mr. J. Powell—			
Powell, Mr. J.....	2	2	0
Collection .....	1	10	9
	3	12	9
Tottenham, by Rev. B. Wallace—			
Collected by—			
Arnold, Miss .....	1	4	4
Bryce, M.....	1	8	10
Rance, Miss .....	0	17	0
	3	10	2
Trinity Street, Rev. H. J. Betts .....	0	10	6
Upper Clapton, by Rev. C. Woodlcott—			
Goodings, William, Esq., jun.....	1	1	0
Louth, Collected by Miss Beeten and Mrs. Stimpson—			
Allenby, Mrs. J.....	0	1	0
Allenby, Mrs.....	0	10	0
Ashton, Mr.....	0	2	6
Barker, Mrs.....	0	2	6
Batterham, Mrs.....	0	2	6
Bellamy, Mrs.....	0	1	0
Beeten, Miss .....	0	10	0
Bowman, Mr.....	0	2	6
Ditchett, Mr.....	1	0	0
Eberger, Mr.....	0	5	0
Friend, Mr.....	0	2	6
Johnson, Mrs. R.....	0	2	0
Kiddall, Mr. Georgo .....	0	2	6
Kime, Mrs.....	0	2	0

	£	s.	d.
Larder, Mr. ....	0	5	0
Marshall, Mr. ....	0	2	0
Sutton, Mr. ....	0	5	0
Simpson, Mr. ....	0	2	6
Snowden, Mr. ....	0	2	6
Weims, Mrs. ....	0	1	0
Wilson, Mr. ....	0	1	0
Whiting, Mr. ....	0	0	6
Young, Mrs. ....	0	2	0
		4	7
			6
<b>Lydney, Gloucestershire—</b>			
Rev. E. E. Elliott.....	3	0	0
<b>New Mill and Tring, by Rev. J. Statham—</b>			
Baldwin, Mr. ....	1	0	0
Butcher, F., Esq. ....	0	5	0
Butcher, T., Esq. ....	1	0	0
Butcher, T., Esq., jun. ....	1	0	0
Olney, D., Esq. ....	1	0	0
		4	5
			0
<b>Plymouth, by Rev. C. Woollacott—</b>			
Dr. Morgan.....	1	1	0
<b>Rochdale, by the Rev. W. F. Burchell—</b>			
Bartlemore, Mrs. ....	1	0	0
Burchell, Rev. W. F. ....	0	10	6
Cropper, Mrs. ....	0	3	0
Jackson, Mr. James ....	0	2	6
Kelsall, Henry, Esq. ....	20	0	0
Kemp, G. T., Esq. ....	2	0	0
Littlewood, Mr. James....	1	0	0
Littlewood, Mr. William .....	0	10	6
Lord, Mr. Edmund.....	0	2	6
Robinson, Mr. Thomas .....	0	5	0
Williamson, Mr. James....	0	2	6
Wrigley, Mr. John.....	0	2	6
		25	19
			0
<b>Salisbury, Wilts</b> .....	0	10	0
<b>Shipley, by Mr. Joshua Petty—</b>			
Mr. Thomas Aked.....	5	0	0
Shipston, Mr. J. L. Stanley .....	0	10	0
Southampton, Mr. D'Elboux .....	0	10	0
<b>Stanwick, near Higham Ferrers—</b>			
Part of Collection.....	1	2	0
Thrapston, by Rev. J. Cubitt.....	3	0	0
Tiverton, by Rev. E. Webb—			
Collection .....	2	0	0

	£	s.	d.
Truro, W. H. Bond, Esq.....	0	10	0
<b>Wattisbam, by Rev. J. Cooper—</b>			
Collection .....	2	11	0
<b>Wotton under Edge—</b>			
Eley, Miss .....	1	0	0
Forwell, Mr. U. ....	0	1	0
Griffiths, John, Esq. ....	2	10	0
		3	11
			0

## WALES.

Llandudno, Collection .....	1	10	0
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## SCOTLAND.

Arbroath .....	0	10	0
<b>Edinburgh, by J. Milne, Esq., The Church</b> (late Rev. Christopher Anderson's) now meeting in Queen Street Hall, Edinburgh .....	7	2	6
<b>Glasgow, by the Rev. Dr. James Paterson—</b>			
Anderson, Alexander, Esq..	1	0	0
Anderson, Sir James, M.P.	1	0	0
Anderson, James, Esq. ....	1	0	0
Barr, John, Esq. ....	1	0	0
Campbell, J. O. W., & Co..	2	0	0
Naismith, Alexander, Esq.	0	10	0
Smith, Messrs. David and John .....	1	0	0
Smith, Messrs. George and Sons .....	3	3	0
Wright, John, Esq. ....	1	0	0
Voted by the Church in Hope Street, out of a Fund annually collected for Missionary purposes	11	0	0
Collection at Hope Street Chapel .....	10	0	0
		32	13
			0

THE SUBSCRIPTIONS FROM IRELAND WILL BE ACKNOWLEDGED NEXT MONTH.

Thanks are presented to the Misses Burls for a parcel of clothes for Ireland.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.



# THE MISSIONARY HERALD.

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## REPORT.

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In completing the duties devolving upon them, the Committee of the Baptist Missionary Society have to present, in the sixty-fourth report of its proceedings, a faithful, though brief account of its operations during the past year. That period has been one of quiet, unostentatious labour, unmarked by any unusual or striking events. Nothing has transpired, either at home or abroad, to create great excitement, or attract much public observation. But the Committee recognize, with devout gratitude, tokens of the divine blessing, and have sincere pleasure in recording their deliberate conviction that its prospects are as encouraging, and its usefulness as great, as in any previously corresponding period of its history.

It is usual at the outset of a report, to advert to the changes which have taken place during the year.

At home the Committee have to lament the sudden decease of their honoured friend and coadjutor, the Rev. Eustace Carey. For ten years of his early life he was a missionary in India; and when broken health rendered his return to England necessary, he became the Society's advocate; and with continued earnestness, ability, and eloquence, he pressed its claims, in all parts of the country, with great acceptance for twenty-five years. When struck with the illness which suddenly terminated his valuable life, he was engaged in preparing for a public service; thus finishing a highly useful and honourable career, in the same work to which he was so early devoted. John Ledyard Phillips, Esq., of Melksham, for many years an active member of Committee, and latterly an honorary member, has also passed to his rest; a gentleman whose character in public and private life, and as a magistrate on the bench, won the esteem and regard of all who knew him. Mr. Jones, too, the owner of the "William Carey," whose generous aid the Committee has often had the pleasure of mentioning in previous reports, was suddenly called to a better life, in the early part of the year. His surviving widow and son, however, in reply to the resolution of condolence which the Committee sent to them, when they heard of their bereavement, expressed their desire to help the good cause in the same way as their departed relative had done. The feelings of the Committee in regard to these events, have been expressed in resolutions which will be found in the appendix to this report.

The Committee regret to record the decease of Mrs. Evans, wife of Mr. Evans now settled at Muttra, on the passage out, after a short, but severe illness. With one exception, the mission band has been untouched by the hand of death. Mr. Smylie, for many years the Society's indefatigable missionary at Dinagapore, attended the conference of brethren in Calcutta in August last. He retired for a few days to Serampore, hoping that a short season of repose would recruit his health. But there fever supervened, and after a brief, though

severe illness, he finished his work on earth. His end was perfect peace; and those who were with him speak of it as a privilege, never to be forgotten, to witness his tranquil joy and perfect confidence in the prospect of eternity.

But while death has not been permitted any further to diminish the number of the Society's missionaries, sickness has removed several from their spheres of labour. Mr. and Mrs. Denham and family, Mr. and Mrs. Webley, Mr. and Mrs. Allen, and Mr. and Mrs. Smith, have been compelled to return to this country; and there seems little doubt of Mr. and Mrs. Capern's return ere long. On the other hand, Mr. and Mrs. Saker, and Mr. and Mrs. Law, after a lengthened residence in England, have returned to their respective spheres of labour, greatly recruited and refreshed by their temporary sojourn at home. These dispensations of providence are distressing to the brethren directly affected by them, while they also materially increase the annual expenditure, and in a way which cannot well be foreseen, or easily provided for.

The inability of Mr. Capern, through failing health, to meet the growing demands of his station, having been announced in the Herald, Mr. Davey, pastor of the Church in Hereford, was induced to avow a long cherished intention of devoting himself to mission service. His offer was accepted, and he and Mrs. Davey sailed in January for Nassau, where they arrived in the following month. Mr. Littlewood, in compliance with the earnest request of the Church at Inagua, Turk's Islands, and with the concurrence of the Committee, has removed thither from Grand Cay; and Mr. Rycroft, who, for some years, has been labouring at Puerto Plata, San Domingo, where his way has recently been almost hedged up, owing to the jealousy of the government, and the public commotions on that part of the island, has taken Mr. Littlewood's place, with the understanding that he is still to visit the scene of his more recent labours as often as circumstances will allow.

#### THE FINANCES.

The close of last year left the Society in debt to the amount of £734 7s. 6d. Some kind friends in the country thought it due to Sir Morton Peto, on his assuming the sole responsibilities of the Treasurership consequent on Mr. Gurney's decease, that this debt should be paid; and suggested that an appeal should be made privately to the more wealthy members of the Society, they themselves setting a generous example. This appeal was made, and the debt was soon removed. In common, however, with all religious institutions, this Society has felt the pressure of the times; and throughout the year considerable anxiety has been felt in regard to the finances. During most of that period, and contrary to expectation, the usual sources of income yielded an average supply, in some instances beyond the corresponding periods of the previous year. In January and February, however, there was a considerable falling off; and this gave ground for the apprehension of a serious defalcation. Under these circumstances, the Committee have felt it to be their duty to confine the expenditure to what was inevitable, and not to enter on any new sphere of labour. Only one missionary has been sent forth, viz., Mr. Davey, to the Bahamas. They have accepted the offer of Mr. Kerry, pastor of the Church in Dorchester, for India, subject to their ability to send him out;

and they hope when this fact is known, the funds will be readily supplied. Partly for the same reason they have postponed the consideration of an application from one who has, for some years, ardently wished to devote himself to mission work in India.

The entire income of the past year is £21,402 2s. 2d. Deducting the amount of the debt, which was made up by donations for a special purpose, and the funds appropriated in India, the real income is £18,667 14s. 8d. This is less than that of last year by £1,382 19s. 5d. But £3,094 17s. 6d. were received in legacies, in 1854-5—this year only £404 17s. 9d. Taking this difference into account the Society's income is in excess of the previous year by £1,307 0s. 4d, a fact which the Committee gratefully record as one evidence of the continued growth of the missionary spirit in the churches. It will it is hoped, be a farther encouragement to all its friends, that notwithstanding every difficulty, the year closes free from debt; leaving a balance of £301 19s. 9d. in the hands of the treasurer.

## F R A N C E.

### MORLAIX.

In the previous report the difficulties which this mission had to encounter were detailed at length. Three law-suits for preaching the gospel were defended, and, though the teachers arraigned were condemned in fines, the work has gone on, and they have continued to labour with diligence and fidelity. It seems to be the policy of the Romanists in France to leave the established Protestant Church, which, for the most part, is unhappily sunk into formalism, undisturbed; but to seek, by every means, to crush the various evangelic organizations. The smallest and feeblest of them does not escape notice. But Mr. Jenkins states that the trials which the teachers had to endure, inflicted no injury on the cause. The teaching stands its ground. They labour well, and by their means a valuable amount of gospel truth, is daily communicated to several families, who were, but a short time since, wholly ignorant of it.

Political events in France have greatly curtailed the civil and religious liberties of Protestants. Preaching has been considerably restrained. It has been chiefly carried on in private houses. Should liberty be enlarged, greater extension would at once be given to this work, for there is a spirit of inquiry abroad, and the influence of the priests is on the decline. During the past year, seven have been added by baptism to the church. This small band of Breton believers are united to each other in Christ, and are zealous for His honour and the success of His gospel.

## W E S T I N D I E S.

### BAHAMAS.

Notwithstanding the serious interruption to his labours, owing to impaired health, and much domestic affliction, Mr. Capern has been able to forward an encouraging report. In his division of these islands there are forty-six churches, containing more than two thousand members, scattered over twelve different

islands. There are six day schools containing about three hundred, and thirty-three Sunday schools, having more than eighteen hundred scholars. These churches and schools, of which Mr. Capern speaks with great satisfaction, have been, for many years, until Mr. Davey's recent arrival, under the general superintendence of one European Missionary, and seven native preachers, who are aided in their work by one hundred and sixty other teachers. The people build their own places of worship, and keep them in repair; and on some of the out-islands they have built a residence for the native pastor. The great obstacle to their rendering sufficient support to their pastors, arises from the distances at which they live from each other. One hundred have been added by baptism, and the brethren are not left without other tokens of the divine approval.

Mr. Capern also communicates the following pleasing intelligence: "Within the last four months a remarkable change has come over the entire religious community at Nassau. There has been a desire to have a sort of Evangelical Alliance, and an exchange of pulpits between Baptists, Wesleyans, and Presbyterians has taken place. The tone and bearing of the Episcopalians are widely different from what they were formerly."

#### TURKS ISLANDS.

The changes which have been rendered necessary in this division of the Bahamas have been already indicated in a previous page. Ill health has obliged Mr. Littlewood to take a voyage to Nassau, but ere this he has returned to Inagua. As no residence can be obtained, the Committee have voted a grant towards the erection of a cottage contiguous to the new chapel, now nearly finished, the chief expence of this having been defrayed by local contributions. Here are seven churches containing four hundred and seventy-eight members. There are now two European missionaries, assisted by six native preachers, one school-master, and fifty-seven Sabbath school teachers. Fifteen have been baptized during the past year; and it is to the honour of these poor people, that towards the expences of the station, amounting to about £600, nearly £400 have been raised by themselves.

Mr. Rycroft, on his return to Grand Cay, has been received with the greatest kindness by his former friends. "The congregations," he remarks, "have been all we could wish. At times we have been crowded out. We consider ourselves pledged still to regard San Domingo, and, as opportunity offers to make known the gospel. There, enquiry has been excited, doubts created, and the people are found willing to listen. We shall have to be watchful in discipline, and careful in admissions. May the Lord impart to us much of His gracious influence."

#### HAITI.

Considering the political condition of the island, the mission has prospered beyond expectation. The church has been kept in peace, and several have been added to it. The schools have their usual attendance, and the teachers have diligently and successfully prosecuted their work.

Early in the year, Mr. Webley, in common with other missionaries on the

island, received instructions from the Minister of the Interior to confine his labours to Jacmel, and the sea ports. Journies into the country could only be undertaken rarely, and in secret. Great circumspection was needed in carrying on the work at all.

Ill health having compelled Mr. and Mrs. Webley to return to this country, the services of Mr. Lillevoix, formerly connected with an American mission on the other side of the island were happily secured, to supply the pulpit at Jacmel during Mr. Webley's absence. At first, a serious obstacle presented itself to this arrangement. Mr. Lillevoix was a soldier, as all men are in Haiti. The officer commanding his corps, refused to give him permission to reside in Jacmel, and this refusal was confirmed by the emperor. The British consul kindly interested himself in the matter, and the emperor acceded to his request, that Mr. Lillevoix be allowed to reside in Jacmel during the absence of the European Missionary. While, therefore, the Committee regret that this important station is deprived, for the present, of Mr. Webley's care, they are thankful that a kind providence has provided one to take his place, and labour among the people in word and doctrine.

#### TRINIDAD.

Mr. Law, on his return to his sphere of labour, found the state of the churches very satisfactory. During his absence, ministers of other sections of the Christian Church had kindly helped to supply his place. He reports, that "the native preachers have been active and faithful; that the gospel has been preached with the Holy Ghost sent down from heaven, so that sinners have been converted, and Christ glorified. The church in Port of Spain continues to prosper. During the past year, fifty-five persons have been baptized. The Sabbath school teachers abound in works of faith and labours of love. Money is given to the cause largely and freely. God is in our midst to make us holy and happy." The Committee feel that any comments on this striking and encouraging statement is needless, and would only weaken its effect on the mind of the reader. They will only add, that if a missionary can thus speak of a station on his return to it after some months absence, it is clear that the native preachers are worthy of their confidence and approbation.

#### AFRICA.

##### CLARENCE.

Mr. Diboll has prosecuted his labours at Clarence during the past year with a few occasional interruptions from sickness, partly occasioned by excessive labour. Mr. Saker writes on his arrival, that "Mr. Diboll is, in his health, not changed apparently since I left. The brethren Smith and Wilson are well, and still doing their accustomed work."

The tribes who live up in the mountain at Fernando Po have had much of Mr. Diboll's attention during the past year. He has established one or two stations in their towns, and opened two schools. He has also succeeded in gaining the assent of two chiefs to abolish some of their most abominable customs. Of these, a detailed account has already been presented to the

friends of the Society, and need not be repeated here. But the Committee rejoice in these self-denying labours, and the measure of success which has attended them.

#### BIMBIA.

This station, of which the Committee had to present so painful an account in a previous report, has not been neglected. Mr. Fuller has visited it occasionally, and though it has not recovered from the effect of the afflictive events which well nigh broke it up as a mission station altogether, there are some signs of a revival, and of a disposition in the people to return to their former habits of attendance on the means of grace.

#### CAMEROONS.

Mr. Saker's arrival at this station, has been too recent to allow of any details being sent home by him for this report. He landed on the 2nd of February at Clarence, and he states that "the brethren welcomed us with much affection, second only to that on our return in 1850, when they had been bereaved of all their teachers. Since my arrival I have seen and heard much. Many things are painful ; others afford joy."

On his arrival at Cameroons he found the brethren Fuller and Johnson, and all the young men well ; and enjoyed once more the privilege of bowing with them at a mercy seat in thankful prayer. Brief as this statement is, the Committee present it with satisfaction, as this interesting and important mission has all its stations once more occupied. May a gracious providence watch over and preserve the lives of these honoured brethren, to prosecute their labours with success, for many years to come !

#### TRANSLATIONS.

Mr. Wenger informs the Committee, at the close of the year, that the Sanskrit Old Testament has advanced in the printing to the end of the Psalms ; and considerable progress has been made in preparing Proverbs and Ecclesiastes for the press. The new edition of the Bengali bible has advanced rather beyond the middle of the 32nd chapter of Deuteronomy ; and the preparatory version to the 17th Judges. In Hindi, a revised edition of Matthew, prepared by Mr. Parsons of Monghyr, is passing through the press, under the superintendence of Mr. Leslie.

It may seem strange to those not practically acquainted with such subjects, that there should be any necessity for revising translations afresh, whenever a new edition is to be printed, and it is difficult for them to form any estimate of the time and labour which it requires. But the Bengali language is undergoing a rapid progress of improvement. It is becoming more and more flexible, and is constantly enriched ; this makes it indispensable to improve the translations so as to keep pace with the general progress of the language. Ten years ago the Bengali bible was far ahead, in point of elegant simplicity, of the vast majority of Bengali books. Now it is equalled by several, and perhaps surpassed by a few. The changes, however, required in this department are not very numerous.

Up to the period of his departure from Ceylon, Mr. Allen had devoted a considerable portion of his time, as one of a committee, to the revision of the Singhalese scriptures. His absence in this country will somewhat delay the progress of the work; but if permitted to return thither in improved health, he will give himself to it with renewed ardour.

On his return from Africa, Mr. Saker presented to the Committee a copy of his translation of the Gospels and the Acts of the Apostles into the Dualla, and also of the elements of the grammar of the language which he had compiled. This language is now, for the first time, reduced to a written form, a work of great toil, and one which requires the utmost skill and care, inasmuch as there are none of the aids usual to the acquisition of a language possessing a literature. These books are well printed and bound. When asked by whom the work was done, he replied by lads belonging to the Mission establishment, themselves the fruit of missionary labour, members of the church, not long ago ignorant barbarians; and who are now not only employed in these useful works, having acquired a knowledge of more trades than printing and book-binding, but go out on the week evenings to the suburbs of Cameroons, and on the Lord's days to the neighbouring villages, to preach the gospel of Christ! Surely this alone is a rich reward for the expense and toil bestowed on the Mission to Western Africa; and no pious mind can reflect on a fact so striking and important without rejoicing in the success of which it is so signal a proof.

## EDUCATIONAL INSTITUTIONS.

### SERAMPORE COLLEGE.

The return of Mr. Marshman to this country required a fresh consideration of the relations sustained by the Society to this important institution. Hitherto that gentleman, with his accustomed liberality, had supplied the deficiency in the college funds. No longer a resident in India, actively engaged in remunerative pursuits, a continuance of this support could not be expected. Unless therefore the Committee was prepared to supply the funds necessary to sustain the college, there appeared no alternative but to surrender the charter, and with it the institution, to government, by whom it would doubtless have been carried on with great efficiency, but without any evangelical object. The Committee felt confident that no members of the Society, who retained any recollection of the hallowed associations of Serampore, would consent to the secularization of an institution, which had been created by missionaries of their own denomination for the diffusion of divine knowledge through India. The Committee, therefore, passed the following resolution:—

“That this Committee approve of the suggestion made by Mr. Underhill in reference to Serampore College, viz., that it be regarded as a part of the Society's operations, and that they are willing to exert their best efforts to supply the funds necessary to carry that suggestion out.”

The whole subject was submitted by circular to influential friends through the country, and their replies appeared to the Committee to justify the proposed step. Thus, after many years of partial estrangement, this institution is

again brought into close connexion with the Society, and all traces of a disagreement, which has always been deplored, have, it is hoped, completely disappeared. To put the college into a thoroughly efficient state, will probably require an additional income of £500 a year. It only remains for the Committee to devise the plan by which the necessary funds can but be raised.

#### CALABAR.

The Committee continue to receive gratifying accounts of the state and progress of this institution. Those who have gone forth from it, and have been ordained as pastors of churches, labour with advantage to their flocks, and credit to themselves. The report of the last examination was very satisfactory. During the year, one student of great promise, Mr. Pinnock, offered himself for mission service in Africa. This offer was at first accepted, provided the Committee could find a suitable opening. It was with regret that the Committee did not see their way clear to enlarge the expenditure on this mission; and the result has been a severe disappointment to the candidate for mission labour, as well as to those churches to whom he is known, and who feel an intense desire to have one of their own race sent forth to Africa. Recently, however, the Committee have received from the churches in the Jamaica Association, an offer of £100 per annum towards Mr. Pinnock's support; and wishing to show their sympathy with them in this matter, they have invited him to meet them, in the hope that they may then be able to send him out. Since the establishment of this institution in 1843 nineteen students have been educated there, eleven of whom are now pastors of churches in Jamaica, and the remainder teachers or assistant preachers, or otherwise usefully employed. The number of students in the college during the year just closed, was seven. In the Normal School there are nine pupils, and the committee of brethren managing it, report favourably of its progress. Mr. East is unremitting in the discharge of his duties, and enjoys most deservedly the full confidence of the brethren and churches in Jamaica.

#### SCHOOLS.

Great diversity of opinion prevails respecting the value of schools as an instrument, in the missionary's hands, for the evangelization of a country. By some they have been unduly exalted as a means for good, by others their value has been much understated. In the original prospectus of the Baptist Missionary Society, drawn up in 1792 under the eye of Fuller and Carey, schools were described as one of the three agencies to be employed in the dissemination of evangelical truth, the two others being the preaching of the word, and the translation of the scriptures. Not only are the pupils in the schools brought directly under Christian instruction, but in many parts of the mission field they supply almost the only means of gaining access to the parents. The Committee, therefore, desire to improve their character—not to give them up; the more so, as the missionaries attend to them, not simply to teach secular knowledge, but as preachers of the gospel. Attempts are being made to introduce the system of payment as at the Intally Institution, and in all the other schools where English is taught The Committee intend, as far as possible, that the schools, in India especially,



should be vernacular; and while they would throw no unnecessary impediment in the way of learning English—a great advantage generally to the scholars—they concur in the opinion which most of the missionaries have expressed, that payment should be made for such instruction.

The Christian boarding schools are, without exception, very useful. That at Colombo, recently under the care of Mrs. Allen, and now conducted by Mrs. Davis, has been the means of training up young girls for useful situations in families, and some have become teachers, while many have given good evidence of a change of heart, and are consistent members of the church. The school at Alipore, under Mr. and Mrs. Pearce's superintendence, and conducted by Miss Packer, promises well. In his last report respecting it, Mr. Pearce says "the girls' school goes on bravely." Mr. Page in Barisal has endeavoured to establish adult schools, and with much success; and he speaks with pleasure of five for women, and some for men. Seventy in the latter, and one hundred and ten in the former, have learned to read, almost all of whom learned after they were married; many coming to the school with two or three children. The general impression among the Bengal missionaries seems to be, that schools afford excellent opportunities of preaching to adults, that they contribute to secure the attention and confidence of the natives, that they render the comprehension of the gospel more easy, and increase the number of those actually acquainted with it. Moreover to the missionary himself, they furnish profitable employment when he is not engaged in the more public preaching of the Word of Life.

#### CEYLON.

Early in the past year Mr. Underhill visited all the stations in this island, and a conference was subsequently held at Colombo, attended by the two European missionaries, and the native pastors. Resolutions were submitted, bearing on the work, and indicating the plans to be adopted for the future conduct of the mission. As these resolutions not only comprehended a better distribution of the agency, but also the principles of self-government and self-support, as far as practicable; the adoption of means to raise up a ministry on the spot, and the improvement of the schools, by rendering them for the most part vernacular, English being taught only to the upper classes, and on payment of a fee,—the Committee had no difficulty in giving a cordial assent to them.

The Committee learn, with satisfaction, that good fruits are being already gathered. Mr. Davis reports that there are signs of improvement. Several members of churches in the villages are at work heartily. One pays a schoolmaster to provide instruction to his own family and the children of his neighbours. In eight of the schools the teachers labour gratuitously. Two young men who have been labouring at Mattakaliya, have stirred up two others to occupy a similar district. The two infant churches at Kaluwalgoda are going on well with their newly appointed pastors, and one of the members of Gonawella church has commenced preaching. Sixteen have recently been baptized in the Colombo district, and it is hoped that during the present year a native church will be formed in Colombo itself, which will be an offshoot of the Singhalese church in the Pettah.

While Mr. Davis has thus been prosecuting his work in the Colombo district, Mr. Carter has been diligently labouring at Kandy, and has given much attention to the formation of a class of native preachers. Two had been selected and placed under his care, and he was for a time greatly encouraged; but his hopes were severely disappointed in reference to one of these young men. Mr. Carter also assists Mr. Perera, the pastor, in his work. He preaches in Singhalese once a month, and in English every Lord's day; and has made considerable progress in the acquisition of the Tamil language. The English congregation is very encouraging; the native varies considerably. Eight have been added to the church, one a Buddhist priest, whose conversion, as was then thought, excited great interest. But ere long he turned out to be a dishonest, worthless man, and the heart of the missionary was much cast down. On the whole, the work proceeds slowly yet hopefully at Kandy, as well as in the several out-stations connected with it.

### INDIA.

Throughout the year the Committee have received most satisfactory accounts from Mr. Underhill, who has been enabled uninterruptedly to prosecute the objects of his mission. Up to February of the present year, he had visited every station, and seen every missionary, and nearly all the native preachers and teachers in connexion with the Society in Bengal, Central India, and the North-west Provinces. Recently he has received instructions to visit Burmah, in order to greet the American brethren, and examine the working of that most successful mission; and on his way home to call at Poonah, and convey to Mr. Cassidy the cordial good wishes of the Committee, as well as to see the work he is carrying on. Mr. Cassidy still continues to provide for his support by his own labour, devoting all the pecuniary supplies he receives from England to the erection of a meeting-house, and other suitable mission premises at his station.

Conferences of the missionaries and native brethren have been held in Calcutta, Monghyr, and Agra. The plans for the future conduct of the Mission in these districts, as sketched out in Mr. Underhill's instructions, were prayerfully considered, and such as appeared suitable to the wants of the several stations, cheerfully adopted. In every case efforts have been made to reduce the expenditure, and at the same time increase the efficiency of the agency employed, by concentrating effort, and giving up any which seemed unfruitful.

In all these meetings, attended by brethren from distant localities, each bringing his own experience for the benefit of the rest, a devout and loving spirit prevailed. Difference of opinion occasioned no strife, but rather tended, by healthy discussion, to elicit truth, and indicate the course best to be taken for the future. Reports of some of these conferences, which are full of most valuable information, have been forwarded from time to time for the judgment of the Committee at home; and the remainder may be expected soon. In reference to his visit generally, Mr. Underhill remarks in the last communication received from him, "I have been most cordially and affectionately received by all the brethren; and all my communications most kindly regarded. Peace,

harmony, and love have reigned over all our deliberations. The God of peace and love has smiled upon us. I owe a large debt of gratitude to our brethren for their unwearied kindness, care, and attention."

One of the most pleasing, and in many respects most important, events connected with Mr. Underhill's visit, was the gathering, in Calcutta, of a large number of brethren from all parts of Bengal. Advantage was taken of the assemblage of Baptist missionaries by brethren residing in that city to invite a more general conference; and the sittings of the Society's missionaries were suspended for four days. There were present at this conference forty-eight missionaries, eighteen of whom were Baptists, four of the London Mission, twelve of the Church, four of the Kirk of Scotland, nine of the Free Church, together with seven others, six of whom were laymen, office-bearers of different religious organizations in Calcutta.

These meetings are described as peculiarly interesting. They lasted four days, and the greatest harmony prevailed throughout the discussions, though marked, as might have been expected, by great diversity of opinion. As the attention of all parties was directed to missionary subjects, no allusion was made to those ecclesiastical differences which have so much divided the churches of Christendom. It is believed that nowhere will be found a more complete evangelical alliance than has been practically maintained, for many years, among the Bengal missionaries.

At these meetings various papers were read on the most important topics relating to mission work, followed by discussions, in which brethren, who felt disposed, delivered their sentiments on them. Resolutions were passed, embodying the opinions of the conference on the subjects treated of in the papers. The proceedings were subsequently printed, and a considerable number of copies has been sent home, that those who take an interest in such questions, may know what is said and felt by the missionaries themselves. The volume closes with an impressive and powerful appeal to the committees of missionary societies in Europe and America. Rarely has missionary literature been enriched with a volume of such varied interest and practical value. It opens to the thoughtful mind a view of the inner life, so to speak, of missions to the East. It exhibits the peculiar and formidable obstacles with which the missionary has there to do battle, in their true colour and dimensions; and no one can peruse the work without feeling the deepest sympathy with the honoured men who have toiled and struggled with them for more than half a century, nor fail to recognise the divine hand in the preservation of the enterprise, and the remarkable success which has attended it. It is only by a distinct perception of the enormous difficulties which rise up before the messenger of mercy, on every side, that any true estimate can be formed, either of his work, or the effect it has produced on the spiritual condition of the people.

The distribution of the Indian agency in such a manner as to render it most effectual, has engaged the attention of the brethren at the various conferences. By the return of Messrs. Makepeace and Phillips to this country, Agra and Muttra had been left without agency, while Mr. Supper's removal to the charge of the Comillah district rendered Cutwa destitute. Provision also was needed for Serampore College, owing to the temporary retirement of Mr. Denham. Mr. PARRY has removed from Birbhoon to

Cutwa, and Mr. Sampson from Alipore to Serampore. Mr. Mackay has been stationed at Delhi, where no missionary has resided since Mr. Thompson's decease, and Mr. Evans has taken charge of Muttra, while Mr. Williams remains at Agra in charge of the native church. By these arrangements *all* the stations formerly occupied by the Society in the north-west, and which, from the causes referred to, have been, for some time, destitute, are again supplied, but most inadequately to their wants.

The brethren Gregson, Martin, and Anderson, who went out in 1854, are now fully engaged in their work, while those who followed them have entered with great vigour on the acquisition of the languages spoken in their several districts, and are waiting with an ardour difficult to restrain, for the time when they too may proclaim the gospel to the perishing heathen around them. The Committee have peculiar satisfaction in stating, that, with scarcely an exception, the Society's missionaries preach the gospel to the people in their own tongue.

The reports from the Indian churches are varied. Some are hopeful, others very encouraging; but in regard to a few the accounts are far otherwise; the losses by death and exclusion being greater than the additions. In such cases it can be no matter of surprise that the missionary writes in tones of sorrow and distress; and makes a very earnest appeal to Christian friends at home for their sympathy in his disappointments and trials. The entreaties to be remembered in prayer before God are often urgent and touching. The Committee hope this statement will excite that sympathy, and provoke that devout intercession with God, necessary, on the one hand, to preserve in our own hearts a lively interest in the work itself, and on the other, to secure success in its performance.

The more general employment of native agency, particularly with the view of throwing the churches more on their own resources, has engaged the attention of the brethren in all their conferences. The Committee hope that the course they have suggested on these matters, on many previous occasions, may be generally adopted. A good beginning has been made in Bengal. Two native brethren have been sent out into the district of Baraset, which lies between Calcutta and Jessore, with instructions to preach there for two months, and to report on their return. Should that report appear to justify the step, they will be set apart as *missionaries* to that district. The Committee have also heard, with great satisfaction, that the church at Chitoura, in consequence of Mr. Smith's departure for England, invited Mr. Bernard, a native preacher at Muttra, to become their pastor. With this request Mr. Bernard felt it to be his duty to comply; and he was publicly ordained to that office on Lord's day, Dec. 31; the brethren from Agra, Muttra, and Delhi, with Mr. Underhill, taking part in the service, which is described as one of great interest and importance; as the *first* instance, in the north-west, of a native being called to such an office. May this proceeding receive the divine sanction and blessing; and may others of a like kind speedily follow!

The questions thus adverted to are becoming more important and pressing every day. The incomes of all missionary societies have been, for the past few years, nearly stationary. The demand for labourers has been by no means adequately met. The notion, which, practically at least, has so long pre-

ailed, that the agency for evangelizing the world must be found at home may now be fairly questioned. Recent facts and experience seem rather to justify the opinions and practice of the first missionaries, who considered they were pioneers in the great work ; and that where churches were formed, the agency for maintaining the truth in the districts around them, should be sought for among themselves. This seems also to have been the principle in apostolic times. If this be the case, the sooner missionary societies fully adopt it, and firmly act upon it, notwithstanding every difficulty attending its application, and the disappointments which may arise, the better will it be for the cause of missions.

The native Christian communities in the northern part of the district of Barisaul have recently been subjected to severe persecution. A full account of their sufferings, and the tyrannical conduct of the zemindars, on whose property they rented their little farms, was published in the *Herald* for January, which renders any detailed statement here unnecessary. A few sentences from a recent communication from Mrs. Martin will present the main facts of this painful case : "In July last, twelve of these houses were entered by a band of armed men, and fourteen of the inmates, men, women, and children, were carried off. All their little property was taken possession of, and the poor things were forcibly driven from their home and their friends, put into boats, often crushed beneath the decks for concealment, and were thus for *six weeks* hurried about the country in separate parties, subject all the time to cruelties and indignities too shameful to be described. Mr. Page and the authorities took every possible means for their recovery ; and after considerable search, they were all found, and brought into Barisaul before the magistrate ; but in a wretched condition, and their persons terribly abused. Five of the ringleaders were convicted ; but they appealed to the Judges' Court."

It was impossible when the facts of this case were fully laid before the Committee for them to be indifferent to them, more particularly as these poor oppressed people never once wavered during their trials, and even the youngest of them, in the presence of their powerful oppressors, firmly, nay, almost exultingly, avowed their faith in Jesus. The Committee passed a resolution of sympathy with their suffering brethren, and instructed Mr. Page and Mr. Underhill to prosecute the case before the court, and to use every effort to bring it to a successful issue. The Committee regret to state that after these people had been kept, for six months, in daily attendance on the court, at a distance from their homes, without any means of gaining their livelihood, a burden on the missionary for daily support, the judge reversed the magistrate's decision, released the prisoners, and declared that the charges were fraudulent.

The matter cannot, however rest here. The whole zemindary system in most districts of Bengal is so oppressive, that means must be taken to exhibit its character, and excite public attention to it. The subject is too extensive and complicated to be dwelt on here. The Committee can only refer to the admirable paper upon it presented to the Conference of Missionaries, for its full portraiture. But one thing is plain. Christianity and it can no more exist together than Christianity and slavery. As tenants of a zemindar receive

the truth, they will no longer submit to exactions for the support of Hindoo festivals and idolatries. When they become Christians an element of firmness is introduced into their character, which supplants the servile submissiveness natural to the Bengali. All just demands they willingly pay, and they declare they could pay a much larger rent, and live comfortably; but the frequent and excessive demands which are made, over and above what is legal and just, ruin them. These mainly consist of expenses incurred by the zemindar personally, and many of them in connexion with idol festivals which he supports. These they refuse to pay. Hence the cruelties to which these poor people are subject; and any one can at once perceive the reason why such strenuous endeavours are made to get rid of them. But surely British Christians will support the oppressed ryots in their determination to throw no incense on the shrine of a heathen god. And if they see that the missionary does not desert them in the hour of trial, and that those who sent him to preach the gospel to them, offer their sympathy, and are prepared to help them as far as they can, their confidence and fidelity will be sustained; and their patience and faith under their sufferings will tend to the furtherance of the gospel and redound to the glory of God. The obstacle which this system presents to the spread of Christianity may be most formidable, but none will quail before it who remember the victories which have attended missionary enterprise. The power which delivered the African from bondage, and smote the fetters of the slave in the West,—which mainly extinguished the Suttee fires, and terminated infanticide in the East, will triumph over this new foe. May wisdom and grace be given from on high to direct our efforts!

#### CONCLUSION.

The Committee cannot close this Report without adverting to the progress which has been made in the plan for extending and consolidating the Mission in India. Although seven brethren, during the past three years, have been sent into that field, yet owing to the resignation of some from shattered health, and the death of others, the increase in the number labouring there is only four. These are either occupying stations which had been left wholly destitute, or are associated with brethren who require additional help. No part of Bengal Proper, the spiritual destitution of which mainly gave rise to the project, has yet been touched.

The Committee feel bound frankly to state, that the appeal made four years ago has not been met with the response they expected. They have not received the funds requisite to carry out the proposed scheme, nor have the men been found willing to give themselves to the work. It may be premature, if not unjust, to conclude that this arises from a low state of piety in the churches, or from the absence of missionary ardour in the rising ministry, but in the judgment of the Committee the facts themselves demand the gravest consideration.

It may be suggested to the members of our missionary societies, as a subject for serious and thoughtful inquiry, whether they cherish a sufficiently deep sense of their individual responsibility. The organization of a society presents a ready and advantageous means of uniting in the great work of evangelizing

the world; but it is to be feared, that when the annual, or other contribution has been given, this feeling of responsibility is, for a time, extinguished or transferred to the organization itself. To guard against this danger how needful is it that each one should habitually inquire, "Am I doing all I ought, or all I can, to help this great enterprise?" The prevalence of such a spirit would bring forth some of the richest fruits of the Christian life. There would be a larger and more spontaneous liberality, and more earnest and importunate prayer.

And ministers of the gospel need not shrink from this work from an undue apprehension of its perils. In this respect it is a different thing to be a missionary from what it was in the days of Carey, Marshman, and Ward. When they went forth they could hardly even conjecture what might befall them. They went to a land almost unknown; to climates of which they had no experience; to a people universally opposed to them and their errand; without friends to greet them on their arrival; in the face of a hostile government, and scarcely knowing where they might lay their head. How entirely changed is the whole scene! Missionaries, on landing in India, to use the language of Mr. Mullens, "find airy houses, and kind friends to give them wise advice on the proper care of their health, books to aid them in learning the language, and in studying the habits, notions, and religion of the people. There are native churches where they may commence preaching, and bazar chapels where that preaching may be carried on in its most perfect forms. They have books for the Christians, tracts and gospels for the heathen, school-books for schools, hymn-books for worship. In a word, they find every element of a material agency ready to their hand; and if a new missionary were to bring with him a knowledge of the language and of the people, he would begin to labour here just as well as he would have begun in England." Great and marvellous is the change which these facts indicate to have been wrought in Bengal by missionary enterprise; and the remembrance of them ought to fill every Christian heart with gratitude to God. Is it too much to expect that when seriously pondered, they will stir up His people to renewed liberality and fervent prayer, and induce many, whom He has called to preach His word, to say, "Here are we, send us?" Most merciful God, we beseech Thee to inspire thy servants with a deeper love of Thee, and pity for dying men! Pour out on Thy church the quickening influence of thine Almighty Spirit! Influence the hearts of the ministers of Thy holy word with an unquenchable desire to go forth to make Thy name and mercy known to the benighted heathen; and hasten on the day when the idols shall be abolished, and all nations be blessed in Christ our Lord!

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21 to  
March 31, 1856.

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		32 11 3
		Less expenses 0 13 0
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		Collection, &c. .... 5 15 0
		Do., Sunday School 2 19 6
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		Collection ..... 4 10 0
		Contributions ..... 17 9 6
		Do., Sunday School,
		Girls ..... 0 14 0
		22 13 6
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		22 2 6
		<b>Westbourne Grove—</b>
		Collections ..... 15 13 0
		Contributions ..... 4 2 10
		Do., Sunday School,
		by Y. M. M. A., for
		Caincross School 10 0 0

The acknowledgment of the remainder of the Contributions is unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.



THE  
BAPTIST MAGAZINE.

JUNE, 1856.

THE CATECHUMENS OF THE ANCIENT CHURCH.

BY THOMAS F. CURTIS, PROFESSOR OF THEOLOGY IN THE UNIVERSITY  
OF LEWISBURG.

It has not been merely the silence of early church history that has disproved infant baptism. It has been clearly shown that there were other institutions among the early Christians utterly opposed to the bestowment of this rite on infants.

The catechumens of the ancient church were a body of persons composed entirely of such as were preparing for baptism by instruction and special prayer. They were at first something like the inquirers connected with many of our modern evangelical churches, and there is no doubt that the methodist custom of anxious sects and classes of penitents was derived by Mr. Wesley, chiefly from reading the accounts of this order in the ancient congregations. Indeed the difference between them lies chiefly in two points: 1st. That as more attention was bestowed in the ancient classes, on the facts of Christianity, than is now done in our bible classes, so by degrees less examination was made as to experimental piety. 2nd. All the ancient catechumens were

persons preparing for baptism (an ordinance originally regarded as the profession of regeneration, by degrees as its consummation, and in later times too often confounded with regeneration itself,) while Mr. Wesley's anxious classes were supposed to be baptized persons, yet seeking regeneration by the Spirit of God. The ancient catechumens, then, were unregenerate inquirers *out* of the church; the modern catechumens were unregenerate inquirers *within*. The lines of demarcation were most rigidly drawn between the catechumens and the baptized, so that in Augustine's time, or as late as the year A.D. 400, the question "Is he *fidelis* or *catechumenus*?" meant the same thing as the inquiry, "Is he yet baptized or not?" as Wall shows. The catechumens sat in a specific part of the church, had special prayers offered for them, that they might become fit for the holy initiation, and were not allowed to remain even in the house of worship while the eucharist was celebrated. If one did so accidentally, he was to be immediately

taken and baptized; or if one was supposed to be in danger of death, he was to be baptized, and if he recovered, the course of his religious instruction completed afterward, but still he was not called, or considered, or ranked as a catechumen.\*

From the time of Tertullian, this order in Christian congregations may be considered to have been universal, and traces of it are found by Augusti as far back as A.D. 110. Regularly no person could be admitted to baptism, without being a catechumen. If there was danger of death, exception was made, but not otherwise. The ordinary period for remaining in this state of instruction, was three years, but where a person was earnest in his attendance and disposition, and well instructed in the history of Christ, and the doctrines of Christianity, he was admitted much sooner, often in a few months or weeks. But all had to be made catechumens first. Baptists have always contended that the children of pious parents were no exceptions to this rule; that by degrees they were often made nominal catechumens at a very early age, and frequently remained all their lives members of this class, being only baptized, like Constantine, just before death. Thus, Basil (A.D. 350), exhorting the catechumens to baptism, alludes to this, it is claimed when he says, "Do you demur and loiter and put it off, when you have been from a child catechised in the Word; are you not yet acquainted with the truth? *Having been always learning it*, are you not yet come to the knowledge of it? A seeker all your life long, a considerer till you are old. When will you become one of

us." † Dr. Wall and others have denied that these youths could be children of Christians; but from that day to this, the priests of the Romish and of the Greek churches have always gone through the form of first making every child of Christian parents a catechumen before they baptize it.

It would seem that the larger part of the catechumens addressed by Basil, had been made such in childhood. Hence they must have been the children of pious parents. Dr. Wall admits that when he first saw the above extract, he thought it "the strongest evidence against the general practice of infant baptism in those times." Baptists think so still. His supposition that so large a proportion of this body were the children of catechumens, seems to them out of all reason. Besides, they say when afterward infant baptism did prevail, as in the time of Justinian, A.D. 526, it was an established rule that on any adult becoming a catechumen, *his children were all baptized forthwith*; even while he remained in the preparatory state for two years.

In proportion as infant baptism became general, it reduced the catechumenical state to a merely nominal thing, but *the form* of it was still strictly adhered to, and has been ever since. In some Irish church regulations, probably about the year A.D. 600, it is provided that the infants of Christians may be made catechumens on the eighth day, and that after that they can be baptized at any festival. ‡ At

† Basil Oratio Exhort. ad Baptismum.

‡ The following is the present rule of the Romish church:—"The person to be baptized is brought of conducted to the church door, but forbidden to enter as one unworthy. . . . The priest then asks what he demands of the church of God, and having received an answer, *he first instructs him catechetically* in the doctrine of the Christian faith, of which a profession is made in baptism. But as the catechetical form consists of question and answer, if the person to be instructed be an adult, he himself answers the interrogatories; if an infant, the

\* Council of Laodicea, Can. 47, A.D. 361. The proof of all this is unquestionable. Any one can, however, easily verify it for himself, by consulting "Bingham's Christian Antiquities," book i. chap. 3, and book x. generally. "Coleman's Christian Antiquities," chap. ii. sec. 5.

an earlier period they were kept in this state till three or four years old, so that they might be taught to repeat at baptism some of the sacred words, as Gregory Nazianzen recommends.

It follows that the early churches all held it as a primitive truth that those born of Christian parents equally with others *needed instruction and the renunciation of sin before baptism could properly and regularly be administered.* This is precisely the baptist theory and practice—the point on which they differ from all pædobaptist churches. Even Dr. Henry of New York, in his abridgment of Bingham's "Ecclesiastical Antiquities," admits that, "it is difficult to reconcile the practice of infant communion with the well-known custom of training the young for some time as catechumens before they were admitted either to baptism or the eucharist."\* The whole practice of the church from Augustine to Luther in making infants catechumens before baptism, is, so far as it goes, the admission of a witness under cross-examination against his own prepossessions and prejudices, to the truth of baptist views.

sponsor answers according to the prescribed form, and enters into a solemn engagement for the child." Then follow the exorcism, salt, sign of the cross, spittle, renunciation, the oil of the catechumens, the profession of faith, and then the baptism. An adult is kept a catechumen for some months, but an infant is made a catechumen and baptized at once. (Catechism of the Council of Trent.) In the liturgy of the Greek church, and indeed in all the liturgies, the "sealing" of infants as catechumens before their baptism is required. In Augustine's time, A.D. 400, whenever an infant was baptized, the sponsor replied to the questions in the name of the child, which an adult would have been taught to answer as a catechumen, just as now in the Greek and Roman churches. Boniface, in his correspondence with Augustine, is very much troubled at this, and represents others as objecting strenuously to it, and begs for some more solid reason in its favour, than the authority of the church. "How can this," says Boniface, "be reconciled to truth, which the sponsor answers in the child's name?" Augustine replies, "You are wont to be exceedingly cautious of anything that looks like a lie."

\* Sec. 104.

In the fourth and fifth centuries the churches were in a transition state. Two practices essentially contrary to each other prevailed—that of giving catechumenical instruction to children, and infant baptism. Both could not have belonged to primitive Christianity, for the two are in their very essence contradictory. Prior catechumenical instruction to the children of Christians never would have been thought of, had infant baptism been a universal, or even a general custom when it arose. As when a scion, tall and vigorous, grows up from the side of an old trunk prostrate and rotten, we know that the ancient tree must have lived, decayed, and fallen before the young one began to grow, and overspread it with roots; so when we see infant baptism after the fourth century, waxing strong, becoming universal, trampling on catechumenical instruction and reducing it to a mere form, it is clear that this lifeless, prostrate, and decaying order must have existed, and become old, *before* infant baptism, as a system, took root in its sides, or to use Neander's expression, "entered into the church life." Nor could the younger custom have swelled to the size it afterward assumed, and presumed to stretch its roots as they now lie across that more ancient system, until the catechumenical rank had been first upheaved and overthrown. Such, according to the baptists, is the true view of the catechumenical system, such the proof it affords of the unscriptural origin of infant baptism.

Let us observe how far recent researches have sustained this view. Mr. Coleman has done a good service to the churches in this country in condensing and translating from the works of Augustin on Christian Antiquities. The following extract contains in substance the results of that distinguished authority upon this subject:—

"The general introduction of the

rite of infant baptism has so far *changed* the regulations of the church concerning the qualifications of candidates, and their admission, that what was formerly the rule in this respect has become the exception. The institutions of the church during the first five centuries concerning the requisite preparations for baptism, and all the laws and rules that existed during that period, relating to the acceptance or rejection of candidates, necessarily fell into disuse, when the baptism of infants began not only to be permitted, but enjoined as a duty, and almost universally observed. *The old rule which prescribed caution in the admission of candidates, and a careful preparation for the rite was, after the sixth century, applicable, for the most part, only to Jewish, heathen, and other proselytes. The discipline which was formerly requisite, preparatory to baptism, now followed this rite.\**

The whole of this has been not only conceded but demonstrated by Dr. Bunsen† with remarkable clearness :—

“The apostolical church made the school the connecting link between herself and the world. The object of this education was admission into the free society, and brotherhood of the Christian community. The church adhered rigidly to the principle, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by *his own* free act and deed; his own solemn vow made in presence of the church. It was with this understanding that the candidate for baptism was immersed in water and admitted as a brother upon his confession of the Father, the Son, and the Holy Ghost. It understood, therefore, in the exact sense, 1 Peter iii. 21,

not as being a mere bodily purification but as a vow made to God with a good conscience through faith in Jesus Christ. This vow was preceded by a confession of Christian faith made in the face of the church in which the catechumen expressed that faith in Christ and in the sufficiency of the salvation offered by Him. It was a vow to live for the time to come to God and for his neighbour, not to the world and for self; a vow of faith in his becoming a child of God, through the communion of His only begotten Son, in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the church, its infringement entailed repentance or excommunication. All church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such examination be passed without instruction and observation?

“As a general rule the ancient church fixed three years for this preparation, supposing the candidate, whether heathen or Jew, to be competent to receive it. With Christian children the condition was the same, except that the term of probation was curtailed according to circumstances. Pædobaptism in the more modern sense, meaning thereby baptism of new-born infants with the vicarious promises of parents or other sponsors, was utterly unknown to the early church not only down to the end of the second, but indeed to the middle of the third century. Toward the close of the second century, this practice originated in the baptism of children of a more advanced age.”

Neander has shown the derangement produced in the whole church service by the introduction of infant baptism destroying the more ancient rank of

\* Coleman's *Christ. Antiq.* chap. xiv. sec. 3.

† Hippolytus, vol. ii. pp. 179—181.

the catechumens.\* Speaking of the period between Constantine and Gregory the Great (A.D. 312—590,) he says:—

“With reference to the two constituent portions of the church assemblies, the catechumens and baptized believers, the whole service was divided into two portions, one in which the catechumens were allowed to join, embracing the reading of the scriptures, and the sermon—the prevailingly didactic portion; and the other in which the baptized alone could take part, embracing whatever was designed to represent the fellowship of believers—the communion and all the prayers which preceded it. These were called the *missa catechumenorum* and the *missa fidelium*, which division must of course have fallen into disuse after the general introduction of infant baptism.”

The same author has shown from the ancient formularies, that they must have originated in a period of the history of the church when infant baptism had no existence, but catechetical instruction preceded the initiatory rite.

Some of the questions and answers still preserved by the Roman catholic and Greek churches, or even by the church of England, and other reformed communions, embalm, as it were, within their encrusted folds the dead figure of that which once had vitality, the formula of a believing catechumen applying for baptism. It is for this reason that the infant is still asked in these forms if he *desires* to be baptized; if he *renounces* the devil and all his works; if he *believes* all the articles of the Christian faith, and if he will *obediently* keep God's holy will and commandments. Neander † justly says

of all this, that it “originated in a period when infant baptism had as yet no existence, and was afterward applied without alteration to children, because men shrunk from undertaking to introduce any change in the consecrated formula established by apostolic authority.”

Let any one examine the work known as “The Apostolic Constitutions,” containing as it does, formularies, enlarged indeed, and interpolated as late as the sixth century, but presenting, in the main, a fair picture of the church in the third, and he will find the services they give for the administration of baptism to be for adults altogether, and not for infants, even while infant baptism is commended by them in one or two later passages.

Nothing is, therefore, more clear than that the whole ground on which the divine authority of infant baptism has been supposed, by our pædobaptist brethren, for centuries to rest, has utterly given way and been abandoned, not only silently by large masses of evangelical Christians in the country, but openly and earnestly in argument by nearly all those persons of learning in Europe whose studies have led them impartially to examine the question in the light of the present age. Dr. Bunsen says, “We are at this moment better able than either the defenders or opponents of infant baptism have hitherto been, to explain *how it originated.*”

This learned disquisition is extracted from a work published at Boston, U.S. entitled, “The Progress of Baptist Principles in the last hundred Years,” but not yet republished in this country.

\* Church Hist. vol. II. p. 325. † Vol. II. p. 065.

## APOCALYPTIC SKETCHES.

[No. IV. THE PALE HORSE.

BY MR. W. ELFE TAYLER.

"And I looked, and behold, a pale horse; and his name that sat on him was death, and hell followed with him: and power was given unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth."—  
REV. vi. 8.

THE scene grows darker as we advance. The third seal brought before us a vision of a "black horse," the emblem of the visible church, relapsed into the original darkness and corruption of human nature. Such has continued to be the condition of the Greek Church down to the present period. But in the Western, or Latin Church this anomalous state of things, favoured by external circumstances, resulted in the awful state of society symbolized by the vision before us:—"Behold a pale horse, and his name that sat on him was Death, and Hell followed with him!"

A pale horse. The word translated "pale," (*χλωρος*) properly means "green." It occurs in three other passages of the New Testament (Mark vi. 39, Rev. viii. 7, and ix. 4) and is everywhere translated "green" except here. In all these places it is used with reference to grass, or herbage, and denotes, therefore, the "pale green," which, though beautiful in the verdure of the fields, is disgusting and horrible upon flesh; being there the livid colour of *corruption*. We consider then that the "pale green" colour of the fourth "horse" denotes a still further progress of corruption in the visible church—a condition in which the distinctive characteristics of a christian church should have not merely disappeared, as in the third seal, but have given place to what was *positively destructive and deadly*. The visible church, in its fourth and last stage, should exhibit the horrid spectacle of a professed christian society whose avowed doctrines and practices should be so

utterly corrupt as to pollute the very air with miasma and plague! "A livid green horse!"

And his name that sat on him was Death.—The rulers of the apostate church, during this fearful period, are here personified. The guiding, moving power of this professed church of Christ was DEATH!

The rider on the "white horse," was Christ himself, the "Lord of life." The primitive church was confessedly under the direction and government of the Son of God. Under this fourth seal we have ostensibly the same society—the Christian church symbolized, as under the first seal, by a horse; but the rider is DEATH! Is it possible to conceive a more awful contrast in the constitution, government, and policy of the visible church than is conveyed in this emblem?

And Hell followed with him. Death was probably personified by some acknowledged, or easily recognised figure, but by the word "Hell" (*Ἅδης*) we must doubtless understand the inmates of that abode—the demons who inhabit that place of woe. As we understand it, the Apostle beheld *the devils themselves trooping behind the king of terrors!* The only interpretation we can put upon this fearful emblem, is, that during this last and horrible condition of the visible Church, at least in the West, *the principles and practices of hell itself would invade this lower world!* Nothing short of this seems to meet the demands of the passage. A somewhat parallel place

occurs in the ninth chapter, ver. 1—3.

*And power was given unto them over the fourth part of the earth.* Under the previous seals no limits are assigned to the agencies brought before us. The whole earth, by which is usually understood the Roman Empire, appears to be the scene. Here, however, the "fourth part" only of the earth is given up to the destructive influence of these ministers of evil. The reason of this is obvious. The first three seals embrace the *whole church*, both in the East and West. Hence, the descriptions we have given of the visible church of Christ as it appeared under the first, second, and third seals, apply to the universal church, and not to one branch of it merely. Here, on the contrary, we shall from the very necessity of the case, —from the character of the emblems used, be obliged to confine ourselves to the *Western church alone*—the Papacy. On this account probably, the inspired writer assigns certain limits to the influence of this terrible scourge—"the fourth part of the earth."

*To kill with sword.*—The "sword" here can hardly denote the same thing that it does in the second seal. The word is altogether different in the Greek. In the former case, it is *μαχαίρα*, here it is *ρομφαία*. Why should a different word be employed in such close connexion, unless to intimate some difference in the sense conveyed? We, therefore, interpret the word "sword" in this fourth seal, with Sohleusner in his lexicon to the New Testament as the emblem of *war*. *To kill with sword* would, therefore, denote —what we should little expect from a professed Christian church—that it would destroy mankind *by exciting wars*, and that to so fearful an extent as to be the subject of prophecy!

*And with hunger.*—The original word (*λιμῆς*) rather denotes *famine*. It

must be understood, doubtless, in a spiritual sense, as denoting a fearful deficiency of the means of grace. The prophet Amos may be quoted in illustration of this passage: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

*And with death.* The word here rendered "death," (*θάνατος*) also means "pestilence." It occurs thirty times in the Septuagint in this sense; and should obviously be thus rendered here.

*And with the beasts of the earth.* In prophetic language, the word rendered "beasts," (*θηρία*) appears to denote the kingdoms of the world. (See Dan. vii. 3, Sept. and Rev. xiii. 1.) The meaning of the passage will therefore be, that the Romish corporation, in addition to its other modes of destruction will slay men by the instrumentality of the civil power. In some places similar language is used to denote cruel and blood-thirsty individuals, as where our Lord says, "Behold I send you forth as sheep amongst wolves."

#### *Fulfillment.*

That the visible church in the west, should eventually reach that state of horrid corruption denoted by the "livid green horse"—the undoubted emblem of *moral putrefaction*, is at first sight hardly credible. Nothing, however, can be more certain, than the complete accomplishment of this frightful picture in the history of the Church of Rome during the dark ages.

In attempting to establish this point, we shall have recourse to the testimony of Roman Catholics themselves; writers who either speak from their own personal knowledge of the facts alleged, or whose character and position in the church are the surest guarantee of their veracity.

It was in the tenth century, according

to Waddington, that "the open immorality of the clergy, *first became notorious*;" and the celebrated Romish Historian Cardinal Baronius at once deprecates the corruption of the priesthood, and points out the cause. "Both cardinals, bishops, priests, and secular clergy, *emulated the crimes of the pontiffs*, for it is a fixed law of nature for every thing to produce that which resembles itself. . . . The houses of the clergy," he adds, "were schools for harlots, and assemblies of stage-players, where dice, dancing, and singing were to be witnessed, where the patrimony of kings, and the alms given by princes, were lavishly squandered away." (Ad. ann. 912.)

In the twelfth century, the indignant voice of Bernard, a saint and a bishop of Rome, was heard exclaiming. "Oh, Lord, thy pastors now fleece the flock; the sheep are turned into wolves; the guardians of the church dissipate its substance, those who should be sober are daily intoxicated; the prelates are pilates, those who should be chaste are guilty of incest; the shepherds are seducers. . . . The P<sup>U</sup>TRID C<sup>O</sup>NTAGION creeps through the church; and the wider it spreads the more desperate is its nature, the more deeply it reaches, the more dangerous is the disease." (De consid. lib. iii.) The Romish historian, Maimbourg attests also the fearful licentiousness of the clergy of this age. "The lives of the clergy are so horribly debauched, that I cannot, without trembling, relate the hideous description." (Hist. des Croisades, lib. i.) Some idea of their lawless and turbulent character may be formed from the fact that, upwards of one hundred murders were committed by priests in our country alone, during the first nine years of the reign of Henry II. (Weever Fun. Mon. p. 70.) In fact, it is impossible to peruse the records of this age, without being convinced that the clergy

had now become *monsters of wickedness*, and to use the language of a contemporary writer, "*every enormity flowed from them to the laity!*" (Millot hist. des. Troub.)

The state of the monasteries and nunneries at this period must not be passed by. Cardinal Baronius informs us, that these *holy* houses "were deformed with the foulest practices, and there was no crime of which their inmates were not guilty!" (Bar. cent. xii.) "Look, too, at the nunneries," says another contemporary, "and you will see in them a chamber made ready for the 'beast.' These (nuns) from a tender age, learn lewdness, and associate very many (female) companions with themselves, that they may heap up greater damnation; or else endeavour to keep out of sight, that they may be able still further to let loose the reins of licentiousness. They are worse than common prostitutes, and like an insatiable charybdis, can never be satisfied with the filth of their uncleanness. They entrap the souls of young men, and rejoice if they entrap many; and *she expects the palm of victory, who surpasses the rest in crime!*" (Honorius Aug. quoted in Magd. Centur. sec. xii.) Of the monks and abbots, an Englishman, Walter Mapes, archdeacon of Oxford, in this age, who had travelled much on the continent, says, "*There is no demon worse than a monk*, all the abbots I have ever seen, by their manners and conduct, *lead men to hell!*"

William of Paris, a monkish historian of great repute in the thirteenth century, says of the clergy and bishops of his age, "They have neither piety nor learning, *but rather the foul vices of devils, and the most monstrous uncleanness and crimes. Their sins are not mere sins. but rather the most prodigious and horrid crimes.* They are no church, but rather Babylon, Egypt and Sodom. The prelates, instead of building the



church, destroy it, and make a mock of God." And similar testimony is given respecting the next century by Alvarus Pelagius, a popish writer, in his "Lament of the church." The clergy, says he, "are addicted to feasting and drunkenness, and to whoredom, which is a common vice with them; and most of them also—the sin which is against nature. They give money to stage-players. . . . They play at dice. . . . They are not an example of good to the laity, as they should be, but rather the contrary; for in the present day the clergy are more wicked than the laity. . . . Against that holy chastity, which they have vowed to God, they offend even in public; besides those most horrid crimes which they practise in secret, which neither will my paper receive, nor my pen write." A Romish saint of that age may be cited in proof of the correctness of this testimony. St. Catherine of Sienna, addressing in the person of Christ, the clergy of her day, speaks thus: "*Oh, thou infernal tabernacle! I chose ye to angels of the world, but ye are incarnate devils, whose works ye do!*"

A word or two as to the fifteenth century, which immediately preceded the time of Luther, and we have done. "The reformation of the clergy was the main point in the reformation," says Gieseler, "which was so loudly called for during this whole period, (A.D. 1409—1517.) But here, too, all measures failed, and the complaints of their rudeness and ignorance, as well as their unclerical lives, continue to the end. Their chief offence, their incontinence, seemed to grow worse, the more there was done to restrain it. In no century had there been so many decrees passed against the concubinage of the clergy as in the fifteenth, yet in none were complaints so common of their uncleanness, which in Italy degenerated even into unnatural vices. . . . The commonness of the offence (fornication) made it seem

to the clergy a light thing; of course the laity could not be expected to view it in any other light, and in consequence the vice increased to a fearful degree, so as, at the close of the fifteenth century, to give birth to a new and disgusting disease." (Text Book of Eccles. Hist. iii. 282.)

This account of the fearful condition of the Romish clergy, just before the period of the reformation, might be abundantly confirmed by the testimony of Romish historians themselves, but we can find room only for the following. John Robithana, archbishop of Prague, astonished at the state of the church, exclaims, "I openly declare, that the church of Rome is *Western Babylon*, and that *the pope is Antichrist*. . . . There are few priests followers of Christ. . . . They preach lies for the truth, and surpass other people in wickedness instead of being their guides in every kind of piety." "The priests," says another papal doctor, "are ignorant, scoffers, illiterate, hypocrites, and simonists; they grow worse every day. They are voluptuous, envious, lascivious, corrupting the whole world." (Vincent Ferrarius.)

As to the convents, we read of the monks of this age. "Are they not ravenous wolves, lurking under the appearance of sheep, who, like the ancient priests of Bel, devour in secret the offerings presented, greedily satiating their appetites with wines and splendid banquets, not in company with their own wives, but often with their harlots, and polluting all things with their lusts, with the ardour of which they are on fire?" (Nicholas Clemangis.)

Such is the testimony to the fearful condition of the Romish church, during the middle ages, afforded by the most eminent historians, bishops, doctors and saints of that community. Is it possible, we ask, to desire any more full and convincing evidence of the fulfil

ment of the prophecy before us: "*I looked, and behold a LIVID-GREEN horse?*" Can we imagine a more striking emblem of the horrid—the super-eminent wickedness of the bishops, priests, monks and nuns of these ages, than that described by the apostle John:—*a living, moving, acting mass of corruption, which diffused, on every side around, contagion, pestilence, and death?*

Yet even this horrid picture fails fully to pourtray the awful crimes of the ecclesiastics of Rome. Hence we find that death itself is personified in order to describe the *rulers* of the church during this fearful period. "*And his name that sat on him was DEATH!*" And as if this was not enough, it is added:—"*And HELL followed with him!*" Here we have the utmost possible, or conceivable, limit of wickedness and atrocity set before us. DEATH, and HELL!

To those who are conversant with the history of the middle ages, we need not say that the annals of the court of Rome, abundantly justify this awful imagery. The history of the Roman pontiffs of the tenth century, is the history rather of monsters than of men. Even their own historian, Baronius, confesses, that the popes of that age were "*monstrous and infamous in their lives, dissolute in their manners, and wicked and villanous in all things!*"

But general statements like this convey but a vague idea to the mind. The graphic picture drawn by Gibbon of the first half of this century, will impart a far more vivid impression of the crimes of the papal court. "The influence of two sister prostitutes, Theodora and Marozia," says that historian, "was founded on their wealth and beauty, their political and amorous intrigues; the most strenuous of their lovers were rewarded with the Roman mitre, and their reign may have suggested to the darker ages the fable of a female pope.

The bastard son, the grandson, and the great grandson of Marozia, a rare genealogy, were seated in the chair of St. Peter; and it was at the age of nineteen years, that the second of these became the head of the Latin church. His youth and manhood were of a suitable complexion, and the nations of pilgrims could bear testimony to the charges that were brought against him in a Roman synod, and before Otho the Great.

"The popes of the twelfth century," says the learned Spanheim, "were men of Belial; and frequently several rival popes claimed obedience at the same time. Schisms, violent agitations of the public mind, attended with assassinations, poisonings, and imprisonments, were very frequent at Rome. These competitors for the apostolic see, endeavoured to crush one another, like prize-fighters, gladiators, or ancient chieftains, under the influence of deadly feud; and he who succeeded by trampling upon the neck of his adversary, always carried himself with pride, haughtiness, and tyranny!" (Eccles. Hist.)

The records of the next century exhibit the depravity of the popes and prelates in still darker colours. The papal court at Avignon was marked by the most insatiable covetousness, and the foulest licentiousness. St. Bridget, who was held for a prophetess by the church, in her book of Celestial Revelations, written at this time, says: "The pope who ought to cry 'Come, and ye shall find rest for your souls,' exclaims, 'Come, and ye shall find damnation for your souls!' for thus does he speak by his example and conduct." The celebrated Petrarch, too, says of Rome in this age: "Whatever you have anywhere read or heard of perfidy and fraud, of cruelty and pride, of uncleanness and unbridled lust; lastly, whatever impiety and abandoned manners exist or has existed in the whole world, from pole to pole, all

THIS you may see here collected into one mass, and heaped up together." The remainder of his description of the horrible profligacy of the pope and cardinals is too gross to be transferred to the pages of such a work as the present. He concludes with the following: "Whoever would truly behold it, let him come here and view that HELL which poets of old did but fancy. . . There the hope of a future state is some *empty fable*; and all that is revealed of hell mere legendary tales. . . Truth is there madness, and abstinence clownishness, chastity a disgrace! . . . *The more foul one's life is, the more illustrious is it considered; the more wicked, the more glorious!*" (Epist. x.)

Of the fifteenth century, one of our most temperate writers remarks: "While the crimes of the Vatican were indeed so various as to embrace *almost every description of ungodliness*, there was not one among the popes of this period who made even the slightest pretension to piety; scarcely one by whom decency, as well as morality, was not grossly outraged. Indeed, when we consider the enormity of the scandals permitted and perpetrated by popes and cardinals, during the latter years, it seems a *matter of wonder that the whole Christian world did not rouse itself, as by an earthquake, and destroy them!*" (Wad. Hist. of Ch. chap. xxvii.)

The appalling profligacy of one of the pontiffs, Alexander VI., and his son Cæsar, is thus sketched by D'Aubigne, in his "History of the Reformation:—

"And what a spectacle was presented by the pontifical throne, at the period immediately preceding the Reformation! To say the truth, even Rome was not often witness to such infamy. Roderigo Borgia, after he had lived with a lady of Rome, continued the same illegitimate intercourse with her daughter, Rosa Vanozza, and had five children by her. This man, a cardinal and an archbishop, was living at Rome with Vanozza,

and other females, besides, frequenting churches and hospitals, when the pontifical chair became vacant by the death of Innocent VIII. Borgia secured it by buying each cardinal for a regular price. Four mules loaded with gold publicly entered the palace of Cardinal Sporza, the most influential among them. Borgia became pope under the name of Alexander VI., and was delighted at having thus reached the pinnacle of pleasure!

"On his coronation-day he appointed his son Cæsar, a youth of ferocious temper and dissolute habits, Archbishop of Valentia and Bishop of Pampeluna. Then, when his daughter Lucretia was married, he celebrated the occasion in the Vatican with *fêtes* which were attended, by his mistress, Julia-Bella, and enlivened by comedies and obscene songs. '*All the ecclesiastics,*' says an historian, '*had mistresses, and all the convents of the capital were houses of bad fame.*' Cæsar Borgia espoused the faction of the Guelphs, and when, by their assistance, he had destroyed the Ghibbelines, he turned round upon the Guelphs, and in like manner, destroyed them. But he was unwilling that any should share the spoil with him; and, therefore, after Alexander had, in 1497, made his eldest son Duke of Benevento, the duke disappeared. George Schiaveni, a dealer in wood on the banks of the Tiber, one night saw a dead body thrown into the river, but said nothing; such occurrences were common. The dead body proved to be that of the duke, who had been murdered by his brother Cæsar. Nor was this enough. Having taken offence at his brother-in-law, he made him be stabbed on the stair of the pontifical palace. The wounded man, covered with blood, was carried to his apartment, where he was constantly watched by his wife and sister, who dreading Cæsar's poison, prepared his food with their own hands. Alexander placed sentinels at his door, but Cæsar

laughed at their precautions, and as the pope was going to see his son-in-law, said to him, 'What is not done at dinner, will be done at supper.' In short, he one day forced his way into the room, drove out the wife and sister, and calling in his executioner, Michilotto, the only person to whom he showed any confidence, looked on while his brother-in-law was strangled. . . Cæsar was the handsomest and most powerful man of his age. He fought with six wild bulls, and dispatched them with ease. Every morning at Rome persons were found who had been assassinated during the night; while poison carried off those whom the sword could not reach. Men dared not move or breathe in Rome; every one trembling till his own turn should come. Cæsar Borgia was the hero of crime. The spot of earth where iniquity attained this dreadful height was the pontifical throne. When once man has given himself over to the powers of darkness, the higher the station he pretends to occupy in the sight of God, the deeper he sinks into the *abysses of hell!* The dissolute *fêtes* which were given in the pontifical palace by the pope, his son Cæsar, and his daughter Lucretia, cannot be described, or even thought of without horror. The impure groves of antiquity perhaps never saw the like. The pope had prepared poison for a rich cardinal, which was to be served after a sumptuous repast. The cardinal, being put on his guard, bribed the steward; and the poisoned box was placed before Alexander, who ate of it and died. The whole city ran to see the dead viper, and could not get enough of the sight." (Vol. I., chap. iii.)

Does not the sketch we have here given of the papal court fully bear out the frightful imagery of the apocalyptic vision? Can any more full and complete fulfilment of the prophecy be conceived? Are not the popes, cardinals, and prelates, whose deeds of darkness,

whose impure orgies, we have thus sketched, fitly symbolized as "*Death*" and "*Hell?*" And yet even their atrocious crimes were immensely aggravated by two things: the one was the fact that during this whole period, the popes claimed the prerogatives of Deity, styled themselves the "*Vicars of Christ,*" and "*sat in the temple of God, showing themselves that they were God.*" The other fact is, that at the same time that the heads of the church were wallowing in the filth of impurity, and setting before mankind the most complete patterns of depravity which had ever been seen, they were also carrying on the most sanguinary and relentless persecutions of the people of God, for no other crime than that of professing a purer faith than their own! Indeed, so striking is the accomplishment of this hieroglyphic prophecy of the awful crimes of the papacy, during many centuries of its existence, that some of our best writers unconsciously use *the very same imagery* in attempting to convey a full and accurate idea of the actual state of the Romish corporation. We give the following specimen from the works of a living author:—

"If the history of the Romish church were to descend to distant times, and the theory of the system be forgotten, then must it certainly be thought, that during the thousand years or more of its unbroken power, a licence extraordinary had been granted to INFERNAL MALIGNANTS to invade earth with the PRACTICES OF HELL: or that the world, from the seventh to the seventeenth century, had suffered a dark MILLENIUM OF DIABOLICAL POSSESSION!"\* What a comment does this afford us on the words of the apocalyptic seer, "*And his name that sat on him was DEATH, and HELL followed with him!*"

It is fearful to reflect upon the tremendous consequences of the crimes of

\* Isaac Taylor's "History of Fanaticism," sect. 6.

the papal court and priesthood upon the world around. That which the Roman orator has said of kings may also be affirmed of priests and prelates, "That their condition is such that what they practise they are considered to enjoin." It cannot be wondered, then, that Innocent III. should exclaim, in the council of Lateran (held in cent. xiii.), "All the corruption which is in the people chiefly proceeds from the clergy . . . for when the laity behold them living vilely and outrageously, through their example they fall into iniquity and wickedness," &c. To the same purport is the confession of Machiavelli, quoted by D'Aubigne, "The scandalous examples and crimes of the church of Rome are the cause why Italy has lost every principle of piety and all religious sentiment. We Italians are chiefly indebted to the church and the priests for our having become a set of profane scoundrels."

We had intended to illustrate the terrible agency which the riders of the "livid-green horse" were commissioned to execute over "the fourth part of the earth," which is here described as four-fold, "the sword, famine, pestilence, and the beasts of the earth." The extent to which we have already gone, however, will prevent our taking up these points in the present paper. Such, too, is the great importance of the subject, that we think a separate paper may justly be devoted to its consideration.

In conclusion, it is important to bear in mind that the symbolical description given under this fourth seal of the *awful corruption* of the church of Rome has its parallel in other parts of the apocalypse. For example, there can be no doubt that the apostle refers to the Romish corporation in the 20th and 21st verses of chap. ix. After describing the overthrow of the Eastern Empire, he adds: "And the rest of the men which were not killed by these plagues, yet repented not of the works

of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." The era of the second woe under which this reference to the church of Rome occurs, was the middle of the fifteenth century; when, as we have already seen, the corruption of the priesthood and the papal court attained their utmost limits. Another parallel passage is found in the seventeenth chapter, which contains a vision of "The great whore that sitteth upon many waters." As Auberlen beautifully remarks: "The word harlot describes the essential character of the false church (xvii. 1). She retains her human shape, remains a woman, does not become a beast. This whoredom appears in its proper form where the church wishes to be a worldly power, uses politics and diplomacy, makes flesh her arm, uses unholy means for holy ends, spreads her dominion by sword or money, fascinates the hearts of men by sensual ritualism," &c. And again: "The Roman catholic church is, not only accidentally and *de facto*, but in virtue of its very principle, a harlot. She has the lamentable distinction of being the harlot *καρ' εχοχην*, the metropolis of whoredom, the mother of harlots."\* Of this false church, the apostle says in the 17th chapter: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

\* Auberlen's "Daniel and the Revelation," pp. 287 and 294. Clark, Edinburgh. 1856.

## GOODLY CEDARS.

AND they were goodly cedars those Waldensian worthies, who, amid the rocks and snows of Piedmont, through five-and-thirty persecutions, held fast the faith of Jesus, and though gashed by the Savoyard spear, and scorched by the Romish fagot, carried down from earliest time to the present hour Christ's pure gospel. And he was a goodly cedar that Knox, who never feared the face of man. The fire of surrounding martyrdoms but warmed his roots, and gave a rush of quicker zeal to his fervent spirit; and whilst the axe of tyrants threatened, he firmly stood his ground till the idols fell, and the evangel flourished, and Scotland was free. And so was that Saxon Luther, whom the emperor and his legions tried to terrify, but in the strength of God he came on them so mighty, that men and devils were dismayed—that Luther whom the pope's emissary tried to bribe, but was obliged to write back to his master, "This German beast has no regard for gold." And so were those goodly cedars, Huss and Jerome, and Ridley and Patrick Hamilton, and many more, who counted their lives not dear that they might keep the testimony of Jesus; and amidst flames and torture finished their joyful course,—goodly

cedars, which burning were not consumed. And not to multiply instances of confessor courage and martyr heroism, it is the self-same holy energy and decision of Christian character, which have developed in self-denying services and costly sacrifices. Francke devoting all his time and all his fortune to his Orphan Hospital;—Vanderkemp, labouring as a brickmaker that he might be better fitted for his mission to the Hottentots;—the "Apostle of the Indians," wringing the rain-water from his clothes, and lying all night in the forest with nothing but a tree to shelter him;—Richard Baxter, refusing a bishopric;—John Wesley, preferring active labour to the preparation of a pamphlet in his own defence, "Brother, when I devoted to God my ease, my time, my life, did I except my reputation?"—those in whom Christian principle has been so strong, that at its bidding they have abandoned lucrative situations and tempting prospects, that they might keep holy the sabbath, that they might preserve inviolate honesty, truthfulness, and integrity, that they might maintain a conscience void of offence; all these have put forth in their day the strength of the goodly cedar.—*Dr. Hamilton's "Emblems."*

## AN IRISH COAST GUARD.

ABOUT ten years ago, I was preaching through one of the wildest parts of the south of Ireland. I felt awfully alone among the dark bigoted people. But God was with me. One day I went to a coast-guard station, to try if they would hear me preach Jesus. There was there an Englishman, a nominal protestant, but a very drunken God-forgetting man. He had an aged mother, a wife, and eleven children.

I sat down, got all the children round me, and we began to read Matthew xxv. 14—30, the parable of the talents. He was pleased to see me so kind with the children, and sat earnestly listening. They all could read, for they attended a protestant school in the neighbourhood. "Well," I said, to a little bright-eyed girl, about eleven years old, "what talent has God committed to you?" Her reply, was, "Sir,

I can read my bible." I took up the apt answer, and dwelt on the many talents we have—how much we have abused them—how merciful God is in sparing us, and asking us still to repent and live. The words I was speaking to the children, like stray arrows, pierced their father's heart. He sobbed aloud, and said, "God have mercy on me, if my child must give an account of her one talent!—I have buried all mine." I preached Jesus to them, and prayed with them. I never before prayed

amid such a circle of weepers. In brief, that father gave up sin and sought the Saviour. The sun of righteousness arose upon them with healing in his wings. So long as I preached there afterwards—which was about two years—that family appeared cleanly, comfortable, united, and happy. Several of them then experienced the comforts of vital godliness, and have since entered into eternal rest. But they were first brought to feel their darkness before they hailed the light.—*Rev J. Graham.*

SALTED INVOICES.

THE man who will "salt his invoices" is an immoral man. "What mean you?" ask a thousand voices all at once—"what mean you by a man's salting his invoices?" One of our judges asked that very question from the bench, not half a year ago, of a witness who was giving evidence about goods which had been sent to Australia. "I mean, my lord," replied the witness, "I mean by a salted invoice one which does not show what the prices are which are actually charged to the Australian

importer, but which shows a higher list of prices that may be handed to his purchasers out there, whereby, under pretence that they are purchasing at a slight advance on the invoice price, they may be deceived." "Money under false pretences!" exclaimed the judge. "It is the general custom," rejoined the witness. "Incredible!" replied his lordship. "By no means," said a juror in the open court, "we know it to be the fact."—*Brock's Mercantile Morality.*

SALVATION TO THE UTTERMOST.

THE six Uttermosts:—

1. To the Uttermost Ends of the Earth.
2. To the Uttermost Limits of Time.
3. To the Uttermost Period of Life.

4. To the Uttermost Degree of Depravity.
5. To the Uttermost Depth of Misery.
6. To the Uttermost Measure of Perfection.—*Wilson's Memoir of Jay.*

THE SABBATH SCHOOL CANVASS.

"Be strong in the Lord, and in the power of his might."

"COME forth to the canvass!" What meaneth the word?

A shout for the hustings? a call for the sword?  
 Shall violence surge through the street and the lane?  
 And reckless ambition lead forth her wild train?

Though "Canvass of London" our gathering cry,  
 No reed shall be broken, no voice heard on high;  
 Our only assault is with armour of light—

We canvass for Christ, and we claim but his right.

We search for the lambs that no pasture have found,  
 But that where the poison of sin breathes around ;  
 The gems that the world in its folly treads down,  
 We snatch from the dust for Emmanuel's crown.

Our Master came seeking and saving the lost,  
 From heaven his journey, his blood was the cost ;  
 The lost are in London, and shall we not save  
 From woes that precede and that wait on the grave !

Still thousands on thousands are far from the Lord,  
 While we in the sabbath school feast on his word ;  
 The feast is full spread, but the guests, alas ! where ?  
 Our Master enjoins it—"compel them" to share.

The Moloch of drunkenness feeds on the strong,  
 And ignorance withers the souls of the young ;  
 Too long have we slumbered while ruin has spread,  
 Our city is strewn with the dying and dead.

How could we confront the tribunal of God,  
 When he shall make inquest for innocent blood,  
 Remembering how boldly deceivers enticed,  
 While, cowards, we shrank from a canvass for Christ ?

From garret and cellar, from alley and lane,  
 Death's cry has long issued, and issues again ;  
 Deep sounds from eternity wing the appeal  
 To all who or dread or compassion can feel.

Ye servants of Jesus, it pierces to you,  
 Where self-offered love spreads its emblems to view ;  
 It pleads by the blood-drops that fell from his brow,  
 It speaks from the crown that sits bright on him now.

By vows you are sealing with bread and with wine ;  
 By all that shall make the dark valley to shine ;  
 Lest Meroz's dread curse pour its vial on you,  
 Come forth in this effort and prove yourselves true !

Till Britain's great heart shall more heartily beat,  
 Nor more anti-sabbath convulsions repeat ;  
 Till England is anchored and freighted with truth,  
 For Christ let us canvass her children and youth.

Let worldlings unite in the infidel's laugh,  
 Such breezes but winnow and drive off the chaff ;  
 With Christ as our Leader we fight against sin,  
 And fight in the ranks that are destined to win.

*Rev. John Graham.*



## REVIEWS.

*Sacred Studies: or Aids to the Development of Truth. A Second and Enlarged Edition of Discourses on Important Subjects. By the Rev. ROBERT FERGUSON, D.D., F.S.A. London: Ward and Co. 8vo. Pp. xvi. 432. Price 6s. 6d.*

*Consecrated Heights: or Scenes of Higher Manifestation. By the Rev. ROBERT FERGUSON, D.D., F.S.A. London: Ward and Co. 8vo. Pp. xii. 419. Price 8s. 6d.*

THERE is scarcely any department of literature which receives so cold a welcome as sermons. The objections which are so strongly felt against the reading of sermons in the pulpit, appear to be cherished with equal force against the reading of sermons in the parlour. Even among nonconformists, who love to hear good discourses, and who can appreciate them when heard, sermons are rarely read. The "old divines," who are supposed to be peculiarly rich, and are deemed such excellent reading for young ministers, are seldom perused by laymen. Indeed, those who wish their productions to be generally read, eschew the very name of sermons. Those thoughts which have been addressed by the living voice from the pulpit, when they seek a wider and less partial audience through the press, are transformed into essays, lectures, and orations. The very appellation seems ominous, and, like other soporifics, the true sermon finds its appropriate place in the sick chamber.

It might repay a brief inquiry to endeavour to trace this distaste for sermons to its causes. It is the very reverse of what we might have anticipated. It is surely natural to expect that thoughtful discourses, illustrating and enforcing the great truths of the gospel, would be welcomed by intelligent

and devout Christians. Even amid the pressure of business, and the attractions of lighter literature, we might have concluded that the claims of theology would not be wholly disregarded. In part the explanation must be sought in the character of the productions themselves. They are not presented as finished productions claiming from the intrinsic qualities the consideration of thoughtful readers. The very pleas which are urged to palliate the offence of "appearing in print," seem like the sentence of death passed by the parent on his own infant. They are often produced on some exciting occasion, and the circumstances which called them forth, and the sympathy of the audience made them impressive; but what was heard under such circumstances with pleasure, may be read with utter indifference. Frequently sermons are presented to the world as memorials of departed worth. They were not composed with a view to publication, and they have not even had the advantage of the author's revision. As memorials of a ministry from which they derived spiritual advantage they may be interesting to those who knew the departed, and who can associate with them the personal excellences, and the very manner of the preacher; but as sermons they may be worthless. It may be added, that as sermons are heard with so little reflection in the house of God, and are dismissed from the thoughts almost the instant the preacher's ceases to fall upon the ear, we can hardly hope that they will be read with much interest in the home of the Christian.

The author of the discourses at the head of this article may be regarded as a happy exception to the general law.

One of these volumes has reached a second edition before we have been able to express our sense of its merits. It contains seventeen discourses on some of the most important and interesting themes which can engage the attention of man. We cannot better convey to our readers an idea of the range of the volume, and the importance of the subjects discussed, than by placing before them the titles of the discourses which it contains. I. The High and Lofty One inhabiting Eternity. II. The Glory not to be revealed. III. The Glory which has been revealed. IV. The Humanity of Christ. V. The sweet-smelling Sacrifice. VI. The rent Veil of the Temple. VII. The Ministration of the Spirit. VIII. The wondrous Constitution of Man. IX. The Benevolence of Christianity. X. The connexion of Faith and Good Works. XI. The Conquest of the World by Meekness. XII. The Spirit speaking to the Church. XIII. The Grand Final Presentation. XIV. The Cup of Suffering and Communion. XV. The Nightless World. XVI. Christ the Centre of the Moral Universe. XVII. The Theory and the Fact of Inspiration. It will be seen that the series of discourses contained in this volume are not merely isolated compositions. There are links which connect them more or less closely with each other. The author says that they have been "selected and arranged according to the law of suggestion." From the glorious perfections of the eternal, the mission and sacrifice of the Son, and the ministrations of the Spirit, the preacher conducts his readers to the influence of the gospel in this world, and its perfect blessedness in the world to come.

It is impossible, in the space at our disposal, to present our readers with any specimens either of the matter or of the style of Dr. Ferguson. If we were asked, what is the distinguishing

quality which pervades the volume, we would answer, the logical or reasoning element. The author thinks closely as well as believes firmly, and speaks manfully. There is a severe, sustained thoughtfulness pervading these discourses. They have not been committed to the press at the request of partial admirers; but they have evidently been carefully prepared with a view to publication. Let not our readers imagine that they are consequently dry and unimpressive. The argument is not wrought in frost-work. The great truths on which our author discourses do not drop from his lips like icicles, beautiful, but cold and repulsive. They are lit up by the fires of imagination and feeling, and are enforced with the earnestness becoming the Christian minister.

The second volume named above, does not sustain the promise of the first, and will not add much to the reputation of the author. "Consecrated Heights" is a series of discourses on themes suggested by the mountains of scripture, and the scenes and associations connected with them. The volume contains fifteen of these discourses: The power of Mental Association—Ararat, or, the Integrity of Holy Character—Monah, the Heroism of Faith—Horeb, the Great Commission—Sinai, the Universal Law of Moral Being—Pisgah, the Vision of the Future—Carmel, Part I. The Claims of the True God. Part II. Divine Majesty softening into Love—Zion, the Perpetuity of the Church—Lebanon, the Harmony of Nature and Revelation—Beatitudes, the Principles of the Union Life—Transfiguration, the Fact of a Glorified Humanity—Calvary, the Central Part of Christianity—Olivet, the Soul on her Ascent to God—The Mount, or the Glories of Immortality.

We regard with satisfaction the class of pulpit productions to which this

volume belongs. Whatever tends to fix the mind of the Christian more closely on the sacred volume cannot fail to prove beneficial. It is rather a modern feature in pulpit ministrations that the historical and biographical parts of the sacred writings are largely dwelt upon. Instead of the dry doctrinal disquisitions which have held so prominent a place in the pulpit, we have the great truths of the gospel presented in connexion with the narratives of the sacred historians. The bible itself becomes thus invested with deeper interest. Its literary beauties are pointed out and illustrated. The practical truths of the scriptures are presented in living characters, and are made to bear more directly upon daily life and duty.

To this class the volume before us belongs. In connexion with these "Consecrated Heights," the author has exhibited a large mass of varied biblical truth. There is a vividness and freshness in the mode of illustration. Old truths appear with new faces, and often invested with fresh beauty. The scenery, the incidents, the characters are graphically sketched. We seem to witness the transactions, and to mingle with the actors; while the lessons which are adduced are the most impressive which can be addressed to thoughtful minds.

We cordially commend these volumes to our readers. To intelligent, devout Christians they will minister varied and rich instruction. From the reception which they have met with, we hope we may conclude that the nonconformist churches are prepared to welcome a wider range of pulpit ministrations than has been common; and to receive with favour well-digested discourses when committed to the press.

J. J. B.

*essor of Theology in the University of Leipzig. Translated from the German by Rev. T. MEYER, Hebrew Tutor in the New College, Edinburgh. Edinburgh: T. and T. Clark. 1856.*

THIS is a highly acceptable volume, carefully translated, and on a subject of general interest. "German Theology" is an expression heard from many lips; while the thing itself is on all sides praised or condemned. This book helps us to judge what that theology is, whence it came, and whither it is tending. The history is instructive: and, with this book accessible, every reader is enabled to make his approval or censure more hearty and intelligent.

Let it be distinctly remembered, then, that "German Theology" is the name given to systems more antagonistic even than popery and protestantism; than Puseyism and evangelical truth;—as antagonistic, in fact, as the Newmanism of the Roman Catholic Principal, and the Newmanism of the "Phases of Faith." It includes the doubts of Kant, the Pantheism of Hegel, the Rationalism of Paulus, the Pietism of Bengel and Franke, the strict orthodoxy of Müller and Nitzsch, and the devout religiousness of Neander and Tholuck. Indiscriminate praise, and indiscriminate censure are alike unjust. No one is qualified to judge till he has studied each system in detail. The whole are here set forth in a readable and fairly attractive form.

The author, Dr. Kabis, is a Lutheran, of somewhat high-church tendencies. He has strong views on the power of "the church," and the efficacy of sacraments. Evangelical truth and evangelical denominations he is apt to disparage. His sentiments, however, fit him the better for his task, in the opinion of most of his countrymen, who generally share them; and it must be added that it is only in describing more recent events, that he allows his opinions

*The Internal History of German Protestantism since the Middle of the last Century.*  
By CHARLES F. A. KAHNIS, D.D., Pro-

to give a colouring to his narrative. He is, therefore, on the whole, a trustworthy witness.

His book he divides into three parts. The History of Illuminism; the History of the Renovation; and the History of the Church Renovating herself. Under the first, we have a clear account of the progress of German and French philosophy from the middle of the eighteenth century to the close; in the second, we have the History of Theology, not as the result of inward personal illumination, whether spiritual or rationalistic, but as the result of a Divine Book—Revelation; and in the last, this theology takes a definite shape, and becomes, under the teaching of Hengstenberg, Tholuck, and Neander, the creed of the United Evangelical German Church.

This arrangement leads to curious results. Among the disciples of Illuminism, we have Kant, Fichte, Paulus, and Bengel: the last because he held that personal religion was the result of direct divine teaching—the Scriptures in the heart; Paulus, because he held enlightened reason to be the only religion. De Wette and Strauss, Twisten and Nitzsch, stand together in the second book, because all professed to take their theology from scripture. We venture to think that never before were such heterogeneous materials grouped under the same class.

This volume suggests, to us, a warning and a consolation. Much of the theology of Germany has sprung from a tendency to put reason and sentimentalism—man's corrupt nature in fact—in the place of scripture. 'The bible—the religion of Christians'—is as much the creed of the Roman church as of many German protestants. This is the warning. Now for the consolation. The German theologians, like the ancient Midianites have fallen, for the most part, by their own hands. The best

answer to German errors is to be found in German statements of truth, and some of the ablest treatises on the side of evangelical doctrine have been written in our own age by men who have been trained to understand and love the truth, by the very errors which Englishmen deplore. Their treatises are of course *German*, long-winded, wordy, and profound, not to say obscure, but then they are biblical and evangelical, and find their way among readers on both sides of the German Ocean, who would deem the same truths, in clear Saxon, very elementary and jejune. "Every way Christ is preached, and therein we do rejoice, yea, and will rejoice."

A.

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*Essays on Science and Theology.* By Rev. ALBERT BARNES. Arranged and Revised by E. HENDERSON, D.D. 12mo. Pp. 376. Price 3s. 6d.

SOME men's names are a sufficient passport for their books. A work written by Albert Barnes needs no heralding of ours; it will win its way far and wide, everywhere adding to the wealth of literature and the warmth of Christian love.

This, however, is not a new production. Such a book as the present, both as to the amount of material, the power of thought, and the beauty and vigour of style, is now, unhappily for the church and the world, beyond the capability of this distinguished scholar. Indeed, the honoured servant of Christ was not, at the time of their re-publication in America, able to do more, in the way of revision and correction, than might be done by having these papers read to him, when bodily affliction disabled him from both reading and writing.

Amid such infirmities it was an appropriate employment, to reconsider the productions of earlier years. How

great a happiness too, in such circumstances, to review life's labours, not merely without a pang and without a blush, but with grateful joy at having so far enriched mankind!

The English editor of the volume before us is Dr. Henderson, than whose name certainly none could be found more worthy of association with that of the author. The editor of this English edition, has so transposed the Essays, as to arrange them consecutively in reference to subjects, and thereby give a degree of unity to the entire volume, *viz.*

- I. The Progress and Tendency of Science.
- II. The Literature and Science of America.
- III. The Position of the Christian Scholar.
- IV. The Desire of Reputation.
- V. The Choice of a Profession.
- VI. The Christian Ministry.
- VII. Thoughts on Theology.
- VIII. Review of Butler's Analogy.
- IX. The Law of Paradise.
- X. The Relation of Theology to Preaching.
- XI. Preaching to the Conscience.
- XII. Practical Preaching.

There can be no objection to this order though it is probable that most readers will still make the selection of a topic, rather than read *seriatim* through the volume. Half of the Essays were delivered to the alumni at various colleges, the others, on their first publication, appeared in the pages of different periodicals.

Mr. Barnes is one of those distinguished men, the fruit of whose labours not only remains, a monument to his praise, but fills the mind with a degree of amazement, at the vast amount of work determined industry can accomplish. Prepared at intervals, during a period of more than twenty years, these treatises have been a valuable contribu-

tion to "Science and Theology," while with unremitting labours as a critic and commentator, the writer has occupied an ample space in the public eye, on both sides of the Atlantic.

One of the earliest Essays, and by far the longest article in this valuable volume, is the "Review of Butler's Analogy." For nearly one hundred years, since 1737, this inimitable production of the human mind, had held its sway over the understandings of men, when in 1830, Mr. Barnes added his enlightened commendation of the great work. The object of the lengthened critique, is well expressed in the following paragraph: "Some of those great monuments of the power of human thought stand complete. By a mighty effort of genius, their authors seized on truth; they fixed it in permanent forms; they chained down scattered reasonings, and left them to be surveyed by men of less mental stature, and far feebler powers. It is a proof of no mean talent now, to be able to follow where they lead, to grasp in thought what they had power to originate. They framed a complete system, at the first touch; and all that remains for coming ages, corresponds to what Johnson has said of poets in respect to Homer, to transpose their arguments, new name their reasonings, and paraphrase their sentiments. The works of such men are a collection of principles, to be carried into every region of morals and theology, as a standard of all other views of truth. Such a distinction we are disposed to give to Butler's Analogy."

This is not a bad specimen of the author's manner in these Essays. The particular review quoted, would amply repay the perusal of students inclined to avail themselves of the edition of Butler, by Dr. Angus, recently published by the Tract Society.

A more copious notice we feel to be

needless, but in these times the following language is so apposite, we cannot resist the pleasure of transcribing it from the essay on "The Desire of Reputation," pp. 96, 97.

"The history of the world, as now recorded, has been a history of wars—of the fruits of mad ambition. Historians, it would seem, have been employed merely to attend the march of the conqueror, and record the achievements of battle; and poets merely to celebrate their praises. The muse has told us of the talent of distinguished leaders; of the skilful array of the battle; of the deeds of heroism on the field of blood; of the shouts of victory; of the triumphant and glorious return of the conqueror. Yet one of the most melancholy spectacles on earth, had all men right feelings, would be the return of a mighty victor, or a march in order of battle—files of men with swords, and bayonets, and battle-axes; and it requires all the animation of martial music, and all the tinsel of dress and caparison, and all the magnificence of banners, and all the enthusiasm of numbers, and all the stern conviction of necessity, to make such a procession tolerable in a Christian land. For it reminds us that those swords are made to drink up blood; and those bayonets to pierce the hearts of husbands, and lovers, and fathers; and those battle-axes to cleave down brothers and sons, and the whole array to butcher mankind. . . . The time will come when the desire to rear a monument by conquests in war, to perpetuate a name, will give way to the desire to be remembered as the benefactor of the species; and when, for such a wreath as entwines the brow of Howard and Wilberforce, he who desires to be remembered, would be willing to exchange all the diadems of glory that ever sparkled on the brow of a conqueror."

May these, and similar sentiments be

over-ruled, to curb and destroy the passion for war wherever it prevails, and contribute to persuade our youth that there are other and more honourable roads to reputation than that of learning "the art of war."

On "the Literature and Science of America," p. 36, *et seq.*, the author writes like a genuine descendant of the Pilgrim Fathers. His countrymen cannot complain that he fails to extol them,

"Above all Greek, above all Roman fame."

And it must be admitted, that with great force and justice, he reproves those travellers and writers who have taunted America with being destitute of a literature of her own.

The three last lectures on the subject of "Preaching" are worthy of the deep and serious study of preachers generally. Theological students and our rising ministry, will find few productions which will better repay careful and repeated perusal. Though written many years ago—the last of them more than twenty—and specially adapted to the then existing state of things in his own country, This profound thinker and eloquent writer furnishes much that is equally suited to our own times, and to this country. If then the veteran did wisely to cheer on those who were anew girding themselves with the harness, much more appropriate are his closing words now. By common consent, those discoveries of science which seemed at first contradictory to divine revelation, pay a homage to the truth of God—and no principles on which the gospel has been opposed will bear the searching investigations of its powerful apologists.

"There is no form of sin which can stand before this gospel; no power of persecution, or of arms that can oppose it; no science or art, however much it may seem to contradict it, that does not soon mingle with it, like light from the same source into one. And, as you

enter on your work, science and art and Christianity blend their influence, and pour an intense radiance on the earth; and the kingdoms of nature, and of grace, unite in hastening the universal redemption of mankind."

H.

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*"The Time of the End," a Prophetic Period, developing, as predicted, an increase of Knowledge respecting Prophecies and Periods that foretell the End. By a Congregationalist. Boston: J. P. Jewett and Co. London: Trübner and Co. 8vo. 1856. Pp. 408.*

ANOTHER book upon prophecy, and one that seems to comprise all the views that ever have been propounded upon the pre-millennial advent, from the first ages of the church until now! It is preceded by a dissertation from the pen of the compiler, an American congregationalist, upon "The Time of the End," and illustrated by the history of prophetic interpretation—the expectation of the church in every age—the computations of the times of Daniel and John from several sources. It further contains Elliot's dissertation upon "Our present position in the prophetic calendar," together with his "Apocalyptic seven scaled scroll," both extracted from his great work. It has a copious abstract of Dr. Cumming's lectures at Exeter Hall, on "The Millennium," and his lectures on "The Moslem and his End." It gives also the lectures of Chalmers, Hitchcock, and John Wesley, upon the "New Heavens and New Earth." And, lastly, it contains extracts, some of them large ones, from more than a hundred witnesses against "the modern Whitbyian theory of a millennium before the advent." Here they stand confronting us—from the apostolic fathers, down to our excellent friend the Rev. J. Cox, baptist minister. Now we most re-

spectfully ask our readers what we can do in the way of reviewing such a mass of controversial matter as this? All that we can do is to indicate the contents of the book; and this also we may say, that though widely differing from many of the views propounded, yet we have read the book with very considerable interest. As a history of opinion upon a very deeply important subject it is instructive. Here the student of prophecy may find several important chronologies which before he could only meet with in large and expensive works. There is, however, no inconsiderable difference of opinion, even among these hundred witnesses to the pre-millennial theory. Their computations of "the End" range in their differences over a period of half a century, *i. e.* between the years 1830 and 1880. Then, mixed up with the general question itself, there is a large mass of private opinion and conjecture, which we can by no means subscribe to, and which must pass current at its own value. In some of the testimonies there appears to us a marvellous dogmatism—in some a confidence and assumption which touch upon infallibility—in others, a claim to all but direct inspiration. Even the great Bengel, in the extract given from his works, betrays these weaknesses, when he says, "Perhaps I could tell the world more plainly than I am disposed to do, in what manner a variety of future events will shape themselves in course of the next century, as also how they will succeed each other. But men have warnings adequate to all necessary purposes; quite as adequate as if the events were rightly computed to an exact period or year." We had singled out several other extracts for quotation, but we forbear giving them. We recommend the book to our readers as comprising most of the important opinions upon this much debated sub-

ject. It will also afford some insight into the history of religious opinion, and will cast considerable light upon the mode of computing the chronology, and of interpreting the text of the Bible.

W. J.

## BRIEF NOTICES.

*Lectures on the Life, Genius, and Insanity of Cowper.* By GEORGE B. CHEEVER, D.D., Author of "Lectures on the Pilgrim's Progress," "Fowers of the World to Come," "Wanderings of a Pilgrim," &c. London: Nisbet and Co. 1856. 12mo. Pp. xii. 339.

Cheever's Lectures on Bunyan, published a few years ago, have given a large portion of the British public a disposition to read anything he may send us. He has again found a subject to which his genius is adapted in the poet Cowper. The mental vicissitudes through which that exquisitely delicate specimen of humanity had to pass; his original deliverance from that religious darkness in which, as one of the English aristocracy of those days, he had been brought up; his pleasant intercourse, notwithstanding his habitual depression, with some of the most pious persons of his generation, furnish Dr. Cheever with an abundance of topics which he has discussed skilfully and at length. Indeed the great fault of the book is that there is much needless repetition—a fault which would be far less perceptible to the hearers when the lectures were orally delivered, than to the readers of the same paragraphs in sober print. Much of the value of the book is derived from the power with which the author has tracked Southey through his guileful progress, in which he taught that Cowper's insanity arose from his religion and religious friends; Southey, who hated evangelical truth, having written memoirs of some excellent men, among whom was Cowper, on purpose, apparently, to undermine and depreciate their principles. Dr. Cheever has well exposed the fallacy of Southey's misrepresentations, and done justice to Newton, Mrs. Unwin, and others of Cowper's beloved associates.

*The Christian System, or the Teachings of the New Testament; a Treatise on, and Book of Quotation, in Reference to every Doctrinal Passage from Matthew to Jude, Arranged according to the Subjects,* by BANKS FERRAND, Author of "Man Natural and Spiritual." London: Longmans. 1856. 8vo. Pp. 510.

We cannot do better than allow the author of this work to express its objects in his own language. He says in the Preface, "In a former work, written in 1846-7, and published in 1851, I ventured to put forth an epitome of what I considered to be the leading doctrines of the Christian religion. My studies of the New Testament had then been very limited, and finding that the views then put forth were not generally accepted as the life giving truths

of Christianity, I resolved, by the help of God, to search out the whole teachings of our Lord Jesus and his ministers, as they stand recorded in the New Testament, and to place them in order for my own instruction, and for the enlightenment of my fellow-men." This excellent intention the author endeavours to carry out in thirty-one chapters upon the leading doctrines of Christianity, and their practical exhibition in life. The work, however, has nothing of a critical or scientific treatment about it. It simply takes the several branches into which Christian doctrine has been divided by theologians, makes a bold dogmatic statement of them, gathers together all the texts which bear upon them, paraphrases these texts, and the discussion is completed. Now we submit that the result of such a mode of dealing with abstruse subjects treated in this volume, is not of very much worth. To the thinking reader, the book is absolutely without value. Yet the title may lead some to imagine, that in this book they have a set of critical dissertations upon the text of the New Testament, out of which a system of Christian doctrine and practice has been elaborated. There is nothing of the kind in it. It is evangelic in its tone, and sound in its doctrinal statements, but it is wholly without any vigorous grappling with the human conscience, by bringing the truths of which it treats into its domain. It is but a sort of compound of a paraphrase and a concordance. We must confess that we do not see that any very effective results will arise from its publication.

W. J.

*The Papal Conspiracy Exposed; or, the Romish Corporation Dangerous to the Political Liberty and Social Interests of Man.* By the Rev. EDWARD BEECHER, D.D., Boston. With Preface by Rev. JAMES BEGG, D.D. Edinburgh: James Nichol. London: James Nisbet and Co. 1856. Pp. xviii. 351.

A large portion of our literature has, for the last few years, been devoted to the character, design, position, and prospects of popery. We know of none, however, that more fully and ably exposes the social and political influence of that pernicious system than the volume before us. Dr. Beecher divides his matter into four parts,—Romanism, a fraudulent and persecuting conspiracy—Romanism, the enemy of mankind—Romanism, an imposition and a forgery—and the judgment of God, and the burning of Babylon. The work is republished in this country by the Scottish Reformation Society; and so high is their opinion of its worth that they have issued the following announcement:



"In consideration of the great value of Dr. Beecher's work, entitled, 'The Papal Conspiracy Exposed,' and the importance of its being widely known, especially amongst those who are destined to influence public opinion in this country, the Scottish Reformation Society propose to give eight prizes to such students in Scotland as shall, on examination, exhibit the most accurate knowledge of its contents. The society propose that of the above prizes, two of £7 and £5 respectively, shall be competed for by students pursuing their studies at Edinburgh; two of the same value by students attending at Glasgow; two of £5 and £3 respectively, by students at Aberdeen; and two of the same value by students at St. Andrew's. And it is intended that these shall be open to competition by all students in the above cities, to whatever denomination belonging, and in whatever department of study engaged." To all persons who desire to know how the papacy blights all the social interests, and retards all the political progress of nations under its power, we earnestly commend this volume.

W.

*The Life of the Rev. Joseph Beaumont, M.D.*  
By his Son JOSEPH BEAUMONT, Esq.  
London: Hamilton, Adams, and Co. 1856.  
8vo. Pp. xv. 403. Price 8s. 6d.

The subject of this memoir was born in 1794, was set apart for the regular ministry among the Wesleys in 1813, and died in 1855. He was a man of considerable power, especially exciting attention as a fervid orator. Some of the Wesleyan body, we think, overrated him; but he was underrated by the leaders, or rather regarded with suspicion, and therefore he was never called to fill the higher offices among them which were occupied by inferior men. The usual routine of duties performed by Wesleyan superintendents he fulfilled industriously; and thus his biography gives much insight into the economy of the body. In the internal controversies by which it has been agitated the last few years he took an active part, and, as far as we can judge, the side which he took was generally the right one. At length, though much debilitated by disease of the heart, he entered the pulpit of a little chapel near Hull, one week-day morning, intending to preach on behalf of the schools; he gave out a portion of a hymn, and while the congregation were singing two lines which he had announced, he suddenly expired.

*A Voice from the West Indies: being a Review of the Character and Results of the Missionary Efforts in the British and other Colonies in the Caribbean Sea. With some Remarks on the Usages, Prejudices, &c., of the Inhabitants.* By the Rev. JOHN HOUSFORD, St. Vincent. London: Alexander Heylin, 28, Paternoster Row. 1856. 8vo. Pp. xii. 492.

This review is confined to the West Indian colonies, comprising the Antigua districts, and that of St. Vincent and Demarara, in which the writer, a man of colour, and a Wesleyan minister, has lived and laboured for nineteen years. It is not so much a review of

*Christian as of Wesleyan missions in these islands.* However, it exhibits such results of missionary effort as must delight every sincere Christian, whilst its lengthened and minute details will especially interest the members of the Wesleyan body, who will appreciate more than we do the care with which are recorded the names and position of all parties, whose connexion with the mission is supposed to add to its respectability. The exhibition of negro character, and the influences by which it is being moulded, and the prosperity of the West India Islands retarded or advanced, is interesting and valuable. From the longings of the writer for the adoption of the Wesleyan church by the Colonial government, and for grants of money for educational purposes, we conclude that he would be much gratified by the proposed scheme to restore the Wesleyans in this country to the bosom of the established church.

N.

*Ministering Children, a Tale dedicated to Childhood.* London: Seeleys.

Owing to a variety of circumstances, a long delay has taken place in calling the attention of our readers to this book, which has now obtained a wide circulation. The object of the writer is thus stated, "The early calling forth and training the sympathies of children by personal intercourse with want and sorrow, while as yet those sympathies flow spontaneously." Every effort to make children benevolent and tender-hearted has our warm approval and sympathy, provided it is made upon sound principles, and under the direction of right motives. While giving due honour to the object and intention of the writer, we cannot say the book is to our taste, for it seems to betray more of art than of nature; the "sympathies do not flow spontaneously," and some of the characters resemble the creations of fancy rather than the realities of life in childhood. Many of the tales appear to us artificial and got up for effect. In proof of this, we refer to Herbert, the young esquire, who rises before daylight in the depth of winter, and morning after morning goes through the snow to cleave wood and gather chips for the fire of old Willy. Useful lessons may doubtless be conveyed through the medium of fiction, but the fiction should not be contrary to nature, or at variance with general experience. Charity comes from heaven, breathing a spirit of kindness, and goes about on her mission of mercy with noiseless steps; never sounding a trumpet when it mends a pair of stockings for a poor child, or cleaves a piece of wood for an old man, but contrariwise, she loves to conceal her deeds from the vulgar gaze, and to seek her reward on high. Wherever "ministering children" are found let them be trained to acts of benevolence from right principles, and let them be guarded against the fatal mistake that mere charity can open to them the kingdom of heaven. Moreover, we suggest that the book is much too large for little children. Think of 434 closely printed pages "dedicated to childhood!" To read through all those pages would tax the patience of Job himself, alas then for childhood! In another edition the writer might improve the work by abridging it

to the extent of one half, and the improvement might further be increased if it were more deeply imbued with evangelical sentiments, especially with the love of Christ, and with that divine charity, which saith, "Let not thy left hand know what thy right hand doeth."

T. P.

*A New History of England: Civil, Political, and Ecclesiastical.* By G. S. POULTON. London: William Freeman, 69, Fleet Street. 1855. 8vo. Pp. viii. 768. Price 12s.

Historical books for youth, which shall comprise something more than descriptions of battles, and records of kings and nobles, which shall excite desires of glory from other sources than deeds of arms, and in which the progress of political freedom and religious opinion shall be fairly traced, have long been desiderated; and there is no department of literature in which talent can be employed more usefully or with greater prospect of remuneration. We hail this history of our own country, from the pen of Mrs. Poulton, and heartily recommend it to parents and teachers as a class-book for their children. It may not be all that we could wish, but it is decidedly the best History of England for the school-room with which we are acquainted.

N.

*Mercantile Morality. A Lecture* by WILLIAM BROCK. London: Nisbet and Co. 16mo. Pp. 47. Price 3d.

When we first read this lecture it was under the impression that it was the production of a respectable clergyman named William Brock, who has frequently been mistaken for our friend at Bloomsbury Chapel. Its intrinsic merits, however, required that we should recommend it to our readers; and we were prepared to do so, when we learned that the author was the real William Brock whom we have known and esteemed so many years, not a gentleman who, for aught we can tell, may be equally estimable, but who is not known to us. Now, however, we can say that the pamphlet is worthy of its author. It is on a very important but much neglected subject, and the author has looked at it very carefully. His estimate of the demands of equity are just, and his illustrations are lively. It deserves to be read by persons of all ages, especially by those who are engaged, or are about to engage in the pursuits of commerce. In seeking for the abolition of prevalent evils, Mr. Brock, at the close, asks for the co-operation of the ministers of religion, of society conventionally so-called, of men of business; and addresses the young men of our times.

*The True End of Life, and the Way to it.* By the Rev. ISAAC LORD. Published by Request. London: Nisbet and Co. 1846. Pp. 36. Price 4d.

This is a lecture the substance of which was delivered by Mr. Lord to the members of the Ipswich Young Men's Christian Association. In the former part he maintains that the true end of life is for an individual to make the most of himself according to the opportunities

and circumstances in which he is placed. He then examines the claims of Secularism, Pantheism, Spiritualism, and Formalism, to teach the right way; and then he shows that "Christ, Christianity, the gospel, is the way to the true end of life; in other words, that the gospel will enable the man who takes it to make the most of himself," Christianity raising our moral nature "to the highest possible elevation in strength, greatness, and purity."

*This World or the Next? The Possibility of making the Best of both Worlds, Questioned and Answered.* By the Rev. W. CLARSON, Ipswich. London: Simpkin, Marshall, and Co. 16mo. Pp. 35. Price 4d.

The spirit of this tract, which is entitled to serious attention, is contained in the following sentences:—"Such are our scriptural objections to 'making the best of this world,' viewed in itself. They are incalculably stronger against 'making' it in conjunction with the best of the next world."

*"Have Mercy on Me, O God!" A Meditation on Psalm LI. Addressed to the Broken and Contrite Heart.* By H. F. KOHLBRUCGE, D.D., of Eiberfeld, Germany. London: Partridge and Co. 16mo. Pp. 98. Price 1s. 6d.

We thought at one time of placing this book in our list of Recent Publications Approved; but, though there is much in it that is good, there are too many statements which we cannot pleasantly endorse, to allow us to do so.

*Pleasant Mornings at the British Museum; or Memorials of By-gone Ages. Historical Department.* By the Author of "Business and Pleasure," "Peeps at Nature," &c. London: R.T.S. 24mo. Pp. 174. Price 1s. 6d.

This is the most instructive book of its size that has reached us for a long time. It describes Egyptian, Assyrian, and other antiquities, in a manner that cannot fail to interest intelligent young people.

*Believing Children; or Letters to Little Ones.* London: E. Marlborough and Co. 16mo. Pp. 50. Price 6d.

Accounts of little children who apparently believed in Christ, and were thus prepared for the early death to which they were destined.

*The Judgments of God upon the Nations. Pius Ninth, the Last of the Popes.* London: Wertheim and Macintosh. New York: Edward H. Fletcher. 1855. 8vo. Pp. 135.

The writer of this book offers himself to the public as an interpreter of prophecy. Among other matters, he professes to explain the design of the war just closed. "It is," he says, "God's judgment upon the nations of Europe for their unrighteous conduct, not only for the support of the papacy, but also for their abuse of his people Israel. Its object is to destroy Antichrist—Rome papal, the great beast of the

Apocalypse." For eighteen pence any of our readers who are anxious to consult our author further can purchase his book. W.

*Words in Season: a Series of Practical Homilies for every Sabbath Morning and Evening in a Year. Specially adapted to the Young. By the Rev. HUGH BAIRD, Cumbernauld.* Edinburgh: W. Oliphant and Sons. 1856. 24mo. Pp. viii. 31s.

This book is just what it pretends to be. It contains, for every Sunday in the year, two short, pithy, beautifully simple, and suggestive sermons, which cannot fail to charm the young, whilst they furnish a "Word in Season," both sweet and profitable for the reader in every stage of life. N.

*The Home School, or Hints on Home Education. By the Rev. NORMAN MACLEOD, Minister of Barony Parish, Glasgow.* Edinburgh: Paton and Ritchie. London: Hamilton, Adams, and Co. 1855. 16mo. Pp. xiv. 17s. Price 3s.

The influence upon the future life of parental treatment, and the scenes and habits of home during infancy and childhood, is, we fear, very inadequately appreciated. Any writer who may forcibly exhibit this influence, and furnish useful hints for the training of youth, deserves our hearty thanks. We, therefore, strongly commend this volume to Christian parents, even though it advocates *infant baptism*, in the belief that much precious metal may be separated from the ore, and not being without suspicion that the attempt of the author to show what is involved in the baptism of their children, will lead many to regard it as both unmeaning and unscriptural. N.

*The Eclectic Review. May, 1856.* London: Ward and Co. 8vo. Price 1s. 6d.

The principal article in this number is that on the Life and Writings of Dr. Kitto; and we were prepared to tell our readers that this article was worth all the money that the number would cost, when the Life itself came into our hand, and we perceived it would be proper to give our friends a substantial treat out of it. There are carefully written articles also on the Arts of the Middle Ages, and on other topics of different degrees of interest.

*The British and Foreign Evangelical Review. No. XVI. April, 1856.* Edinburgh: Johnston and Hunter. 8vo. Pp. 239. Price 3s. 6d.

This work which our readers are aware consists, in a great degree, of articles extracted from other reviews, opens with an article from the "Church Review," which is essentially episcopalian. Its purport is to show that the apostolic office was intended by the Saviour to be continued; in other words, "the first apostles were intended to have successors to the end of the world." This opinion is examined deliberately in the next article, which is from the "Princeton Review," and it is said of the former "a more inconclusive piece of reasoning we never saw." Another piece

of considerable length—one that occupies more than thirty pages—is on Dr. Lindsay Alexander's Memoir of Dr. Wardlaw—a work of much power, but indicating much self-confidence. Step by step, if in any case the biographer tells what Dr. Wardlaw thought, or said, or did, he seems to think that it is yet more important to tell what Dr. Alexander thought, and said, and did on the same subject, which, as far as we are concerned, at least, is not fact: if we were reading a biographical account of Dr. Alexander, we should not wish to find it treating extensively of Dr. Wardlaw. We are much amused, however, with that portion of the article which treats of the Abrahamic covenant. Dr. Wardlaw establishes the old presbyterian doctrine much to his own satisfaction, and that of his immediate friends; but then comes Dr. Halley and refutes the whole; then comes Dr. Alexander, and expresses his agreement with Dr. Halley; and then comes the reviewer, and makes known his surprise and grief that so wise a man as Dr. Alexander should speak thus on such an occasion. To all this we have no objection; but it should be understood that of all existing periodicals with which we are acquainted "The British and Foreign Evangelical Review" is decidedly the most polemically pædo-baptist.

#### RECENT PUBLICATIONS,

##### Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Trade Spirit *versus* the Religion of the Age: a Discourse. Edinburgh: James Hogg. London: R. Groombridge and Sons. 8vo., pp. 40. Price 1s.

Fragments of the Great Diamond set for Young People: being a Variety of Addresses to Children. By the Rev. JAMES BOLTON, B.A., Minister of St. Paul's Episcopal Chapel, Kilburn, Middlesex. London: Hamilton, Adams, and Co. 16mo., pp. 154.

Leicester Young Men's Christian Association. "Christian Morals." A Sermon Preached on Sunday Evening, April 27, 1856, in Belvoir Street Chapel, Leicester. By the Rev. J. P. MURSELL. Being the Sixth of a proposed Course of Sermons to the Young Men of Leicester. Leicester: John Burton, Printer 10mo., pp. 26. Price 3d.

The Illustrated Webster Spelling Book, with Two Hundred and Fifty Engravings. London: Ward and Lock. 12mo., pp. 128. Price 1s.

The Royal Picture Alphabet of Humour and Droll Moral Tales, or Words and their Meanings Illustrated. London: Ward and Lock. 16mo. Price 1s

The Young Housewife's Book; or How to Eke out a Small Income. London: Groombridge and Sons. 24mo., pp. 30. Price 6d.

The Theatre: Fourteen Reasons why we should not go to it. By the late Rev. J. MACDONALD, formerly of London, and latterly of Calcutta. With an Introduction, by the Rev. W. CLARKSON, Ipswich. Reprinted, with Modifications from the Calcutta Edition. London: Simpkin, Marshall, and Co. 24mo., pp. 31. Price 2d.

## INTELLIGENCE.

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### HOME.

#### REGENT'S PARK CHAPEL.

Our readers will remember that this place of worship, erected by the munificent liberality of Sir S. M. Peto, Bart., was opened on the 1st of May, 1855, so that a year's trial has now been given to what was deemed by many, a bold and somewhat hazardous experiment.

On the evening of Tuesday, the 6th May, a meeting was held for the purpose of laying before friends connected with the place, an account of the year's progress, when upwards of 600 sat down to tea; both of the large school-rooms under the chapel being used for the occasion. After tea the friends removed to the chapel; when the Rev. W. Landels read a letter from Sir S. Morton Peto, who had been expected to preside on the occasion, expressing his regret that a very important engagement prevented his attendance, and also his deep interest in the further development and progress of the cause. In his absence the chair was taken by Robert Lush, Esq., barrister; and addresses delivered by the minister and various members of the church. In the course of his address Mr. Landels stated that a year ago he commenced his labours there, amidst predictions of failure which were not a little calculated to damp his hopes of success. On the first Sunday in May he had come to the chapel wondering if there would be any present to hear, and to his surprise found a large congregation both morning and evening. He was then told that novelty had drawn such numbers, and that very soon there would be a falling off. Those who were most interested in the place, had said to him, and he himself feared, that the congregation would not continue so good for more than a few months. But he need not tell the meeting how God falsified their predictions and his fears.

Those who had witnessed the crowded state of the chapel lately, and the numbers who sometimes could not find accommodation, would see that the congregations had increased rather than diminished. When he came there he did not know of one who was likely to identify himself with the place; and it would not surprise them if at times he felt somewhat lonely, but how different was his position now, when on Sunday last a church had been formed numbering 190 members. It had been put in circulation by some that though the congregations were good, no one had taken

sittings in the chapel. On that matter he wished to say a word or two. It was not to be expected, he thought that the number of sittings would bear anything like a fair proportion to the attendance, at least, for some time. Being a new place there were of course great numbers who came from curiosity, and it was out of this floating congregation, that the stated congregation had to be gradually formed. He felt assured, however, that they could not but feel gratified when he told them that the rental of the seats now let was almost equal to the whole current expenses, including salaries, ground rent, and all ordinary outlay. And although having comparatively let at the commencement, their income during last year had not covered the expenditure, he hoped that by their present rate of progress being continued, they might be able during the present year to meet the deficiency of the past. On the whole, he saw every reason for thanking God and taking courage. Their progress already had far exceeded his most sanguine expectations; and now he was surrounded with a number of friends ready to support him in every good work, he might reasonably hope for still greater success in future.

#### MILL END, BICKMANSWORTH.

Mr. William Emery, having supplied the pulpit for four months with evident tokens of success, accepted an invitation of the church to become its pastor, and was for this purpose solemnly set apart on Monday, May 12th. The Rev. Robert Tubbs read a portion of scripture and offered prayer; the Rev. Edmund Benley described the nature of a Christian church, founding his remarks on 1 Cor. vii. 17, last clause; the Rev. J. George, Mr. Emery's late pastor, asked the usual questions; the Rev. William Upton offered the ordination prayer; the Rev. Samuel Green, by whom Mr. Emery was baptized and received into the church, delivered the charge, founded on 2 Tim. ii, 15; the Rev. T. C. Carter concluded with prayer. At the close of the afternoon service the friends adjourned to a commodious tent, kindly lent for the occasion, where tea was provided. At half-past six, the chapel was again crowded; the newly ordained pastor commenced the service, and the Rev. J. P. Hewlett, delivered a most able and impressive discourse on the duties of a people to their pastor, from 1 Thess. v, 12, 13. Thus were brought to a close the interesting and solemn

services of this day, which it is hoped will prove the beginning of good days; the church has existed between sixty and seventy years, but during the last seven was so reduced, that difficulty was experienced in keeping the chapel open; we thank God for the change we have witnessed, and ask of all our brethren an interest in their prayers.

## BROMPTON.

The ceremony of laying the foundation stone of Onslow Chapel, was performed with the usual solemnities on Tuesday, May 6.

The Rev. J. Bigwood, minister of the church and congregation for whom the chapel is being erected, delivered the introductory address. Before doing so, he stated that he had received letters from Sir S. Morton Peto, F. Crossley, Esq., M.P., Dr. Archer, and others, who had intended to have been present, but were prevented doing so by unavoidable circumstances; at the same time he (Mr. Bigwood) desired to thank those ministers and friends present for their countenance and support. Four years since he was actuated by a desire to raise a cause for himself, at which time he received and accepted the cordial invitation of the congregation meeting in Thurloe Chapel, Brompton (gathered under the ministry of the Rev. J. Macaulay, Free church), to become their pastor. After having been six months amongst them, forty of their number, consisting of Episcopalians, Presbyterians, Independents, and Baptists, agreed to form themselves into a church, on which occasion the four deacons chosen were an Episcopalian, a Presbyterian, an Independent, and a Baptist; and he felt it due to them to state that they had worked together in the greatest amity, until some of that number had been removed by providence. In course of time the number of communicants had increased to one hundred, and the members of the congregation amounted to about the same number. From the commencement of his ministrations there, he had felt that to be wholly successful and useful it would be necessary that a new building should be erected in this part of the metropolis, probably the most destitute of places for religious worship, and he had long had his eye and prayers directed to that point. The building would be vested in trust for the use of the baptist denomination, but the church would be constituted as it had been—all persons professing to love the Lord Jesus Christ in sincerity and truth being admitted to full and equal fellowship. His aim would be, when preaching there, not to attack those who differed from him, but rather to declare pure truth—to preach the atonement—to tell men they were sinners, and nothing but Jesus Christ can save

them; at the same time to hold forth the necessity of the work of the Spirit.

## CHIPPENHAM, WILTS.

Services were held, in connexion with the opening of a commodious baptist chapel in this town, on Tuesday, May 6th. At nine o'clock in the morning a prayer-meeting was held, presided over by Joshua Whittaker, Esq. At a quarter before twelve, prayer was offered by the Rev. T. Middleditch, of Calne. The Rev. W. Kingsland, of Devizes, read the scriptures and offered prayer. The Hon. and Rev. Baptist W. Noel, M.A., then preached an impressive sermon from Romans i. 16, and concluded the service by prayer. In the afternoon a large public meeting was held in the Town-hall, G. W. Anstie, Esq., in the chair, who delivered a speech suited to the occasion. The Rev. C. J. Middleditch, the secretary to the Committee, read a list of contributions received. Addresses were delivered by the Rev. Messrs. Stanford, of Devizes; Barnes, of Trowbridge; Wassell, of Bath; and Fuller, of Melksham. A large company then took tea together. In the evening, the chapel was again densely crowded. The Rev. W. Barnes, of Trowbridge, read the scriptures and prayed. The Rev. W. Brock preached a powerful and effective sermon from 1 Peter i. 25, and closed the engagements of the day with prayer. It was very gratifying to see so many ministers and friends belonging to various denominations, present on the occasion. The size of the chapel, which was greatly admired, is fifty feet by forty feet, and ample space is left behind it for the erection of school-rooms, or the enlargement of the chapel, should it be deemed desirable.

## ILFRACOMBE.

The Rev. J. J. Brown of the Leicester Town Mission, has accepted a unanimous invitation to the pastorate of the baptist church at Ilfracombe, and commences his labours there the second Lord's day in June.

## SOUTH MOLTON, DEVON.

The Rev. J. B. Little, of Bristol College, and formerly of Faunhope, Herefordshire, having accepted the unanimous invitation of the baptist church in this town. A public recognition service was held on Friday, March 21st, at which Thomas Nicholson, Esq., of Lydney, presided. After prayer by the Rev. S. Newnam, of Barnstaple, and an interesting introductory address from the chairman, Mr. Little stated the circumstances which led to his acceptance of the call at South Molton, and his intentions with regard to his future ministry. Pastor and people were commended to God in prayer by the

Rev. R. May, of Barnstaple. Suitable addresses were delivered by the Rev. W. Cutcliff, of Brayford, Rev. S. Newnam, the Rev. R. May, Mr. Yates, of Barnstaple, and Mr. Nicholson. Mr. Little concluded in prayer. The chapel was well filled, it was an interesting and profitable service, and all present were encouraged to hope for better days for South Molton.

#### SALTERS' HALL.

In the beginning of this year a proposition was submitted to the church and congregation, to dispose of Salters' Hall chapel, and apply the proceeds to the erection of a new edifice at Forest Hill, Sydenham. This proposal being rejected by a large majority, the Rev. J. W. Todd resigned the pastoral office. A vigorous effort having been made, and an invitation given to the Rev. Jesse Hobson to resume the pastoral oversight of the church, he acceded to their request, and commenced his services on the first Sunday in April. Already, there are very cheering tokens of success.

#### ASSOCIATION.

##### GLOUCESTERSHIRE.

Contains twenty-three churches:—

##### Gloucester District.

Gloucester	.....
Cheltenham	..... J. Smith.
Tewkesbury	..... T. Wilkinson.
Winchcomb	..... R. Grace.
Ledbury	..... J. Shaw.
Hereford	..... J. Watts.
Ross	..... F. Leonard, LL.B.
Byeford	..... S. Walker.

##### Stroud District.

Stroud	..... W. Yates.
Chalford	..... R. Ayres.
Hillsley	..... J. Keller.
Teubury	..... E. W. Davies.
Uley	.....
King-Stanley	..... P. G. Scorey.
Nuppnd	.....
Woodchester	.....
Eastcombe	..... H. Whitlock.
Painewick	..... J. Cook.

##### Coleford District.

Chepstow	..... T. Jones.
Moumouath	..... B. Packer.
Coleford	..... J. Penny.
Woodside	.....
Lydney	..... E. E. Elliott.

The Annual Meetings were held at Cambray Chapel, Cheltenham, on the 13th and 14th of May. On the evening of Tuesday, brother Keller preached from Acts xi. 23, brother Wilkinson having read and prayed. At six in the morning of Wednesday a prayer-meeting was held. Brother Jones gave an address, and brethren Shaw, Elliott, Aldum, Channing, Treherne, and John Smith prayed. At eleven, A.M., brother Penny read and

prayed, and brother Lewis, of Salem Chapel, Cheltenham, preached from 2 Cor. iv. 7. Brother Davies concluded. At three, P.M., the letters from the churches were read; two had, during the year, lost their ministers, and six had obtained pastors; ten, reported in the aggregate an increase of seventy-eight; four, a decrease of fourteen; the remainder continued unchanged, or had not reported. The accounts were decidedly more encouraging than last year. Brother Packer gave an address. The Circular Letter was prepared by brother Yates, on "The Practical Influence of the Love of Christ." Next year brother Smith or brother Wilkinson to write on "Home Claims." At seven, P.M., brother Cook read and prayed. Addresses were delivered by brother Leonard, on "The Service of Jesus Christ," brother Scorey, on "The Connexion between Activity and Happiness," and brother Penny on "The Last Solemn Meeting." Brother Smith, who had been moderator during the whole of the proceedings, closed with prayer.

#### Statistics.

Baptized	.....	100
Received by letter	.....	68
Restored	.....	6
	.....	174
Lost by death	.....	26
Removed	.....	64
Excluded	.....	18
	.....	110
Clear increase	.....	64
Number of members	.....	1745

The meetings are to be held next year at Stroud.

#### RECENT DEATHS.

##### MR. STEPHEN COX.

On the 27th of February, 1856, died at Woodstock, in the full triumph of faith, Mr. Stephen Cox, aged seventy-three years. For nearly thirty years he had been a deacon of the baptist church in this town. He appears to have been a stranger to true religion until he was about forty years of age, though he was restrained, during that time, from running into those excesses into which many young persons fall, and his character was respectable. When about forty years of age, he was led with several others from Woodstock frequently to attend the ministry of an evangelical clergyman of the church of England in a neighbouring village, through whose instrumentality he was awakened to see his danger as a sinner, and his need of a Saviour. Being now enlightened by the Spirit of God, and longing, as he often expressed it, to find out a praying people with whom he might unite, he remained for some time undecided as to what body of Christians he should join; for at that time Woodstock was in a fearfully benighted state; there was no dissenting interest in the place, and but little of the

vitality of religion in the church of England. At length he made one of twelve persons, who, amidst many difficulties and persecutions, formed themselves into a society of the baptist denomination, and thus commenced the baptist interest at Woodstock. He, at the same time, became one of the deacons of the little church, which office he continued to sustain to the time of his death; and through all the vicissitudes and trials of that infant cause, he continued from first to last its chief support, and principal earthly pillar; superintending and managing everything, relating both to its temporal and spiritual interests, as one who "naturally cared for its state." When the church has been destitute of a minister, he supplied the place of pastor in everything except preaching; providing supplies for the pulpit, leading the prayer-meetings, superintending the school, and visiting the sick; and to the three or four different ministers who have laboured amidst the discouragements of such a station, he has uniformly been a fellow-labourer, a kind and sympathizing friend, ever ready to cheer them with a smile, whoever else might frown upon them, and to encourage them when most cast down. From all these circumstances it will be clearly seen how great a loss this little church has sustained, especially as it is now destitute of a pastor. So regular was the attendance of our departed friend on the public means of grace, that to a friend who visited him on the sabbath before his death, he said, "This is only the second sabbath that I have been absent from the house of God for thirty years." He was always ready for every good word and work, and would lend a helping hand to any project set on foot to promote the temporal or spiritual good of mankind. His amiable and conciliatory disposition rendered him a most useful member of society at large. He was admirably adapted for guiding inquiring souls; many instances of his usefulness in this respect are known to the writer of these lines; no wonder that a life thus spent should terminate well. His illness was short, and his death sudden, yet we doubt not he was fully prepared for the change. To a friend who saw him a day or two before his departure, he said, he was quite willing, if it were the Lord's will, to go at any time, and had often expressed a presentiment that he should die suddenly. He then said,

"There is a happy land far, far away."

Shortness of breath only preventing him from singing it. Danger was not apprehended until about an hour before he died, the immediate cause of death being disease of the heart. Just before he died he said to one of his own family, that his entire dependence was on the perfect work and atonement of Jesus Christ, his Saviour; and so sweetly

fell asleep in Jesus, and is gone to be ever with his Lord. "How many fall as suddenly not as safe." Our departed brother has left behind a widow and one daughter, who deeply mourn his loss to them, while, at the same time, they rejoice in full assurance that to him "death was gain." The high estimation in which he was held, not only by the select circle of his immediate friends and connexions, but by all classes of his fellow-townsmen, was manifested in a remarkable manner at his funeral. The dissenters in Woodstock having no burying ground connected with their chapel, he was interred in the grave-yard of the parish church. He was followed to the grave by many members of the church as well as by many of his personal friends. A considerable number of persons of all classes from the town were present at the funeral service. The Rev. Mr. Scott, the clergyman who officiated at his funeral, accompanied the procession from the house of the deceased to the church, and read the burial service of the church in a most impressive manner; and in addition to this, delivered an address on the occasion in the church, characterized by great liberality of sentiment, and genuine Christian feeling; in which he bore ample testimony to the universal estimation in which the deceased was held by all classes of the community, and sought to improve the solemn event to the spiritual good of the living. On a subsequent sabbath a funeral sermon was preached at the baptist chapel, from those words of the Psalmist, so peculiarly appropriate to our departed friend, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Woodstock.

G. G. B.

REV. C. M. WIGHTMAN.

Died suddenly, at Boston, Lincolnshire, on the 27th March, Rev. C. M. Wightman, baptist minister (late of Exeter), in his seventy-first year, leaving an aged and infirm widow and two daughters to deplore his loss. Mr. Wightman had been afflicted with spasmodic affection of the chest at intervals for about a fortnight previous to his death, but not so as to interrupt his ministerial labours.

MRS. BURT.

Died suddenly, in the night of May 21st, in the fifty-sixth year of her age, Mary, the beloved wife of the Rev. J. B. Burt, of Beaulieu Rails. Her loss will be sorely felt by the poor of the neighbourhood, to whose spiritual and temporal welfare she was earnestly devoted. "She rests from her labours, and her works do follow her."

MR. E. GRACE.

Suddenly, at Point de Galle, Ceylon, aged twenty-nine, Ebenezer Grace, surgeon, son of R. Grace, baptist minister, Winchcomb, Gloucestershire, died: his sorrowing parents trust in the Lord.

## ANNUAL MEETINGS.

## THE BIBLE TRANSLATION SOCIETY.

The Annual Meeting of this Society was held in Bloomsbury Chapel on Thursday evening, April 24th. The alteration of the day of meeting, from the evening of the day on which the Baptist Missionary Meeting is held, to that of the preceding Thursday, appeared to have operated favourably in securing a larger attendance than usual. The Rev. Edward Steane, D.D., who was recently one of the secretaries and is now treasurer, occupied the chair, and opened the meeting with a speech setting forth the rise and objects of the Society, and stating that there were measures in course of adoption designed to bring about a reunion of our denomination with the British and Foreign Bible Society. After speaking in high terms of G. T. Kemp, Esq., their late treasurer, who had removed to Lancashire, he called on the Rev. John Bigwood, of Brompton, the secretary, to read the following Report:—

Whilst the nations of Europe have been engaged in deadly strife, and at home the tidings from the seat of war have engaged every mind, the agents of the Bible Translation Society, in foreign lands, have been quietly and steadily pursuing their work, and aiding to circulate among mankind the Word of God: that word which speaks peace to the soul; inclines the heart to peace; proclaims God's message of peace on earth and good will towards men; and under the influence of which its own prediction shall be verified, and "Men shall beat their swords into ploughshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

Your Committee report with pleasure that the Sanskrit version of the Old Testament, referred to in the last Report, has advanced in the printing to the end of the Psalms, and that much has been done towards preparing the books of Proverbs and Ecclesiastes for the press. The Calcutta Auxiliary Bible Society is now printing an edition of the Sanskrit Psalms in the Bengali character, and this opportunity has been embraced by the Baptist Translation Society, of getting out an edition containing the Sanskrit at the top, and the Bengali at the bottom, both in the Bengali character. The new edition of the Bengali Bible, referred to in the Report last year as about to be commenced, has, by this time, advanced to, or rather beyond, the

middle of the thirty-second chapter of Deuteronomy, and the preparatory revision to the book of Judges.

In Hindi a revised edition of Matthew, prepared by Mr. Parsons, of Monghir, is being carried through the press by Mr. Leslie.

Some of the friends of the Society may be surprised at the necessity for revising afresh the translations of the Society when a new edition is to be printed. But Mr. Wenger assures us, that it must be difficult for one not practically acquainted with such work, to form a correct estimate of the labour which it requires. The Bengali version, for instance, is in the main faithful, perspicuous, and even elegant, but it has, nevertheless, many minor defects, such as a want of close adherence to the original, and of simplicity of style in many places, as well as of uniformity in the rendering of particular terms of which a uniform rendering is desirable. Besides which the Bengali language is undergoing a rapid progress of improvement and enrichment, and becoming more and more flexible, which makes it desirable to improve the Bengali scriptures, so as to keep pace with the general progress of the language. Ten years ago your Bengali bible was superior, in point of elegant simplicity, to the vast majority of Bengali books, whilst now it is equalled by several, perhaps even surpassed by a few. However, the changes required in this respect are not very numerous.

Your Committee are unable to furnish many interesting details illustrative of the effects of the operations of the Society. Such effects come under the observation of the missionary rather than the translator of the Word of God. The work of the latter is a work of faith. It is his to prepare the seed of the kingdom for circulation, in firm reliance on God who has magnified his word above all his name, has given his truth for the conversion and salvation of mankind, and who can, and does make that truth accomplish its design. Instances, however, are not wanting to encourage and to stimulate to renewed exertions the friends of the society. At Dacca, the people regularly meet and form themselves into little societies to read the bible together. In one instance a brahmin pundit collects the people of his village every day, and reads the bible to them. The Rev. R. Bion recently baptized a man who obtained in a remote village, in 1851, a copy of the New Testament. Since that time he had been in the habit of constantly reading it to his relations and neighbours, and two of them have sought baptism, while fifteen families have applied for the means of instruction in religious truth. In another case the son of a chief obtained a New Testament, read it continually, and on his death-bed renounced Hindooism, and declared his attachment to Christ and his gospel. Thousands of such instances will doubtless be revealed



at the last great day. Then will it appear that the productions of your society have permeated many a Hindoo village, and shed the light of life and immortality upon many a benighted soul.

Your Committee append to this report a financial statement, showing how the funds of the Society have been expended from April 6th, 1852, the date of the last printed report, to December 31st, 1855.

During the year the subject of travelling agency, and the best means of collecting and increasing the subscriptions to the society, has much occupied the attention of your Committee. The advancing age of both your agents, of whose fidelity and attachment to the Society your Committee speak with much pleasure, rendered some change necessary. They have made arrangements with brethren in different parts of the country to collect the subscriptions, and promote the interests of the Society in their respective localities, and in some counties the ministers have promised to collect and forward to the Secretary the contributions of their friends. They have also engaged, for twelve months, the services of the Rev. W. W. Evans, formerly a missionary in India, and well acquainted with the operations of the Society in the East. By these arrangements it is hoped that subscriptions will be much increased, and the expense of collecting then lessened.

Your Committee record, with regret, the removal from London of G. T. Kemp, Esq., the warm friend, and, for several years, the valued Treasurer of the Society. They report with pleasure that the Rev. Dr. Steane, who, while acting as secretary, has also kept the accounts of the Society from its formation, has consented, at the request of the Committee, to become its treasurer, and the Rev. J. Bigwood its sole secretary.

The income of the Society, during the past year, has amounted to £1,307 10s. 9d.; £307 15s. 10d. less than last year. This is accounted for principally by the circumstance that the legacies last year amounted to £364 10s. 8d., and this year only to £69 6s. 6d. The regular contributions to the Society have not decreased. This is a pleasing circumstance if the increased taxation, and the high prices of provisions in consequence of the war, now happily brought to a termination, be considered. Your Committee call attention to the small amount of legacies during the past year. It is to be hoped, therefore, that Christians will feel more fully the importance of contributing largely during their lifetime to institutions for the extension of the kingdom of Christ, and exert themselves to increase their regular and stated income.

In conclusion, your Committee commend the Society to the sympathy, and prayers, and support of the churches. The importance of its operations cannot be overrated.

That God's own word, the appointed instrument of the regeneration and sanctification of mankind, may be translated into every dialect of the earth—that that word may be *faithfully* and *fully* translated—that without the addition or deduction of one jot or tittle, it may be put into the hands of every human being must be the earnest desire of every child of God. For this every Christian ought both to pray and contribute. This is the object contemplated by the Bible Translation Society. To accomplish this object it appeals to the friends of the Redeemer, and especially to baptists. It was the faithfulness of their brethren, in giving a clear and definite meaning to the words relating to the ordinance of baptism, that rendered the formation of this society necessary; may similar faithfulness to God's truth prompt that support which shall enlarge and render more effective its operations. Every year the ranks of its original supporters and warm friends who assisted in its formation, are being thinned by death. Every year many subscribers are taken home to their rest. To those whom God has raised up to occupy their place in the church on earth, your Committee must look for the renewing of the strength and resources of the Society. Nor do they believe that they shall look in vain. Instead of the fathers God will raise up the children, upon whom the mantles of the fathers shall fall, by whom the institutions they founded shall be nurtured and strengthened; and their work shall be perpetuated, until that the season of labour shall terminate, God's purposes of mercy and love shall be evolved, and men shall no longer need the written revelation of God; but, beholding the face of deity without a veil between, seeing God as he is, they shall know even as they are known.

The balance sheet was then read by the treasurer, which showed that the receipts for the year, including a balance brought from last year of £87 2s. 8d., were £1,388 5s. 7d., and the expenditure £1,350 3s. 9d., leaving a balance in hand of £38 1s. 10d.

The Rev. John Hiron, of Brixton, moved the first resolution:—

That the Report now read be adopted and circulated under the direction of the Committee.

It was seconded by the Rev. Charles Vince, of Birmingham.

The Rev. D. Katterns, of Hackney, moved, and the Rev. Thomas Horton, of Devonport, seconded,

That this meeting records its undiminished attachment to the principles and object of the Bible Translation Society, and its conviction of the importance and value of its operations; and, at the same time, commends it to the hearty and liberal support of the churches.

The Rev. Henry Dowson moved that the following gentlemen be the Officers and Con-

mittee for the ensuing year, which was seconded by W. H. Watson, Esq.—

*Treasurer.*

REV. EDWARD STANE, D.D., Camberwell.

*Secretary.*

REV. JOHN BIGWOOD, Brompton.

*Committee.*

Allen, J. H., Esq., Brixton.  
Acworth, Rev. J., LL.D., Bradford.  
Angus, Rev. J., D.D., Stepney.  
Benham, J. L., Esq., London.  
Birrell, Rev. C. M., Liverpool.  
Bowes, Rev. W. B., London.  
Brock, Rev. W., London.  
Brown, Rev. J. J., Reading.  
Brown, Rev. J. T., Northampton.  
Burchell, Rev. F. W., Rochdale.  
Buris, C., Esq., London.  
Burns, Rev. J., D.D., London.  
Cartwright, R., Esq., London.  
Dowson, Rev. H., Bradford.  
Evans, Rev. B., Scarborough.  
Foster, R., Esq., Cambridge.  
Gotch, Rev. F. W., M.A., Bristol.  
Haycroft, Rev. N., M.A., Bristol.  
Hinton, Rev. J. H., M.A., London.  
Hoby, Rev. J., D.D., London.  
Jackson, S., Esq., Croydon.  
Katterns, Rev. D., London.  
Landels, Rev. W., Birmingham.  
Leechman, Rev. J., M.A., Hammersmith.  
Low, James, Esq., London.  
Lowe, G., Esq., F.R.S., London.  
Middleditch, Rev. C. J., Framme.  
Mursell, Rev. J. P., Leicester.  
New, Rev. J., London.  
Newman, Rev. T. F., Shortwood.  
Pewtress, T., Esq., London.  
Pottenger, Rev. T., Newcastle.  
Robinson, Rev. W., Cambridge.  
Russell, Rev. J., Greenwich.  
Soule, Rev. I. M., Battersea Rise.  
Stevenson, G., Esq., Blackheath.  
Trestail, Rev. F., London.  
Tucker, Rev. F., Manchester.  
Underbill, E. B., Esq., London.  
Watson, W. H., Esq., Camberwell.  
Webb, Rev. J., Ipswich.  
Wheeler, Rev. T. A., Norwich.  
Williams, Rev. B., London.  
Wills, Rev. F., London.

The meeting was concluded by a doxology and benediction.

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**BAPTIST UNION.**

The annual session of this body, held at the library of the Baptist Mission House, on Friday morning, April 25th, commenced with prayer by the Rev. James Webb of Ipswich. An excellent address was then delivered by the Rev. Dr. Acworth of Bradford, at which ladies were present, and which will shortly be published.

At its close it was resolved on the motion of the Rev. J. H. Hinton, seconded by the Rev. Dr. Steane,—

“That such Christian friends, not members of the Union, as may desire to be present during the transaction of the business of the session, be cordially welcomed.”

It was moved by the Rev. Dr. Hoby, and seconded by the Rev. Dr. Burns,—

“That the cordial thanks of the Union be presented to the Rev. Dr. Acworth, for the interesting and elaborate discourse with which he has kindly opened its proceedings.”

The Rev. J. H. Hinton read the Report of the committee, and the treasurer's account, and laid on the table the materials prepared for the Manual.

It was moved by the Rev. W. F. Burchell, seconded by the Rev. B. Evans, and resolved,—

“That the Report now read be adopted and printed under the direction of the Committee.”

Moved by the Rev. W. Walters, and seconded by the Rev. J. Hiron, and adopted,—

“That the Session regard, not only with unabated sympathy, but with lively gratitude and reviving hope, the aspect of the denomination as presented by the Association returns for the last year, which warrant a belief that the returning churches have realized an average clear increase of at least two members per church during the year; a larger clear increase than has been enjoyed for several years past, and a promise, they trust, of more abundant revival.”

The Rev. N. Haycroft of Bristol, moved, T. Pewtress, Esq., seconded,—

“That the Session cordially reciprocate the sentiments of Christian affection expressed towards the Union by a portion of its constituency, the General Baptist Association; and with a view of promoting a more extended intercourse with the churches of that body, readily accept their invitation to hold the next Annual Session at Nottingham.”

After some discussion, it was carried. Moved by the Rev. A. Tilley, seconded by the Rev. J. Penney, and resolved with but one dissident,—

“That with unflinching interest in the object of the Society for the Liberation of Religion from State Patronage and Control, and rejoicing in every evidence of its substantial success, the Session delegate two brethren to attend its Triennial Conference.”

Dr. Burns, Rev. J. H. Hinton, Rev. C. H. Harcourt, and Thomas Pewtress, Esq., were appointed delegates.

On the subject of Education, it was resolved on the motion of the Rev. E. White, seconded by the Rev. R. H. Martin,—

“That the Session record with lively gratitude to God the memorable defeat of the scheme of National Education, brought forward by Lord John Russell on the 10th instant; a scheme not only fatal to voluntary educational effort, and tending to bring the education of the people entirely under the control of the government, but hostile to general liberty, and leading to a system of inquisitorial espionage and despotism utterly repugnant to the feelings of Englishmen.”

The following resolution was moved by Rev. E. Propert, seconded by Dr. Burns, and Thomas Pewtress, Esq., and adopted,—

“That the Session fully sympathize with the sentiments of Christian affection towards their Transatlantic brethren expressed by their Committee in their letter of February last; that they would have deplored, as among the greatest of all calamities, a

contest so fratricidal as a war with the United States; and that they most sincerely rejoice in the passing away—they hope, not for the present only—of all causes of apprehension."

Rev. J. H. Hinton then moved, and the Rev. F. Trestrail seconded,—

"That the Session rejoice in the progress made in parliament in relation to the abolition of Church rates; and without expressing any opinion on the agitated question of the amendments proposed by the government to the bill of Sir William Clay, most earnestly deprecate a practical division in the Non-conformist body, than which nothing could be more calamitous to ourselves, or more gratifying to our adversaries."

This gave rise to considerable discussion. Two amendments were proposed, one by the Rev. T. Pottenger, and the other by Rev. J. J. Brown, but the original resolution was at length carried.

Moved by the Rev. J. J. Owen, seconded by the Rev. Mr. Edwards,—

"That the Session is highly gratified by the success which has at length attended the efforts of Mr. Spooner, M.P., to introduce into parliament a bill for repealing the act endowing the Roman Catholic college of Maynooth; and will regard its final success as the righteous settlement of one part of a great question."

Rev. J. Webb then moved, and the Rev. T. Webb seconded, and it was resolved,—

"That the Session entirely sympathize with the announced intention of Mr. Miall, M.P., to draw the attention of parliament to the revenues of the Church Establishment in Ireland; where the mischievous effects of an endowed state-church are at once most aggravated in amount, and most easy of remedy; and that, in order to render support to this movement, a petition be presented to the House of Commons on behalf of the Session.

Sheweth,

"That your Petitioners disapprove of all state endowments for religious purposes.

"That your Petitioners, while satisfied that such endowments operate on the whole mischievously anywhere, regard their operation in the sister country, Ireland, as more especially deplorable.

"That, in the judgment of your Petitioners, while the condition of Ireland demands, the condition of the state-church in Ireland facilitates, the adoption of a speedy and effectual remedy for existing evils.

"Your Petitioners therefore pray your Honourable House to institute an inquiry as to the means by which the evils resulting from the state-church in Ireland may be redressed.

"And your Petitioners, &c."

The Rev. J. H. Hinton moved, the Rev. J. Webb seconded, and it was resolved,—

"The Session having been informed that the Committee of the Baptist Missionary Society have adopted a Memorial to the Committee of the British and Foreign Bible Society, in relation to the proposed enlarged circulation of the Holy Scriptures in India, and the exclusion therefrom, by the society's rule of 1837, of the translations executed by Baptist Missionaries: that arrangements are in progress for the presentation of the Memorial, and that the Secretaries of the Union are on the deputation appointed to present the same.

"That the Session feel the liveliest interest in the question thus raised; that they have an unaltered conviction of the injustice done to the Baptist denomination by the exclusion (under the rule of 1837) of the translations executed by their Missionaries

in the East, from all assistance from the funds of the British and Foreign Bible Society; and that they add to the Memorial of their brethren their own earnest entreaty that the Committee of the British and Foreign Bible Society will take this opportunity of rescinding the obnoxious rule, and so of doing gracefully an act of justice which has been long required, and of healing a breach on so many accounts to be regretted."

"That the Secretaries be directed to consider themselves, in any interview which may take place with the Committee of the British and Foreign Bible Society, as representatives of the Union.

"That a copy of these Resolutions be forwarded, at the same time as the Memorial, to the Committee of the British and Foreign Bible Society."

The Rev. W. F. Burchell introduced the subject of the mutilation of the article on baptism, by Dr. Jacobi, in "Kitto's Encyclopædia." Such paragraphs as, "Infant baptism has no place whatever in the New Testament," had been cut out while the edition was passing through the press, without any explanation being given as to the authority for the alteration; and as a new edition was about to be issued from Messrs. Blackie's establishment, under the superintendence of Dr. Alexander, of Edinburgh, communications had been sent to those gentlemen, representing the injustice which had been done the Baptist body by the mutilations complained of, and asking that the original text may be restored; but no notice had been taken of the application.

A conversation took place on several other mutilations of other works in this country and America, and eventually a resolution expressive of the strong disapproval of the Union at the course which had been pursued and was intended to be perpetuated, was unanimously passed.

Rev. T. Stock moved, and Rev. D. Rees seconded,—

"This meeting regards with satisfaction the continued vigour and efficiency of the Baptist weekly newspaper, *The Freeman*, and cordially recommends it to the more general support of our churches."

Dr. Hoby had given notice of a resolution in relation to "The Baptist Magazine," but he having left the room when his turn came, it was not brought up.

The proceedings were closed by a vote of thanks to the chairman.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual Meeting was held at Exeter Hall, on the 7th of May. As usual, the Earl of Shaftesbury presided. Addresses were delivered by the Chairman, the Bishop of Carlisle, the Rev. Canon Stowell, the Rev. Canon Bickersteth, the Rev. James Spence, Lord Teignmouth, the Rev. W. Landels, the Rev. W. Chalmers, the Rev. W. Jenkins, John Henderson, Esq., and the Rev. G. Clayton. An epitome of the Report was read by the Rev. S. B. Bergne. It stated that in France 120,644 copies of the Scrip-

tures had been circulated during the year, of which number 45,293 were placed in the hands of the military, and 66,266 were distributed by colporteurs in various parts of the country. Within the last eighteen months, 65,112 copies had been delivered to the French troops, irrespective of the distribution which had taken place in Turkey and the Crimea. The total issues in France were now 3,342,112 copies. In Belgium, the circulation this year was 6,804 copies; total issues, 217,150. In Amsterdam, 20,716 copies; total circulation in Holland, 395,654. In Cologne, the circulation of the year was 153,530. At Frankfort, the year's issues amounted to 55,071 copies; at Breslau, to 43,000. The issues at Stockholm amounted to 64,295; at Christiana, 25,084. The issues at St. Petersburg were 13,276 copies, being an increase of 6,458 over those of the preceding year; and at Odessa, 1,884. In Switzerland the issues within the year were 15,374, making a total of 100,000; in Savoy, 1,278; in Sardinia, upwards of 5,000. The dépôt at Nice was confided to the care of Francesco Madiat. The issues from the dépôt at Malta amounted to 20,129, being 7,662 in excess of the previous year. At Athens, the distribution of the year was 4,572, being an increase of 2,453. Eighteen months ago it was almost impossible to induce Mahomedans in Turkey to accept the Scriptures, but within the past year 1,278 copies had been disseminated amongst them, chiefly by sale. Tens of thousands of New Testaments had been distributed among the allied armies. The issues at Calcutta had been 46,000 copies; at Madras, 49,400; at Bombay, 13,406; in Ceylon, 1,376 copies. In China, 81,940 copies of the Scriptures had been circulated during the year; at the Mauritius, 3,874; in South Africa, 4,295. The issues of the American Bible Society during the year have been 749,896 copies, being an increase of 65,000; and the total circulation from the commencement was 10,653,647. The issues of Canada West during the year were 32,476; and the progress made in Canada East was very satisfactory. From the dépôt at home, 952,145 copies had been issued; from dépôts abroad 522,249, being 23,518 copies more than last year. The total issues of the Society up to the present time are 30,863,901 copies.

The receipts of the year ending March 31, 1856, had exceeded those of any preceding year. The amount applicable to the general purposes of the Society was £65,624 13s. 9d., and the amount received for bibles and testaments £63,100 16s. 4d.; making the total receipts from the ordinary sources of income £128,725 10s. 1d., being £4,247 0s. 7d. more than in the last year, and £3,059 11s. 3d. more than in any former year.

The ordinary payments had amounted to £125,099 0s. 1d., and the payments on ac-

count of the Jubilee and Chinese New Testament Funds to £9,714 0s. 9d., making the total expenditure of the year to amount to £134,813 0s. 10d. The Society was under engagements to the extent of £89,910 5s. 0d.

#### LIBERATION OF RELIGION SOCIETY.

The Annual Public Meeting of this Society, was held at Finsbury Chapel, on Wednesday, May 7th, Sir William Clay, Bart., in the chair. Reserving his remarks to later in the evening, he called upon Mr. J. Carvell Williams, who sketched the committee's proceedings during the past year, in a speech, the substance of which is contained in the following extracts from a report which was presented to the Triennial Conference.

The committee rejoiced in the assurance that the society's practical usefulness has been greater the last three years, than during any former period of its existence. The determination of the University authorities at Oxford, in the framing of new statutes and resolutions, to impose fresh tests in the place of those which the legislature has abolished, was strongly condemned, and the necessity for amending the Cambridge University Reform Bill was urged.

The committee had laboured earnestly to put an end to the levying of church rates. They had encouraged applications for practical information and legal advice. Rates had been in many parishes refused, for the first time in parochial memory; even minorities had been victorious in compelling the abandonment of illegal rates. The parliamentary aspect of the question had been no less encouraging—a minority of forty-eight having been converted into a majority of forty-three, being a gain of 91 votes as the result of three years' exertion. The committee pointed out the advantages of the policy intended to be pursued in regard to Ireland, and had made widely known the scope and object of Mr. Miall's motion on the 27th May. The press had been employed, and several useful legal manuals had been issued. The *Liberator* also had been of considerable service. The committee congratulated the Conference on the highly auspicious character of recent events in some of the British colonies, particularly Canada, Victoria, and New South Wales. The report closed with a reference to the increase of both disaffection and voluntarism within the Church of England, and to the encouragements to fresh exertion afforded by the work of the last twelve years.

The Rev. S. Manning, of Frome, in an eloquent speech, called attention to the great progress made by the society since its formation sixteen years ago. Then, to express attachment to its principles, in some quarters, involved no small measure of obloquy and scorn, and they were told they were in advance of the age. But now their principles were

respected, if not embraced, and the houses of Parliament, members of the Church of England, travellers visiting the country, and the people generally, all agreed that the next great question was the ecclesiastical one.

Thomas Barnes, Esq., M.P., asked the people to deliver his fellow-members of the legislature from the inconvenience, the evil, the annoyance, and the distress of having to deal with, and talk about religious matters in the House of Commons. It could only interfere in religious matters by overstepping its limits; and religious men should say to Government what Government often said to religious men, "Mind your own business." What business had the Government to grant a shilling to promote the faith of any man? That was the man's own duty, and his only. Money could not be granted to one denomination without doing great injustice to all the rest.

William Barnard, Esq., of Stroud, addressed the meeting principally on the tactics of Lord John Russell.

The Rev. A. Hannay, dwelt upon the inconstancy and injustice of the state church in Ireland, and commended the motion of Mr. Miall, M.P., for the impartial disendowment of all religious denominations in Ireland.

The Rev. Andrew Reed, Dr. Foster, and William Edwards, Esq., addressed the meeting, and a lengthened speech from the chairman terminated the proceedings.

#### RELIGIOUS TRACT SOCIETY.

The Annual Meeting was held at Exeter Hall, on Friday evening, May 9. The choir was occupied by Lord Charles Russell.

Mr. George Henry Davis, the Secretary, read an abstract of the Report. It first took a survey of the home field. Thirty-six tracts were issued during the year, on a variety of important subjects; and a large number of valuable books, adapted to interest and profit the young, as well as works of a more grave character, suited to the adult and the student. After recording the Society's proceedings in reference to colportage, Scotland, and Ireland, the Report invited attention to the proceedings of the Society, directly or by the co-operation of kindred foreign societies in all the countries of Europe, and in Turkey, Egypt, India, Ceylon, Burmah, China, the South Seas, New Zealand, Australia, Canada, South America, the Mauritius, and Africa. The benevolent income of the year has been £7,751 0s. 3d., while the grants were £10,289 8s. 5d. The sales of the year showed an increase of £5,720 15s. 5d. The total receipts, including the balance in hand in 1855, amount to £91,528 9s. 8d.

The Rev. Canon Bickersteth, the Rev. George Smith, of Poplar, the Rev. W. M. Wright, W. E. Baxter, Esq., M.P., the Rev. Dr. Archer, the Rev. Dr. Heather,

Edward Corderoy, Esq., the Rev. W. W. Robinson, of Chelsea, and C. T. Wake, Esq., delivered addresses.

#### SUNDAY SCHOOL UNION.

The annual meeting was held on Thursday, May 8th, the Hon. Arthur Kinnaird, Esq., M.P. in the chair. He expressed his satisfaction at being present the first time after he had received the honour of being elected president of the institution. He assured them of his sympathy with their great cause. He had himself been a Sunday-school teacher, and is president of the school in connexion with the congregation with which he worshipped. After referring to the canvass of London, to the desecration of the sabbath and other topics, he called on W. H. Watson, Esq. to read the Report.

Grants have been made in aid of schools in France, India, South Australia, Van Diemen's Land, New Zealand, Jamaica, Nova Scotia, and Canada. The committee had also assisted the editor of the French *Sunday-school Magazine* to increase the interest of that publication, by allowing him the use of several plates, illustrative of scripture subjects; and they have granted to Pasteur Verru £10 towards the expense of erecting a school-room in the neighbourhood of St. Sauvant Poiton, whose Sunday-school labours were of the most interesting description. A vote of books, to the amount of £10., had been made to the Rev. M. M. Dillon, engaged in a mission to the fugitive slaves of Canada, in addition to former grants. The committee stated that their predecessors had closed the benevolent account, with a balance due of £805 7s. 10d. Pecuniary saving, coupled with some increase in the subscriptions and donations, has enabled the committee to reduce this sum to £650 16s. 10d. The number of libraries voted has been greater than in former years, amounting to 261. The value of these libraries was £1,116 5s. 2d., while the schools only paid for them the sum of £480 1s. 5d. The schools thus assisted contain 45,236 scholars, of whom 26,170 are able to read the scriptures. The total number of libraries which have been granted by the committee now amounts to 3,457. The subject of the canvass, the periodical publications of the union, the services connected with the jubilee building, and the laying of its foundation-stone, and the efforts made to prevent the desecration of the sabbath by the opening of the British Museum and the National Gallery were noticed. A strong protest was recorded against the military bands stationed in the parks on sabbath-days. A tribute of respect was paid to the memory of one of the members of the committee, Mr. John Stoneman, recently deceased.

## LONDON CITY MISSION.

At the Annual Meeting held Thursday morning, May 8th, J. P. Plumtre, Esq. in the chair, a report was read, of which the following is an epitome.

The receipts of the Society for the past year amounted to £1,691 more than those for the year preceding. The number of missionaries was 320, and 11 others were to be appointed, which would make an increase of 3 upon the number employed at the last anniversary meeting. The visits

paid during the year were within 109 of one million and a-half, or 15,328 more than in the previous year; the readings of scriptures were 461,551, or 29,084 more than last reported; and the familiar meetings held for prayer and exposition of the scriptures were 30,051, showing an increase of 4,733. The number of persons received as communicants by their respective pastors, the fruit of missionary effort, was 817—117 more than in any previous year; families persuaded to commence family prayer 410, an increase of 47; and drunkards reclaimed 654.

## CORRESPONDENCE.

THE AMERICAN BAPTIST HISTORICAL SOCIETY  
ON ITS OWN FORMATION AND PROCEEDINGS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I am directed by the Board of Curators of the above-named society, respectfully to request space in your venerable and excellent magazine, in which to present its claims to the sympathy and kind feelings of our beloved English brethren, especially of our own denomination.

At the Annual Meeting of the American Baptist Publication Society, in 1853, a committee was appointed to prepare the constitution of a society which should collect, preserve, and, to some extent, ultimately publish, "all such books, pamphlets, periodicals, statistical papers, and manuscripts, as pertain to the history of the churches, and other societies; the biographies of individuals, and all kinds of documents that relate to ecclesiastical history," as also to publish, "such antiquarian papers and documents as may elucidate our early history, the progress of our denominational principles, and the contests of truth with error."

The Society thus organized is composed of two classes of members—*contributing members* of at least one dollar a year, and *corresponding members* at home and abroad; both classes being elected by the Board of Curators. It has a president, eight vice-presidents, two secretaries, a treasurer, and a board of curators having the direction of its affairs, and the control and management of its property. The President of the Society from its origin has been the Rev. W. R. Williams, D.D., of New York; its Vice-Presidents are the Rev. J. M. Peck, D.D., of Illinois, Rev. W. Hague, D.D., of Albany, Rev. B. Stow, D.D., Boston, Rev. R. B. C. Howell, D.D., Virginia; together with the Rev. Franklin Wilson, M.A., Maryland, Hon. J. Davis, LL.D., Massachusetts, A. H. Dunlevy, Esq., Ohio, and Samuel Colgate, Esq., New York. The Rev. J. N. Brown, D.D., is the Corresponding Secretary, H. G. Jones, Esq.,

barrister, Recording Secretary, and Rev. B. R. Loxley, Treasurer; besides these gentlemen, we have a Board of twelve Curators, seven of whom are ministers, chiefly residing in and near this city. Of this body I have had the honour of being elected annually from its commencement, the chairman.

Though the progress of the society has not been equal to our wishes, we have made some advancement. A number of exceeding valuable manuscripts, rare pamphlets, curious books, and useful curiosities have been collected. By the suggestion and encouragement of the Board, several valuable and important volumes have been published by able writers, and others are in progress. Our annual meetings have been crowded, and the orations by the Rev. C. B. Smith, M.A., and the Rev. Dr. Williams, have excited great interest. The latter, on "Roger Williams," I am happy to say, the author is expanding into a small volume for the press, and we are expecting another rich treat on May 10, from the Rev. Dr. Howell, of Richmond, on "The Early Baptists of Virginia." Our zeal, too, has led our brethren of New England and New York to organize similar societies.

At a recent meeting of the Board, we elected corresponding members in Germany, and France, and the following in Great Britain:—

*England*—The Rev. B. Evans, of Scarborough.  
Rev. G. W. Fishbourne.  
Rev. W. Groser.  
Rev. J. H. Hinton, M.A.  
Hon. and Rev. Baptist W. Noel,  
M.A., and  
Edward Bean Underhill, Esq.  
All of London.

*In Wales*—The Rev. Hugh Jones, of Carmarthen.  
Rev. W. Roberts, of Blaenau, and  
Rev. T. Thomas, President of  
Pontypool College.

*In Scotland*—The Rev. John Watson, of Edinburgh,

These reverend and honoured brethren will kindly in this manner receive the notification of their election, and grateful, indeed, shall we be if they will forward reports of societies, sermons, pamphlets, portraits, manuscripts,—in a word, whatever may be useful in ages to come, in illustrating baptist history. It is often to us a truly mortifying fact, that though for statistical and other purposes we are often needing English information, we have not heard of a single report of any English baptist society anywhere south of Boston, for several years past. The only way in which we can learn anything of our English denominational societies, even for our Almanack, is now and then through the newspapers and magazines. May we earnestly entreat that documents of all the kinds for which we have asked, may be sent for our use to the Rev. Benjamin Evans, of Scarborough, who is earnestly entreated by our board to render us, in this matter, his well-known efficient kindness.

Two remarks farther may more fully illustrate our plan, and show that we are not likely, like some other societies, soon to become extinct. The first is, that we are so far immediately connected with our Publication Society, as that our officers and board are elected at their annual meetings; and the other is, that by their kindness our meetings for business are held, and our property is deposited, in the board-room of their house.

It will have been seen that in this letter I have taken for granted, that the object of our society is one worthy of zealous support. We owe to the founders of our churches, especially in this country, a debt of gratitude for having stood firmly by the faith, when an adherence to it was the sure precursor of stripes and imprisonments, if not of death. Regard for the past, veneration for the memories of the mighty men of old, and love for the truth, unite in urging us to gather the records of their lives and acts which still remain, and which, in the course of a few years may be scattered abroad and for ever lost.

Believe me to be, dear Sir,  
Most truly and respectfully yours,  
JOSEPH BELCHER.

*Philadelphia, April 15, 1856.*

THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow me to inform the friends of the Bible Translation Society, through the medium of your journal, that the Rev. W. W. Evans has been appointed collector and travelling agent; that the Rev. E. Adey will collect for the society in the counties of Bedfordshire, Hertfordshire, Buckinghamshire, and Northamptonshire;

and the Rev. R. B. Lancaster, in the counties of Durham and Northumberland; and respectfully to solicit on their behalf the co-operation of our ministers in their respective localities.

I am, dear brother,  
Your's faithfully,  
JOHN BIOWOOD, Sec.

EDITORIAL POSTSCRIPT.

The London meetings have this year been well attended, and it has been remarked that there was an unusually large number of ministers from the country. This was especially the case with the Baptist Union on Friday morning, at which Dr. Acworth delivered an address, which was much approved, and afterwards presided. The writer may, perhaps, be forgiven if he takes a retrospective glance at the formation of that union in the year 1813, at which he was present; and though he was quite a junior at the time, by some accident his name was placed first on the list. The meeting was in the vestry at Carter Lane Meeting-house, and Dr. Rippon presided. The principal persons engaged on those occasions are no more seen among us. For many years those who took the chief part in the annual proceedings of the Union, were Dr. Rippon, Dr. Ryland, Messrs. Hinton, Saffery, Steadman, Cox, Dyer, and Ivimey. But now these are gone, and others have risen up to take their places. The survivors among them see with satisfaction that younger men than themselves come forward to transact the business, and that there is no deficiency of either zeal or tact perceptible. At our religious meetings generally, the speaking is as good, to say the least, as it used to be, and the readiness to engage in the public service is as great. The cause in which we have engaged, and in which our fathers were engaged, is not declining, and there is no reason to fear that it will decline—

“Till God the Son shall come again,  
It must go on, Amen, Amen.”

After the session had risen, a congregation assembled in Devonshire Square Chapel. A hymn having been sung, prayer was offered by the Rev. J. H. Hinton, and the Rev. James Paterson, D.D., of Glasgow, preached a substantial gospel sermon from the words “the unsearchable riches of Christ.”

On Monday morning, April 20th, the annual private meeting of the subscribers to the Baptist Irish Society was held, of which a full account is given in the “Irish Chronicle,” which follows these pages.

The annual meeting of the Baptist Home Missionary Society, was held in the evening in the Poultry Chapel, Thomas Thompson, Esq., in the chair. The Rev. S. J. Davis, the secretary, read extracts from the report of the Committee. Resolutions were moved

or seconded, and addresses delivered by the Rev. J. Penny, of Coleford; the Rev. J. H. Millard, B. A., of Huntingdon, the Rev. W. Rosevear, of Coventry, the Rev. J. Edwards, of Birkenhead, the Rev. C. Vince, of Birmingham, and Rev. S. S. Pugh, of Southampton, for the details of which, the reader is referred to the next number of the "Quarterly Register."

On Tuesday morning, the annual private meeting of the subscribers to the Baptist Missionary Society was held, Joseph Tritton, Esq., in the chair. After the usual annual business had been transacted, a ballot was taken for a new Committee. If the present mode of election were satisfactory to any class of subscribers, we should make no remark on this procedure, but we believe that it is not; but, on the contrary, evidently fails to answer the purposes for which it was intended. This year it has deprived the society of the services of three invaluable members of Committee at a stroke. First, there is Dr. Hoby, the oldest member of Committee, and more familiar than any other with the business that engaged its attention during an important and critical period. Secondly, Mr. Soule, who has been for several years, if not absolutely the most constant, yet certainly one of the most constant, attendants at the weekly meetings, and who is, in consequence, intimately acquainted with all the details of recent transactions. Thirdly, Mr. G. Stevenson, whose loss it will be exceedingly difficult to supply; a man of remarkably sound judgment in secular business, and a very constant attendant on sub-committees. If the voting had been conducted on any system that allowed of consultation and arrangement, these would not have been omitted. The newly elected members are Messrs. Harris, of Leicester; Nicholson, of Lydney; and Aldis, of Reading; all very excellent men, and we trust that they will all be useful; but there were peculiarities in the case of some of those who are dropped, that others who come fresher to the work cannot supply.

In the evening, a large number of friends of the Baptist Irish Society took tea in the school-room connected with the new chapel in Kingsgate Street, Holborn, where it had been provided in the most gratifying style by some of the ladies of the congregation. In the chapel itself, which is admirably adapted for such a purpose, the public meeting was then held, when Peter Broad, Esq., presided, and addresses were delivered by the chairman, and Messrs. Hiron, Lewis, Davies, and Betts.

In giving an account of this meeting, the conductors of the *Freeman* have taken the opportunity to speak in favour of the society itself. We shall adopt the somewhat unusual step of copying its language, not for the sake of retailing what may appear like praise—we

will hope and expect that the candour of our readers will excuse the appearance of this—but partly for the sake of a society which has never received much aid from the periodical press, with the exception of the "Baptist Magazine," and principally for the sake of showing that we now accept the *Freeman* as an ally. In the *Freeman* of May 7th, it is said:—

"As usual, the reports were most admirable. That of the Irish Society was a model of clear, succinct, effective statement. We mourn that the hand from which (as we suppose) it proceeded, is now so enfeebled. May God in his mercy strengthen it again! But we cannot forbear to add, would that so earnest a Committee and so accomplished a secretary had a worthier and a longer tale to tell! None who know them will believe for a moment that the fault of deficiency is theirs. Mr. Groser's appeals to the denomination to arise and work more heartily for Ireland have been unceasing. The Irish Chronicle, all through the year, has been an earnest, lucid, eloquent, yet mournful exhibition of necessities un supplied, fields unoccupied, work undone,—not for lack of agents, not because wise large-hearted schemes could not be found, not because the society had got out of working order,—but because the churches were neglecting to supply the needful resources."

The transference of these remarks to our pages is at once a proof of the good-will of the *Freeman* to the Baptist Irish Society, and of the good-will of the editor of the "Irish Chronicle" to the *Freeman*. Unless there were perfect amity, the editor could not with propriety do so in this public manner. When the *Freeman* was projected he gave his opinion, as he thought in his position he was bound to do, [whether the establishment of a baptist newspaper was desirable or not. He thought it was undesirable, and like a baptist, he said so. But the question whether the paper shall be supported and encouraged now it is established, is one depending on different principles; of this, however, we are quite sure, that it is undesirable that any possibility should exist, or appear to exist, of hostility between the *Freeman* and other vehicles for communicating baptist intelligence to the public, or defending baptist sentiments.

On Wednesday, the annual sermons were preached on behalf of the Baptist Missionary Society; that in the morning by the Rev. Chales Stovel, at Bloomsbury Chapel; that in the evening by the Rev. N. Haycroft, M.A., at Surrey Chapel. A full report of the annual public meeting of the Baptist Missionary Society, at Exeter Hall, on Thursday, will be found in the "Missionary Herald." The baptist anniversaries were concluded that evening by an eloquent sermon to young men by the Rev. J. P. Chow, at Weighhouse Chapel.



## THE WATCH-TOWER.

To the sentinel on Zion's watch-tower there is no season of the year so delightful as the present. Now is the Great Festival of Christendom. Now, as in ancient times at Pentecost, there is a concourse of the devout "to pray for the peace of Jerusalem," and as aforetime, "the tribes go up, the tribes of the Lord, to give thanks unto the name of the Lord." A goodly sight! Multitudes of saints, who, as they come and go, are "still praising God!"

On this occasion, also, the season is doubly auspicious. The reformed churches keep Christmas at Whitsuntide. In the months of April and May they proclaim Messiah's advent to regions that were before unvisited by His heralds and without a subject to His sceptre. With loud rejoicings they celebrate the progress of the Prince of Peace. And this year, as at Messiah's first advent,

"No war, or battle's sound,  
Was heard, the world around:  
The idle spear and shield were high up hung,  
The hooked chariot stood  
Unstained with hostile blood,  
The trumpet spake not to the armed throng."

Perhaps we may not say

"And kings sat still with awful eyes,  
As if they surely knew their sov'ran Lord  
were by:"

yet we hope that even the monarchs of the world are now more alive to Christian principle, that is, to the presence and the authority of Christ, than in former days. The season has been, therefore, one of unmingled joy and high spiritual festivity.

Nor have we to complain of a diminished prosperity in that quarter of Zion with which we are especially connected. We cannot, indeed, announce any extraordinary improvement, yet upon the whole the tokens are for the better rather than the worse. Within the walls there has been peace. No unholy controversy has distracted the churches, or rent the bonds which bind together the brethren in Christ. Such feeble aggressions as we have made on the kingdom of Satan, have not been unusually weakened by divisions amongst ourselves. And our aggressive movements have been fully as successful as we had any right to expect. This, also, we may further rejoice in, that they have been conducted with discretion, and have been characterized by a degree of energy somewhat higher than the average. Our societies are mostly unencumbered with debt, while the churches have certainly not been exhausted by any exorbitant demand upon their strength.

At home, the increase of the denomination has been slightly in advance of former years. There has been an addition, on an average,

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of two members to every church, giving a total increase, in church-membership, of about two thousand. The Home Missionary Society also makes a gratifying report of an income of £4,478, with an exchequer free, or nearly free, from debt, and of 212 stations, at which an increase of three hundred church-members has been realized during the year. But if there is much in these statements to gladden, there is very much more to humble us. What would the apostle Paul have said and done had there been throughout a whole year to the churches under his care but an average increase of two? And with all the confessed difficulties of working a home-missionary station, is it not clear that many of them are inefficiently worked if they do not yield an increase equal even to this miserable average? While a careful comparison of the state of the denomination with the rapidly growing population of many of our counties, such as Durham, and Surrey, and Middlesex, will show that the baptists have need to bestir themselves, if not from a holy and self-denying zeal, then for sake of very shame.

If our operations in Ireland have not been extended, and are not yet at all commensurate with the requirements of that interesting and much neglected land, it is consolatory to know that the income of the Irish Missionary Society, amounting to £1,552, is no diminution compared with former years, that the resources of the society are in a fair way of being better husbanded by leaving churches that are able to support themselves to learn the invaluable lesson of self-dependence, and that in some districts, such as Cork, a pleasing revival of religion has taken place. Unquestionably the present is a favourable time for prosecuting missions in Ireland, and it ought ever to be kept in mind that the jealousy and enmity against England so largely prevalent there, and which form such serious obstacles to missionary work, are mainly the results of English misrule, and can only be effaced by a steady persistence in this labour of love.

The Foreign Missionary report is encouraging. There is every reason to believe that Mr. Underhill's visit to India will produce a great improvement in the conduct of the mission in that great country. Several conferences of the missionary brethren have been held, at which the progress made during the sixty years of the mission's existence was reviewed in all its aspects, and much light was thrown on the course hereafter to be taken. The income for the past year was £21,402; and though this is a trifling increase upon previous years, the whole denomination will doubtless agree with the speakers at the annual meeting, that it is far

too small for the work that has to be done. The Rev. J. Stoughton said, "I cannot judge of the wealth of your people, but I must say that £20,000 does not seem to be quite the sum that should be expected from a rich and respectable denomination like yours;" and the Rev. I. Lord was no doubt in the right when he ascribed the lowness of the sum to those differences of opinion that unhappily are permitted too often to divide the action of baptists. "These differences," said he, "give rise to diversified organizations; these organizations come to look with shyness on each other, and instead of our pulling all together for the accomplishment of this grand object, we find it in some cases impossible to pull together at all." There is, we believe, more simplicity of motive amongst baptists than amongst almost any other Christian people, but they are so afraid of one another, that it is hard to bring them to practical union even when they are agreed in heart.

On this account, also, we are glad that the Baptist Union resolved that its next meeting should be held at Nottingham, in compliance with an invitation from our brethren of the General Baptist name. Provincial meetings of the Union did not succeed when they were tried before, and they probably would never succeed in drawing together a large number of brethren. We hope, however, that the next meeting will be a large one; if it be only to show how generally amongst us Dr. Burns's generous feeling is reciprocated, and that we wish as well as he, that "General Baptists" and "Particular Baptists" were dead and buried.

One of the most important engagements of the present jubilant season was the Triennial Conference of the Society for the Liberation of Religion. This was the fourth of these conferences, and the progress made by the society since its establishment twelve years ago was most marked and manifest. No voices are now lifted against it, and even those whose disposition leads them to abstain from active co-operation with it, still cordially wish it success. It has asserted the voluntary principle in matters of religion until that principle is not only accepted by dissenters, but is advocated by episcopalians themselves, and is beginning to be comprehended and appreciated within the House of Commons. It has steadily added to its influence, until it numbers amongst its adherents a large proportion of the property of the country and several members of parliament. It has gained advantages in the House of Commons, by means of its well-organized and admirably conducted parliamentary committee, until the voluntarists have become a regularly organized party, and the way to certain victory is quite opened up. Already, through its instrumentality, the *Regium Donum* of England has been

abandoned, Oxford University has become accessible to dissenters, and ameliorations have been introduced into various laws affecting the liberty of conscience; and the day is certainly not remote, even if it be not now impending, when the University of Cambridge will be yet more free to national use than that of Oxford has become, and the impost of church-rates will be utterly abolished. And these triumphs, also, be it remembered, are but "the beginning of the end."

A difference of opinion has existed respecting the bill now before parliament for the abolition of church-rates, and both at the meeting of the conference, and at that of the Baptist Union, the measure was accordingly subjected to a strict investigation. As proposed to be carried, it will leave rural parishes in a doubtful predicament, and many were of opinion that no measure ought to be accepted by the Liberation Society which did not do equal justice to all. Others, on the contrary, considered that the proposed bill might with propriety be received as an *instalment*, because it would certainly be a step in advance, and would by no means preclude a further and final adjustment. The latter view was adopted by a large majority in both the assemblies referred to, and there can be no question that *this* scanty proportion of justice will be strongly opposed in parliament, even if the government prove to be in earnest in pressing it, which there is great reason to doubt.

Indeed, the government itself has been placed in great jeopardy during the past month. Various defeats which it had suffered upon topics of small importance had revealed the unsteady nature of the support which it receives from even the liberal party, and an opportunity was eagerly sought for by the conservatives to put its real strength to the proof. This opportunity occurred on the debate respecting the fall of Kars, for which event the negligence of the English government has been generally regarded as at least partly answerable. The conservatives mustered their hosts, and appointed Mr. Whiteside their chief orator, but it was all in vain for this once. The government had taken alarm in due time, had called together their adherents, and by gaining a majority of 127 on the division, they strengthened their position instead of meeting with the threatened overthrow.

With this exception, there have been no political events of significance during the month. There is great danger that the whole session will be allowed to pass away without any advance being made towards a better and more righteous government of the land. At present a feeling of satisfaction is general, produced by the termination of the war and the prospect of the blessings which usually follow upon peace. To the present

ministry no state of things could be more agreeable. Too weak to endure a long and arduous conflict, they are also too aristocratic to have a deep and sincere desire for an amendment or any alteration whatever of the present system. Abuses, indeed, have been proved against the present mode of administration, and various reforms have been promised, but it is evident that they will be allowed to stand over from one session to another, until peremptorily demanded by the people.

One social event has created considerable excitement, and deserves to be recorded both because of its present interest, and because it will probably prove hereafter to have been a "sign of the times." The party in the House of Commons that failed some time ago to obtain permission for the opening of the British Museum and other places of public resort on the Sabbath-day, determined to do by stealth what they had vainly sought to accomplish by legal enactment. Sir Benjamin Hall, having official charge of Kensington Gardens, amongst other public places, procured a band of music to play there every Sunday afternoon. The promenaders of course rapidly increased in number, until the concourse became immense. Remonstrances from many religious bodies, and by many distinguished men, were addressed to Sir Benjamin Hall, but he ridiculed what he called their scruples, and proceeded to introduce a band into Victoria Park, that there also the people might have the benefit of musical recreation. He was vindicated too by Lord Palmerston, on the ground that the music might be the means of withdrawing the lower orders from the beer-houses, and other haunts of vice. The multitude of pleasure-seekers grew larger, until Sunday, May 11th, when the total number in Kensington Gardens and Victoria Park was estimated at a *quarter of a million*. It is not to be supposed that this vast increase could take place without diminishing the attendance at the places of worship, and we are accordingly assured that the Sunday schools in the neighbourhood suffered a large diminution in the attendance at afternoon school. At last earnest representations of the evil were made in the highest quarter, by Lord Shaftesbury and the Archbishop of Canterbury. It is even said that the ministry were threatened with the defections from their ranks *en masse* of the Scotch members, unless things returned to their usual channel, and thus compelled by outward pressure, Lord Palmerston reluctantly yielded, and Sir Benjamin Hall received instructions to withdraw the bands.

We view the entire event as a serious calamity. The privileges of the Sabbath are indeed woefully abused, both in the metropolis and in all our large towns. There can be no question whatever that, on the score of *good morals*, a promenade in Kensington

Gardens or Victoria Park would be a vast improvement on the manner in which Sunday is kept by thousands of the populace, both in the East and the West of London. On the other hand, it is quite certain that this kind of "recreation" would greatly militate against the *religious* observance of the Lord's day, an observance which all are agreed, let their views of the Sabbath be what they may, is higher in value than even good morals. It had already done this in the case of the Sunday scholars; it would soon have spread the infection to the customary attendants on worship; and it would have formed a fair precedent for the opening of all places of public amusement. The religious observance of the day would soon have become well-nigh extinct. But it is greatly to be feared that all this is not at all understood or cared for by those who welcomed most eagerly Sir Benjamin Hall's innovation, and who now are indignant at the withdrawal of the boon. They regard their opponents as narrow-minded fanatics, and the forced suppression of their amusement as an act of bigoted oppression. Their hatred of religion is increased, and their animosity against the lovers of it embittered, and all the efforts which the latter are making to reclaim them from vice and ungodliness are in danger of being neutralized by the spirit of dislike thus engendered.

We observe with pleasure that apprehensions of this kind have quickened the efforts of those who advocate a holiday for the working-classes on the Saturday afternoon. At a meeting recently held in London, Sir S. Morton Peto, among others, expressed his resolution to forward this good movement by adopting the plan with the large body of men in his own employ. So conspicuous an example cannot fail to find followers. We trust it will be largely influential in doing this; for, so long as the busy classes of the community are compelled to *overtask* both hand and brain for six full days a week, we are persuaded it is useless to expect them to devote the Sabbath to its highest and boldest purpose. And let but the labouring class once see that the religious people of England are in earnest in this behalf, let them only see that the men of business of the middle class are ready to accept of this alternative with whatever of self-denial and pecuniary loss it may involve, and we are convinced that not only will the spirit of antagonism too often existing between the employed and the employer speedily subside, but a larger stride will have been made towards the conciliation of the working-classes to evangelical religion, than has been witnessed hitherto in any century, present or past.

Intelligence from abroad is scanty but cheering. The Emperor of France is evidently moving, though slowly, in the direction of granting a full and complete religious

liberty to his subjects. The Minister of Worship lately answered the remonstrances of the victims of persecution in these agreeable words, "Your religious worship will henceforth be on the same footing that it was under a former government." And the evangelical pastor of Troyes writes to a friend, "I have received, in the name of the Minister of Worship, a *half* authorization to perform public service at Estissac. I am permitted to go there to assemble the Protestant children for religious instruction. These Protestant children are very numerous, and, as you know, were *not always* Protestant." Another writes to the *Record*, "We may now look for the re-opening of the churches, not only in Haute, Vienne, but also at St. Marie-aux-riches-hommes, Alençon, Franvilliers, Estissac, &c. If the churches are opened, the opening of the schools will, of course, follow. It appears, indeed, that the minister has partially promised that all shall be brought about in a little time, only it would, he said—speaking of the schools—"be rather more difficult, but he thought he could manage it."

It is also gratifying evidence of the high esteem in which a truly godly man is held in even semi-infidel France, that on the death of Adolphe Monod, a highly eulogistic article on his character was inserted in the *Journal des Débats*. It was from the pen of Guillaume Guizot, and pronounced A. Monod to have been "one of the first Christian orators of his age,"—"a man of such faith, eloquence, and humility, of such surpassing humility, as constituted him one of those commanding examples, one of those living lessons, which vindicate the gospel from the sneers of the most disdainful."

Our readers may not be fully aware of the honourable activity which characterizes the Evangelical Protestants of France. It will gratify them, therefore, to know that France has its Bible Society, Tract Society, Home and Foreign Missionary Societies, and its metropolitan anniversaries, or *réunions*, as well as ourselves. These anniversaries were held in April, and we learn from the *Archives du Christianisme*, that the Societies, although young, are mostly in a healthful and flourishing state. The Tract society has an increase of 70,000 francs; the Protestant Bible Society, 43,000, and has circulated 2,000 bibles and 4,000 testaments during the year. The French and Foreign Bible Society has received about 80,000 francs, employs 100 colporteurs, of whom 90 are converted papists, and has circulated altogether nearly a million and a half of portions of the Holy Scriptures. The Sunday School Society reports that there are 372 Sunday Schools in France, and the measure of increase is seen

in the fact that, in 1854, the Committee could only discover 250. The proportions of these to the several churches is as follows: *Reformed*, 300; *Lutheran*, 25; *Methodist*, 25; *Independent*, 27; *Anglican*, *Baptist*, and *Calvanistic Methodist*, 1 each.]

A correspondent of Dr. Merle D'Aubigné writes from Hungary, "You probably entertain fears for the welfare of our church in Austria, in consequence of the recent *Concordat* contracted between the Austrian government and the Pope; but we can assure you that at present this famous compact has not, so far as we are aware, been productive of any disadvantage to the Evangelical Church. It is true that it has given to the catholics of this kingdom an independence not hitherto enjoyed; it is time that the attacks of the bishops do not fail; it is true that the evangelical church in this country has not yet an equality of rights; but it is also true that the times have changed, and that the improvement of the public schools, with the consequent progress of knowledge, are exercising a more powerful influence than fanaticism is able to withstand. Instead of fearing we hope, and 'hope maketh not ashamed.'"

Thus, from all sides, the notes are notes of joy and hope. There is peace on earth, surely the "highway for our God" is preparing. More faith, more prayer, more self-denial, more energy—that energy which the Divine Spirit breathes—and surely the day of triumph shall shortly dawn. So sings the church:—

"All from the sun's uprise,  
Unto his setting rays,  
Resound in jubilees  
The great Jehovah's praise.  
Him serve alone;  
In triumph bring  
Your gifts, and sing  
Before His throne."  
Amen! Even so!

In the *Christian Times* of May 23rd, it is said: "There is hope after all for Italy. Some remarks which fell last night from the Earl of Clarendon in reply to Lord Lyndhurst, vaguely but significantly intimated that the affairs of the Peninsula were now occupying the attention of the principal courts of Europe, and that he had reason to anticipate the issue to be highly advantageous to Italian liberty. We confess we have no particular faith in the kind or amount of liberty which is likely to be countenanced in the secret recesses of the despotic governments on the continent, but it is something to know that Lord Clarendon does not despair."

# IRISH CHRONICLE.

JUNE, 1856.

## ANNUAL MEETING OF SUBSCRIBERS.

At the General Meeting for the transaction of business held in the Library of the Baptist Mission House, April the 28th, at eleven o'clock in the forenoon, the Rev. Francis Wills having been called to the chair, prayer was offered by the Rev. William Upton of St. Albans.

The minutes of the Committee Meetings of the year, and the Treasurer's Balance Sheet, audited by William Lepard Smith, Esq., were then read, whence it appeared that there was a balance against the Society, on the General Purpose Account of £117 Os. 7d. and a balance in hand for the Relief Fund of £94 9s. 7d.

Moved by the Rev. J. Stent of Hastings, seconded by the Rev. A. G. Burnett of Kemnay and resolved, "That in the opinion of this meeting it would contribute to large and regular increase in the funds of the Baptist Irish Society if the churches were visited under the direction of the Committee by a deputation for the purpose of presenting its claims."

It was then resolved on the motion of the Rev. Frederick Trestrail, seconded by Joseph House Allen, Esq., "That the thanks of this meeting be presented to Thomas Pewtress, Esq., for his services as Treasurer, during the last twelve months, and that he be requested to continue them during the ensuing year."

It was also resolved, on the motion of the Rev. C. J. Middleditch of Frome, seconded by George Lowe, Esq., F.R.S. "That this meeting presents to the Rev. William Groser the expression of its heartfelt sympathy in the heavy and protracted affliction under which he has been and still is labouring, and in requesting him to continue his services as secretary during the ensuing year the meeting would acknowledge the devotedness and zeal, with which he has hitherto fulfilled the duties of his office, and hopes that he will, in the merciful providence of God, be speedily restored to his health and strength.

A list of the Committee for the past year with the number of their attendances was then read. The gentlemen whose names appear on page 3, having been nominated seriatim, were then chosen to serve on the Committee for the ensuing year.

Thanks were voted also to the auditors, W. L. Smith, Esq., and William Parnell, Esq., the latter of whom had been prevented from performing the service by sudden illness; and William Lepard Smith, Esq., and John Hill, Esq., were requested to oblige the society by auditing the accounts next year.

Thanks were then voted to the chairman, and the meeting was closed by prayer.

## PUBLIC MEETING.

As a detailed account of the Public Meeting will be given in the Report, which will be published immediately and sent to all subscribers, it is not deemed necessary to incur the expense of a double number this month. Extracts only from the speeches are therefore inserted.

The meeting was held on Tuesday evening, April 29th, when at half past six o'clock, Peter Broad, Esq., took the chair. Kingsgate Chapel, Holborn,

the beautiful edifice recently erected for the church and congregation formerly meeting in Eagle Street Chapel, had been kindly lent for the occasion. A large number of ladies and gentlemen, friends of the society, had previously taken tea in the school-rooms at the back of the chapel, which are admirably adapted for such a purpose. The Rev. B. C. Etheridge, of Ramsgate, gave out the 117th Psalm, which having been sung, and a prayer offered by the

Rev. T. Horton, of Deyonport, the chairman rose, and addressing the meeting, said:—

Ireland has special claims upon our sympathy and help. The name of that land is associated in history with much that relates to bigotry and oppression, and it has been regarded for centuries by its people as an injured country; hence rebellion against England has by many of them always been looked upon as perfectly justifiable. About seven hundred years since, in the year 1155, prior to which period Ireland had been blessed with the pure light of evangelical truth, the then Pope, the only Englishman, I believe, who ever occupied the Papal chair, one Nicholas Breakspear, prevailed upon Henry II. to seize Ireland, and make it subservient to the Papal dominions. Thus it remained until the time of the Reformation, when a Protestant archbishop was appointed, but he was afterwards deposed by Queen Mary, and a Popish prelate put in his place; and thus the light of the Reformation was extinguished by an English Queen. Ireland since that time has always been the difficulty of statesmen and philanthropists, for they have had to contend with the ignorance and prejudices of the people and the interests of the priesthood. And these things have also combined to render futile the efforts of the christian missionary. Moved with compassion for the benighted population of Ireland, a number of our friends, some forty years ago, originated the Baptist Irish Society, which was formed, I believe, on the spot where we now meet,—in this chapel, or rather its predecessor, and by the minister and deacons of this church.

Rev. JOHN HILONS, of Brixton Hill, said:—The sentiment upon which I have been requested to say a few words, is expressed in the following terms:—"The peculiar claims of Ireland on British Christians." The three great evils of Ireland, which establish, I think, the claims of this society upon the peculiar affections of British christians, begin with three words, each of which begins with the same letter. These three evils, are Persecution, Poverty, and Popery. Now, in the first place, I am warranted to say that Ireland has been, and is now, a persecuted country, and, therefore, that the inhabitants of that land have especial claims upon the sympathy and support of British Christians. I believe that the treatment which the Roman Catholics of Ireland have received from us is an awful blot upon the history of this country. I do not hesitate to say that that treatment is paralleled only in the annals of the Spanish Inquisition itself. Very many forms of persecution have passed away; but still I hold that the Roman Catholics, both of Ireland and England, are a persecuted people. I believe Lord John Russell persecuted them when he passed a Bill for the Suppression of the Titles of Roman Catholic Prelates. Look at the sort of legislature which Mr. Spooner advocates. He would take away the grant to Maynooth, and very right, but would retain similar grants to other communities. The

second evil is,—Poverty. You may not all agree with me in the belief that the people are persecuted, but you will all concur with me in this, that they are a very poor people. Thucydides has immortalized the great plague of Athens, and the plague of London will never be forgotten, but the record of the famine of Ireland will chill the blood and pale the faces of generations yet unborn. I admit that the social condition of Ireland has greatly improved. I have read that the burning lava from Vesuvius in process of time becomes covered with the most fertile soil; and it may happen, in the order of Providence, that Ireland shall yet have to bless God even for the potato rot. Then, I said that another evil of Ireland is Popery; and I suppose that it is against this evil, especially, that we are to strive. We believe that the Bible, the right of private judgment, and the freedom of the press, are three of the greatest blessings we have ever received;—the very life-blood of nations, the ark of the church and the world, the greatest blessings which man can receive or God himself can give, and we hate Popery because Popery hates them. We love the Bible, and hate Popery because Popery hates it. But my sentiment speaks of the peculiar claims of Ireland on British christians. I understand there is one section of our friends who especially glory in the name of Britons,—I mean our Welsh brethren. They say they are British *par excellence*, and that we Saxons are only so many modern interlopers. Well, I should just like, then, this being the case, to press the sentiment on our Welsh brethren. I heard last week that the Welsh churches—that is the British churches—have contributed during the past year to the treasury of this society the enormous sum of about 35%. Well, how is that? It is because the people of the Principality are not Dissenters? I believe that the majority of them are not only Dissenters, but Baptists also, the Bishop of Bangor himself being witness. Is it because they have not warm hearts? I am sure it would be a libel upon them to say that they have not. Is it because they cannot speak for the society? I think their tongues are as loose and as long as their hearts are large. I say, therefore, that there must either be something very wrong with the Welsh churches, or with this society. That we may not have to say in future that the fault rests with our Welsh brethren, I hope they will let our treasurer see a little more of their cash in time to come.

The Rev. W. G. LEWIS of Westbourne Grove, said the topic which he had been requested to place before the meeting was:—"The encouragements afforded by the accounts of the labourers to a continuance of the present operations of the society." Ireland, he supposed it must be confessed, was not a very favourite topic with the majority of our countrymen; and if her sons were not either fainting with famine in the streets, or swelling with their loud voices the surges of a nation's tumult, their very existence was almost ignored, or treated with cold disdain by the haughtier nationalities of the British Isles. He thought

that the moral condition of Ireland had been very frequently most unjustly contrasted with that of England. It is true that deep-rooted dislikes, and too often fearful crimes darken the sound state of the sister island, but, with regard to these, it might be as well that we first cast the beam out of our own eye. To his mind the bullet of the assassin was not *more* diabolic than the chalice of the poisoner, and a nation's virtues are as much clouded by a myriad of infanticides per annum as by a score of highway murders. In Ireland, at least, we do not hear of scientific decoctions and "leprous distilments" to accomplish death. Her sons do not destroy their wives, nor do her daughters become unsexed monsters with milk changed to gall. If now and then some dark tragedy is enacted and the hand of violence finds out its victim, it is the last act in the drama of oppression, the climax to a series of unpublished wrongs; but we do not hear that breathless babes are found daily among the potsherd of Irish cities or that they are burked for a burial fee in her secluded hamlets. The people, as a race, were universally allowed to be possessed of warm hearts and ready wit, and the country was celebrated for natural beauty, old traditions, wild music, and all that could give character to a nation. There was, therefore, he held, every encouragement to carry among such a people the gospel of Christ, which was all they needed to make them one of the finest races on the face of the globe. But, if this was to be done at all effectually by the Baptist denomination—which, above most, if not all others, was fitted to carry on this work in Ireland—the friends of this society must resolve at once largely to augment its resources. So far as the labours of the agents of the society had extended, they had been attended with most encouraging success; and everything seemed to conspire to urge them on to redouble their efforts. It had now come to be a question whether the present operations of the society, feeble as they comparatively were, should be continued simply because the income was not adequate to meet the demands of the case. He most earnestly wished that christian men of wealth in the Baptist denomination would consider the real position of affairs. From the report it appeared that only 1,500*l.* a year was contributed from all the Baptist churches for the propagation of the Word of Life in Ireland. This was surely a sad confession to have to make and to publish to the world, and ought to make those who could reverse the picture blush and be humbled. Most religious societies had to complain of the want of men, but it seemed that this society had plenty of suitable men offering their services, and only wanted larger funds. Albeit, therefore, to do the work was the more inexcusable. He would say, therefore, pastors and brethren, sound an alarm! Take up this cause as it deserves to be taken up, and for the sake of Christ, and with love to souls, prosecute it with diligence and prayer to the very utmost of your ability, and it shall surely be found at last that you have not laboured in vain.

The Rev. W. Walters gave out a hymn, and the collection having been made,

The Rev. W. B. DAVIES, of Margate, spoke to the next sentiment:—"The necessity of an addition of £500 to the annual income to sustain the present expenditure incurred by the express direction of the constituents of the society." Now, to render my sentiment at all appropriate to the present meeting, we must agree to understand that the collection closed the year now gone, and that the addition of £500 will be required for this year. Now as to these money matters I cannot but feel that the preceding speaker has been somewhat hard upon my Welsh brethren. Without claiming the honour of being one of them, I must say that they are noble men, and capable of doing many things most effectively, which the English can only do with difficulty. Let the heart of the Principality be appealed to, and it will pulsate most benevolently, and thereby tell very favourably upon the exchequer of the Baptist Irish Society. I do not for a moment insinuate that my ministerial brethren do not seek the aid of the Holy Spirit in their work, but I exhort you, brethren, in common with myself, to depend humbly and entirely upon the spirit of God for success. If we thus go forth with the truth in our hands, having zeal in our hearts, and consistency in our lives, we cannot but be successful, and by a sacred alchemy in the hands of the divine spirit, shall the coarse elements of human nature be transmuted into the gold of the heavenly sanctuary.

The Rev. H. J. BETTS, of Southwark, submitted the concluding sentiment: "Ireland, a sphere of labour calling for additional agency, and in which increased exertion would produce more than proportionate results." He had lately picked up a passage from a Romish rhyming catechism, of which he might give an extract. The priest asks the child to "say the commandments of the church," and it is taught to reply thus:—

1. Sundays and holy days mass thou shalt hear,
2. And all holy days sanctify through the whole year;
3. Lent, Ember days, and vigils thou shalt fast,
4. Fridays and Saturdays flesh thou shalt not taste,
5. In Lent and Advent nuptial feasts forbear;
6. Confess your sins at least once every year;
7. Receive your God about great Easter-day;
8. And to his church neglect not tithes to pay."

That was the sort of gospel taught to the young folk in Ireland; but the agents of the Baptist Irish Society could give them not only a transcendently better gospel, but better rhyme too. The agency required is essentially *evangelistic*. The great remedy for Ireland's sorrows is the doctrine of the cross. Let England give back the "key of knowledge" which Rome has taken away. Let our society seek to get rid of the gross darkness by pouring in the blessed light of the gospel. And let this be done more liberally, more thoroughly, and more prayerfully than ever.

## CONTRIBUTIONS FOR THE YEAR ENDING MARCH 31, 1856.

As the Report will be published in a few days and forwarded to all the subscribers, it is not necessary to acknowledge here those contributions from Ireland which were obliged to be postponed last month, but merely to announce that they will be found in full detail in the Report.

## FOR THE NEW ACCOUNT.

	£	s.	d.		£	s.	d.
Anonymous	0	7	0	New Park Street—			
Birmingham, by Mr. J. H. Hopkins—				Collected by Mrs. Marlborough, for			
Bird, Mr. William	0	5	0	Irish School—			
Bolton, Mr.	0	5	0	Gould, Mr.	0	10	6
Brown, Miss Lucas	0	10	0	Marlborough, Mrs.	0	10	6
Butler, Mr. E. A.	0	10	0	Marlborough, Mrs.	1	1	0
Hopkins, Mr. J. H.	1	1	0	Rippon, Mrs. T.	0	10	6
Lawden, Mrs.	0	5	0				2 12 6
Lawden and Son, Messrs.	2	2	0	Manchester, by Thomas Bickham, Esq.—			
Montgomery, The Misses	0	10	0	Congregational and Juvenile Society			
Perry, Mr. J. C.	0	7	6	of Union Chapel	10	5	0
Phillips, Mr. William	1	0	0	Newcastle, by Henry Angus, Esq.—			
Room, Messrs. W. and F.	1	1	0	Collection	7	10	0
Shaw, Mr.	0	10	0	Angus, Mr. John, <i>Whitfield</i>	0	10	0
Sturge, Charles, Esq.	0	10	0				8 0 0
Sturge, Joseph, Esq.	1	0	0	Montacute, by Rev. Joseph Price—			
Southall, Thomas, Esq.	0	10	0	Geard, Mrs.	0	10	0
Southall, W., Esq.	0	10	0	Trask, Mrs.	0	10	0
Southall, Mr. W. jun.	0	5	0	Sunday School Girls, first			
Swan, Rev. T.	0	5	0	class	0	16	3
Wade, Mr.	0	10	0	Collection	0	17	9
Walters, Mr. John	0	5	0				2 14 0
Zair, Mr.	0	5	0	Stourbridge, Mr. J. Dorricot	0	10	0
Collection at Cannon Street	9	7	6	Wotton under Edge—			
			21 14 0	Rogers, Mr. John	0	10	0
Bridgenorth, Mr. D. Allender	1	0	0	Do., on reading the Report	0	10	0
Chard, by Rev. E. Edwards—							1 0 0
Collection	3	6	0				
Clipstone, near Northampton—							
Collection by Rev. J. T. Gough	3	17	8				
Fifield, near Maidenhead—							
Mr. John Reynolds's Missionary Box	0	10	6				
Ford, Bucks, Mr. W. Humphrey	1	1	0				
London, by Mr. W. F. Carey—							
Blackmore, W., Esq.	1	1	0				
Ridgeway, T., Esq.	2	2	0				
			3 3 0				
Jacobson, Miss	1	1	0				
Annual Sermon at Devonshire Square,							
April 25, 1856	7	14	7				
Annual Meeting at Kings-							
gate Chapel, April 29,	15	15	0				
1856	5	5	0				
Peter Broad, Esq.	21	0	0				
Bow, by Rev. W. P. Belfern	2	12	1				
Brompton, Mr. Thomas Hemming	0	5	0				
Canberwell, W. L. Smith, Esq.	2	2	0				
Church Street Auxiliary, by J. Sanders, Esq.—							
Cockerell, Mrs., <i>Donation</i>	0	10	0				
Cox, Mr., <i>do.</i>	1	0	0				
Elmore, Mrs., <i>do.</i>	0	10	0				
Sanders, J., Esq., <i>do.</i>	0	10	0				
Collected by Mrs. Elmore							
and Miss Walkden	4	14	7				
			7 4 7				
Devonshire Square, Walter Heriot, Esq.	10	10	0				
Lewisham Road Chapel—							
Collected by Miss Betis	1	15	0				

## WALES.

Pontypool, W. W. Phillips, Esq. .... 1 1 0

## SCOTLAND.

Cupar, by Mr. Thomas Greig—			
Cooper, Mr. Ambrose	0	2	6
Duncan, Mr. Charles	0	2	6
Duncan, Mr. Henry	0	2	6
Duncan, Mr. David	0	10	0
Grant, Rev. P. W.	0	10	0
Greig, Mr. Thomas	1	0	0
Honeyman, Mr. James	0	2	6
Mitchell, Mr. Archibald	0	5	0
Sharp, Mr. Alexander	0	10	0
Sharp, Mr. Archibald	0	2	6
Taylor, Mr. Andrew	0	2	6
			3 10 0
Dundee, Mrs. Low	1	0	0
Kenmay, Mr. A. Burnett	0	10	6

## IRELAND.

Conlig, Newtownards, by Rev. J. Brown, M.A.—			
Brown, Rev. John, M.A.	0	10	0
Church at Conlig	2	5	2
Sabbath School at Conlig	0	7	0
Sabbath School at New-			
townards	0	6	0
			8 8 2

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# THE MISSIONARY HERALD.

## ANNUAL MEETING, THURSDAY, MAY 1.

The sixty-fourth annual meeting was held on Thursday, in the large room, Exeter Hall; the Hon. A. KINNAIRD, M.P., in the chair. The great room was well filled.

The proceedings were commenced with singing, and prayer was offered by Rev. B. Evans of Scarborough.

The CHAIRMAN then said,—My Christian friends, the importance of the subject which draws us together this day is of a magnitude which cannot be over-estimated. We are called to consider eternity, and those who are to spend, as we trust, a never-ending eternity with Christ; and surely that should impress us with the value of souls, if we consider the value only of one soul, rescued from Satan and reclaimed for God, and we learn that there is joy in the presence of angels over that soul. This is not an exaggerated statement; it is not even an inference from Scripture; it is positively and plainly proclaimed in the Word of the living God. And then if we think of the eight hundred millions of souls in whose behalf we are met together, and remember that perhaps some two hundred millions of these souls are our fellow-subjects, surely we may have our hearts drawn towards them. We can scarcely conceive the importance of the subject of missions when we consider these perishing millions; and I say that if the very angels were struck with amazement at the love of God in sending His son to die for us, what must they think of the dreadful apathy of those who, knowing that they had been redeemed, and having even some experimental knowledge of the love of God for them, are so slow to communicate the blessed message of salvation to others? It is on account of this apathy that it is necessary for Christians to gather together, as we do on this day, to stir up one another, and to try and quicken our zeal and warm our hearts in this most blessed cause. Now, it is the privilege of the chairman to have access to the report before it is read to you, and I have often noticed that chairmen have availed themselves of that privilege to cull almost all its interesting parts; so that if I were to adopt that plan, the report of our excellent friend near me might fall with less interest on our ears. I think that our time is far too precious; and I would infinitely prefer being as one of you, listening and learning, and I trust deriving profit from that report. But

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I may congratulate you, and I do most earnestly, that your society was the very earliest organised in the field of missions. That is an inestimable honour put upon you; and I take this opportunity of expressing my gratitude to the members of this society, that they made India a noble dependency, the brightest jewel, I may say, in the British crown. I am sure no reflecting mind can look upon that vast empire, without seeing that the hand of God has been visible, in giving a small, associated body of gentlemen, to win so important a territory; and we may believe that it was given to us, not merely to add to the wealth of our country, but as a great trust, that we may occupy the field, and through the blessing of God be the means of overspreading it with Christianity. And thank God we can now see the progress of the gospel manifestly in that country. May we not then,—may you not, especially,—look back with gratitude to the fact, that from your society emanated such noble-minded missionaries as Carey, and Marshman, and Ward—who have gained for themselves imperishable renown, and have, if I may use the expression, smoothed the way for the missionary of the present day. I do earnestly hope that your early labours in India will be vigorously followed up. Our Christian brethren there tell us that the harvest, indeed, 'is plenteous, but that the labourers are few; and I trust at this time, when we are approaching a day in which we shall unite together in special thanksgiving to Almighty God, we will earnestly pray that it may please Him to send labourers, especially to that vast field of India. I am thankful to say, with reference to that distinguished nobleman who is about to leave the government of India, that it will ever be to his honour, that his last act was for ever to disconnect the government of India from the abomination of connection with idolatry. I do, also, most cordially congratulate you on the large Christian spirit which has animated your missionaries in India and elsewhere. Whatever may be our little divisions at home, they are not known there. It is a very blessed thing to reflect, that there, at all events, there is a large-hearted brotherly love, which leaps over all the narrow distinctions about mere secondary points, and that there our missionaries, be they of whatever denomination, are acting together as

one man; and I trust that here, and there, and everywhere, that large-hearted spirit will become still more general; for I believe that it will be a blessed day for the mighty cause when these divisions are no longer thought of, and all act as one united phalanx against the great enemy of mankind.

The Rev. F. TRESTRAIL, the Secretary, read the report, which appeared in the previous *Herald*.

The Rev. ISAAC LORD, of Ipswich, spoke to the following sentiment:—

“That this meeting has heard with thankfulness, from the report now read, of the general prosperity of the Baptist Mission; and would urge on all its friends the need of greater effort to extend its operations, especially in India, where missionaries are so much needed to carry to its benighted tribes and nations the glad tidings of salvation.”

The note which this sentiment calls upon me to strike is not the note of regret, on account of disappointment and failure; it is not the note of sorrow, on account of disasters or calamities that might have fallen upon our missionary field; it is not the note of lamentation, on account of the present position and prospects of our society; but it is the note of praise and of thanksgiving to God, on account of general prosperity. If God has been pleased to give us prosperity, it is most meet and befitting that at the very commencement of a meeting like this we should with lowliest feelings of prostration and liveliest feelings of gratitude render to Him a tribute of praise. Nor should the losses we have sustained at home during the past year diminish that gratitude. We mourn over the loss of their presence and their help; but the manner in which they lived and died should create elements of still deeper thankfulness. They have taught us the inherent goodness of our cause, by their deliberate and intelligent choice of it, and by their persevering attachment to it; they have taught us how to serve it, by their examples of labour and of benevolence; they have taught us the blessedness of so doing, by their peaceful deaths; and being dead they still speak, and the voice comes to us as a voice of mingled admonition and consolation, telling us that whatever our hands may find to do, we must do it with our might, and that “blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them.” There is another point in the report, of a very painful kind. It presents an aspect that is dark and distressing; but there is a bright side even to that question. I refer to the lapse of many of our professors in native churches into ungodliness and sin. We must mourn over their lapse into ungodliness; but we rejoice in their expulsion from those churches; it bears testimony to their inherent life and spiritual power; it argues, on their part, a deep reverence to the authority of Jesus Christ and His laws, and a salutary concern for their own moral reputation, when churches are

found flinging away the companionship of the unworthy and unclean; and when they do this in native societies, rather than throw the shield of protection over the heads of those who deserve scriptural and just censure, this certainly ought to establish our confidence and call forth our praise. But this may seem something like extorting matter for praise out of the report, in spite of itself almost; and, therefore, I will go to matters for thankfulness, in reference to which there will not be the appearance either of ingenuity or torture in turning them to this account. Take the single fact, that during the past year, with one solitary exception, the society has not lost by death one of its agents. Now, when we remember the dangers to which our missionaries are exposed, the various liabilities which surround them, the journeys which they have to take, the unhealthy climes in which they have to breathe, and the wearing and exhausting nature of their toils, I think we can see in that single fact a striking illustration of the kindness and the care of the providence of Him in whom we live and move and have our being. Many of our missionaries have been sick, some of them have changed their localities, some have come home in order to recruit their energies; but not one, with the exception named, has been permitted to fall beneath the shaft of the great destroyer. May the same providence preserve them through the present year! Or, if any of them should fall, may they fall with their armour on, shouting victory even in death! Then, again, sir, there is another thing which calls for praise I think, from this assembly, and I refer to the wonderful spirit of unity which has been manifested between missionaries of all societies during the past year. How those differences by which we are distinguished at home must dwindle in the estimate of these missionaries when they confront together the dark and dread realities of paganism! And to discuss those differences how much more like trifling and wasting time it must seem to them than it can to us, when they have to present the simple gospel of Jesus Christ to men and women in moral and spiritual circumstances like those. I have sometimes thought if the spirit of bigotry were not itself a disqualification for the work, that the best thing we could do with a bigoted Christian would be to make a missionary of him, and he would have to be tightly laced, and strongly laced indeed, if the work did not cure him. Many are the benefits which the churches at home have received from the churches abroad; and I believe that it will not be one of the least of those benefits, if these missionaries teach us, among other things, the great lesson that it is possible to come together and consult and co-operate in forming and carrying out plans for missionary purposes, without either being hindered

by or giving up the distinctive principles by which we are distinguished. And, sir, let us therefore see that we have grace enough and charity enough to rejoice in the prosperity of every society, and in the fact that strongholds are demolished, by whatever division of the great army of God's church these strongholds may be overthrown. And then think of the fact, which you have just heard, of brother Saker coming home from Africa, and bringing in his hands a translation of the Gospels and the Acts of the Apostles, beautifully printed and neatly bound; and when we ask by whom the work is done, we are told, by lads in connexion with the missionary establishment. The missionary goes to the country, and reduces the language for the first time into a written form; he makes a grammar, and a dictionary, and a book; and, sir, I think in doing all this he is doing a greater work than the conquest of an empire, and a work that will immortalize his name, while some other names are forgotten. These books are bound by lads in connexion with the establishment, who were a little time since ignorant barbarians. But what are they now? Members of the church of Christ, intelligent artisans, itinerants for preaching the gospel amongst their fellow-countrymen. From my heart, I say, heaven bless the lads, and find them plenty of employment in printing the gospel, and give them abundant success in proclaiming its truths to their fellow-countrymen. Then, sir, there was a reference made to the educational operations of the society. I know this is a ticklish question; I know that great doctors and great men differ about this matter; but, whatever I may say, of course you understand that I am personally responsible for it and not the society. Well, you have been abundantly blessed in your educational operations during the year. Schools have been multiplied, operations have been extended, delightful results have been already brought to pass. I am not surprised to hear that your missionaries find it one of the best ways of getting at the hearts of Indian mothers by beginning with the young ones; it is so in England, and human nature is the same all the world over; if it were not, I should really begin to think that there was some truth in those bold speculations which will have it that God has *not* made of one blood all nations for to dwell upon the face of the earth. And if God has given his smile to educational work, what right have we to draw back from using that machinery? I think, sir, that we have plenty of ground for gratitude to God in connexion with our society during the past year. But my sentiment speaks likewise of a claim, or a call, for more extended effort, in order to enlarge our operations, more especially in the east. Gratitude is a noble passion; but it is a poor thing when it evaporates in words. If, therefore, you feel gratitude on account of what

has been done by the society during the past year, we ask you as a matter of consistency to give a practical illustration of that gratitude by your present and future efforts in its behalf. Look, sir, at the facts of the case. I am told that in Bengal, in the north-west provinces, in Bombay,—the missionaries connected with all the societies will not be found more abundant than would be one missionary for a place like Liverpool, or Manchester, or Glasgow. I am told again that there is a population within the places I have specified, amongst which not a single missionary of any society is found, equal to about the entire population of the British Isles. In the presence of an overwhelming fact like this, I feel as if it would be a grand impertinence to introduce terms of rhetoric, flights of fancy, or figures of speech,—as no more able to help us to an idea of the morally grand, sublime fact itself, than are the shifting shadows to help us to an idea of the everlasting mountains upon which they play. And, sir, in the presence of this fact, what are we doing for India? If the cry of these millions could be articulated and uttered in a tone commensurate with the nature and demand of the case, that cry would pierce and thrill every church in Britain. If the moral condition of these millions could be adequately conceived, the pure conception would horrify our thoughts by day, and trouble our dreams by night; and in the sight of these millions, darkened, sinking, suffering, dying eternally, what are we doing as an expression of our gratitude to apply the remedy,—the *only* remedy that can reach and save them? We be unto us, and we be unto Britain, if we give not to these millions the gospel of Jesus Christ! Why is it that, with all the contributions of the various societies, not £20,000 a-year are subscribed by all our denomination? It is no disgrace, but an honour, that the poor of this world abound in our churches, and that those churches are doing a great deal to support a self-clected and permanent pastorate; but after we have made every fair allowance on these grounds, I think the discrepancy between our contributions and those of our brethren is greater than ought to exist. Think of the antecedents of our society; call to mind the names of Carey, Marshman, and Ward, in the east; of Knibb and Burchell, in the west; of Fuller, Pearce, Sutcliffe, and Ryland, at home; call to mind our numerical strength as baptists of all grades and parties, and recollect that we have been foremost and most strenuous in the advocacy of the principle by which all missionary operations have been mainly carried on—the principle of voluntarism,—and I am amazed that amongst all classes of baptists we cannot reach £20,000 a-year. How is this? I am not here as an accuser of my brethren; it is not because our people are less thoughtful,

or affectionate, or sympathetic, naturally, than others. I believe we are injured and affected by the various peculiarities into which we are divided. I can respect the consciences from which these differences come, and honour them; but look at the consequences. These differences give rise to diversified organizations; these organizations come to look with shyness upon one another; and instead of our all pulling together for the accomplishment of this grand object, we find it impossible to pull together at all in some cases. It would be a glorious thing if every section, if baptists of all grades, in the presence of the one great, commanding, sublime claim of the heathen world, would just make up their minds to leave their differences down below, and unite in one simple, uniform, and grand organization for the purpose of securing the evangelization of the world. And, sir, there is another thing, and I hope I shall not vex anybody,—I really do not mean to do it,—but I believe many of our churches are poisoned and paralyzed by the influence of hyper-Calvinism. They may not deny the claims of the heathen in so many words, but practically it comes to the same thing. Speculating upon the decrees of God, upon the *modus operandi* of the Eternal Spirit, upon the nature and extent of the atonement of Christ, their intellects are bewildered, their judgments are warped, their consciences are damaged, their feelings are deadened; and many of those churches that do contribute, in consequence of these things, do it half-heartedly, and many never do it all. Now, sir, I could find you churches whose members, if a minister were to go from this platform and preach to them the simple truth on this question of responsibility with regard to the people that have not the gospel of Christ, would look at this brother with a sort of puzzled, bewildered expression, as much as to say, "Pray, sir, what new gospel is this?" I should say to such a brother, "No new gospel at all, it is as old as the New Testament, as old as that statement of Jesus, 'Go into all the world, and preach the gospel to every creature.'" And I would like to say to those brethren affectionately, and not censoriously at all, speculate on the decrees of God if you please, upon the work of the Spirit if you please, upon the nature and extent of the atonement if you please, keeping within the bounds of sobriety and of scripture, but your speculations are not merely useless, they are awfully pernicious, if they weaken your sense of the duty which Christ has himself laid upon your conscience to give the gospel to others, and if they deaden your sympathies with the condition of a lost and ruined world. Then, sir, so far as my observation is concerned, I think that these other societies generally excel us in securing efficient deputations. "Well," some people say, "let us have done with deputations altogether; let

the churches work, let them be independent of foreign aid and of all these periodical excitements;" but I say, in answer to that, "All very beautiful and very good, as the Scotch people would say, in the abstract; but, sir, we must just work with people as we find them." We may be inclined to adopt some such plan as that, if it be necessary, in the millennium; but now we must, like practical folks, bring business habits and practical business sense, into alliance with our religious organization; and we must adopt and carry out that mode of operation which will bring the best and largest results. I do hope, from what we heard yesterday, and from what we shall hear this morning, that we shall be sent away to our respective spheres of life and of labour, with the solemn, earnest and noble resolve, formed in each heart, that during this year, if God shall spare us, we will work more and pray more and give more, in order to support and to extend the operations of a cause which is founded in the blood of the Son of God, and which involves hereafter the destiny of millions and the glory of the Eternal.

The Rev. JAMES ALLEN, missionary from Ceylon, spoke to the next sentiment, which was as follows:—

"That the results which have already followed missionary labours are such as to encourage their further and more diligent prosecution."

He said:—You have already heard that this has been responded to in various parts of the world, and I have to say it is even so in reference to the island of Ceylon, from which I lately came. When the British took possession of that island, not many years ago, they found there none save an insignificant people, without arts, without learning, without commerce, deriving a mere scanty provision from a few rice fields, and given over to superstition and idolatry, debasing in their nature, and destructive in their tendency; but we hope, sir, that Ceylon will rise in the scale of nations under the genial rule of the British, and especially under the exalting and ennobling influence of a pure Christianity. Nay, I may say, she is rising now; for the gospel has found an entrance into that lovely island, and is exerting its influence over a wide extent, and will exert that influence over the whole island eventually, and bring those interesting, yet degraded people up to a level with other nations that have embraced our common Christianity. As yet, however the island is not evangelized; the masses of the people are Buddhists, or, in other words, they are atheists; they are far down in the dark abyss of unbelief, and I sometimes think of them as the very orphans of the universe, for they have no God connected with their system, no father guiding them through this cold and selfish world, to whom they are amenable, and who will one day be their judge; they live emphatically without God

and without hope in the world, and it is utterly in vain that they seek deliverance from the sorrow of successive births. How can they do it, so long as they know not Jesus and his great salvation? There are precepts to be found in the books of Buddhism not much inferior to the precepts of Christianity itself, and those books are preached from at times by the priests of that system; but there is no response from the audience, none go away from such preaching smiting upon their breasts, or broken in their hearts, or deeply humbled in their spirits. None ever ask that mighty question, "Sir, what must I do to be saved?" There are no results; the precepts are in the book, but they are not seen in the lives of the people, nor in the lives of the priests. Buddhism, sir, has not much hold on the minds of the people now; there is no element of religion in it, and no foundation even to build morals upon; we need not wonder, therefore, if immorality abound among them; and it is so. Paul has spoken of the heathen in some passages of the New Testament, and in describing them he has described the Singhalese, save where they have come under the saving influence of the gospel: "Darkness hath covered the land, and gross darkness the people." But amid that darkness we can rest upon some bright and brilliant spots; there are oases, amid that moral desert, that are beautiful and lovely to look upon; and amid all the pollution that there abounds, we can point to some,—it may be, hundreds,—who have been recovered from it. The poor Buddhist knows no atonement, and finds no Saviour; he groans, absolutely groans, beneath the burden of his sin, and yet finds no deliverance; and, cleaving to his system, he becomes a silent being, full of abstract thought, that seeks its own annihilation; and yet it is a fact, that where our missionaries and others have preached the gospel of the grace of God, the people have responded to it,—it has found an echo in their hearts, and in some instances in the hearts even of the priests themselves. That old system now totters to its base, and will soon be swept away by a power that is absolutely irresistible; and temples to the Lord of Hosts will arise, and the regenerated people shall offer praise therein, and worship in spirit and in truth at the divine footstool. But there is a superstition, sir, that has an awful hold upon those people: I mean demon-worship. Demon-worship was known in Ceylon long before Buddhism was proclaimed there, and still sways its awful power over their dark and benighted souls. The Portuguese went there a long time ago, and tried in vain to convert the people from their superstition. They found it absolutely an invincible barrier. The people experienced no difficulty themselves in exchanging the doctrines of Buddhism for those of Christianity, as presented by the priests of the Roman Catholic Church;

or rather, I may say, they found no difficulty in tacking them on to Christianity, just as you stick on the outrigger to a boat with a view to safety. The Dutch, again, came after them, and utterly failed in the conversion of the people; and all that remains of Dutch Christianity, as introduced into that island, is to be found in one little church at Colombo, and in another at Matura, in the south of the island; and even modern protestant missionaries, like ourselves, have had to record from time to time a similar experience, that old superstition has maintained its power over the minds of the people, and the devil-priest has been sent for in the time of distress and calamity. The spell has been too potent, the charm too powerful, to resist; the influence still prevails, and still the devil-priest is summoned when sorrow, or calamity, or distress, invades the dwellings of the people. I think these are powerful obstacles to have to contend against. Again, you must add to these Hindoo idolatry, Mohammedism, and Roman Catholicism in its grossest form, not a whit better than idolatry itself, and only wanting, it may be, a change of name in some places to render it precisely the same. We have ceased to wonder almost at the old cry, "The attempt is useless." We hear it often, but we heed it not. God speaks to us, and we will hearken to his voice and do his bidding, and I think I may say we dare stare all these difficulties in the face, especially if we hear his voice, and feel ourselves moved by that Spirit that none can resist. We can then utter the bold, defiant note, "Who art thou, oh great mountain? before Zerubbabel thou shalt become a plain." We dare oppose these obstacles in this way; we have opposed them many a time; and our firm conviction is, and we feel it to be founded on eternal truth, that the thing will be done, that Buddhism, Hindoo idolatry, Mohammedism, demon-worship, and all the other abominations, will be utterly swept away before the influence of our own pure and heaven-born Christianity. The time is coming, sir, we believe, when that island will be no longer, as it has been deservedly called, "a pearl-drop from the brow of India," but a pearl in the diadem of the Redeemer-king. It is not half a century yet since the first of modern missionaries took there the gospel which is proclaimed to you. And here I may say that I think the baptists have the honour again of introducing the gospel into that lovely island. They were the pioneers, and they have been followed by the Wesleyans, the Church missionaries, and by the Americans; and the various bodies of these missionaries, working in that island with a view to extend the Redeemer's kingdom, have sought to do it in various ways. They have used the press, and they have taught the young, and preached the gospel publicly and from house to house. We have the press, sir, and we have had it

long; we rejoice in the press, and we hope we shall ever have it. It has been useful to us there; it has given to the people the scriptures in their own mother-tongue, so that they can read now for themselves of the wonderful works of God. It has sent out religious tracts in thousands and tens of thousands through the land, and it has furnished us with school-books for the young; so you see that the press has been useful, and has done a great work in creating a literature, in laying the foundation for intelligent piety, and in creating, I may say, a taste for reading; for the Singhalese are becoming a reading people now, and I hope they will go on in that direction. I suppose I must not say much about the education of the young, as we have just heard that that is a ticklish subject. But whatever I may say, remember again that I am responsible, and nobody else. Of the two, of course I give the preference to the preaching of the gospel, for that is God's great ordinance for the conversion of the sinner to himself; and I believe that whatever may be said about education, and civilization as a consequence, it will always remain true, as recorded upon the pages of that blessed book, "it pleased God by the foolishness of preaching to save them that believe." When the people are ignorant, sir, they must be educated; and we say, educate them as fast as you can; pour a flood of light into the mind, and make them intelligent. I may add, that it is not impossible to educate the Singhalese. I could cite, if it were necessary, living examples, in confirmation of their ability to rise intellectually, and to scale even the heights of learning and science; and as for the children, they are lovely children, they are so intelligent, they look right through you when you look at them. They are quicker and more apt than your fairer children, up to a certain age, and then they seem to sink; but let us bring them out from these depressing influences, and they will rise, as I have said, and contest the prize for intellectual superiority even with yourselves; they have done it before, and they will do it again. But after all, education, and I mean merely secular education here, about which so much is said now-a-days, will fail, and must ever fail, to meet the case of these interesting and degraded people. They are ignorant, and they must be taught; but we look at them and remember especially that they are ignorant of God, and Jesus, and his great salvation; and our impression is, that the education must be one that will aim at their conversion, before we can meet their case, before they can be brought up to the position they must occupy in order to fulfil rightly the relationship in which they stand to God and to the eternal world. But after all, the preaching of the gospel has been most effectual in rousing the attention of this people, and in

directing their inquiries; and the missionaries you have sent out there have been aware of this, and have regarded the preaching of the gospel as their first and great work; and believing, as they do, that the gospel, in the hands of the Eternal Spirit, is destined to rescue the world from the ruins of the fall, and bring back man to his right position, the position in which God would have him stand, they have proclaimed the gospel, even the unsearchable riches of Christ, and have been instrumental in winning many "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of their sins, and inheritance amongst them that are sanctified by faith in Christ." Now, sir, I can tell you that the poor, benighted, besotted, and dark idolator has had his mind enlightened and has been recovered. "God, who commanded the light to shine out of darkness, has shined into his heart, and given him the light of the knowledge of the glory of God in the face of Jesus Christ." With a mind enlightened, and that dark, profound ignorance chased all away, he has seen that an idol is nothing in the world, has cast it "to the moles and to the bats," and has learnt to loathe and absolutely to abhor the thing he did the most revere, before which he bowed himself down, and to which he prayed and said, "Deliver me, for thou art my god." He knows now that spiritual worship alone is acceptable to God, and has yielded the affections of his heart and the obedience of his life to him; he now lives to God and lives to glory, and shall never taste the second death. The Buddhist, sir, has learnt, too, that there is an eternal, self-existent Being, a great Creator, who "made heaven and earth, the sea, and all that in them is;" and he has learnt beside this that there is the only Saviour Jesus Christ, whom he now loves, and in whom, though now he sees him not, yet believing, he rejoices "with joy unspeakable and full of glory." And I may say that the very demons have heard his voice as in days of yore, and have fled from him; they have exclaimed, "We know thee whom thou art, the Holy One of God. Art thou come to torment us before the time?" Their votaries have ceased to dance around their altars. Those altars have been thrown down, and sacrifices are not offered thereupon. They have been brought into the liberty of God's children. And lepers, as in days of old, have come to him and made believing application, and been cleansed from their spiritual leprosy; and, as we believe, some of them are even now before the bright and burning throne, and are raising their voices in the song that shall peal along the vaults of heaven for ever, and others are still left behind to speak of all his wondrous works, and of his great mercy and unbounded goodness to them. Nay, the very outcasts have not been passed by; the shunned of all men,

the offscouring of society, those to whom all men pointed, as it were, the finger of scorn, have heard the gospel from the lips of your missionaries, and through grace have believed, and some of them even are amongst the saved. Your missionaries, the servants of the Most High God, have thus shown unto these men the way of salvation; they have done the Lord's work, they have done it in the Lord's way, and the Lord has blessed them. God has wrought with them, and confirmed his word; and the effects are visible. Oh, sir, if you could but see that lovely island, your eye would rest upon some beautiful spots, some little green enclosures, gardens of the Lord, Christian churches, in the towns and in the villages, in the lovely valleys and on the mountain tops, and ministers of Jesus Christ going in and out, and crying everywhere, "Behold, behold the Lamb!" Their words are powerful; they are accompanied with a power that comes right down from heaven. They plant and water; God gives the increase; and the people of the Lord are gathered in. It would be a lovely sight, again, for your eye to rest on some of those schools to which allusion has been made. We do not despise them, we do not put them first; but we have the schools, and we mean to have them, if it may be so. We cannot do without them. We are not schoolmasters, sir; we do not teach in schools; that is not our work; but there are the schools. And when we look at those interesting children, and see them rolling about in the dust and mud, with nothing to do, and think of all their wretchedness and misery, and the depressing influences to which they are subjected, and get these things daguerreotyped, as it were, upon our minds, they must come out again. We cannot keep them there. We speak of them, and the hearts of others respond, filled with compassion and benevolence, and up rise the schools; and God forbid that they should ever be abandoned. But, after all, our great resource is the preaching of the gospel. Now, will you bear with me if I say a word or two about the men you have sent out to that land? We have heard of Ward, and Carey, and others,—God-honoured men. I think we have some in Ceylon, or have had, whom God has honoured, too; and I feel their names ought to be mentioned at times. Forty years ago, or thereabouts, the first of modern missionaries landed on the island, and opened his commission to preach the gospel through the grace of God. I mean Mr. Chater, one of your own missionaries. He went out to Sciamore, and thence to Burmah, and finding no place there for rest, repaired, in the providence of God, to Ceylon, there to unfold the unsearchable riches of Christ to that degraded but interesting people. God honoured that man, and honoured him highly; and his name has come down to us connected

with the planting of the first Christian churches in that island, and the translation of the scriptures into the native tongue, and the first grammar of the language, so that all who have gone after him have had,—as has already been said,—things ready to their hand. Then, after him, came Ebenezer Daniel, known in Ceylon as "the Apostle of Ceylon," sometimes as "the holy man." We hear a great deal now-a-days of the successors of the apostles, and I think if ever there was on this earth a legitimate successor of those fine, noble old apostles, Ebenezer Daniel was the man. Ay, a right apostolic man was he. No ordinary preacher of the gospel, but a man influenced, as I think from all I know about him, by the very principles that nerved those fine old men of old to such deeds of daring and enterprise as they wrought in this world of ours. He preached on all ordinary occasions just as you do here, and sometimes, on most extraordinary occasions, such as you would not, I think, have embraced. Perhaps if I tell you one or two of these extraordinary occasions it may prove interesting to you. One day, when the old man was going to one of our little stations, not far out of Colombo, his road lying between two fine lakes, mindful of his Master's work, and heedless, perhaps, of the steps he took, he fell into the water, and was well nigh drowned. But God's eye was upon him, his care was over him. He got out, and instead of going home as we should have done, perhaps, to change his clothes, seeing a crowd of people there, he took occasion to preach to them the gospel of Jesus Christ. Very likely he pointed to that God in whose hands are all our lives; at all events he "improved the occasion," as your ministers in England are wont to say. Then, again, in Ceylon we have experienced great annoyance sometimes from beggars; but our Ceylon apostle was a wise man; he knew how to get rid of difficulties better than some of us do, and we have learnt a lesson or two from him. These beggars sometimes come in little troops of one, two, or a half-dozen, and stand before your door, and there is no getting them away without giving them alms. But the old gentleman hit on this method: he told them to come on a certain morning of the week, and at the same hour, and to come all together; and when he got them together in his verandah, he "improved the occasion" again, and preached a short sermon to them before distributing his alms. But sometimes, again, you might see his character coming out in a striking light. I remember one occasion, when he and a great functionary of the church of England met together at a bridge of boats, one Sunday, where they were obliged to stay half-an-hour before they could get across. Now Mr. Daniel was full of his missionary work; and finding his way to the old archdeacon, who had, you must

remember, abandoned his church for coffee-planting, considering coffee-planting to be preferable to planting Christian churches, he politely went up to him and said,—“Mr. Archdeacon, Mr. Archdeacon, we are getting into years; Mr. Archdeacon, eternity is before us; are you ready for the great account?” And to see that old man trying to edge away, and the apostle after him, pressing on him the importance of personal religion, and the necessity of preparation for the great tribunal, I say, that was apostolic; and, if any man deserved to be called a successor of the apostles, he was one. Then his benevolence was very great, and he was ever ready to dispense to the poor and the needy. In the time of flood, for instance, when the rice crops were swept away and the frail dwellings of the people, Daniel was the angel of mercy to relieve their wants. Away he went into the fort to collect a few pounds, and then went back to them to distribute to them the necessities of life, and to meet their pressing wants. And for deeds like these he got the name of “the holy man” amongst the natives: and he well deserved it. In this way he preached the gospel on the island for fourteen years, and then died, as was expressed just now, “with the harness on.” In the middle of his last sermon on the constraining love of Christ, he was taken from the pulpit to yield up his spirit to God who gave it; and he rests from his labours. Another man whom God greatly honoured was Jacob Davies. Aye, I loved that man. Five short years was he permitted to labour in that vineyard, and then we closed his eyes in death. Then Dawson, like the apostle John, if ever there was one like him on earth again,—so gentle, so winning, so amiable, so beloved by all! Just two months after we had closed the eyes of Jacob Davies, Dawson, his wife, and children, went on board a ship that has been missing ever since. We have never heard of them, and their bones, we suppose, now lie mouldering in the caverns of the deep. And then a man stood there alone in the missionary field, to bear the burden and heat, and sustain the conflict,—to stand in the high places of the field, sometimes thinking he would faint and die. But God was with him, and his grace sufficient, and his strength equal, to the day; the sun has not smitten him by day, nor the moon by night, and now he is here to plead the good old cause with you. He has left behind him two whites like himself, and twelve or fourteen brethren of a darker hue, all proclaiming the same gospel, everywhere calling on men to repent and turn to God, and believe in Jesus Christ that they may be saved. It is in this way that they work in that far-off land; and it is not without results, as that sentiment propounds: God has honoured their labours; and as the direct results of preaching the gospel, I may say, that congregations have been gathered in

various places, and chapels have been built, and churches formed, and the inhabitants have the means of grace, just as you have; they have the preaching of the gospel by their own native ministers and by the European missionaries, and the ordinances of the New Testament are observed just as we observe them here. And, as far as I know, those who are in the churches walk consistently,—they follow after holiness, and maintain consistency of conduct; and as far as they do this, they are the salt of the land, and amongst its greatest blessings. The preaching of the gospel in that land has not been without success; nor will it be. We never can believe it. As far as the unsearchable riches of Christ have been preached in dependence on God himself for the blessing, his servants have not laboured in vain, or spent their strength for nought. God has wrought with them, and there have been conversions,—not, perhaps, in every instance in which a profession of religion has been made, any more than is the case at home; but there have been sincere conversions to no small extent, and there has been growth in grace and in the knowledge of the Lord and Saviour Jesus Christ. In proportion to the means of grace they have, they are not behind their more favoured brethren. Give them equal means, and they will take their stand, side by side with British Christians; give them equal means, and they will exemplify a walk and conversation worthy of imitation to all around. This has been done to a considerable extent. There are three baptist churches in the city of Colombo itself, and there are nine more round about Colombo, planted by your missionaries. There is one in Kandy, one in Matelle, and one at Matura, and others, making altogether fifteen churches of the baptist denomination. These contain hundreds of members; and three of them, at all events two, are independent of your mission,—they cost you nothing—and the third will not be long before it is so. I hope to see that church independent, and not only so, but sending forth its own men to evangelize the island. We need such men, and I ask you, British Christians, to pray to the God of heaven with us, that he would raise them up, and thrust them out, for they are the men that must do the work after all. We cannot do it. They can get at the minds of their brethren; they speak to them in their own native tongue, even as we do, but much better than we ever can; they think as they think, and they can to some extent control their thoughts and win their confidence, as we never can. Therefore we feel that there must be native preachers; and we are glad to tell you that there are some in these churches who go out, as you have heard just now in reference to Africa, to preach the gospel to their fellow-creatures, and God owns their labours. In connexion with the churches there are thirty day-



schools; and about one thousand children are gathered daily, and instructed in those scriptures which are able to make them wise unto salvation, through faith that is in Christ Jesus, and in other things that are likely to make them intelligent and useful members of society. And then add to that the Christianizing, civilizing influence, if I may so speak, that makes itself felt all over these districts, and will spread and spread, until the whole land is imbued with it; and add to these things again a number of villages itinerated regularly by the native missionaries and by the European; and you will see at once that a great number of the people dwelling in these districts have the word of life addressed to them continually, and are exhorted to flee from the wrath to come, and lay hold on the hope set before them in the gospel. If you will look at these facts, and lay them to heart, I think you will see that we are bound to make strenuous exertions for the spread of the gospel there as well as in other nations of the earth, that we should never cease, that we must never rest nor grow tired or weary, until the kingdoms of this world are won for our Lord and for his Christ. Much has been done there that should encourage us and lead us to an entire and unreserved consecration of ourselves and of all we have to his service and to his glory; but much is yet to be done. There are lengths and breadths of land there, as well as in other heathen countries, where Jesus has not been heard, and where his great salvation is not known. Shall they remain thus? Shall they not have the preacher sent to them, that he may unfold to them the unsearchable riches of Christ, and bring them out of darkness into marvellous light? Will you not help on this good work? Go yourselves and do it, if God should call you from on high thus to do. For I hold we are bound to do his work, whatever it may be. Give your prayers in connexion with it, that his kingdom may come, and that his will may be done. And give, oh, give of your substance, for we need it yet. Nay, give, for God demands it. It is his, and he looks from heaven this morning to see you pour it into his treasury. I do believe, brethren, that in the British churches there is wealth enough to convert the world, if those who held it would only let it go,—if they would only pour it out into the treasury of the Lord. Remember, then, he looks down upon you, and he asks you to pour your gifts into his treasury; and I beseech you in his name to give liberally, not sparingly. Give, oh, give! Connect your riches with the glory of God, and with the advance and spread of his own kingdom!

The collection having been made, the Rev. J. H. Hinton gave out a hymn, and the Rev. Thomas Horton, of Devonport, offered prayer.

The Rev. W. G. LEWIS JUNR., of Westbourne Grove Chapel, spoke to the following sentiment:—

“That, while this meeting feels deep concern at the necessity which has compelled so many brethren to leave their work to seek a renovation of health by a return to this country, it desires to express the sincerest sympathy with them in their affliction, and would regard these events as a reason for renewed effort, and the cultivation of a spirit of more earnest and devout dependence on the guidance and blessing of the Great Head of the Church.”

Among the numerous illustrations of the horrors of war with which we have been recently made familiar, one which was deeply impressive, and sufficiently obvious to affect any mind was the return of our wounded soldiers to their native shores. Something like this, yet more unlike, was referred to in the sentiment to which he had been called upon to speak. The society had of late welcomed some homeward-bound invalids,—soldiers, but soldiers of the cross, their weapons not carnal, but spiritual, and mighty through God to the pulling down of strongholds. These men went not to slay, but to save; their work had peopled, not graves, but the church; their victories had been followed, not by the widow's shrieks and orphan's tears, but by sorrow over sin, and joy among the angels of God. And whatever the causes of the interruption of their labours, they came to them not with the various mutilations of the battle-field. It has been deputed to me to extend a welcome to these returning warriors. He could have wished the task had been consigned to more fluent lips though none could have undertaken it with a warmer heart. The meeting would, with one accord, join in the sentiments with which the Committee deplored the withdrawal of such labourers from the sphere of their employment. Yet their return was not altogether discouraging. They had been cast aside by affliction that they might become more skillful in the handling of God's Word; and there were some points connected with their return which were even pleasing to contemplate. Such men had oftentimes served to revive the flagging zeal of the churches at home, and oftentimes to publish from platforms the wrongs of persecuted humanity, and awaken British blood to new determinations for the protection of our race. They had come to remind them again and again of the incalculable worth of souls, and not unfrequently had one and another caught their spirit and followed in their steps. The earnest and convincing address of Mr. Allen would increase their attachment to the Society; and while his name was indelibly engraven upon their memories, and would be often repeated in their prayers and handed down to their children, there would be, in all their hearts, after what they had heard, an increased determination to main-

tain the cause in foreign lands. Besides these circumstances of encouragement, they were instructed by the occasional sicknesses of their brethren to look upon both themselves and their brethren abroad as mortal, and to feel that the ranks must be recruited, that they must ever be on the alert to seek men who should go forth to sustain their arms, and labour by their side. India now presented to its labourers an immunity from danger and from injury; these had been reduced to the lowest possible minimum; and the labour was scarcely prejudicial to health, and certainly not injurious to comfort, and peace of mind, and success. It was not, as when their fathers went there, a solitary, unaided, and unlikely enterprise, for the gospel had taken deep root. The Spirit of God had certainly rested not only upon missionaries and heathens, but upon multitudes of British residents. They were not dependent upon the testimony of missionaries for the success of missions in India. The Count Montalembert, precluded from writing upon the politics of his own country, had presented to the world a most beautiful and ingenious disquisition on England's future; and he stated that India presented to the world the most striking example which history afforded of the benefits resulting to the conquered from the conquest; that British rule had, by the aid of British missionaries, accomplished the extinction of idolatrous and savage practices, the abolition of sutteeism and infanticide; and that there was planted already in India the cradle of principles that would ultimately work the renovation of all Asia. I would impress upon the meeting the importance of entertaining a pious trust and confidence in God. It was this which had been the cause of success hitherto. When this enterprise was launched, it met with contempt from the world and lukewarmness from the church. It was not the calibre of the missionaries themselves, nor skilful combinations of their various qualities, their carefully considered policy, or their well advised prudence, nor even of itself their oft repeated prayer which was the secret of their success; but they trusted in God, and God was with them. Let them all seek again the outpouring of the Divine Spirit, that they might be worthy followers of them who through faith and patience inherit the promises, tiring not in their efforts, needing not unhealthy excitement and feverish agitation to call forth their zeal, but giving from principle,—acting upon sentiments,—clinging to promises,—confiding in God,—and working out their brief but honoured day until the Spirit should be poured forth from on high, the wilderness become a fruitful field, and the fruitful field be counted as a forest.

The Rev. JOHN STOURITON said:—Every man in his own order. I am quite sure I was not born to be a platform speaker.

Some years ago I made an attempt or two, and was by no means successful, and I very much fear you will witness a failure to-day. There are but two considerations which could have induced me to appear before you this morning. The one is, that for several years I have been requested to speak at the annual meeting of this society, and I now feel that it is a duty to come forward thus publicly and express my fraternal affection; and further, I am encouraged to appear before you because I feel that you will kindly give to a stranger a measure of courtesy which I could not secure perhaps from my own denomination. It appears that your committee have innovated somewhat on the practice of public meetings in providing sentiments instead of resolutions. I hope you will not allow this meeting to evaporate in mere sentimentalism. I suppose that sentiments I feel that you will instead of resolutions, from the very just idea of sentiments being the very roots of resolutions; and if Christian sentiments can but be awakened in the minds of those who come to these meetings, there will be no apprehension whatever but that Christian resolutions will be the result. Christian activity is what we aim at, and it is of the greatest importance that this activity should spring from right motives; and these sentiments, which are brought before you to-day, are just the motive powers by which we trust you will be impelled to Christian effort in connection with the missionary cause. Now, the sentiment put into my hands is as follows. I don't know whether your excellent secretary had any design upon me in supplying me with this sentiment; for if you will carefully notice the language you will see that it is of such a character that I can scarcely make any remarks upon it without touching on that "ticklish subject" to which reference has already been made. The sentiment is—

"That this meeting not only regards the gospel of Christ, especially as proclaimed by the voice of the preacher, as the divinely appointed means of bringing sinners to God, but is thoroughly convinced that it is both the duty and privilege of all Christians to extend it by every means in their power, and especially of British Christians, whose responsibilities are greater, inasmuch as divine providence has pre-eminently favoured this country with freedom, wealth, and commercial connection with all parts of the world."

So I have to say a few words with regard to preaching, and then a few words with regard to "other means" to be employed in connection with preaching. And as to preaching, I am sure we shall be all of one heart and of one mind in this respect, that the subject of Christian preaching is that which is mentioned in this resolution,—the gospel, the pure and simple gospel, as we have it from God,—that gospel which reveals to us the divine Saviour, the only mediator between God and man. And I would distinctly refer this morning to this gospel as

the subject of our ministry, because there have been inimitations in some quarters that both your own denomination and that to which I have the honour to belong, do not exhibit the gospel with all the fulness and freedom with which it ought to be exhibited. I am sure that I am but expressing the sentiments of my brethren when I say, that we do feel before God that we do not preach the gospel as it ought to be preached, but I am quite sure also that they feel with me an earnest determination to know nothing among men save Jesus Christ and Him crucified. The missionary whom we have heard this morning, is a man, I am sure, of this spirit; and all the missionaries whom you send forth, I doubt not, are men who are simply desirous to exhibit the gospel in all its purity, beauty, and power. There can be no question, whatever, that Jesus Christ assigned to preaching the first place in the order of means; and that position has been justified by the whole history of Christendom. Among the many voices which have been heard in this Babel world of ours, there is no voice that has come with such potency upon the ear of humanity as the voice of the Christian preacher. The voice of the poet, the voice of the statesman, the voice of the philosopher, have spoken, and each voice has awakened echoes in the hearts of men; but no such echoes have those voices awakened as have been produced by the voice of the Christian preacher. Why, sir, the voice of the Christian preacher is really the echo of the voice of Jesus Christ himself. There have been miracles wrought by the voice of the Christian preacher, which may be compared with the miracles of Jesus Christ; for when, in the name of Jesus, we say to the dead in trespasses and sins, "Come forth!" they obey the summons,—when we see the sorrowful, and speak to them in the name of Jesus, their tears are wiped away; and those physical miracles which Jesus Christ wrought when he was upon earth, are but the shadows and types of those spiritual wonders which are now being accomplished whenever the gospel of Jesus Christ is declared with earnestness, fidelity, and affection. The Christian preacher is one, the like of whom is not to be found in connexion with any other form of religion in the world. Pagan priests, Pagan philosophers, are very different from the Christian preacher; and even the Hebrew prophet was but a type of the Christian preacher. Christian preaching is a divine institute, and therefore we have faith in it. It is not in our own skill and power in preaching that we place any confidence; it is in the fact that Jesus Christ has appointed preaching as a means of bringing sinners unto God; and, whatever may be the difference of opinion among your missionaries as to the relation

of schools to preaching, there is, I believe, but one feeling among them as to the importance of adapting their ministry to those whom they address. So much for the preaching; and we are all of one mind respecting it. And now with respect to the school. It strikes me that after all there is a place for the school, inasmuch as our Lord Jesus Christ has commanded us to go into all the world and preach the gospel; and, further, to teach all things that he has commanded us. There is a clear distinction between preaching and teaching. Preaching, you know, is the going forth like a herald,—like the man who went to Temple-bar the other day to proclaim peace. We proclaim peace through Jesus Christ; we tell men that a treaty of peace has been ratified, ratified by God in heaven, and which must be ratified in believing souls on earth, and then there is peace between God and man, and between man and God. Preaching is the heralding, the "proclaiming" of the gospel; "teaching" is entering into the various doctrines and duties of Christianity, and carefully inculcating them upon the mind, and putting them in all possible forms, that in this way there may come up an atmosphere of Christian intelligence surrounding the individual, through which he may see things as he otherwise would not see them. We could not see the sun without an atmosphere; and we must have a Christian atmosphere of intelligence, or we shall not see the truths of the gospel as we ought to see them. Take a congregation composed of different classes of persons. I would suppose I am addressing one consisting of the sunny children of Africa, who had been accustomed to roam about the woods, and lounge on the beach, and gaze upon the sky and sea, but who have no religious notions in their minds, except, perhaps, a dim, mysterious notion of an irresistible power, an infinite supreme, somewhere beyond the clouds. I have a congregation of that kind to preach to,—or I have a congregation composed of Hindoos, sharp, clever people, people who have some philosophy in them, and are familiar with the idea of priests and sacrifices,—or I have a congregation composed of those who have been educated in Christian schools, who have been taught to read the holy scriptures, who have in their minds the idea of divine fatherhood, divine kingship, and divine mediation. I preach to all these congregations, suppose successively the same sermon, in the tongue of each, from those very beautiful words, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life;" and I maintain that that sermon will be a perfectly different thing to the third congregation from what it will be to the other two. That sermon, delivered to those who have

previously Christian ideas in their minds, will be the means of bringing out those ideas; whereas, when I preach to the other individuals and talk to them of God, and of his Son, of believing, and of eternal life, I am speaking to them of things which they do not understand, and which will require a great deal of explanation before they can understand them. It seems to me, therefore, that the pulpit and the school must go together. I would not for a moment place the one above the other: I would say that both together they are best. The school will prepare for the pulpit, and be the supplement of the pulpit. Why, I believe that in most cases conversion is wrought through a combination of instrumentalities. There are cases, beautiful cases, in which, by the simple preaching of the gospel, all at once the soul is renewed, and there comes as it were a lightning-flash from heaven that melts and subdues the soul, and then it is poured into the mould of sound doctrines, and transformed into the image of Christ; but more frequently, I apprehend, the process of conversion is of a somewhat different kind; that it is not so much like the casting of metal into a mould and thus producing a statue, as the production of a statue in marble, which is the work of a number of artificers, on which the chisel has to be employed again and again before every lineament and feature of the statue is brought out in all its perfection and beauty. Conversion work, I apprehend, is most commonly gradual, and that the school has a great deal to do with it, as well as the pulpit. From what you have heard this morning, I am sure you must feel that we are engaged in a work over which God brings a blessing. Great good has been done, and much more, we doubt not, will be accomplished. I do, from the bottom of my heart, rejoice in the success which has attended the efforts of this society. And I am sure that the London Missionary Society, which I represent here to-day, also rejoices in the honour which the Great Head of the church has put upon you. There is no jealousy or unholy rivalry between us, for we feel that we are all labouring for a common end. The sentiment which I hold in my hand refers to extending our efforts in the mission-field, and the responsibilities which rest upon us to do so. When we look at the wealth of England the wonder is that so little has been done for foreign missions. There are often very unfair comparisons drawn between what we do for home and for foreign objects. It is forgotten that there are ten times the instrumentalities at home for one that is at work abroad. I cannot judge of the wealth of your people, but I must say that £20,000 does not seem to be quite the sum that should be expected from a rich and respectable denomination like

yours,—and I trust that you will feel to-day the power of those appeals which have been made to you, and that you will greatly increase your efforts during this year. I trust that my brethren in the ministry will go back to their respective flocks with their hearts full of missionary love, zeal, and energy, and that they will do all they possibly can to rouse their people to greater diligence in the missionary cause. England has been raised by God to a high place, in every sense, among the nations of the earth; and this is only that she may be an instrument in his hand to make known the gospel throughout the world, that wherever her commerce goes, there may also go that merchandise which is better than silver, and the gain thereof than fine gold,—that wherever she plants a colony, there she may plant a church, and be a little sanctuary in the countries where she comes. I do trust and pray that every motive urged upon you this morning will find in your hearts a response. I am sure that we cannot spare any motives that are just, and true, and pure; we need to have them all brought to bear on our consciences and hearts; but, oh, let us remember, that amidst the multitude of minor Christian motives that crowd upon us, there is one which rises far, far above every other, which stands with crowned head and sceptred hand,—I mean that regal motive, which if we do not feel its power, we are not Christians; but which, if we do feel its power, will assuredly impel us this morning to do some great thing for Him who died for us:—"The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; that we who live should not henceforth live unto ourselves, but unto Him who died for us and rose again."

EDWARD CORDEROY, Esq., representing the Wesleyan Missionary Society, proposed:—

"That, while the cause of missions has yet to contend with many formidable difficulties, the effectual aid afforded by God in past seasons of anxiety and peril, confirms the hopes which scripture promises inspire, that, in answer to fervent believing prayer, He will ever continue to direct and sustain His servants while carrying on their great work."

Mr. Corderoy said: The sentiment placed in my hands this day asserts that "the cause of Missions has yet to contend with many formidable difficulties;" and no one having any acquaintance with the human heart—with the opposition which the selfishness of man and the malice of the Devil are sure to array against Divine Truth—will hesitate for a moment to acquiesce in this declaration of your Committee.

In whatever quarter we look, we find these difficulties in the way of the progress of the gospel.

In Europe, we find political power, and

the ecclesiastical influence of corrupt Christianity, arrayed against every form of evangelical religion—protestant states rival papal ones in their efforts to extinguish spiritual life! In Africa, we find the fatalism of the Mohammedan, the cruelties of the slave-trading chiefs, the numberless horrors and prejudices of heathendom, still opposing the reception of the gospel of Christ. In South America, we find the papacy and barbarism united against the introduction of a living biblical faith. In Asia, only a few spots are yet glowing with light from heaven—that continent on which man was formed; from the mountains of which God spake; the soil of which Christ trod; on the waters of which the Apostles pursued their early avocations; on which Christian churches were first formed;—yet, in Asia, from Syria to Japan, the masses are either professing a corrupt form of the Christian faith, are followers of the false prophet, disciples of Confucius, worshippers of the million gods of India, or otherwise estranged from the only true God—the Maker, the Monarch, the Saviour of the world. Difficulties formidable, indeed; a mere glance at which would require the whole scope of a discourse, and would be far beyond the limits of a layman's speech.

It has been privately hinted to me that in the field of some of your greatest triumphs as a Missionary Society—the Bengal presidency of British India—there are, at the present moment, great and peculiar difficulties yet to be overcome; and as the public at large are but imperfectly informed on the matter, it may be as well to refer to these this day.

Let me say, at the very outset of my remarks, that I may not be misunderstood, that I hold it to be the duty of every Christian missionary to maintain the authority of the government under which he lives, if he can without violating conscience. He is not sent out to remodel constitutions, but to preach the gospel; not to find fault with the books of civil law, if they to whom he preaches have any, but to give them the bible. If, however, the principles of the bible are found at variance with the government, he is still to preach these principles, not *because* they are opposed to the government, but because they are in the word of God.

Now in Bengal, not only your missionaries, but those of other protestant Missionary Societies, find that a power has been created by the East India Company which is prejudicial to its own interest, deeply injurious to the peasant population, and a great hindrance to the spread of true religion. I allude to the zemindary system, introduced by Lord Cornwallis as the permanent settlement in that presidency of the proprietorship of land, and the mode of raising the necessary government revenue.

Now while no Christian missionary should rebel against any system of government which the people amongst whom he labours choose

to adopt; yet when a most objectionable and oppressive system of administration has been formed by British authority, and is perpetuated by British power, it is not only right, but the bounden duty of the men who have witnessed its working, to come forth and tell the whole catalogue of its evils to the British people; to which they have done in various publications, of which I shall make use in the course of this address.

The proprietorship of the land in India had been, previously to the time of Lord Cornwallis, variously assigned:—

1st. To the reigning sovereign.

2nd. To the ryots, or immediate cultivators of the soil.

3rd. To an intermediate class, called zemindars; this last class were in olden time hereditary superintendents of the land.

When the Mohammedans conquered India, they exercised an indirect authority in the hills and poorer districts through tributary Hindoo chiefs—to them was applied the Persian term “zemindar,” or landholder—probably, as Campbell in his “Modern India” says, “to show they were not sovereign princes, but native subjects exercising a certain authority.”

These tributary chiefs were afterwards swept away, and with them disappeared the Hindoo hereditary district officers. The latter the Moguls were inclined to revive, and they did establish a class of hereditary officers—superintendents of lands—to whom they applied the old term, zemindars. The heir of a deceased zemindar, if well fitted, was generally confirmed as his successor, but was always liable to be deprived for misconduct or disfavour. None of the modern zemindars can boast ancient Hindoo rank.

Lord Cornwallis and many able men about him, felt great difficulty as to the best mode of raising the revenue for the support of the government in India; he introduced in Bengal certain arrangements which were called “the permanent settlement.” Sir John Shore, afterwards Lord Teignmouth, tried to trace the title of the zemindars to the land up to the time of Akbar, contemporary of Queen Elizabeth, but he and others finding, in the course of their inquiries, that there were other claimants to the proprietorship of the land, proposed to limit the settlement to the zemindars to ten years. Lord Cornwallis, however, was tired of difficulties, and viewing every English institution with the utmost partiality, thought that a landed aristocracy would be the best thing for India; he insisted that the zemindars either were the actual proprietors of the land, or should be made so forthwith by the creation of an absolute private property to do what they would with, that the government revenue should be fixed and limited in perpetuity, and that government should no more interfere, but should simply retain the right to sell the land for the nonpayment of revenue.

It is due to the directors of the East India Company to say they gave only a qualified assent; but their determined governor-general, immediately on receipt of his despatches, proclaimed the settlement which now holds.

The Honourable Company in their assent expressly reserved to themselves the "right to modify it by any regulations necessary for the protection of the ryots."

Campbell asserts, "that this settlement was really made in ignorance of the country. Even the very first step towards the roughest settlement of modern times—the definition of boundaries—was not taken."

A select committee of the House of Commons condemned the arrangement. High authorities even pronounced it illegal. Sir Thomas Munro, one of the most popular Englishmen who ever lived in India, was decidedly against it.

Now how has this zemindary system worked? What has been the result in Bengal? If good, its fruits should appear.

The Rev. William Arthur, once an Indian missionary, now secretary to the Wesleyan Missionary Society, says:—

"Bengal—our finest, our richest, our metropolitan province—is in such a state, as regards the material condition and moral character of the people, that men of candour and sense raise the question whether they have not deteriorated in our hands."

He adds, "The whole tenor of trustworthy information, and, indeed, of the evidence taken before the two Houses of Parliament, from the most favourable lips, is to the effect that Bengal is in a state of misery, insecurity, and demoralization, which are enough to dishonour the name of a power which has been for half a century its master."

Other authorities confirm this statement. Now how has this state of things been brought about?

The proceedings of a general conference of Bengal protestant missionaries, held in Calcutta last September (1855), afford the reason in two papers read at that conference by the Rev. F. Schurr, of the Church Mission, and the Rev. J. C. Page, of the Baptist Mission.

From these papers we learn that the ryots are entirely in the hands of the zemindar; who, if he be an oppressive landlord, as is most generally the case, reduces the poor peasants to a condition nearly as bad as slavery itself.

If he deals with the ryot direct, he exacts much more than the revenue required by government. The ryot does not object to pay what is lawfully demanded of him; on the contrary, he declares frequently that he is ready to pay two or three times the amount required, if he could pay it direct to a British officer, as under the ryotwary system in Madras, or under the village system in the north-west provinces.

But the zemindar frequently leases portions of his holding to others, who again, in their turn, sublet it, until the poor ryot is ground down by repeated exactions till he can scarcely get salt to his rice. The same sub-letting system prevails in Bengal which prevailed in Ireland a few years since, and inflicted such deep evils on the peasantry there.

Campbell says, "The zemindars prove an unthrifty, rack-renting set of people, and take the uttermost fathling from their under tenants."

The legal power of the zemindar is very great: he can compel the attendance of a ryot—no matter what time of year, or how ever urgent may be his business in relation to his crops—whenever he pleases for a fresh adjustment of rent, or for measuring any land within their respective estates which is liable to measurement. They have oppressive powers in the distraint for rent. The police are also nominated by the zemindars, who see this native force paid; and thus these men, frequently without consciences, became the agents of the zemindar.

But beyond the legal power, there is a *warae* exercised. The zemindar in many districts is magistrate, collector, judge and landlord. All claims are adjusted by him; all manner of charges decided or dismissed by him. The favourite mode of punishment is by *fine*, and this fine the zemindar not only exacts, but keeps. The zemindar strives to keep any transgression of the law secret from European officers, that he may profit by the punishment. But has the ryot not rights as a tenant? Alas! even here the value of his rights consists in his possessing documents to prove his claim; these, however, are rarely given, or so artfully worded that their value is deteriorated. Receipts for rent are difficult to obtain; money is taken on account; interest charged on the balance. Thus arrears of rent, augmented by interest, are constantly kept up, and the poor ryot, once behind hand, is constantly in the zemindar's power.

Then the zemindar claims another character beside that of landlord, magistrate, collector and judge: he claims to have a *religious interest* in the ryot; and this, like all the rest, is turned into a source of revenue. He assumes to be the father and guide of his people! He requires the ryot to profess the same faith as himself; the more his little ugly god is honoured, the more worshippers he can command,—the greater the influence he possesses with the priesthood, the more honour he gets to himself. The zemindar's religion is cheap to him, because he makes it dear to the ryot; the ryots have to pay the expense of any religious festival, for it is at their peril if they refuse or seem reluctant to do so; and if the zemindar in his zeal enters on a pilgrimage, the ryots must repay the money spent.

Then there are *social claims*. When a

birth takes place in the zemindar's house, the ryot must bring his present; when the young one is able to taste rice, the acceptable gift must be repeated. When a betrothal takes place—and this is pretty early in India—the ryot must again manifest his joy by a gift; and when the marriage is consummated, the poor fellow must make another contribution; and when Death at last visits the house of the zemindar—for it sometimes will visit even this great man's dwelling—the ryot must again testify his sorrow by the same means by which he proclaimed his joy—another contribution. In these and many other all but inconceivable ways, the zemindars manage to extort from their ryots the scanty profits of their farms; and all these things come upon the poor fellow till he is driven to the borders of despair, and resigns himself hopelessly to his lot. Even the very disasters that befall the poor ryot are turned to the advantage of the zemindar. When the floods overflow the rice fields, and these waters produce fish, the zemindar taxes the ryot for fishing on his own fields! Still further, for every tank that is dug by the ryot, for every tree he finds it useful or necessary to cut down, some moderate, but most unjust, sum is asked. Is not this oppressive enough! And yet there is more!

The indigo planters will frequently purchase zemindary rights, and make the poor ryot grow indigo on his best ground, to the neglect of his own interest; the planter offers him a certain amount for the cultivation, but this amount is soon exhausted in the bribes he must pay to the various agents of the zemindary planter. Those familiar with the fact say, that the ryot never makes anything of his crop; for if he has too many bundles of indigo, the siscar quietly puts some of them to his own credit.

Fines meet him at every turn: if a bullock strays into the indigo field, the ryot must pay. Once on the hooks of the factory, and his pace to ruin is accelerated. The season for sowing and reaping indigo and rice almost invariably coincide; the ryot will, therefore, frequently lose the proper season for his own crops, while he is forcibly kept in the indigo fields.

It is not meant to be affirmed that all zemindars are equally grasping, cruel, and oppressive, and that all indigo planters are equally unjust; the greatest oppressors of the poor ryot are the agents of these men, fellow-countrymen of the ryots; the most selfish of human hearts seem possessed by the Bengalee.

Yet such powers existing anywhere are sure to be fearfully abused.

What formidable difficulties in the way of Christian missions are presented here!

The constant, grinding, life-exhausting oppression of the poor ryot tends to fatalism. It shuts out hope, leads to indifference to everything above animal gratification, debases

and demoralizes the community. "They look," says Mr. Schurr, "on this life as their hell, and live in utter disregard of a future world."

The zemindary and planting system so impoverish the ryots, that they are unable to send their children even to a charity school; as soon as a boy is five or six years old, he is sent into the fields to tend cattle.

Ryots judge of all Europeans by the planters who come among them simply to make money, and leave the land (their object accomplished) with no more sympathy for it. It is, therefore, difficult to make them believe that the missionary can be disinterested.

As the zemindar profits so largely by fines exacted to conceal crime—by illegal and unjust requirements on other grounds—he may well dread the influence of Christianity on the ryot, for this would at once strike at the root of his ill-gotten gains. His opposition, therefore, is a formidable difficulty.

Now should this system be left alone? Is it right, morally and politically, that it should continue?

High authorities believe the settlement to be an illegal one; that the zemindars had no title to the land.

Campbell says the zemindars are no longer entitled to be considered as hereditary superintendents of the land, "for the proprietary rights have been sold over and over again, and are in no way derivable from any old hereditary source, but are simply transferable, and constantly transferred, properties, like any other chattel."

If, then, it be an illegal settlement, and the ryot, not the zemindar, the real proprietor, ought not the matter to be reviewed? But if it be pleaded, as it may very fairly be, that possession for nearly seventy years must give a legal right, yet, as Campbell has proved, there is no hereditary right, it simply becomes a money question; and shall money be urged against moral claims and religious obligation?

The East India Company, in sanctioning "the permanent settlement," expressly reserved to themselves "the right to modify it by any regulations necessary for the protection of the ryots." Let them be called on so to modify the zemindary system; for surely the ryots need protection.

We ask the Honourable Company to interfere in behalf of its people. Let the zemindars, if necessary, hold the land, but let restrictions be placed on the sub-letting system; let boundaries be defined, and some tenant-right security be furnished; distribute the varied offices held by the zemindar amongst honest men, and let magistrates be found who will administer justice, and let those peasants who embrace Christianity be released from those religious and social claims which the zemindar now makes on them.

Our country is pledged to care for the present population of India; in 1793 the House of Commons passed this resolution:

"That it is the peculiar and bounden duty of this legislature to promote by all just and prudent means the interest and happiness of the British dominions in India; and that for these ends such means ought to be adopted as may gradually tend to their advancement in useful knowledge and their religious and moral improvement."

If this resolution were properly carried out, the zemindary system would be changed.

Our country—rich in intelligence, moral influence, religious resources, and material wealth—is bound to care for India. Never was such a prize given to a nation before. California and Australia have most gold, but cannot equal India in the real elements of wealth. Vast in extent, inexhaustible in resources, teeming with population, and possessing all the materials of power all but the capability of using them, this magnificent country is handed over by Divine Providence to British rule.

It is not by chance that the British sceptre waves over 180 millions in India. The enterprising trader, 250 years ago, was but the pioneer of his race, who, as merchants, warriors, and rulers, have become the governors of the richest inheritance.

What is the end of our rule in India? As designed by Providence, it is the material and moral regeneration of the people; and British supremacy is the means. Our power commenced in trade, was confirmed by war, is sustained by opinion; but can only be made lasting by enlightened government and scriptural religion!

In this point of view, is it not humiliating to think that the East India Company are afraid of showing their religion? They spend £45,000 annually on schools for natives, where literature and science are taught, such as must and do shake the belief of the pupils in Hinduism, and yet from these schools the bible, which alone can give them the true faith, is strictly excluded.

One of the governors of India declared "that until our subjects there shall be assimilated with us by a community of faith, we shall never consider our dominion secure against the effect of external attack or internal commotion;" but the Honourable Company seem afraid of letting the bible be read in its schools, lest this assimilation should progress too rapidly.

The sentiment I have to propose not only speaks of "many formidable difficulties with which Christian missions have yet to contend," but of "the effectual aid afforded by God in past seasons of anxiety and peril," and states that this "confirms the hopes which scripture promises inspire, that in answer to fervent believing prayer He will ever continue to direct and sustain His

servants while carrying on their great work."

The history of the past is a history of difficulty; but of difficulty surmounted, of obstacles overcome; it tells of trial, but it tells of triumph too. The guns on the plateau of the Crimea are silenced, and peace is proclaimed between the nations of Europe; and yet throughout the world we are at war. There is a war of opinion—a contest raging between good and evil—between a biblical faith and a demoniacal superstition; happily there is not for one moment the slightest doubt as to the ultimate result. Warriors will fall in the conflict; and some feeble hands may dishonour the Christian name, and fall too; but the embattled hosts of God's elect will march on conquering and to conquer; "the Lord of hosts is with us; the God of Jacob is our refuge."

"Courage! your Captain cries,  
Who all your toil foreknew;  
Toil you shall have, yet toil despise,  
He overcame for you.

"The world cannot withstand  
Its ancient Conqueror;  
The world must fall beneath the hand  
Which arms us for the war."

When in Madeira, I rode early one morning, hoping to reach the summit of a certain mountain to gaze upon a magnificent scene, and enjoy the balmy air. I had a servant with me, and we had got up some 2,000 feet, when a thick mist was seen descending upon us, quite obscuring the whole face of the heavens, and I thought that we had no chance left but at once to retrace our steps. But as the cloud came nearer, my guide ran on, penetrating the mist, and calling to me ever and anon, and saying, "Press on, master, press on; there is light beyond." I did press on; in a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty; all was bright and cloudless above; and below lay the almost level mist, concealing the world below, and glistening in the rays of the sun like a field of untrodden snow; there was nothing between us and heaven. I have often thought since there was nothing like "pressing on" in every trial of life, assured that, although the mists of earth may hang around us at certain stages of our journey, there is light beyond. You, the friends of India, have present difficulties, but I would ask you to listen to the voice, which on that occasion came from the untutored Madeira— "press on; there is light beyond," in this world; and by-and-bye there shall be the light, all unclouded, of heaven; and rejoicing in that light, we shall be constrained to exclaim, "Hallelujah, for the Lord God omnipotent reigneth, the kingdoms of this world have become the kingdoms of our God and of his Christ."

The Rev. Dr. PATERSON, of Glasgow, concluded the meeting with prayer.



THE  
BAPTIST MAGAZINE.

JULY, 1856.

MEMOIR OF THE LATE REV. DAVID IVES.

OF GOLD HILL, CHALFONT ST. PETER'S, BUCKS.

UPWARDS of fifty years ago, the villages and hamlets of our country presented a very different appearance on the Lord's day from that which may now very generally be observed. Then the truths of the gospel were utterly unknown to most of their inhabitants, and the language of the prophet was strictly applicable to them, "for behold the darkness shall cover the earth, and gross darkness the people." In many of the parish churches the service was performed only once during the day, and that oftentimes in a hurried manner, and at very uncertain hours. For the officiating clergyman having to discharge the same duty in two, and sometimes in three neighbouring parishes, it not unfrequently happened, that the few persons who were accustomed to attend, seldom knew at what hour the service would commence, until they heard the sound of the bell summoning their attendance. It was, therefore, no marvel that the village alehouse became the resort of the idle and the dissipated; and that rustic sports engaged the

attention of the younger portion of the inhabitants.

It was through an earnest desire to spread amongst the village population of their native land, the knowledge of those glorious truths "which are able to make wise unto salvation," that led the parents of the Rev. David Ives to leave the great metropolis and take up their abode at Knaphill, a dark benighted village, in the parish of Woking, in the county of Surrey. Having experienced the power and efficacy of the gospel in their own hearts, they went forth under the guidance of a Christian friend like-minded with themselves to testify to others of the grace of God. But that Christian friend being speedily and suddenly removed from them, they were truly left as strangers in a strange land. They had already passed through severe trials, having committed three of their children to an early grave, and still entertained serious apprehensions that the fourth would speedily follow. But their faith was strong, and believing "him faithful

who had promised" they persevered, not doubting that although their earthly guide was taken away, He, in whom they trusted, would not "suffer his faithfulness to fail." In this they were not disappointed; many tokens of success attended their labours; the life of their little one was spared; and there was added unto them another, and yet another son.

David, the subject of this memoir, was the youngest but one of seven children, and was born at Knaphill on the 25th of March, 1805. He was generally of a weakly constitution, and this was much increased by his falling when very young into a miry place, which had been left open for purposes of manure, where he lay for some time before he was discovered. He was therefore an object of constant motherly watchfulness and care; and was thus in childhood debarred from anything like close attention to educational pursuits. While others of the same age were pursuing their studies, he was frequently left to play about; and such, at that time, was his disinclination to learning, that working in the garden, or manual labour of any kind was gladly welcomed as an excuse for non-attendance at school. And it was not till long after the period when children generally have made considerable progress, that he evinced any disposition for advancement in knowledge. But, as it not unfrequently happens, he afterwards set to work with double diligence, and soon outstripped most of his companions.

At an early period he indicated a talent for rhyming and poetry; and much amusement was oftentimes created by the unexpected production of some of his poetic epistles.

While quite a youth he displayed great seriousness of character, and manifested an ardent desire to become a minister of the gospel. He would

frequently compose short sermons, and read them to a few aged Christians who were accustomed to assemble on the evening of the sabbath, at each other's houses, for the purpose of singing and prayer, as they lived at too great a distance from the house of God to permit of their attendance at the public service more than once during the day. Unknown to himself, the fact of his having done this was spread abroad; and, therefore, his surprise was very great when he was unexpectedly requested to preach a sermon to a congregation already assembled. On one occasion, when he could not have been more than thirteen years of age, he went as usual to the public service, upwards of two miles from home, where the family were accustomed to attend, and found that the people were disappointed of their expected preacher. Seeing him come in, one of the deacons went and asked him to preach a sermon to them. The thought of standing up before a whole congregation quite alarmed him, and he therefore said that he could not. Upon which the good man told him that he well knew that he had made sermons, and might very probably have one in his pocket. It so happened that he had one there; and by earnest persuasion he was at length induced to muster sufficient courage to stand up in the clerk's desk, and read his sermon to the assembled congregation much to their astonishment and edification. This may be said to have been the beginning of his public ministrations; for having thus made a commencement, he was afterwards not unfrequently engaged in supplying a similar lack of service.

His disposition for the work of the ministry increasing with his years, he was sent to Cheshunt, in Hertfordshire, as a private student, under one of the tutors of the Countess of Huntingdon's College; but the state of his health did

not permit of his continuance there above twelve months. However, during that time his application was so incessant that he laid a solid foundation for future study, which he afterwards improved to great advantage, and which was a source of lasting benefit to him throughout the remainder of his life.

Not having been baptized in infancy, he was led to study the subject of baptism; and believing that the principles of the baptists were most in accordance with the divine word, he was publicly baptized by immersion, and occasionally communed with the church then assembling for divine worship in Denmark Street, near St. Giles' church, in London.

Residing at that time in a retired part of the country, he had not many opportunities of exercising his preaching talents. But his parents afterwards removing for a short time to Mill-End, in Hertfordshire, he was frequently invited to preach at different places in that neighbourhood; and he had not long been thus engaged before he was earnestly requested to take the oversight of the church at Gold Hill, Chalfont St. Peters, in the county of Bucks. After preaching to them for some considerable time he consented, with much fear and trembling, and by the time he had well attained his majority he was publicly recognized as the pastor of the church.

In that spot he laboured for nearly thirty years, and though surrounded by changes on every side, he pursued the even tenor of his way. Amid many discouragements, he quietly continued his steady course, seldom either much elated or very greatly depressed. He had his full share of disappointments and trials, but was enabled to meet them all with becoming resignation and humble dependence upon divine aid, which never forsook him in his darkest moments.

He never had any family although he

was twice married. He lost his first wife through a violent fever within three months after their marriage. His widow still survives to deplore his loss.

In reviewing his character as a minister, it must be acknowledged that he was very laborious in the discharge of his various duties. He was continually endeavouring to devise some fresh methods of conveying truth to the hearts and consciences of his people. His preaching was eminently scriptural, and though not adorned with merely human eloquence, yet there was evidently manifested an extensive acquaintance with divine truth; and this was enforced with such earnestness of manner that his hearers felt that with him there was no trifling with the sacred realities of eternal things.

As a student he was extensively read in works connected with biblical literature, and had made himself generally familiar with every subject in relation to the word of God; and as he truly possessed the pen of a ready writer, he published at different times several small works on various subjects.

Being a strenuous advocate for weekly communion, he followed the practice for many years; and it was his custom every sabbath evening at the close of the public services to compose a hymn to be sung at the celebration of the ordinance of the Lord's supper on the following sabbath; and his last publication consisted of a selection from these devotional compositions, in number about four hundred, entitled "The Music of the Cross."

He was laid aside from public work for upwards of six months before his decease, and suffered much from a tumour on the brain, which eventually terminated his life on the 18th of November, 1855, in the fifty-first year of his age.

He was interred in the vestry of the chapel where he had so long laboured

on the 26th of the same month. His remains were followed to their last resting-place by nearly all the ministers of the surrounding neighbourhood, and a most appropriate address was delivered on the occasion by the Rev. W. H. Salter of Amersham; and his death was improved on the following Lord's-day to an overflowing congregation by the Rev. W. Payne of Chesham.

### HOW MAY WE BEST IMPROVE OUR PUBLIC DEVOTIONAL EXERCISES?

AN ESSAY READ AT THE QUARTERLY MEETING OF THE BAPTIST MINISTERS OF THE COUNTY OF NORFOLK, WRITTEN AT THEIR DESIRE, AND PUBLISHED BY THEIR REQUEST.

It will be admitted by all that this important part of our duty as ministers ought to be performed in the best possible manner, both for the honour of God, the benefit of our fellow worshippers, and the credit of our own characters. Nor will it be denied that it is frequently conducted in a most unsatisfactory and uninteresting method. We complain, and perhaps justly, of prepared and printed forms of devotion—that however varied the circumstances of the worshippers, they are always the same; but is not the fact that the prayers of many of those who declaim the loudest against printed forms are just as unvaried, or at most marked by the slightest variation in the words, so that people can generally tell by the first word in each sentence what will follow.

But bad as this is, it is sometimes not the worst. How often are our devotional exercises made the medium of an effort to explain to God the meaning of his own writings? Too frequently our tones of voice and language would lead a stranger to suppose we were conferring a favour upon an equal or an inferior person; and now and then some have abused the sanctity of the occasion to pray at the people, instead of with them. Nor will it be denied that where these outrageous improprieties are avoided there are other

defects which mar the beauty, and impair the solemnity, of this important part of our worship. Thus our prayers are too frequently the expression of our own personal feelings and sentiments; we do not sufficiently aim to place ourselves in the position, or to comprehend the feelings of the inquirers after salvation, or of the mourners in Zion, or of the crushed and heart-sore portions of our congregations. Too many points are frequently introduced into one exercise, so that it becomes impossible for any single one to receive proper attention, or leave a definite impression for good upon the minds of those by whom we are surrounded. Looking at these and many other defects too prevalent amongst us, need we wonder that it has come to pass that in many of our congregations there is hardly the appearance of devotion, or that we make so few converts to our system from amongst the devoted members of the endowed sect; or that when they occasionally enter our assemblies, a fearful chill comes over them arising from the irreverence too manifest amongst us.

It is easy to point out and condemn these defects; the difficulty is to apply a remedy.

One method proposed by some is the adoption of a modified liturgy. We admit that to a certain extent this

would remove them, but we are not quite sure that it would not open the door for other and worse evils;—propriety of expression might be secured and a greater appearance of devotion might be obtained, but would not the ultimate effect be to destroy almost all real elevation, and lead on to that very sameness of which we now so bitterly complain? We are disposed to believe that liturgies were originally introduced with the best intentions on the part of their authors, but unhappily they always appear to have been connected with, or have been followed by, the general decline of spiritual religion. The whole dispute between the use of a liturgy and free prayer seems to resolve itself into a choice of evils. Those associated with the latter seem to be accidental, but those of the former radical and inherent; so that I confess I see no safety but in retaining our use of free prayer, taking care at the same time to remove or avoid those defects which mar its beauty and impair its efficiency.

In proceeding to show how this may be done, it is possible we may be met by an objection which it may be important to remove. "Is it not the province of the Holy Spirit to enable us to pray as we ought? To talk, therefore, of improving our devotional exercises is to set aside the necessity, the reality, and value of his agency." We submit this objection is beside the mark, inasmuch as our inquiry is not about the work of the Spirit, but concerning our duty. Besides, before the objection can have any force, it must be proved to be a part of his work to suggest words, and properly and orderly to arrange them for us.

Let the objection be admitted to have weight, and how are we to prove that the ravings of fanaticism, and the extravagances of the enthusiasm of even good men, are not the results of his

influence? The fact is, it is our duty to prepare the sacrifice, and to lay it in order upon the altar, and at the same time to seek for fire from heaven to kindle and consume it. The great art which it becomes us to learn, is to do every part of our work as if all its value and success depended upon ourselves, while we cultivate the spirit of entire dependence upon him.

We lay no claim, dear brethren, to the possession of sufficient wisdom to be able to show how we may best improve our devotional exercises; all we dare attempt, is to point out some methods which we apprehend may give a greater variety and impart a deeper interest to them.

1st. The first requisite seems to be, that we labour to obtain a deeper and more extensive acquaintance with the spirit and phraseology of the scriptures, and seek to have our mind so imbued with their sentiments and modes of expression, as to enable us to interweave them easily and naturally into our thoughts and words in prayer. It was this that made the venerable Abraham Booth to stand unrivalled amongst his brethren for his devotional exercises. A congregation tolerably well acquainted with the bible will soon be able to discover in the public devotional services of a minister the extent of his acquaintance with it, for while the want of it will render his performances cold, formal, and forced, a deep and familiar knowledge of it and a hearty sympathy with it, will impart a variety, a richness, a fulness, and power to the engagements which will be sure to impress and interest their feelings. At the same time it ought to be kept in view, that as there are many passages in the bible which were never intended to be introduced into the pulpit as texts from which to preach, so there are some which cannot without a violation of propriety be

introduced into our public prayers. I remember once to have heard the prayers of a minister objected to because they almost entirely consisted of detached passages of scripture; and it is admitted that want of skill in their selection and arrangement, or of power to interweave them gracefully and naturally into the body of our address, may render the whole thing awkward and absurd, and may at length degenerate into the sameness of which we hear so much complaint—but this is the abuse and not the use of scripture. I have a profound conviction that no language when carefully selected and properly interwoven into our addresses at the divine throne can be so appropriate or solemn, or expressive, as that which the Holy Ghost teaches in the divine volume.

2nd, Let a few prominent subjects of present and palpable interest be previously selected and arranged for each exercise. Such will ever be presenting themselves in almost infinite variety before a thoughtful and observing man, upon which he may lay hold so as to impart an interest to his prayers. And if it be a disgrace to us who are employed by our congregations to deliver messages from God, to rise and address them without previous careful preparation of the message we are expected to deliver, is it not equally disgraceful for us to approach the Most High with the messages with which the people send us to him on their behalf without having previously and carefully ascertained and arranged them. "Would it not be well for us to act upon the divine injunction, 'Take with you words and turn unto the Lord.' If preparation in all great matters of speech be required, can it be safely dispensed with in the great matter of prayer. We hold that preparation is quite as important, and would be as beneficial in the one case as in the

other. The neglect of it is an abuse of free prayer just as much as it would be of free speech."

Let it, then, form a part of our previous preparation for the work of the sanctuary to inquire what are the present circumstances, blessings, dangers, and trials in our congregations? what the present state of the world, the prominent events of the times, and the state and condition of the church at large which it becomes us to present before God in the devotional exercises of the assembly? Let us bear in mind that we are not merely to make known to God our own sorrows and wants, or to render thanks for his favours granted to ourselves, but are expected to be the mouth of the people to him.

But all this requires the exercise of extensive and close observation and reflection, as well as an intimate acquaintance with the people of our charge. And it is to the cultivation of these habits we may frequently trace the appropriateness, the fulness, and interesting variety of one man's prayers, while their absence may as often be detected in the sameness, the tautology, the cold, formal rambling, or positive slip-slop of another's. It is but another illustration of the old proverb, that one man may travel round the world and see and learn nothing, while another can hardly cross his threshold without finding food for thought and deep and thrilling emotion.

"Free prayers thus digested and offered in fear, and faith, and love, would put an entirely new face upon the devotional parts of our worship. They would form a grand instrument in the hand of God for the comfort, the growth and establishment of Christians, and the conversion of the ungodly, to whom they would become the most awful things upon earth. They would transfix them as with a flaming sword, and would possess a greater power of arrest-

ing attention and riveting hearts than the most sublime and pathetic sermons."

3rd. Our devotional exercises may be improved by frequently embodying in them the principal truths and practical lessons of the portions of scripture read in the public service. Most of us are accustomed to read one or more portions of God's word before offering what is termed the general prayer, and many of us select for this purpose, when deemed suitable, the chapter out of which we have chosen the text. The practice has its advantages, as when the people become aware of it, they will naturally pay the greater attention in order that they may the more clearly discern the occasion, connexion, and exact relation of the text. To qualify himself to present these properly before them, the minister must have previously and carefully examined the chapter; this has tended to fix its contents in his own mind, reading it in public revives the impressions previously produced, and thus he may become furnished with an almost endless variety of matter suitable for every kind and part of devotional exercises, while it equally tends to rivet the attention, impress the heart, improve the understanding, and quicken the devotional feelings of the audience.

4th. Let our exercises be moderate in length. As baptists we are accustomed to boast of our close adherence to scripture in every part of our faith and practice, and yet how often do we forget that there is one text which tells us "that God is in heaven," and therefore "our words ought to be few." Hence not seldom are fifteen, twenty, and even thirty minutes consumed in the exercise, until the people, wearied with the whole thing, resume their seats with an expression of countenance indicative of an utter want of interest in what is going on; and the only sentiment excited at its close is one of thankfulness, that the long, round-

about, dull affair is ended at last. How frequently has it been our painful lot to observe that while most of the audience will put themselves into a devotional attitude at the beginning, many soon resume their seats, or stare vacantly around, while very few retain sufficient courage to stand it out to the end. All this ought to be watched, and in connexion with the things already mentioned, one of the best methods of curing, or, what is better, of preventing the evil, is to take care not to extend the exercise to an undue length, remembering that where weariness begins devotion ends.

It is very observable that there is hardly an instance of a devotional exercise to be found in scripture which requires more than four or five minutes to read deliberately. The two longest are Solomon's prayer at the dedication of the temple, and the 119th Psalm; but the latter seems to have been an act of private devotion, and the former was uttered upon a very remarkable occasion.

It is no excuse for us to plead on behalf of our long prayers, that our minds are so drawn out, and our feelings so elevated and happy in the exercise that we know not how to close it. We ought to remember that we are praying with others who may not feel quite so elevated as ourselves, and who perhaps may not form the same high estimate of our performance as we do, and that our aim ought to be to excite devotional feelings in minds which at present are strangers to them, and which are very likely to be repelled by our immoderate length, and that if we cannot carry others with us into the third heavens, we ought at least to be careful not to excite in them feelings of weariness and disgust. I would earnestly recommend every man accustomed to lead the devotions of others, and who may be in danger of spinning

out his performance to a greater length than eight or ten minutes, to get some kind friend to take it down in shorthand, and he will be amazed at the mere verbiage, the expletives, the repetitions and tautology of the whole affair.

But the evils of long prayers in the pulpit do not end here. It has often been said that a congregation will almost insensibly imbibe a minister's doctrinal sentiments, spirit of mind, and modes of expression. Is it not equally true with reference to the matter, the manner, and the length of his prayers? And if so, may we not frequently blame ourselves for the dull, tedious, and long-winded performances of our members at the prayer-meetings, which, acting upon devotional feelings like water poured over a fire, almost form an excuse for the sad neglect into which they have so generally fallen. One thing at least is certain, that if long prayers be an evil at the prayer-meeting, they are quite as injurious, if not more so, when offered in the pulpit.

It is a well ascertained fact that a dislike of family worship has been excited in the minds of many persons by the excessive length to which it has been extended. Would not a careful inquiry lead to the discovery that one cause of the neglect of public worship amongst us is the undue length, as well as the dulness and sameness, and want of point, in our devotional engagements?

These remarks naturally suggest the inquiry, whether it would not be wise, if instead of having one very long prayer before the sermon, and one very short one at the end of it, we were to introduce a third, or even a fourth, into the same service? Certainly there can be no great difficulty in those cases in which ministers are as careful to arrange their prayers before hand as they

are their sermons. Let them only classify and arrange the subjects which are to form the body of each prayer and the thing is done.

Some approach to this plan is made in those congregations where the morning service is introduced by a short prayer suited to the solemn engagements of the sabbath, and which, while it is found to produce no inconvenience or injury in regard to the more general prayer, tends also to ensure the earlier attendance of the more serious and devout portions of our flocks. But does this meet all the necessities of the case? We think not; and would recommend that an attempt be made to improve upon it. We would willingly enter upon the consideration of this matter, but the length to which our remarks have extended forbids us to do so. We would therefore advise that it be given as a theme for some future essay—Ought we not to remodel the plan and order of our public services? There is another question deserving our attention—Would it not be well if instead of devolving upon the preacher all the work of conducting the devotional exercises of the assembly, our churches were to appoint a number of the brethren most distinguished by the gift and grace of prayer to take some part in them? We all know that variety is the order of God, and we all feel stimulated by it. Why then should this be neglected in our worship?

We need, brethren, to apologize for the length of our observations, as well as for the boldness with which we have treated the subject assigned to us. Permit us, however, to close, by reminding you, that however great the improvement which may be effected by a regard to the plans suggested, nothing will raise our public devotional exercises to their proper standard unless we habitually cultivate devotional dispositions in private. If it be true that public wor-



ship is intended to furnish fuel to feed our devotions in private, it is equally so that private habits will tell upon our public engagements. And never let us forget that the most carefully arranged and widely diversified subjects introduced into them will be useless, unless we prominently embody a constant reference to the person, the work, the offices, and grace of our Lord Jesus Christ, and the personality, the deity, and work of the Holy Spirit. Whoever they may be who have merited the severe censure, that a stranger would be unable to discover from the body of their prayers whether they were mere Deists or Socinians, let none of us ever justly deserve it. Let us ever keep before our minds, that we are not only to communicate God's messages to our people, but are also expected to carry our people's messages to God, and when our term of service upon earth is closed, may we each hear it said to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

## THE LAST WORDS OF DAVID.

BY THE REV. AUGUSTUS F. THOLUCK, D.D., PH.D.

THE prophets of the Old Testament have predicted a time when Israel, covered with the spirit of grace and of supplication, should become a righteous people, and inherit the land for ever; when the old covenant to the observance of which they had to be *coerced* should cease, and the law be written in their hearts; when all nations of the earth should flow to Zion, call upon the name of the Lord, and serve Him with one consent. David, the servant of God, should be raised, in the person of an offspring of David, who in the capacity of the good shepherd should feed the people of God; a covenant of peace should be made with universal nature, which ceasing to be hurtful to man, should thenceforth minister to his comfort. "It would be inexplicable," says a modern commentator, "were the Psalms to contain no reference to an idea of such paramount importance to the Jewish religion as that of the Messiah." Since the Psalms as lyrical poems express those religious sentiments which the faith of the people, taught by the law and the prophets, was calculated to inspire, it would indeed be strange if the prophetic article

of faith of the Messiah were absent from their prayers. The more so, as we know from David's last song (which is preserved in 2 Sam. xxiii.), that Messianic hopes animated his soul and entered into his poems. We insert that passage, because important to our estimate and understanding of the Messianic prophecies of David:—

"David the son of Jesse, said,  
 "The man raised up on high said,  
 "The anointed of the God of Jacob,  
 "And the sweet Psalmist of Israel:  
 "The Spirit of the Lord spake by me,  
 "And His word was in my tongue,  
 "The God of Israel said,  
 "The Rock of Israel spake to me:  
 "A ruler over men in righteousness,  
 "A ruler in the fear of God.  
 "As the sun riseth at the light of the morning,  
 "Even on a morning without clouds,  
 "As the tender grass springing out of the earth  
 "By clear shining after rain.  
 "Although my house be not so with God:  
 "Yet he hath made with me an everlasting covenant  
 "Ordered in all things and sure,

"For all my salvation and all my desire, doth not

"He make it to grow ?

"But the ungodly shall be all of them as thorns thrust away,

"Because they cannot be taken with hands,

"But the man that shall touch them

'Must be fenced with iron and the staff of a spear,

"And they shall be utterly burned with fire on the spot."

We gather in the first place from this passage that David felt himself conscious of being divinely inspired, especially when speaking of the Messiah. Our Lord confirms this (Matt. xxii. 43), with reference to Psalm cx. The Psalmists are also elsewhere conscious of divine influence. We gather, again, that the fundamental prophecy in 2 Sam. vii. 12—16, became in his prophetic moments *more distinctly developed to him*. On his first hearing it, he was greatly affected by the thought of the perpetuity of regal dignity among his offspring. "Who am I, O Lord God ? and what is my house, that thou hast brought me hitherto ?" he exclaims with touching humility, "and this was yet a small thing in Thy sight, O Lord God : but Thou hast spoken also of Thy servant's house for a great while to come, and is this the manner of man, O Lord God ?" No other and no loftier thought than that of a perpetual progeny on the throne of his kingdom did probably then enter his mind : in Psalm lxxxix. 30, 37, the promise is similarly understood, and in Psalm xviii. 50, he praises God, "who showeth mercy to David His anointed, and to his seed for evermore." Those, however, who consult history, and believe in a connexion of revelation between the Old and New Testaments, as well as in the gift of prophecy, are sensible that in those words the Spirit of God referred to Him in whom the promise became

fulfilled. This view may be held, though the main essence of the prophecies made to him should have been concealed from David during his lifetime, as *e. g.* Peter may never until the last moments of his existence have understood the meaning of our Lord's prophecy concerning his end. The prophets did certainly apprehend the more profound sense. "Behold the days come, saith the Lord, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah. In those days and at that time, I will cause the branch of righteousness to grow up unto David : and he shall execute judgment and righteousness in the land. For thus saith the Lord : David shall never want a man to sit upon the throne of the house of Israel." Cf. what is said Isaiah xi. 1, &c., of the rod out of the stem of Jesse. It cannot be denied that the prophets knew that the prediction should meet its ultimate fulfilment in the *One* great descendant of David. But was that knowledge hid from David ? Believing, as he did, in the Messiah, in the King of Zion as described in Psalms ii. and cx., to whom the uttermost parts of the earth should obey, who should be a priest for ever after the order of Melchizedek, is it likely that the thought should never have entered his mind, that the eternal kingdom of his house had reference to *that* descendant ? At his departure from life, *if not earlier*, David knew at least that the Messiah whose victories he had celebrated in Ps. ii. cx., should spring from his progeny. In his above quoted *last* prophecy, he sees a ruler over men in righteousness and in the fear of God from his house, during whose reign an unclouded sun shall shine on men, and the earth yield a rich increase. He says that God's everlasting covenant with him had determined as much ; that all ungodly powers would be compelled to yield to the con-

quering might of his house. These words may be regarded as exhibiting the clear fundamental type of David's Messianic hopes.

APOCALYPTIC SKETCHES.

No. V. THE PALE HORSE.—Continued.

BY MR. W. ELFE TAYLER.

“And I looked, and behold, a pale horse; and his name that sat on him was death, and hell followed with him: and power was given unto them, over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”—REV. vi. 8.

THE subject of the present paper is:—The fourfold agency by which the western, or Romish church, was to desolate Europe—*viz.*, “by sword, by famine, by pestilence, and by the beasts of the earth.”

1. The “sword,” as already intimated, does not mean here, as it does under the second seal, *the power of coercion*, the word used in the original being quite different. Schleusner, appears to have given the right meaning to it, in his Lexicon to the Greek Testament, where he says that it denotes “war.” The *usus loquendi* of most languages may be appealed to in favour of this signification. For nothing is more common than to represent the desolating effects of war as caused by “the sword.”

The first notable instance in which the church of Rome unslipped the dogs of cruelty, was that of the Crusades, or Holy Wars as they were impiously termed, the object of which was the recovery of the Holy Land from the hands of the infidels. It was in the year 1094, that Peter the Hermit, empowered by Pope Urban II., traversed the continent of Europe, to raise an army for the first crusade. He offered, by authority of the pope, the unconditional pardon of all their sins, to the pilgrims that flocked to his standard; and so powerful was the inducement, in the eyes of a corrupt and superstitious people, that, according to Gibbon, SIX

MILLIONS of human beings at once responded to the call. “The entire moral fabric of Europe seemed to be convulsed to the very core. Persons of every age, rank, and degree, assumed the cross. Monks threw aside their narrow vows and forsook the cloisters, without waiting for the sanction of their superiors, in order to join the throng of soldier-pilgrims. Even women severed the most sacred ties, and all the best characteristics of their sex, to follow the enthusiastic host, and the most abandoned characters quitted their infamous pursuits, that they might wash out the foul sins of a life-time in the blood of the infidel.”

During the same century a second, and a third expedition to the Holy Land took place. The one consisted of no less than 900,000, and the other of about 600,000 soldiers of the cross, as they were called. Four other crusades, on a smaller scale, followed in the course of the next century, the particulars of which it is unnecessary to relate.

It is, of course, impossible to form anything like a correct estimate of the amount of human life sacrificed, at the bidding of the church of Rome, during the two hundred years in which these holy wars convulsed Europe. But, there can be no question, that if we look at the number of pilgrims who lost their lives in the Crusades, and the multitudes of individuals who fell by

the hand of the Crusaders, Rome has to answer for the blood of *many millions* thus slain by "the sword!"

The Christians termed Albigenses, inhabiting the south of France, were the next victims of the papal "sword." In the middle of the twelfth century, the Synod of Tours decreed a sentence of imprisonment and confiscation against these unoffending people; and shortly afterwards the pope fulminated a bull against them, threatening still heavier punishments. It was not, however, till the time of Pope Innocent III., one of the most sanguinary despots that ever reigned, that active measures were taken for their destruction. This pontiff *proclaimed a general Crusade of all Europe against the Albigenses*, and sent emissaries to the various kingdoms to induce men to take up arms against them. These legates were empowered to offer the divine forgiveness of all their sins, and a certain entrance into heaven to all who would assume the cross for forty days. The result of these exertions was, that an army of 300,000 men entered the country of the devoted Albigenses, accompanied by several prelates, and commanded by the Earl of Montfort. This expedition was of a far more murderous and sanguinary character even than the crusades against the Turks. The Romish historians of those times themselves relate, that "*the soldiers of the cross everywhere attacked the heretics, took their cities, filled all places with blood and slaughter, and burnt many of their prisoners!*" In July, 1209, they came before the well fortified city of Beziers; and so vast was the assemblage of tents on this occasion, that a monkish historian exclaims, "it seemed as if the whole world were present." The city consisted of about 15,000 inhabitants; but as from the castles and villages around, men, women, and children had fled to it, from forty to sixty thousand people

were concentrated there. As soon as the Crusaders took the place, their victims crowded to their churches, and by way of supplication for mercy, the bells were tolled. In vain—the churches were deluged with blood. In one alone *seven thousand corpses were counted; all without distinction of age or sex were mercilessly butchered; the houses were plundered, and the city burned; not a building remained; not a human being was left alive.*

This scene of Romish fanaticism was speedily followed by others. Suffice it, however, to state that a second crusade was speedily organized the following year, when the memorable siege of Lavaux took place. Eighty knights, together with Aimery, Lord of Montreal, were massacred in cold blood, after the capture of this town, and a vast number of inferior persons, as the monkish historian relates, "*were burnt with great delight!*" The large city of Pulchra Vallis, near Toulouse, was afterwards stormed, when 400 persons were committed to the flames!

Instead of dwelling on other wars of extermination excited by the Romish Hierarchy, let us come at once to the "Thirty Years' War" of Germany. In 1546, Charles V. of Spain took the field against the protestants of Germany in conjunction with the pope, who contributed 200,000 crowns, 12,000 foot-soldiers, and 500 cavalry, with their support for half a year, and the surrender of half the income of the Spanish churches for one year to the emperor, *for the total suppression of protestantism!*

The German princes at this time, as they have often been, were timid, hesitating, and wanting in unity; and the result was that Charles soon had the electors of Hesse and Saxony at his feet. All Germany was traversed with hostile troops, and the country suffered every kind of exaction, pillage, and mischief. It was not, however, till the

year 1618, that the vials of papal wrath were poured on this devoted country. Then broke out the Thirty Years' War, which, after those thirty years of the most dreadful horrors in history, left Germany a desert. The Bohemians since the martyrdom of Huss had defended their religion by arms, and compelled the government to grant them peace. But by the advice of the Jesuits, Ferdinand of Spain resolved either to put down protestantism, or annihilate the nation. The people were full of their ancient spirit, says Howitt, and determined to resist. The war spread not only through Bohemia, but all over Germany. The Austrian armies, under the notorious generals Tilly and Wallenstein, traversed, in all directions the protestant states, laying waste whole territories with fire and sword, and committing the most inhuman excesses on record. The plan of these diabolical men was not to subdue, but to annihilate, and the people were given up as a prey to the bestial lusts and rapacity of their savage soldiers. They cut off the noses and ears of the people, broke open all chests, ransacked every house, carried off the cattle, or killed them and sold the skins to the horse killers; killed the population of towns and villages, tossing the children on their spears, and driving all the young women before them to their camp like cattle, or bound them down on waggons, or strapped them to their saddles. It is, of course, impossible here to follow the horrors of this so-called religious war. The whole land was one amphitheatre of martyrdom, and nearly every trace of protestantism, and with it of human life had vanished together.

As to the actual destruction of human life, some historians reckon that the half, and others that two-thirds of the whole population of Germany perished in this war. In Saxony alone, within two years, 900,000 men were destroyed.

In Bohemia, at the time of Ferdinand's death, before the last exterminating campaign of Baner and Ponstenson, the population was sunk to a fourth. Augsburg which had before had 80,000 inhabitants, had then only 18,000, and all Germany in proportion. In Berlin only 300 burghers were left. Whole villages were filled with dead bodies of men, women, and children destroyed by plague and hunger. Whole districts, which had been highly cultivated, were again grown over with wood; and even now, it is said, foundations of villages are in some places found in the forests, and traces of ploughed lands. Altogether it is computed that this Thirty Years' War effected the destruction of **TEN MILLIONS OF MEN!**

Such are a few only of the instances in which the Romish corporation, symbolized by "the livid-green horse," and its rider, whose name was fitly called "DEATH," fulfilled the mission entrusted to them over "the fourth part of the earth" to destroy men "with the sword!"

2. But it was not the bodies of men only which this terrible destroyer slew, but also their souls. This he did by the agency of FAMINE, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

In the seventh century, if not later, the scriptures were in the hands of Christians without let or hindrance, and were perused by all, without fear of molestation. Soon afterwards, the Latin tongue, into which Jerome had translated the bible, became a dead language, and the church of Rome, in neglecting to furnish the people with vernacular translations, was in effect guilty of *prohibiting* the word of God. This state of things continued from the eighth to the thirteenth century. The bible was not positively forbidden, but it was of no more use than a scroll of Egyptian hieroglyphics. At length, in the year

1229, a council held at Toulouse absolutely prohibited the use of the scriptures in the vulgar tongue, and even all *Latin* books of devotion except the "Psalter," the "Breviary," and the "Hours of the Virgin Mary." A few years afterwards it was decreed that the Inquisitors should prevent the people from having any religious book whatever, either in the vulgar tongue or the Latin; and that even the clergy should be forbidden the use of translations of the scriptures.\* (Concilium Biterrense, A.D. 1246.) Similar prohibitions were issued, according to Liguori, by other councils.

The aim of these prohibitions was twofold—to defend the hierarchy from exposure; and also to keep up an absolute monopoly of scriptural truth in their own hands, so as to subject the people entirely to their power.

In England the penalty for daring to read the bible in the vernacular tongue was TO BE BURNED ALIVE. The inquisitors and ecclesiastics carried on a persecution against the followers of Wickliffe for a century and a half, on this ground, and many were committed to the flames. In 1519, seven persons were burned at Coventry, having been convicted of the crime of having the scriptures in their possession, or portions of it. All the bibles too that could be obtained were burnt: an example which we have lately seen imitated by Father Fetherine at Kingstown.

This grievous famine of the word of God continued for many centuries to desolate the nations of Europe, so that in the language of Isaiah, "Their honourable men were famished, and their multitude dried up with thirst, therefore hell enlarged itself, and opened her mouth without measure." (Isaiah v. 13.) At length, in the sixteenth century, the Council of Trent—the

supreme legislative authority in the Romish church, decreed the bible to be "a dangerous book, the general reading of which would cause more evil than good." And from that time to the present no one is permitted to read it, without a written permission from the bishop or inquisitor, and no one can sell a copy without the approval of the ordinary.\* It is true that this prohibition, as a matter of expediency, is in some places relaxed, but in Roman catholic countries it is still as stringent as ever. In 1844, Pope Gregory XVI. condemned all bible societies—confirmed "the directions already issued concerning the publication, distribution, reading, and retention of books of the holy scripture translated into the vulgar tongue;" and admonished the clergy "to seize out of the hands of the faithful, bibles translated out of the vulgar tongue." (Encycl. Letter.)

The gross neglect and abuse of *preaching*, during the Middle Ages was another form in which the prophecy which represents the Romish Hierarchy as destroying men by "FAMINE," was fulfilled. In the twelfth century Peter the Chanter states that the priests had altogether *given up the preaching of God's word*, and had become *dumb dogs*. "Having left sound doctrines," he adds, "they have recourse to fables, and curious and vain speculations, which they preach and teach." During the two centuries that preceded the Reformation, "most of the clergy were unable to preach, and those who did, for the most part mendicant monks, entertained their hearers with absurd fables, the object of which was to magnify the importance of their various relics, or made an exhibition of their barren scholastic learning." (Gieseler's Text-Book of Eccles. Hist.)

\* Mansi xxxiii. 724.

\* Fourth Rule of the Index of the Council of Trent, pub. 1564.

But it was at the great festivals of the church that the worst abuses of preaching took place. "The Easter drolleries," says D'Aubigné, "held an important place in the acts of the church. As the festival of the Resurrection required to be celebrated with joy, everything that could excite the laughter of the hearers, was sought out and thrust into the sermons. One preacher imitated the note of a cuckoo, while another hissed like a goose. One dragged forward to the altar a layman dressed in a cassock; a second told the most indecent stories. A third relates the adventures of the apostle Peter; amongst others, how in a tavern he cheated the host by not paying the score. The inferior clergy took advantage of the occasion to turn their superiors into ridicule. The churches were turned into stages, and the priests into mountebanks." (Hist. Ref. vol. i.)

Thus has Rome withheld the bible from the people, and also both neglected and abused to a fearful degree the public preaching of the word. It may be added, that every other means of grace has been similarly shut up, or perverted to wrong uses. The public services of that church, it is well known, are performed in the Latin language, which not one in ten thousand comprehends. And very much of the public and private prayers of that communion consist either of mere mechanical repetitions, such as telling of beads, or else are addressed to mere creatures which have no power to hear or help their votaries. How evident then is it that the Romish corporation amongst its many crimes is also chargeable with the fearful guilt of doing its very worst to effect the destruction of the souls of men over the fourth part of the earth by FAMINE—the withholding or nullifying all those means of grace, by which alone perishing man can be saved from everlasting death!

3. *And with pestilence.* Rome not only destroys men by withholding the bread of life from the perishing millions of Christendom, she also effects the same destruction by positive means. Commentators have usually interpreted this in a literal sense, as denoting some fearful plague which would unite with war and famine in desolating the earth. Nothing, however, can be farther from the meaning of the passage. The Apocalypse throughout speaks in the language of symbols, and the pestilence here mentioned refers to the *deadly effects of the doctrines and practices of the Romish corporation on the morals and religion of mankind.*

One principal ingredient in this spiritual "pestilence" was undoubtedly the *example of the papal hierarchy.* We have already seen, in the last paper, the fearful corruption of morals in the papal court and clergy, during the Middle Ages, and it must be manifest to every thinking mind that the effects of such an example on all ranks of society must have been pernicious in the extreme. It will be remembered, that the depravity of the Romish corporation, as there set forth, was not common wickedness, but extreme corruption, extraordinary guilt. The most enormous crimes, the foulest depravity, are there charged upon the papal court and clergy by their own bishops, doctors, and saints; the clergy are represented as being "incarnate demons;" their crimes are said to be "not mere sins, but rather the foul vices of devils." They are said to be "more wicked than the laity," to "corrupt the whole world," and "to lead men to hell." And this language is *not* used in reference to a portion of the clergy only. It describes their *general* condition, during a period of five or six centuries. Are we not justified, then, in speaking of them as a *moral pestilence, diffusing death and destruction all around.*

But the deadly and demoralizing *doctrines* of popery formed a still more terrible ingredient in this spiritual "pestilence." Our space will only permit us to glance at a few leading particulars.

The rank IDOLATRY of Rome has effected the destruction not of thousands, nor of tens of thousands, but of *millions* of immortal souls! If there be one evil more hateful to God than another—if there be one crime more deadly in its effects upon the soul than another, it is surely the sin of idolatry—the crime of transferring to those whom His breath has produced, the homage and service due to Jehovah alone. Yet, for many centuries, Romanists have been taught to invoke saints and angels as their helpers, guardians, and deliverers in every danger and evil, temporal and spiritual; and the *merits* of these creatures are constantly pleaded as the ground of pardon and eternal life! Still worse! the idols of wood, and metal, and stone, of which God had said, "thou shalt not make any likeness, &c., nor bow down to them," were set up in the churches for worship; and, to a considerable extent, have constituted the actual GODS of the people. How fearful is the thought of the horrible guilt of Rome in thus diffusing the poison of idolatry over the whole of Europe for many hundreds of years! And are we using any other than "the words of truth and soberness" in styling that corporation, the authors of a PESTILENCE more terrible than that which slays the body, under the influence of which millions of souls have, year after year, and generation after generation, slept the sleep of death!

Many of the doctrines and practices of Rome exerted a most *demoralizing* result upon the people, especially before the Lutheran Reformation. We have only space to mention the chief of these.

AURICULAR CONFESSION, which first

became universal at the commencement of the thirteenth century, ranks foremost amongst the demoralizing practices of Rome. To say nothing of its influence upon the clergy themselves, the custom of females confessing the most secret sins, with all the circumstances attending them to the opposite sex must exert a most injurious result upon both the individuals concerned. It is the custom also to put questions of the most indecent and filthy kind to the penitent, in order to bring to their remembrance any sins which may have been overlooked. By this means the knowledge of vice in its most loathsome forms is imparted to the young and innocent, and all but the vile and the debauched depart from the confessional with ideas of sin to which they were before strangers.

The ABSOLUTION, too, which accompanies Confession, necessarily leads to crime. In most cases, the penitents, so called, who frequent the Confessional are unconverted persons, and the priest bestows upon them the full absolution of their sins, without requiring any change of heart. They are thus naturally encouraged to repeat the same, and even to commit worse sins for the future—assured of obtaining the same absolution again!

The doctrine of PURGATORY and the practices consequent thereon, are demoralizing in the extreme. Ever since the tenth century, the dogma of purgatory has been a general article of faith in the church of Rome, and has led many millions of souls to the bottomless pit. That which gives all their terror to the scripture denunciations of divine wrath is the *endless duration*, of the punishment threatened,—“The worm that never dieth;” and “the fire that is never quenched!” But the doctrine of purgatory virtually explodes this awful truth, and substitutes a state of *temporary* suffering for an endless and



irreversible condition of woe. The necessary effect of this was to remove that dread of divine wrath which constitutes so powerful a barrier to human guilt; and thus cause impiety and crime to deluge the earth.

To a great extent this terrible dogma exercises the same influence on society as ever. In Ireland, and probably in all popish countries, "no Roman catholic of the lower orders has any dread of final perdition. I have spoken with them frequently on the subject," says an intelligent witness, "and never found one of them that supposed he could go to hell."\* It is thus obvious, that the doctrine of purgatory constitutes one chief element in that moral "pestilence" which for many hundred years has devastated Europe.

The doctrine of INDULGENCES FOR SIN is intimately connected with that just considered. These papal pardons first became common in the twelfth century, and just before the Reformation reached such a pitch as is almost incredible. Popish writers themselves have confessed that "plenary indulgences brought more wickedness into the world; for men said 'Let me do what wickedness I will, I shall be delivered from punishment by indulgences.'" (Chron. Ursperg., p. 322.) As to the indulgences circulated just before the Reformation, they "were," says Waddington, "nothing less, when fairly interpreted, than *an unconditional permission to sin for the rest of life*, and as such they were assuredly received by those classes of the people for whom they were chiefly intended."† A similar statement is made by D'Aubigné, "The learned," says he, "were not too well informed on the subject, whilst the only thing seen by the multitude was the fact, that in-

*dulgences* gave them permission to sin."‡

It would be easy to show that other doctrines and practices of popery are demoralizing in their effects on society, but sufficient has been said to prove that Romanism has been the curse of Christendom; that it has engendered vice and immorality to an incredible extent, wherever it has prevailed, and has thus fulfilled the license granted to the Romish corporation, in the language of the fourth seal, "*to kill men*" not only with "the sword and famine," but also with the "PESTILENCE."

4. The fourth and last agency by which the Romish corporation had power to kill men was "by the beasts of the earth." As already observed the word "beast" (θηρίον), is usually the emblem of the kingdoms of this world. The language is, therefore, a prophecy of the *persecutions instigated by the church of Rome*.

There is perhaps nothing which more strikingly characterizes the religion of Jesus, than the spirit of love which it breathes. Indeed, love to each other is constituted by our Lord a test of discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." Even our foes and persecutors are not placed beyond its reach; for we are to "love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use and persecute us."

The practice of the early Christian church, for some centuries, afforded a living exemplification of these heavenly precepts. The union of church and state, however, in the fourth century, as we have seen, exerted a most disastrous influence on true religion. When the "great sword" was given to the rider on the "fire-coloured horse,"

\* Rev. J. Burnet's Evidence before the House of Lords, p. 470.

† Church Hist., ch. 28, § 2.

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‡ Hist. of Reformation, vol. i., b. 1, ch. 2.

the peace which had previously existed was taken from the earth; and professed Christians were seen "to kill one another."

The period denoted by the black horse—reaching probably from the sixth to the tenth centuries—was not one of persecution. But no sooner had the "livid-green horse" commenced his career, than the Romish corporation began to kill men not only by "the sword," but also by "the beasts of the earth." That is to say, the civil power was instigated by the ecclesiastics of Rome to put to death all the enemies of the church, and at length the awful vision of John received its fulfilment: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Rev. xvii. 6.)

Previous to the twelfth century, numerous provincial synods issued various decrees of outlawry and extermination against heretics. The barons and magistrates were sworn to carry them into effect, and were deprived of their office and property if remiss in the work of persecution. The efforts of the third Lateran Council, held in 1179, were chiefly directed to the extermination of the Albigenses, but as this persecution was effected by a crusade, we have already considered it under the first head, "to kill with the sword." The fourth Lateran Council, in 1245, excelled all others in barbarity. In its third canon it declares: "We excommunicate and anathematize every heresy that exalts itself against the holy orthodox catholic faith, condemning all heretics by whatsoever name they are known." Such as are condemned are to be delivered over to the existing secular power\* to receive

due punishment. Secular powers, of all ranks and degrees, are to be warned, induced, and, if necessary, *compelled* by ecclesiastical censures, publicly to swear, that they will exert themselves to the utmost in the defence of the faith, and *extirpate all heretics*, denounced by the church, who shall be found in their territories.

The Romish corporation has not been satisfied with promulgating fierce and sanguinary decrees against its enemies, but with remorseless cruelty has carried them into execution. For hundreds of years, the history of the church of Rome is written in the blood of millions who have fallen victims to her ferocity. The time would fail were we to attempt to recount, even in the most cursory manner, the atrocities which Rome has perpetrated against those whom she has thought proper to style heretics. But any notice of the persecutions of that apostate church would be manifestly deficient that did not contain some reference to the "holy office," or Romish Inquisition. Originally instituted in the thirteenth century, it was not until the fifteenth that the ultimate horrid form of this tribunal was realized. Spain, then the first kingdom of Europe, was the first scene of its operations. It afterwards extended to Portugal, and subsequently to the dependencies of those two countries, in the East Indies and America.

The amount of suffering inflicted by the "holy office," as it was blasphemously termed, surpasses all conception. Compared with the pagan persecutions, those of papal Rome were in every respect more terrible. In the

\* Who could have foreseen that a corporation, so fearfully murderous as to be "drunken with the blood of the saints," should yet hesitate to put its victims to death by means of

its own officers? Yet this has been the unvarying policy of the church of Rome. Hence the force of the language of the fourth seal, which represents that apostate hierarchy as slaying men "by the beasts of the earth"—the secular powers.

former case, the Roman emperors only *occasionally* persecuted the church, but the fires of the Inquisition *never* slumbered. Llorente, who filled the office of secretary to the Inquisition of Spain, and who had access to all the records of that fearful court, states, that up to 1498, a period of only fifteen years, in Spain alone, no less than 8,800 had been burnt alive; 6,500 burnt in effigy; and upwards of 90,000 sentenced to banishment, confiscation, and other punishments! During the presidency of Diego Dezo, a period of seven years only, 1,664 persons were burnt alive; 834 in effigy; and 22,456 perished by various penalties imposed upon them. During the following ten years, 2,536 were committed to the flames, 1,368 burnt in effigy; and 47,263 reconciled to the church.

The principles upon which the "holy office" proceeded, so far exceeded in monstrosity every other engine of tyranny which has ever appeared on earth, that we are compelled to ascribe its establishment to nothing less than infernal malignity. Instead of waiting for the information of voluntary informers, the Inquisition established a regular body of police, who exercised a constant system of espionage over all suspected persons. When once an accused person was seized, every possible means, too, was taken to secure his condemnation. Ignorant of his accuser, and even of his alleged crime, the unhappy victim was subjected to repeated examinations, in the hope that in the event of failing to convict him of one offence, some fresh ground of procedure might arise.

It was the practice of this horrid tribunal to treat both innocent and guilty alike. On entering the walls of the "holy office," the prisoner was immured in one of its dungeons, which were "narrow and gloomy cells, which admitted the light only by a small

chink—damp and resembling graves, if they were subterraneous, and if situated in the upper part of the building, feeling in summer like heated furnaces." The application of torture to induce the accused to criminate themselves was constantly practised. We will not harrow the feelings of our readers by a description of the various kinds of torture employed, the very names of which make the blood freeze. Suffice it to say that the testimony of Llorente, secretary of the Inquisition of Spain, shows that all that has been said upon this subject is within the bounds of truth.

The unparalleled cruelty of the so-called "holy office," is equally displayed in the punishments inflicted on the guilty. That form of death which is of all others the most cruel and lingering—that of burning alive—was the usual punishment adopted by this terrible court; nor was the slightest regard shown to either age or sex. On certain grand festivals, all the condemned inmates of the Inquisition were led forth in procession to the stake. And to such a degree were the feelings of nature at length extinguished by the influence of this practice, that an *auto da fe* became one of the most attractive spectacles that could be presented to the populace of Spain!

Such was the Romish Inquisition. Surely it may be affirmed without contradiction, nothing that has ever appeared on earth possesses so great a claim as that horrible institution to the title of "first-born of hell."

We had intended giving some account of some other notorious instances of papal persecution, but our space is well-nigh gone. Every one is more or less familiar with the *Massacre of St. Bartholomew*—a crime which will to the end of time remain in characters of blood on Rome's escutcheon. The object of

that sanguinary persecution was the total annihilation of the protestants of France by one wholesale butchery. It occurred on Aug. 24, 1572, by the secret orders of Charles IX. the king, at the instigation of the queen dowager of Medici. "Sixty thousand men, transported with fury, ran about [Paris] armed in different ways. They neither spared the aged, nor women great with child, nor infants. The streets were paved with the bodies of the dead or dying, 600 houses were pillaged, and 4,000 persons massacred."\* But the massacre was not confined to Paris. The bloody banquet was extended to the principal towns of France. The total number who fell during the whole massacre is variously estimated by De Thou at 30,000; by Sully at 66,000; and by Perefex, a Romish historian, at 100,000!

There can be no doubt that this massacre met with the cordial approbation of the pope and the whole hierarchy of Rome. The following explanation of the transaction is given by a distinguished writer of the Romish church, Bonanni:—

"The unexpected change of affairs in France overwhelmed Gregory, the pope, and Italy with greater joy, in proportion to the fear produced by the account of Cardinal Alessandrino lest the rebels who had revolted from the old religion should overflow Italy. Immediately on the receipt of the news of the slaughter, the pontiff proceeded, with solemn supplication, from St. Mark's to St. Louis's Temple, and having published a jubilee for the Christian world, he called on the people to commend to God the religion, and the king of France. The pontiff gave orders for a painting descriptive of the slaughter of the Admiral Coligny and his companions, to be made in the

hall of the Vatican, by Georgio Vasari, as a monument of vindicated religion and a trophy of exterminated heresy, anxious to impress by that means how salutary would be the effect to the sick body of France of so copious an effusion of blood. To show that the slaughter was not executed without the help of God, Gregory inculcated by a medal struck on the occasion, in which an angel, armed with a sword and a cross, attacks the rebels—a representation by which he calls to mind that the houses of the heretics were signed with a white cross, in order that the king's soldiers might know them from the rest."\*

Such was the ever-to-be-execrated massacre of St. Bartholomew; and with it we must close this very brief and imperfect outline of the atrocities of the Romish corporation. It is impossible that human beings would have become so utterly lost to every feeling of humanity and shame, except they were possessed by the very fiends of hell themselves. And here, therefore, we have another illustration of the statement of this fourth seal, that when the apostle saw DEATH on the livid-green horse, he beheld "HELL!"—*the inhabitants of the infernal regions*, "following with him!"

In concluding this brief notice of the persecutions instigated by the church of Rome, we would just add, that "to the baptist belongs," as the Hanserd Knollys Society truly states, "the honour of first asserting in this land, and of establishing on the immutable basis of just argument and scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command."†

\* Numis. Pontiff. Rom. (temp. Mart. V. Rom. 1699.

† "Tracts on Liberty of Conscience," &c. A. D. 1614—1661. Published by the Hanserd Knollys Society. Haddon, London. 1846.

\* Mezerai's Hist. of France. Paris, 1646.

It is well known, too, that the first martyrs of the Reformation were baptists. See on this subject, a valuable work entitled "A martyrology of the churches of Christ, commonly called

Baptists, during the era of the Reformation," translated from the original Dutch of T. J. Van Braght, and edited by Edward Bean Underhill. 2 volumes, octavo.

### VARIATIONS IN EQUIVALENT HEBREW PROPER NAMES ACCOUNTED FOR.

BY MR. JOHN FREEMAN.

IT is extent of time and territory that gives scope for change in names. Thus in 1 Sam. ix. 9, we read, "He that is now called a *prophet* was before-time called a *seer*;" while *Nephtalim*, the South Canaanitish word for *wrestlings*, was exchanged in the North for *Nephtali*, the abridged plural having the same meaning.

Rachel in so naming a son as to make him a memorial of her conflict, called him *Wrestlings* or *Nephtali*, spelt *Naphtali* in pointed Hebrew. Yea, so great did Rachel account her wrestlings as to call them *wrestlings of God* or *Godlike wrestlings*. Thus, as recorded in the Hebrew of Gen. xxx. 8, she said, "With WRESTLINGS of God I have wrestled with my sister, and have prevailed; and she named him WRESTLINGS." Or, to preserve the essential words used by Rachel in her Aramitish idiom, her language may be thus expressed: "With NAPHTALI of God I have wrestled with my sister, and have prevailed; and she named him NAPHTALI."

Sometimes words, like coins, lose weight by such use as time favours. Thus, as the names spelt Northfolk and Northway in Old English manuscripts are now reduced to Norfolk and Norway, so, in Hebrew, *Uzzariah* spelt *Azariah* in 2 Kings xiv. 21, lost its fragment *ar* by use, and thus became *Uzziah* as given in 2 Chron. xxvi. 1. For the Hebrew diversity in spelling Jehovah's

name expressed as *IAH* in *Azariah* and *Uzziah* is but like our saying, "He is gone," or "He's gone," as one and the same assertion.

As to territory, in that perambulated by the Saviour, North Syro-Chaldaic proclaimed Peter a Galilæan at Jerusalem, where South Syro-Chaldaic was spoken. And such variation existed in the same part of the world two thousand years earlier. For God was called *EL* in the south, where, in accordance with the communication of the angel of Jehovah, Abraham gave to his eldest son the name "*Ishma-EL*," signifying "*the hearing of God*," or "*God's hearing*;" whereas, in the north where Leah was, God's name was *ON*, she giving to one of her sons the name "*Sime-ON*," signifying, like the name *Ishmael*, "*the hearing of God*," or "*God's hearing*."

Thus while *Bethlehem* signified the *place of bread*, the spot designated by Jacob the *place of God* was *Beth-EL* in South Canaanitish, and *Beth-ON* in the dialect of the North, which name *Beth-ON* has become *Beth-AVEN* in pointed Hebrew. Thus while Jeroboam set up one of his golden calves in *Beth-el* according to 1 Kings xii. 29, that place is called *Beth-aven* in Hos. iv. 15, and x. 5, in both of which verses the Septuagint, as given in the Codex Vaticanus, has *ON* for *AVEN*.

Moreover, in a reverential sense, he who wrestles with God and prevails

may be called *an overcomer of God*. Thus "*Isra-EL*" signifying "*overcomer of God*," was a name given by high authority to Jacob, as stated in Gen. xxxii. 28, while, instead of Israel we sometimes have the name "*Isra-ON*" spelt *Jeshurun* in Deut. xxxiii. 5, 26, and *Jesurun* in Is. xlv. 2, where we read, "Fear not, O Jacob, my servant; and thou, *Jesurun*, whom I have chosen."

Adjectives, though very convenient, are not essential to language. Thus, in English, we can say "men of might" instead of "mighty men," or "bars of iron" instead of "iron bars," or "sceptres of gold" instead of "golden sceptres." And so, in Hebrew, "*a beneficent sun*," or a sun arising and converting noxious chilling gales into balmy breezes, and in all respects doing good and no harm, is *a sun of beneficence*, or, to preserve the English substantive in Mal. iv. 2, *a sun of righteousness*.

More than this, the Hebrew sometimes supersedes an adjective or a participle by saying *a sun and shield* for a *shielding sun*, or a sun conducing to the safety of man, by driving to their retreats the messengers of death thus referred to in Ps. civ. 20: "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth." In this aspect we read in Ps. lxxxiv. 11, "The Lord God is a sun and shield." Yes, blessed is the man that trusts in

Him, who, like the rising sun, drives to their hiding-places the foes of the whole Israel of God, and thus becomes *a sun* constituting a *shield* to his people.

In such a succession of substantives, extent of time and territory tends to make the first last and the last first. Of this transposition we have a striking instance when Solomon's mother's father, called *Eliam* in 2 Sam. xi. 3, is called *Ammiel* in 1 Chron. iii. 5. The Hebrew for *and* was originally pronounced like *o* in *prove*, as we may learn from traces of that conjunction in Arabic, while such vocality in an unemphatical position, sometimes degenerated into the sound of *o* in *women*, a sound expressed by the Hebrew letter Yod. Thus *El-i-am* the name given in 2 Sam. xi. 3, means "*God and a people*," or "*God and a host*," a phrase signifying "*a godlike host*;" while he who was thus made out so great a host in himself is called in 1 Chron. iii. 5, *Am-i-el*, (or *Ammiel* in pointed Hebrew,) meaning "*a host and God*," an incorporated phrase signifying, like *Eliam*, "*a godlike host*."

Let us, however, avoid attaching to ourselves great swelling words of vanity, and rather aim at *true* greatness. For such greatness is within our reach if we learn the secret from Paul, who in Phil. iv. 13, says, "I can do all things through Christ who strengtheneth me." *Maryland Point, Stratford, Essex.*

#### AN ENGLISH BAPTISM WITNESSED BY FRENCH OFFICERS.

ABOUT fifty years ago, an officer of the French army, a gentleman of distinguished connexions, was taken prisoner in the war between France and England, brought to Liverpool, and put upon his parole. Strolling one fine Sabbath afternoon, in company with some brother-officers in the same situation with him-

self, outside the city, he saw a company gathered round a small sheet of water, where baptism was about to be administered. Curiosity led him to approach, when he perceived some boys annoying those present by throwing stones in the water. There were several ladies going to be baptized, and Frenchman-like, a

feeling of gallantry induced him to persuade his brother-officers to join with him, and form a "guard of honour" round the water. He could not understand much English, but he soon gathered that these persons were consecrating themselves to the Saviour. He noticed too, that the minister, a gentleman of superior education, appealed to the *New Testament*, as the foundation for all that he said and did: not to the authority of the church, not to reason, but to *the words of Christ* and his Apostles.

Brought up in Paris during the fervour of the first French Revolution, not only was he an utter infidel himself, but he did not know that any persons of education now believed the New Testament. He supposed that Christianity might do to amuse children and uneducated people, but that no intelligent persons in the nineteenth century believed the New Testament to be true.

The chief surprise was, that the minister, candidates, and people also, evidently considered the words of Christ and of his apostles to be of binding authority in this matter. So deep was the impression made, that he resolved to do what he never had done,—read the New Testament for himself. From the moment he began, the truthfulness of the narrative became to him unquestionable. The majesty and authority of the words of Christ laid hold upon his heart. He read on and on, retired for a fortnight from the company of his fellow-officers, and at last to save himself from further interruptions, wrote a card and fastened it on the door of his room: "M. De — engaged reading the New Testament." He rose from the study of that book a converted man, and was soon himself buried with Christ by baptism.

At first his friends would ridicule the New Testament in his presence; but he soon silenced them thus: "Gentlemen, have you ever read this book?" "No."

"But I have, and it is not what you imagine. Read it through, and then ridicule it as much as you please; but until then, unless you wish personally to hurt me, ridicule it no more." In that way, by the earnest conviction of its divine authority which had first impressed him at the water's edge, he persuaded at least one brother officer to read that blessed book, who also became a Christian, and united with the same church.

In his youth the writer of these pages remembers well to have seen him. Kind, gentlemanly, polished to the highest degree, he became bold, earnest, and active as a Christian, beyond most around him. From being a soldier under the greatest of earthly generals and potentates, he became a soldier under the Captain of Salvation. So strong was his attachment to his religion and his religious friends that, on the restoration of peace, his brother who became keeper of the seals of France, procured him an appointment as consul at one of the English ports. Throughout the whole remainder of a long life, but recently closed, he retained to a singular degree, and with a touching fidelity, the impression first made at those baptismal waters, that an implicit allegiance of heart and life to Jesus Christ, and submission to the system of religion taught in the New Testament alone is Christianity. He was never ordained; but, while French consul, he opened his house each day and conducted worship, preaching to his family and such private friends and countrymen as his station gathered round him.

Meeting on one occasion with a note which pleased him, written by a pastor to a member of his church, he addressed him a letter such as one of the Christians of early times might be supposed to have written to another. "Dear sir and brother," it began, "I shall not

apologize for troubling you with this letter. If you are a true minister of the Lord Jesus Christ, as I take you to be, you will be glad to aid a brother-soldier in his great conflict." He then narrated the history of his conversion, and requested a correspondence, which continued about twenty years.—*Curtis's Progress of Baptist Principles.*

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### THE LORD NIGH.

THE Lord is nigh unto them who are of a broken heart—as a Guide, to direct them ; as a Protector, to defend them ; as a Friend to sympathise ; as a Physician, to heal ; as their Lord and Saviour.—*Wilson's Memoir of Jay.*

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### "ABIDE WITH US?"—LUKE xxiv. 29.

BY REV. ROBERT GRACE.

ABIDE with us,—dear Saviour, Friend !  
As we pass through this wilderness ;  
Be thou with us unto the end,  
And with thy special presence bless !

Abide with us,—thou loving One !  
While we this side of Jordan stay,  
That we our course may surely run,  
And keep the beaten, narrow way.

Abide with us,—whene'er we meet  
To meditate upon thy love,  
Or bow before the mercy-seat,  
To seek thy blessing from above.  
*Winchcomb.*

Abide with us,—when sorely tried,  
And tempted, by the infernal foe,  
Or in affliction laid aside,  
Tossed on its billows to and fro.

Abide with us,—through life, in death :  
Then, Saviour ! leave us not alone ;  
And when we've fetched the last faint breath,  
Why we abide with thee, at home !

Abide for ever, Lord, with thee,  
Where saints, made perfect, see thy face,  
From toil, and pain, and sorrow free,  
Securely locked in thy embrace !

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### AN ANSWER TO THE QUESTION—"WHAT DO YOU LOVE?"

I LOVE a walk at eventide,  
When worldly cares are laid aside,  
And all around is still ;  
Because I then my thoughts can raise  
To him that sits—"Ancient of days"—  
On Zion's holy hill.

I love the converse of my friends,  
When, like the light from heaven, it tends  
To stimulate and cheer :  
When words of wisdom and of love  
And soul-enslaving doubts remove,  
And dissipate all fear.

I love to read the sacred book  
That tells of him who undertook  
The cause of sinful man :

Oh, yes ! 'tis sweet, 'tis passing sweet,  
To learn how grace and justice meet  
In God's redeeming plan.

I love the day of holy rest  
Jehovah set apart and blest,  
As chief of all the seven :  
The Lord's own day—the day of prayer,  
When men, released from toil, may share  
The peace and joy of heaven.

I love to think of that good land,  
In which the friends of Christ will spend  
A vast eternity :  
And oftentimes I long to go,  
That its vast delights may know,  
From earth and sin set free.

*Friendship's Memorial.*



## REVIEWS.

*A Dissertation on Sacred Chronology; containing Scripture Evidence to show that the Creation of Man took place 5,833 years before Christ. To which is added an Arrangement of the Dynasties of Manetho, on a principle which renders Egyptian and Bible Chronology perfectly Harmonious. By the Rev. NATHAN ROUSE. London. Pp. 64.*

ACCORDING to the Hebrew Chronology, as it is computed by Archbishop Usher, and inserted in the margin of our Bibles, the year 4004 n.c., is assigned as the era of Creation. On the more extended system of the Septuagint, as calculated by Bishop Russell, the date is n.c. 5441. The author of the present work concurs with Russell in the adoption of the Septuagint numbers, and as far as to the time of Abraham agrees with him generally, but believing the bishop to be misled by the erroneous statements of Josephus respecting some of the subsequent periods, he prefers still to adhere to the sacred writers, and thus brings out a Chronology, which he regards as strictly consonant not only with the Scriptures, but also with that of the Egyptian dynasties; a brief discourse on which forms a very interesting kind of appendix to his volume.

During several centuries from the Christian era the Jews had every facility for corrupting the sacred text, from their almost exclusive possession of it. They had also a strong motive. At the time when Christianity arose it was a prevailing belief among them that Messiah should appear, and the Creation be renewed after the lapse of 6000 years. Similar expectation, it is said, has been traced in the Sibylline oracles, in the poems of Hesiod, in Hermes, Trismegistus, and Plato quotes Orpheus

as handing down the same tradition. But the Jews especially held it fast; and found its type in the six days of Creation followed by the Sabbath; in the frequent recurrence of the number Seven both in their ecclesiastical and civil ordinances, and according to their wont, in a cabalistic interpretation of the first verse of the Book of Genesis, where the letter Aleph, which used as numeral denotes a thousand, recurring six times, was held to furnish no contemptible argument. For the prevalent belief among Christians also of this period, it will suffice to refer to the Epistle of Barnabas, who says in his xvth. chapter, "Consider, my brethren, what that signifies, 'He finished the works in six days.' The meaning is this, that in six thousand years God will finish all things; for the day is with Him a thousand years, as He Himself testifieth, saying, 'Behold, this day shall be as a thousand years.' Therefore, children, in six days, *i. e.*, in the six thousand years, shall all things be accomplished. 'And He rested the seventh day' means this, that when His Son shall come and abolish the season of the wicked One, and judge the ungodly, and change the sun and the moon and the stars, then He shall rest gloriously on that seventh day."

No doubt the Jews had hitherto been superstitiously reverent of the letter of the text; but things assumed another aspect when Christians appealed to their own Scriptures in proof of the Messiahship of Jesus, and laid stress on the time of His appearance. According to the chronology then recognized, it occurred in the sixth millenary period. The Septuagint was in familiar use among the Christians, and could not be corrupted; but every means was taken

to bring it into disrepute. The Rabbins compared it to the folly of that unhappy day on which the golden calf was made. The festival which had been instituted in celebration of it was changed into a fast. Under the auspices of Rabbi Akiba, who numbered 40,000 disciples, the rival version of Aquila was put forth, A.D. 120, and this was followed two years after by the Seder Olam Rabba," or Great Chronicle of the World, in which work the abbreviated chronology first made its appearance.

Previous to this time, there is no reason to suppose that any discrepancy existed. Philo and Josephus both bear witness to the accuracy with which the Seventy had fulfilled their task. The latter coincides generally with the Septuagint, and he describes himself as translating from the original sources. He speaks of the Old Testament scriptures as containing a history of 5000 years to the time of Malachi. Demetrius had written a history of Jewish kings not many years after the translation had been made, and his numbers also accord with those of the Septuagint. Neither does he ever allude to any chronological differences.

We have no means of pointing out the exact time or mode in which the corruption was effected. All Hebrew MSS. are comparatively modern. The oldest collated by Kennicott and De Rossi are ascribed to the tenth century; almost all belong to one recension and are handed down to us from the Marantes of the school of Tiberias. But the fact of Rabbinical corruptions seems placed beyond all reasonable doubt. Justin Martyr brings forward the charge in his dialogue with Trypho, which is confirmed by Irenæus and Origen. Ephraem Syrus in the fourth century says distinctly, "they have subtracted six hundred years from generations of Adam, Seth, &c., in order that their own

books might not convict them concerning the coming of Christ."

For the first eight hundred years of Christianity the septuagint chronology was never called in question. The Venerable Bede was the earliest to show any disposition to exchange it for the rabbinical method, and he was regarded as little better than a heretic for "taking upon him to assert, in opposition to the fathers of the church, that the Redeemer of our race was not born in the sixth millennium of the world." The whim of the worthy monk of Durham, however, bore no fruit; nor was it till the time of the Protestant Reformation that any portion of the church, either in the East or West, began to lean toward the corrupted Hebrew. Bishop Russell remarks, "It has not escaped observation that the prejudices against the Roman Catholic church which animated the disciples of Luther were allowed to mix deeply with their investigations on this subject."

The work before us commences with a chapter on Divine Inspiration in reference to Bible Chronology. This is the part of our author's production with which we are least satisfied. We think "the limits of inspiration" belongs to a class of questions which had better not be mooted when time and space cannot be afforded for a full discussion. That the bible does not and never did give, or propose to give, an exact chronology of the world, and that there are now wide and irreconcilable discrepancies arising from errors of transcription and other causes, we are quite ready to believe; but that if we had the autographs of the original writers we should find erroneous dates assigned where dates are evidently an object is what we cannot admit. We are not sure that the author would affirm this. He has no sympathy with the manner in which Bunsen and Leptun dispose of Bible chronology, and does not hesitate to

may that to "throw overboard the scripture data on the plea of indefiniteness as these writers have done is a mode of proceeding which no consideration can justify."

The second chapter consists of various evidence that the septuagint computation is the true chronology of the Bible. The third is an examination of the several chronological periods from the creation of Adam to the birth of Christ designed to show that B.C. 5,833 is about the probable date. "We feel satisfied," he says in conclusion, "that the creation of man cannot consistently be placed lower than B.C. 5,833. We are satisfied also that it cannot consistently be placed higher than B.C. 5,860 or 5,870."

Our interest in the dynasties of Manetho centres in the shepherd-kings and in the inquiry what dynasty occupied the throne at the entrance of the Israelites into Egypt, and what at the exodus. The advice which Joseph gives to his father and his brethren may probably furnish the solution of the former problem. "When Pharaoh shall ask you," he says, "what is your occupation? Then ye shall answer, 'Thy servants trade hath been about cattle from our youth even until now both we and also our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.'" We concur with our author and with Dr. Eadie in thinking that if this Pharaoh and his court were Egyptian no advice could be more likely to be fatal to the interests he wished to serve than that which Joseph gave; but on the supposition that these were the Hyksos or shepherds whose wealth consisted in flocks and herds, and who now held the Egyptians in servitude, and that "every shepherd was an abomination to the Egyptians" only because of the intense abhorrence of the latter for the foreign yoke, we can easily understand its success. "Pharaoh said to Joseph, the

land of Egypt is before thee. In the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle." The theory of Hengstenberg, who makes Pharaoh's language to be that of disgust at Joseph's kindred, does not account for his assigning them the best of the land, besides that he exhibits no symptom of any such feeling. Then we are also enabled to account for their reverse of fortune. "There arose up a new king over Egypt who knew not Joseph." This language, says Kenrick, points to a change of dynasty. The native princes take their place—the shepherd kings are expelled and the children of Israel naturally suffer from the ruin of their patrons. The Hyksos had sought to destroy the monuments of the native princes. Now the Israelites had to rebuild what their friends had demolished. The Hyksos long continued to harass the succeeding dynasty, and hence the fear expressed that Israel might lend their enemies help in any future invasion; more especially as occupying the eastern frontier they were in the most favourable situation. We are not sure of what our author affirms that "the shepherd rulers and the Israelites were of the same race, namely, Semitic." Wiseman says that as represented on the monuments they have the features, colour, and other distinctions of the Scythian tribes.

We have no knowledge of Mr. Rouse beyond what his book furnishes; and have made no quotations because we hope that our readers or such of them as take an interest in these inquiries will procure it for themselves. It is lucidly and thoughtfully written, and well deserves to be read and considered.

*A Commentary, Expository and Practical, on the Epistle to the Hebrews.* By ALEXANDER S. PATERSON, Minister of Hutchesontown Free Church, Glasgow. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 8vo. Pp. 564.

IN taking up this large and handsome volume, some will exclaim, "What another Exposition of the Epistle to the Hebrews!" and confessedly when we associate so many great names, and so many elaborate commentaries, with the exposition of this book, it may well be concluded, that nothing very new can remain to be said. At the same time there may be cogent reasons to justify an author in presenting to the public eye a work like the present. In fact, if every equally qualified pastor were occasionally to put his flock in possession of some such exposition of one or more books of holy scripture, it would only be a legitimate method of using the press, which has long been deemed desirable, by gifted and earnest preachers. An eminent American writer observes, in order to encourage a more free use of the press by competent pastors, "You will remember that the people within your circle may read what *you* write, while even far abler writers may repose in learned and cumbersome dignity on the shelf." In this way the volume before us will become a grateful memorial to a numerous and affectionate people.

While thus many a wise and holy saying is arrested from oblivion after being only once spoken, the teaching is also conveyed to numbers who never heard the preacher's voice; and the reading habits of the community with which the writer is connected, will probably secure adequate currency to a work like the present. Not, however, that there is anything like exclusive adaptation to the Free Church of Scotland, among whose ministers Mr. Paterson labours; for although it is a good specimen of that uniform practice

of lecturing on one part of the Lord's day, which prevails in the North, the Commentary will be equally prized by readers in all communities, who delight in beholding how, as the author expresses it, "The economy of Moses was, as it were, a faint reflection of that of Christ. The latter was not fashioned in conformity and subserviency to the former, but the former in conformity and subserviency to the latter. The Hebrew priests, whether aware of it or not, were, in the functions they performed, representing typically, and even acting in accommodation to, a nobler economy to be afterwards ushered in."

A short preface of three pages contains all that has been deemed needful in the way of introduction. It consists mainly in a critical notice of the evidence of the Pauline authorship of the epistle. With a general concurrence in this opinion, the lecturer refrains from "dogmatically speaking of St. Paul as the human writer." This scrupulosity has led to the very frequent use of the expression, "the sacred writer," throughout—an inconvenience not felt in the pulpit, but undesirable on the printed page. The Commentary is in the main the substance of lectures delivered from week to week to the author's congregation. And having stated this, he proceeds at once with [an even and continuous course of exposition, taking paragraph after paragraph, of greater or less length, through the whole Epistle, or treatise. These successive paragraphs are clearly printed in italic type, the chapter and verses treated on being conveniently marked at the top of each page. Many sections present an obvious facility of lecturing, by throwing the subject into the form of a discourse divided into heads with appropriate sub-divisions, by which means the plan of expounding verse after verse is agreeably and profitably relieved. The plan of the author is in no part of his work that of first

giving critical notes and explanations, followed by practical reflections; but in an easy and natural way, critical remarks mingle with the exegetical; and sound doctrinal teaching is combined with beautiful delineations of experimental religion in its many interesting phases, while the purity of Christian morals shines forth in the precepts enforced, or, embodied in the lives of ancient saints.

Elaborate criticism is not the object of the author, nor is the volume so much distinguished by deep research, and original speculation, as by sound and sober theological teaching. At the same time, not only are there numerous and judicious criticisms on the Greek text, which is often given, and a free use of authorities which are referred to, but it may be said that no difficulties are evaded. Indeed, although the preacher has obviously higher aims than those of the mere critic, there are perhaps no perplexing passages throughout the Epistle, in which it will not be evident that the author has given to them very careful consideration; and where the reader will not find satisfactory elucidation, at least as much so as the limits of the lecture allowed.

The productions of mere human talent and genius are ever employing learned translators, gifted commentators, and skilful critics, which, however, altogether amount to but little, in comparison with the vast and increasing expenditure of mind over the sacred oracles of God; but if even angels desire to look into these things, and if prophets themselves needed to search in their own predictions what the spirit of God, which was in them, did signify, the church of Christ may well rejoice in all such contributions as Mr. Patterson has here given, to aid in prayerful endeavours to "search the scriptures."

II.

*Prophecy Viewed in respect to its Distinctive Nature, its Special Function, and Proper Interpretation.* By PATRICK FAIRBAIRN, D.D., Professor of Theology in the Free Church College, Aberdeen, Author of "Typology of Scripture," &c. Edinburgh: T. and T. Clark. 1856. 8vo. Pp. xii. 530. Price 10s. 6d.

THE reputation which Dr. Fairbairn has already earned as a writer on Hermeneutics, and the importance of the subject treated in the present work, have led us to give it a most careful perusal. We are constrained to say, however, that the book has greatly disappointed us. It is a well written work, but contains little that can be considered either new or valuable. More than one half of the volume consists of an exposition of the leading prophecies of the scripture, and here, it must be confessed, the author has altogether failed. His views of prophecy are manifestly crude, undigested, and confused. He treats the Apocalypse of St. John, especially, not like one who had imbibed its spirit, and comprehended its structure, but rather like one who entered upon the work as a task. Hence his interpretations, for the most part, are exceedingly meagre, unsatisfactory, and sometimes inconsistent.

The fourth chapter of the first part of the work is entitled "The Relation of Prophecy to Human Freedom," &c., (pp. 58—78). In treating this topic Dr. Fairbairn lays down what we cannot but regard as a most unscriptural proposition, *viz.*, That the prophecies of the bible when they take the form of threatening, of judgment, or promises of good things to come, even if expressed absolutely, may or may not be accomplished! "They are dependent," says he, "on the condition of those who are interested in them," (p. 77). It is difficult to resist the impression that this is a mere expedient devised to meet a

difficulty in prophecy, which, from a subsequent part of the volume, we find was particularly felt by the author—that connected with the future restoration of the Jews. Conscious that the predictions relative to this great event have never been literally accomplished, he cuts the knot, and asserts that “these predictions intimated what the Lord was ready to do for the people, and what should have been found in the immediate future; but the want of a proper sanctification, on their part, rendered the full accomplishment impossible.” Surely such language as this betrays gross ignorance of God’s method of dealing with his people as laid down throughout the bible. On this principle, for aught we know, the Christian millennium may, after all, never take place, as the result of the

unfaithfulness of the church! There is one verse in the prophecy of Ezekiel which is directly at variance with this statement of Dr. Fairbairn. It is that in which Jehovah, after dwelling upon the blessings which were about to descend upon the Jews, adds, “Thus saith the Lord God, *I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen whither ye went.*” (Ezekiel xxxvi. 22.)

We think exception might also be taken to the remarks, (pp. 146, *seq.*), on “the prophet’s subjective state and position, while the objects in the divine vision were passing before his illuminated eye.” We cannot but think that here also Dr. Fairbairn introduces a dangerous principle into the science of prophetic interpretation. W. E. T.

## BRIEF NOTICES.

*A Translation and Commentary of the Book of Psalms, for the Use of the Ministry and Laity of the Christian Church.* By the Rev. AUGUSTUS F. THOLUCK, D.D., Ph.D. Translated from the German with a Careful Comparison of the Psalm-Text with the Original Tongues. By the Rev. J. ISIDOR MOMBERT. London: J. Nisbet and Co. 8vo. Pp. xv. 397. Price, to subscribers, 12s. 6d., to non-subscribers, 16s. 6d.

A Commentary on the book of Psalms, by a really learned man, of whatever class, is always welcome. Dr. Tholuck is one whose observations are peculiarly acceptable, as he has spent the greater part of his life in the study of the scriptures, and has special qualifications for the work. His book is a perfect contrast to Dr. Hengstenberg’s, published three or four years ago, in which we can discern much cold criticism, but not a particle of evangelical earnestness. If any young English preacher wished to empty his place of worship, we think he could not adopt a more effective plan than to imbue his mind thoroughly with the spirit of Hengstenberg, and preach a good deal from the Psalms taking Hengstenberg for his model. With Tholuck happily it is not so; a knowledge of spiritual religion and attachment to it are perceptible everywhere. The translation bears a closer similarity to that which is in common use among ourselves, than translations from the German do in general,

and there are introductory dissertations and concluding remarks to each chapter which add greatly to the usefulness of the performance.

*The Proper Names of the Old Testament Scriptures, Expounded and Illustrated.* By the Rev. ALFRED JONES, Theological Associate, King’s College, London, Chaplain of Ask’s Hospital, Hoxton, and late Curate of St. Matthew’s, Westminster. London: Samuel Bagster and Sons. 4to. Pp. 382. Price 25s.

Many publications intended to assist in the interpretation of scripture contain lists of Old Testament Proper Names. Some of these are flimsy, and some valuable; but we have no doubt that this will soon be regarded as a standard book, and superior to any of its predecessors. The compiler is evidently competent to the work he has undertaken, and he has not been cramped by want of space or limited means. He describes the course he has pursued thus:—“The mode of treatment in the elucidation of these names is as follows: After the English name, the Hebrew name is given with its pronunciation. The Septuagint rendering, and that of the Vulgate Latin follow. The Hebrew name is then etymologically discussed, and its relations and derivation shown. The Three Thousand Six Hundred Names of which this Onomasticon consists, represent, through the same name being borne

by various persons and places, nearly Sixteen Thousand Five Hundred individuals or places; the whole of these have been carefully discriminated (it is believed for the first time so completely), and an identification of each is given, together with all the passages in which each occurs."

*A Chapter on Liturgies: Historical Sketches.* By the Rev. CHARLES W. BAIRD, New York, United States. With an Introductory Preface, and an Appendix touching the Question, "Are Dissenters to have a Liturgy?" By the Rev. THOMAS BINNEY. London: Knight and Son. 16mo. Pp. xxxi., 328. Price 3s. 6d.

The book consists of three parts. The first is an essay on Liturgies by a son of Dr. Baird, in which he does not argue much in their favour, but gives historical notices respecting their use in the sixteenth century, especially by Calvin. The second is by Mr. Binney, and it is discursive and inconclusive in every respect. The great mistake of Mr. Binney, and of the friends whose conversation he reports, in this and other cases, is that they do not take the directions Christ and his apostles have given as their rule, but expediency. The question with them is not whether a practice has the divine sanction or not, but whether it is likely to make a certain beneficial impression. Here lies the difference between Mr. Binney and Mr. Noel. Mr. Noel takes scripture for his guide, and Mr. Binney expediency. Let it not be supposed that we are misrepresenting him. "I confess," says one of his colleagues in this business, "I confess I was one of those who lamented that Mr. Noel, on his secession from the church, did not bring along with him, into the regions of nonconformity, more of his former self and his former habits, instead of becoming in everything so like ourselves. He had the opportunity afforded him, and the power in his hands of doing a great work. If instead of subsiding into a dissenting preacher, and going into that dingy brick building of his, he had built a church, and without any prolonged period of silence, had commenced worship, with a reformed, altered, enriched liturgical service, he would have introduced an element into the non-established sects of this country that might have been extremely beneficial." Here, then, is an important difference of principle. Mr. Noel recognizes Christ as sovereign ruler in his church: these gentlemen regard themselves as invested with discretionary power. The third part consists of conversations reported by Mr. Binney containing remarks of unequal value.

*Mirvels and Mysteries of Instinct; or, Curiosities of Animal Life.* By G. GARRATT. London: Longman and Co. 1856. 12mo. Pp. 248. Price 3s. 6d.

The author defines instinct to be that propensity in animals which directs or impels them to do certain things, usually for the preservation or the continuation of their species, at the fittest time and with the greatest perfection, quite independent of knowledge, without experience from themselves, and without

teaching from others. The distinction between instinct and reason has been a subject of discussion year after year for many ages. Mr. Garratt thinks that "instinct is so much of a mystery, that man must never expect to unravel it." He brings forward specimens, compares them, and makes them the foundation of argument; but his conclusions are not in our view very satisfactory. Indeed, this appears to be his own opinion, for he says, "We are disposed to place instinct in the category in which we class gravitation and the electric fluid. Our belief is that the human mind will never divine the nature of any one of them." Be this as it may, he has managed to make with the facts he has collected an interesting and instructive book.

*An Introduction to Entomology; or, Elements of the Natural History of Insects: Comprising an Account of Noxious and Useful Insects, of their Metamorphosis, Food, Stratagems, Habitations, Societies, Motions, Noises, Hybernations, Instinct, &c., &c.* By WILLIAM KIRBY, M.A., F.R.S., F.L.S., Rector of Barham; and WILLIAM SPENCE, Esq., F.R.S., F.L.S. Seventh Edition. With an Appendix, relative to the Origin and Progress of the Work. London: Longmans. 8vo. Pp. xxviii. 608. Price 5s.

The appearance of a work so substantial and scientific as this, with the words "Advertisement to this Seventh Edition" upon it, furnishes of itself abundant proof that the work is one of established excellence. It is with a considerable addition of new matter, however, that it is now presented to the public, and at a pleasing reduction of price. We are assured by one of the authors that "though compressed by a smaller type into one volume, it contains every line of the sixth edition, which includes much new matter not in the five preceding editions; and to render the work more complete, the account of its origin and progress furnished by Mr. Spence to the 'Life' of Mr. Kirby by Mr. Freeman, is, with his permission given as an Appendix."

*The History of a Man.* Edited by GEORGE GILFILLAN. London: Arthur Hall and Co. 1856. Pp. vi. 357. Price 7s. 6d.

The author has a very powerful imagination. On whatever subject he writes, whether relating to this visible world, or to one that is out of sight, his imagination appears to have the ascendancy over his judgment. We will not say that he does not regulate it, for there is no knowing how far it would carry him were it quite uncontrolled; but if it were our business to manage it, we should think it necessary to exercise stricter discipline than he does. What his object has been in producing this publication we have had much difficulty in endeavouring to determine. In reading it we have sometimes thought that it was merely to say strong things, and at others that it was to effect public opinion respecting persons; but from the conclusion it appears that it was principally to recommend the doctrine of the pre-millennial reign. The style in which this

is done cannot be more fitly characterized than by the word, pretensions. The author has no doubts, no hesitations, no reserves with regard either to facts or persons that come in his way. His phraseology is much disfigured by Scotticisms and carelessness of diction. He is, however, a man of very considerable ability, and when his mind is more matured, will probably produce very valuable books, if his theology, which seems to be at present wavering, should settle in the right direction.

*A Little Book.* London: Partridge and Co. 8vo. Pp. xvi. 163. Price 4s.

"In the year 1841," the author tells us, "those views of this portion of God's word, which are now presented to the church and the world, were first understood by the writer, in connexion with others of a wonderful character; and he was preparing for the press about fifty pages on the subject here alluded to, uttered by the seven thunders, when the passage 'scal up those things which the seven thunders uttered, and write them not,' was powerfully impressed upon his mind and conscience." Thus, happily, he escaped at the time; but we fear that even now the publication is premature. It would have been better, we think, if the contents of the volume had been scaled up a little longer.

*Christian Solicitude; as exemplified in the Third Chapter of the Epistle to the Ephesians.* By the late Rev. JAMES HARRINGTON EVANS, M.A., Minister of John Street Chapel, Bedford Row, London, formerly Fellow of Wadham College, Oxford. London: Shaw. 1856. Pp. 383. Price 2s. 6d.

The late Mr. Evans preached to his people a few years ago, a course of sermons on the epistle to the Ephesians. A short time before his death, those on the third chapter formed the basis of this publication, the resemblance of which to Mr. Evans's other works is an ample guarantee for its paternity.

*Trevanion; or, the Voice of Conscience. A Narrative (founded on fact) of the Times of John Wesley.* By Mrs. QUINTIN KENNEDY. London: Partridge and Co. 16mo. Pp. 280. Price 3s. 6d.

This is the tale of a Cornish miner, who, having been converted apparently by the instrumentality of Mr. Wesley, was made a local preacher and highly esteemed; becoming rich, however, he relaxed into worldliness, but eventually he recovered his hope, though not his usefulness. There are some good passages in the book, but, on the whole, we do not admire it much.

*Portions for the Sick and Solitary Christian.* By the Rev. ROBERT WHITEHEAD, M.A., Rector of All Saints, North Street, York, Author of "A Key to the Prayer Book," "The Warrant of Faith," &c. London: Shaw. Pp. 268. Price 2s. 6d.

Short texts are here given, with a few remarks accompanying each, which will suit many persons who are not able to bear mental exertion, but who wish for some suggestions of pious tendency.

*Holiday House: a Book for the Young.* By CATHERINE SINCLAIR, Author of "Modern Accomplishments," "Mysterious Marriage," &c. &c. London: Simpkin, Marshall, and Co. 16mo. Pp. xii. 346. Price 2s.

A tale which young people into whose hands it comes will be sure to read, and which will afford them instruction as well as pleasure. The principal lessons which it teaches are the desirableness of industry, and the folly of disobedience to parents and legitimate superiors.

*Faith, Righteousness, Justification. An Essay upon St. Paul's Epistle to the Romans, Third Chapter.* By SCRUTATOR. London: J. F. Shaw. 16mo. Pp. 50. Price 6d.

If the author had refrained from discussion on baptism his tract might have gone into the list of Recent Publications Approved. But as he writes on this subject largely, and quotes considerably in doing so from the church catechism, it will not be surprising that there is very much which we "dis"-approve.

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

*Youthful Piety* The Substance of a Discourse delivered on behalf of the London Missionary Society, at the Weigh House Chapel, to the Young. By JAMES PARSONS, Minister of Salem Chapel, York. London: John Snow. 24mo., pp. 32. Price 3d.

*The Unerring Guide; or, Youth directed in the Journey of Life.* By the Rev. JOHN SMITH. London: John Snow. 24mo., pp. 52. Price 3d.

*Peace to the World! The Prince of Peace. An Ode.* The Music Composed and Arranged for One, Three, or Four Voices. With a Separate Accompaniment for the Organ, or Piano Forte. By JOHN KING. London: Ward and Co. 4to., pp. 8. Price 2s.

*Eight Chants, Composed and Arranged for Four Voices and Organ.* By JAMES WALTERS. London: Published for the Author, 36, Borough Road, by T. E. Purday, 50, St. Paul's Church Yard. 4to., pp. 4. Price 1s. 6d. Post free for eighteen stamps.

*A Manual of the Baptist Denomination for the Year 1856.* By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an Account of the Forty-fourth Annual Session of that Body, &c., &c. London: Houlston and Stoneman. 8vo., pp. 92. Price 1s.

*The Forty-Second Annual Report of the Baptist Irish Society for Promoting the Gospel in Ireland, for the Year ending March the 31st, 1856.* With an Account of the Annual Meetings, and a List of Contributions. London: 23, Moorgate Street. 8vo., pp. 40. Free to all Subscribers.

*The Eclectic Review.* Juno, 1856. Contents:— I. Ruskin's Modern Painters. II. M'Cosh's Typical Forms and Special Ends in Creation. III. Life in Brazil. IV. A Sea-Side Holiday. V. Spiritual Despotism. VI. Aird's Poems. VII. Hupfeld on the Psalms. VIII. Life of Thomas Moore. IX. Raikes's Journal. Brief Notices. Review of the Month, &c. London: Ward and Co. 8vo. Price 1s. 6d.



# INTELLIGENCE.

## AMERICA.

### CANADA.

The following is a letter from Dr. Davies to the secretaries of the Baptist Union, dated Montreal, March 10, 1856 :—

“Dear brethren,—I am happy to send you this year the baptist statistics of Canada in a tolerably complete form, as considerable pains have been taken in collecting them, both by myself and my friend, the Rev. A. Lorimer, B.A., librarian of University College, Toronto.

“We find that the evangelical baptists, or such as you include in your annual returns, number about 225 churches, about 160 ministers, about 11,000 members, and about 50,000 friends or adherents among the population. About 800 appear to have been baptized last year. The great majority of Canadian baptists now style themselves the Regular baptists, generally differing more or less from the brethren in England, the more strict or consistent among them refusing communion even to baptists, unless exactly of the same faith and order with themselves. There are, however, many who desire to promote baptist unity in the midst of evangelical diversity; and a few brethren of this class met together last June in Toronto, and reorganized the Canada Baptist Union, on the same basis as your own, but having for its objects not only the cultivation of brotherly love and the collection of statistics, but also the aiding of worthy theological students, home missions, and colportage; in all which an humble beginning has been made, with much to encourage further endeavours.

“There has been no theological institution since 1849, when, in connexion with commercial depression, baptist folly within the province, aided and abetted, I am sorry to say, by the Baptist Home Mission in New York, completed the overthrow of the college established here by the liberality of brethren in England. Repeated attempts have since then been made by the Regular brethren in Upper Canada to form an institution of their own, to be called Maclay College; but as yet they have not succeeded, though it is much to be wished that they had a good institution for imparting a liberal and theological education to their ministers.

“The wide prevalence of the spirit of strife and worldliness is a most serious hindrance to the prosperity of the churches throughout the province.

“It may be added that there are some

2,000 disciples, or Campbellite baptists, in Canada, many of whom, doubtless, believe the gospel to the saving of their souls, while others hold tenets apparently anti-evangelical. There are also several meetings of Plymouth brethren, most of whom practise believers' baptism. The Old German baptists, under the names of Mennonites and Tunkers, number over 8,000 in Upper Canada.

“Wishing grace and peace to all the brethren, I remain,

“Yours most truly,  
“BENJ. DAVIES.”

## EUROPE.

### AUSTRIA.

Such intimations as the following are pregnant with deep and interesting significance to all who see God in history, and also in the politics of to-day which become the history of to-morrow. A growing regard for the Holy Scriptures is one of the most auspicious signs of the times! It is extracted from a letter bearing date Vienna, May 27: “The statement of the *Frankfort Post Zeitung*, that numerous members of a ‘mysterious religious society’ have been arrested in this city, is correct, and some detailed information I am able to give you on a subject of which nothing is yet known to the Vienna public. About a year ago the police received information that the habits and manners of some of the workmen in the suburbs had undergone a very great change. In the language of my informant, ‘the men were more orderly and regular, and less noisy and rude than their fellows.’ As the phenomenon was observed in several suburbs, the police suspected that some central club had been formed with branch establishments. The movements of some of the men were closely watched, but up to Whit-Sunday last nothing more was discovered than that, instead of going to church, they read their bibles diligently at home, ‘and were so greatly averse to any kind of ceremony, that if one of their friends died they abstained from following the corpse to the grave.’ As there is not any law in Austria which makes reading the bible a punishable offence, the authorities had no reason for interfering with the workmen until on Whit-Sunday last, they held a conventicle and were surprised by the police. It is probable that some papers were seized, as it is known that the persons arrested (between sixty and seventy) call themselves ‘Brethren

of St. John,' and belong to a new religious sect. Although it is not believed that the Brethren of St. John have anything to do with politics, they are suspected of being in connexion with the Hungarian protestants, and it is therefore probable that some time will elapse before they are set at liberty. The Ultramontanists have, during the last five or six years, fostered and cherished the St. Severinus Verein, which is a union of workmen under the direction of some influential members of the high catholic party, until it has become quite a power in the capital, and it is not unlikely that the new sect is a kind of opposition union formed by those workmen who have no taste for cant and Jesuitism."

### HOME.

#### MARE STREET CHAPEL, HACKNEY.

The calamitous fire which occurred in August, 1854, burning down the excellent chapel which had been raised forty years before by the efforts of the late Dr. Cox, gave occasion for the erection of the new building, the opening services of which were held on Wednesday, the 18th of June. In the morning of that day, the Rev. Dr. Harris preached, and in the evening, the Rev. W. Landels. In the interval several hundred persons partook of dinner and tea; and a meeting was held, presided over by the Rev. Daniel Katters, the pastor. Addresses of congratulation and respect were delivered by many of the ministers present, and a statement given of the present condition of the building fund. The following Lord's day, three sermons were preached, that in the morning by the Rev. D. Katters, that in the afternoon by the Rev. Alexander Fletcher, D.D., and that in the evening by the Rev. J. Stoughton of Kennington. The chapel was well filled on each occasion; on the two latter, many who intended to be present were unable to obtain admission.

If the intention was that the new chapel should exceed in magnificence the old one, it has been most successfully accomplished. It is built in the classic style, and in the Doric order; and the passer-by is strongly reminded, by the exterior, of Shoreditch church, happily, however, minus the steeple. The front appears nearly all stone, and is approached by a flight of wide stone steps, extending the whole length of the building. The ceiling is semi-circular, panelled and moulded. The pulpit is oak, and stands within a large recess at the end of the chapel. The galleries are supported on iron twisted columns, and the ventilation, light, warming apparatus, and acoustic capabilities are pronounced satisfactory. It is designed to seat 1,500 persons, has a grand organ, a fine organ, and a powerful organ.

The cost of the building is about £7,940. Towards this, £2,910 was received from the insurance company, £1,550 from the congregation, £220 given at the dinner table on Wednesday, £78 collected on Wednesday, and £55 collected on the Lord's day,—in all about £4,913; leaving rather more than £3,000 as another item to the immense sum at present due by the London baptist churches for their new chapels.

#### SPENCER PLACE, GOSWELL ROAD.

A tea and public meeting was held in the school-room and chapel in this place, on Tuesday evening, May 27th, to welcome as pastor, the Rev. J. H. Cooke, late senior student of Stepney College. The chapel had been cleaned, repaired, and slightly altered.

The Rev. John Peacock, late pastor of the place presided. In his opening speech he gave an account of some of the results of his thirty-five years labour there. Mr. Shick, one of the deacons, then presented him in the name of the church a handsome easy chair as a testimonial of their affectionate regard. Rev. P. H. Davison, Mr. Holland, Rev. R. Finch, of Deptford, the Rev. J. H. Cooke, the new pastor, the Rev. C. J. Hall, and the Rev. F. Wills delivered addresses of respect and affection for the late pastor, and exhorting the pastor and people to increased exertion for the spread of religion in the neighbourhood.

#### NEWPORT, MONMOUTHSHIRE.

On Tuesday evening, May 27th, a large tea meeting was held here in the Baptist Chapel, Commercial Street, prior to taking it down for the purpose of erecting a new and larger building. The body of the chapel was cleared of the pews, and thus accommodation was made for a large number. About 500 persons took tea on the occasion. The chapel was profusely decorated.

The chair was taken by I. N. Knapp, Esq. (the Mayor of Newport), and addresses delivered by the Mayor, Revs. W. Aitchison (pastor of the church), T. Gillman, F. Pollard, G. Griffiths, J. Harding, J. Kennard, and by Messrs. J. Harrison, J. Salter, W. Evans, T. Richards, J. Northcote, L. Moore, W. Graham, J. Davies, T. Latch.

The new chapel which the augmented wants of the congregation and the increasing spiritual necessities of the town have compelled them to erect, will be calculated to seat 950 persons, exclusive of the school-rooms and vestries. It will be built on the very eligible site of the old chapel, in a plain Italian style, with free-stone front. The tender accepted for the new chapel amounts to £1,500. Towards this sum about £1,500 has already been subscribed, chiefly by the church and congregation. For the present

they will worship in the Town Hall, which has been kindly granted by the Mayor for that purpose.

MIDDLETON CHENEY.

On Wednesday, May 28th, special services were held in the Baptist Chapel, in this place to publicly recognize the Rev. F. F. Medcalf (late of Bythorn, Hunts) as the pastor of the church. A sermon was preached in the afternoon by the Rev. W. Maisey, of Hooknorton, from 1st Col., 27 and 28 v. In the evening, the Rev. W. T. Henderson, of Banbury, addressed the newly elected pastor on the importance of his position; and the Rev. J. Morris, of Chipping Norton, preached to the church, from 1 Peter, 2 c. 9 v. The Revs. J. Bullock, M.A., late of Glasgow, I. Coles, of Sulgrand, G. Sustain, of King's Sutton, and J. Carpenter, Esq., senior deacon, assisted in the services. A public tea was provided between the afternoon and evening services. The Baptist Church at Middleton is one of ancient date. Their former chapel was erected in 1740. The Rev. Nathaniel Carpenter was pastor for forty years after its erection.

ROSS, HEREFORDSHIRE.

On Wednesday, June 4th, services were held at the Baptist Chapel in this town, in connexion with the settlement of the Rev. Frederick Leonard, LL.B., who has been the pastor of the church assembling there for the last eight months. In the afternoon, the Rev. W. F. Buck, Independent Minister of the town, commenced the service with reading and prayer; after which Mr. Leonard made a brief introductory statement. Two addresses were then delivered—one by the Rev. John Penny, of Coleford, on "The Constitution of a Christian Church;" and the other, by the Rev. N. Haycroft, M.A., of Bristol, on "The Mutual Obligations of Pastor and People."

In the evening, the Rev. John Watts, of Hereford, read the Scriptures and prayed; after which, the Rev. Thomas Winter, of Bristol, gave an address on "Christian Union," and the Rev. David Thomas, B.A., of Bristol, gave an address on "Christian Activity."

GORSLEY.

On Tuesday, the 27th of May, services were held at Gorsley, near Ross, with a view to pay off the remaining debt on the new chapel in that place. The Rev. J. Hyett, of Gloucester, preached in the afternoon, and the Rev. Thomas Winter, of Bristol, in the evening. Though the day was very wet and unfavourable, the collections, together with the profits of the tea meeting, fully removed the entire debt.

HOOK NORTON, OXON.

Reopening services in connexion with the Baptist chapel in this village were held on Tuesday, June 17th, when two sermons were delivered by the Rev. T. A. Wheeler of Norwich. In the afternoon a public meeting was held in which many of the neighbouring ministers took part. Tea was provided in the open air, of which about 400 persons partook. The chapel, which has been repaired, enlarged, and beautified, was filled to excess, and the collections were liberal.

UXBRIDGE.

The Rev. G. Rouse, of Lowden, has accepted the unanimous invitation of the church to become their pastor; believing that Providence has destined a great work to be done here in the reviving of the drooping cause, he has refused several offers from other churches, of a more lucrative character.

AUSTIN STREET, SHOREDITCH.

Mr. Russell, of Chatham, having accepted the unanimous invitation of the church at Providence Chapel to become their pastor, will commence his labours on the first Lord's day in July.

KIDDERMINSTER.

The Rev. William Wright, of Stepney College, has accepted the cordial invitation of the Baptist Church, Union Street, Kidderminster, expecting to commence his stated labours on the 29th June.

SKENFRITH, MONMOUTHSHIRE.

The Baptist church in this village having suffered for want of a pastor, and not being in a position to support one, the Rev. B. Johnson, of Garway, has undertaken to supply the pulpit on sabbath afternoons, taking the oversight of the people as their pastor.

The following items of Baptist Intelligence have not been forwarded to us direct in the usual course, but it has been thought desirable that they should be briefly noticed.

Bartlett, Rev. B., has relinquished the pastorate at Fenny Stratford.

Cole, Rev. G., of Exeter, has accepted the pastorate at Naunton, Gloucestershire.

Jenkins, Rev. J. R., has resigned his charge at Clarence Street, Penzance, in consequence of impaired health.

Jones, Rev. W., of Newport, Isle of Wight, has accepted the pastorate at Derby Road, Nottingham.

Lewis, Rev. E., of Whitehaven, has accepted the pastorate at Burwell, Camb.

Michael, Rev. J., of Peniel, has accepted the pastorate at Bethany Major, Monmouth.

Prout, Rev. Peter, has accepted the pastorate at Pleasant Street, Haslingden.

Wilkins, Rev. Joseph, of Linsdale, has accepted the pastorate at Windsor Street, Brighton.

Young, Rev. S. R., has accepted the pastorate at Lion Street, Abergavenny.

A baptist church was formed at Alford on the first of June.

#### DIED.

The Rev. Nathan Horsley, of Chatteris, aged forty-three years. May 27.

The Rev. W. Todman, of Yardley, Hastings, aged forty-nine years. May 18.

The Rev. W. Maclean of Bromley, aged thirty-five years. May 24.

The Rev. J. Edge, of Sutton-on-Trent. May 14.

Friends who perceive any errors in this or similar lists will oblige by sending to correct them, or they may be perpetuated. As the facts are merely taken from contemporaries, the editor is not responsible for their accuracy.

#### EAST INDIA COMPANY'S CIVIL SERVICE.

We have great pleasure in announcing that Dr. Angus of Stepney has been appointed by the Board of Control one of the examiners in English Language, Literature, History, and Constitution, for employment in civil service in India. The post is one of considerable honour, and may be one of great usefulness. It is a presumption of the fairness of the Board of Control, who have the appointment, that a baptist, and a member of a missionary college, should have been chosen to examine for civil service in India. The appointments in the gift of the Company, we are informed, are open to all. Till recently, all civil appointments in India were obtained either through the favour of the directors of the East India Company, or through the Company's educational institutions in England. The effect of this arrangement was to confine the choice within very narrow limits, and to exclude from one of the noblest services a large number of competent men. Both parts of this system have been swept away. The appointments in the gift of the Company are unrestricted. They are bestowed on the most worthy; the essential qualifications being youth (the age between eighteen and twenty-three), health, good moral character, and such a degree of knowledge as bespeaks energy and clearness of mind, with fair abilities and moderate educational advantages.

#### RECENT DEATHS.

MRS. DAWSON.

The late wife of the Rev. J. Dawson of

Bingley, was born at South Shields, in the county of Durham; and in early life was brought up to attend the church of England. When she arrived at years of maturity and became thoughtful, she joined the presbyterian church, and continued her communion with that body till her marriage, after which she was baptized, and united with the baptist church in that town, over which her husband was then pastor.

In religious matters she was very reserved, and was seldom inclined to speak of the religious state and feeling of her mind, not even to her most intimate acquaintance. She preferred privacy, loved the exercise of reading, and the bible was her daily book. This she read consecutively, often referring to parallel passages for illustration of the portion she was reading. Her closet exercises were regularly attended to, and her attendance at the public means of grace was constant, except when she was prevented by sickness.

Her last affliction, which was a cancerous diseased liver, was long and painful, and under it her sufferings were often great and excruciating. At the commencement of her illness, her mind was sometimes deeply affected, fearing lest she should not be able to bear, with Christian fortitude, what the Lord might see good to lay upon her. She said, "I hope the Lord will have mercy upon me, and give me grace to bear the affliction with patience." At this time her mind was sometimes cast down, but her confidence in Christ as a Saviour seldom, if ever, gave way. When inquiry was made as to the state of her mind, she said, "I have great confidence in Christ, and I feel him precious, but not so much as I desire. I hope my soul is resting upon Christ." The fifty-first Psalm and the seventeenth chapter in John appeared to be favourite portions of the word, and when read, she said the psalm was expressive of the feelings of her mind, and the prayers offered she could adopt as her own, and that all the words of Christ were good. When inquiries were made as to the ground of her hope of pardon and acceptance with God, she said, "I have no doubt as to the willingness and ability of Christ to save, and I daily and hourly cast myself upon him, and have a good hope through grace. I want to leave self, and all other things, and go to Christ only."

"Nothing in my hand I bring,  
Simply to thy cross I cling."

Sometimes her confidence in Christ produced assurance. She said, "I have no doubt as to my interest in Christ. I have hope and consolation in Christ, feel him increasingly precious, and am determined to cleave closer to him and his promises. My hopes are fixed upon Christ, he is my only refuge, I have sought no other, and I know he is able to keep that which I have com-

mitted into his hands till that day." The pleasure she felt when reading the New Testament through the last time, was great. When referring to this she said, "I never before saw so much beauty in the person of Christ, nor did I ever taste so much sweetness in the word." When asked by a minister, who often visited her, if she still felt Christ precious, she said, "Yes, very precious, sir."

She bore her painful affliction with great patience and resignation, saying, "I am willing to remain here and suffer, or to leave the world as the Lord may see good." For some time before her death, it was evident that a progressive meetness for heaven was going on in her mind. This was seen in her gratitude for all that was done for her; in her deep sense of the Lord's kindness to her, of which she would speak in her most trying moments; in the increase of her patience; in her resignation to the will of God; in her sweet subdued spirit; in her child-like disposition; and in the uniform calmness and tranquillity of her mind, which appeared to be the fruit of sanctified affliction.

As she drew still nearer to her final conflict, her countenance and eyes appeared as if inspired with new life and vigour. There was in her look a softened sweetness, her voice, which had been inarticulate, was much improved, and her whole appearance seemed to say, the Saviour is come, and I must go. Her husband said to her, "Is Jesus your Saviour?" and she answered, with deep feeling and with considerable energy, "Oh, yes, he is!" "Is Christ with you now?" "Oh, yes, he is!" These were the last words she spoke. She was then raised up in a sitting position, as she had been lying hours, in compliance with her desire, and almost immediately her head fell upon the breast of her husband; her moaning ceased, there was a deathly silence, nothing was heard but her faint, slow breathing, and three slight groans, and in a few minutes her spirit had taken its flight to that world where pain and sickness, sin and sorrow, are never known or felt. She died early on Friday morning, April the 11th.

On Lord's day, April the 20th, her death was improved by the Rev. William Orgar, (independent, who had often visited Mrs. Dawson,) from the words, "Blessed are the dead who die in the Lord." Rev. xiv. 13.

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MR. R. EVANS.

Died, on the 25th April last, at Talwern, near Machynlleth, Montgomeryshire, in the sixty-fourth year of his age, Mr. Richard Evans, the zealous and faithful deacon of the baptist congregation at that place, having sustained the office with fidelity for nearly forty years. The day of his funeral, a numerous concourse of people assembled to

pay him the last tribute of respect. His corpse was borne to its last resting-place on the shoulders of four neighbouring ministers who with others officiated on the occasion. His loss is deeply felt in the church with which he was connected. He was a man of pure moral integrity, and faithful in all, especially to the cause of Christ. His house was as at all times open to the friends and proclaimers of the Redeemer's kingdom. May the Lord raise up many more of the same stamp to fill the gap caused by his death.

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MR. J. HEBDITCH.

Mr. John Hebditch, a deacon of the church at Crewkerne, was called to his rest the 3rd of May, in the seventy-sixth year of his age.

He was held in high esteem by the members of the church and congregation, and was much respected by many others to whom he was less known. In his sphere of life he was an intelligent and an observant man, and had a fund of useful information at hand to interest or profit his acquaintance with whom he conversed; and although he was well-grounded in the fundamental doctrines of the gospel system, yet he was to the end a diligent and a humble inquirer after truth. He felt indeed that the commandments were "exceeding broad."

He was very apt, also, in making common things the vehicle of conveying great truths and spiritual lessons to his own mind, and to others in his occasional intercourse with them; so that a few minutes' friendly talk with him was often the means of eliciting some remark worthy of remembrance in relation to the duties of life, or the business of the soul. He was one of the few individuals who, about forty years since, commenced the baptist interest in this town. His natural endowments, as well as the experience of a long life, rendered him a wise and prudent counsellor.

The mortal remains of our deceased friend were interred in the ground adjoining the chapel, on Friday, May 9th, and his funeral sermon was preached by the pastor of the church on the following Sabbath evening from the word, "An old disciple."

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MR. J. HEDGE.

Died, on Sunday, the 4th of May, in the sixty-fourth year of his age, after some years of failing health, closed by a few days' severe illness, Mr. John Hedge, senior deacon of the baptist church at Milton, near Northampton. For upwards of forty years he was a consistent member of the church of Christ, and for the last thirty-three years a valued office-bearer. Unpretending in natural character, it was in the unvarying and cheerful performance of the duties for which his Great Master had qualified him, that his

light shone before men. As deacon, clerk, leader of psalmody, in the superintendence, and other labours of the Sunday school, he was the right man in the right place. While his ministers and fellow-members lament his loss, they give thanks to God on his behalf, and recalling one of his dying sayings, "It is all sunshine," rejoice in the thought of that unclouded sunshine in which he now serves before the throne.

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**MR. BRADEN.**

Died, on the 12th of June, 1856, at 47, Hildrop Crescent, Camden Road, after a few months of severe suffering; Mr. Alexander Braden, formerly of 84, St. John Street, aged sixty-seven.

He became a member of the church in Eagle Street, in his seventeenth year, devot-

ing his energies to its interest for twenty years. He then removed his membership to the church in Henrietta Street, where he filled the office of deacon for many years, until he united himself with Bloomsbury chapel. Thus by the grace of God was he enabled to continue an honourable Christian course for fifty years.

It was pleasant to witness his attachment to the truths of the gospel, and his regular attendance on the ordinances of Christian worship.

His mind was calm during his illness; "I am quite ready to depart, or willing to continue as God pleases," was his remark to a friend shortly before his decease. His remains were interred in Highgate Cemetery. A widow and six children mourn their loss; five of whom are members of Christian churches.

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## CORRESPONDENCE.

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### DIFFICULTIES OF THE GERMAN BAPTISTS.

*To the Editor of the Baptist Magazine.*

DEAR BROTHER,—The cause of the German Mission has repeatedly been brought before you in the pages of this work: repeatedly have you been told of its progress; of its wide-spread labours and successes; and your sympathy has been too often roused by the recital of the persecutions which its zealous missionaries have been called to suffer.

We have now again to invite your attention, and bespeak your co-operation on its behalf, by a reference to circumstances, which have more or less recently befallen it, and of which we proceed to give you the details.

Towards the close of last year, our brother Oncken was greatly encouraged by finding in the valley of the Wupper (wupperthal) in Rhenish Prussia, a very great revival. In the towns of Elberfeld and Barmen, and the village of Volmarstein, two churches have been formed, consisting of above one hundred members each—at the latter place a chapel was erected; chiefly at the expense of farmers around—at Barmen one was begun, and, though great difficulties arose from the opposition of the state church, they were ultimately overcome; the building proceeded, and was nearly completed. By the influence of brother Oncken, during his visit in America, he was enabled to contribute a handsome sum towards the building; but £450 remained still to be paid: and unforeseen difficulties arose, so that when the time for paying the balance approached, it seemed, to the friends, impossible to pay it.

Not only, however, does this embarrassment press, but it has now recently been announced that the American friends will not be able to supply the instalments becoming due, of the grant promised to brother Oncken, for the purposes of the mission.

Under the sudden pressure of these accumulated difficulties, and the earnest appeal of the brethren wanting aid, what can be done to seek your help? Dear brothers, we feel secure of your sympathy and readiness to come to the help of the Lord against the mighty. We have, therefore, recommended brother Oncken, at once to take up the appeal by coming over to visit the churches in London, and the country, and in Scotland; and we suggest that he should come towards the close of July, or beginning of August. Give him, we entreat you, the reception of brotherly kindness and charity; and may the Lord give you grace and understanding in all things.

Yours with respect and affection,  
 S. MORTON PETO,  
 S. WILKIN.

London, June 16th, 1856.

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**ANSWER TO QUERY ON MARRIAGE.**

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The marriage question is very important, affecting a large number of persons, chiefly women. In the church to which I belong there are three women to one man, and it is probable that throughout the churches the disproportion is very great.

I think there has been inappropriate quo-

tation in reference to this matter. The object of "Be not unequally yoked together with unbelievers," is to forbid communion with idolaters in their worship, and is, therefore, inapplicable. In the absence of anything more conclusive, the words "only in the Lord," (1 Cor. vii. 39.) have been held by various expositors to be a law circumscribing the previous licence, "She is at liberty to be married to whom she will." Their interpretations, shortly expressed, are, 1. "Only to a man in a church." Then, in the present day, a large portion of the women in a church are restrained from the exercise of a natural rite, and our churches must, in a great degree, be conventional. 2. "Only to a man in the Lord," in other words, "Only to a believer." Here a condition is made indispensable about which she can have no certain knowledge. 3. "Only to a man who appears to be a believer, whether he be in or out of a church." Who is to be judge of the appearance of faith? 4. "Only to a man who is of the same religion as herself, not to a heathen." Marriage is a necessary element in the scheme of Divine Providence. Being a necessity of our nature, every man has a natural right to a wife, and every woman to a husband. Hence, under certain circumstances, easily conceived, it might be proper for a Christian to marry a heathen. If it had been the design of the apostle to absolutely circumscribe—as the interpretation does—the exercise of so important a rite, I think it would have been in terms more explicit than those of the text. All these interpretations are liable to the objection that they are formed, without the support of one other bit of scripture, on the supposition that the words, "Only in the Lord," refer to the object of choice rather than to the person choosing. Let us see what St. Paul has to say about marriage elsewhere, particularly to wives, and then ask St. Peter what he has to testify: "Wives submit yourselves unto your own husbands, as it is fit in the Lord." (Col. iii. 18.) Here it is plain that "in the Lord," applies to the persons commanded, not to the persons about whom they are commanded. "Likewise, ye wives be in subjection to your own husbands, that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." (1 Peter iii. 1, 2.) Taking these passages together, I gather, 1. That the phrase "Only in the Lord," instead of limiting the licence of choice, just given, to the circle of believing men, is a monition to the woman to remember that, whoever she may choose, she will be obliged, "in the Lord," in obedience to the Lord's will (Col. iii. 10.), to maintain towards him, when her husband, that submissive deportment which the Lord has commanded, and to take this into account in her decision.

2. That a church member who voluntarily places herself in marriage relation to one who does not obey the word, is not to be regarded as a "wicked person" (1 Cor. v. 13.), and excluded, seeing it is quite possible for her as the wife of such a man to live "in the Lord," and be the means of his conversion.

3. That the passage, "How can two walk together except they be agreed," is irrelevant. St. Peter sets before us two persons disagreed as to faith and unbelief, obedience and disobedience, and yet, notwithstanding, gives one of them an exhortation involving the possibility of their so walking together that one may be the means of the other's salvation. "What knowest thou, O wife, whether thou shalt save thy husband?" (1 Cor. vii. 16.)

Marrying is a temporal interest affecting spiritual interests; and so is a bargain for a lot of goods. In both cases there is a religious obligation to be well informed as to what is to be done, to fully examine and consider all particulars, and to make the best possible decision. As we do not exclude a man for making a bad bargain in his trade, nor for a series of such bargains whereby he is brought to penury, so, I think, a person ought not to be excluded from an ill-assorted marriage, because it appears to be, like the other, a case belonging to that large class on which the judgment is, without delegation, the Lord's. If a tradesman by slack-handed dealing is brought into circumstances which, together with the force of his corrupt inclinations, lead him into overt-acts of dishonesty, he is a thief, and becomes a fit subject for exclusion; and so if a marriage be the occasion of vicious conduct, there is a clear and irrefragable case for a like proceeding. The undebatable era of church discipline, pastoral and fraternal remonstrance for laxity of conduct and sentiment, and excommunication for flagrant sin and inveterate heresy, is very far, I fear, from being fully and faithfully occupied. Any movement beyond it should be well considered; for all the travails of ecclesiastical control on unauthorized ground have been mischievous, obscuring the throne of the Lord, and worrying the church. I see no chance of a church court for the trial of marriages acting with tolerable impartiality; there would be, I expect, such a strong inclination to accept civility for at least incipient piety, that its chief weight would fall upon the poor. In an exclusion, the person excluded, say a woman, must be excluded as a "wicked person." Her husband may have previously thought her a good person,—her modesty, industry, and good-temper, may have won his heart, but now an assembly of the wisest and best people in the locality have fixed upon her the brand "wicked person." She is fallen in his estimation, and in her own, and her moral power over him for good is grievously weakened. Instead of such a measure, would not a little humil-

upon 1 Peter iii. 1, 2; a little exhortation and encouragement to seek strength from on high to meet the duties and temptations of her new position, be more beneficial?

The dangerous situation of a believer married to an unbeliever has been largely dwelt upon. Might it not be useful to descant a little upon the danger of a believer united to a believer? The best friendships are in constant danger of sinking down into communions of flattery--associations for the promotion of self-complacency. A union of innocence in Eden was not an adequate safeguard against the temptation of the devil. There is no safety in any human society without unremitting vigilance, without great watchfulness. A couple deemed by themselves and by others well qualified to be mutual helpers to godliness may become mutual helpers to carnal security, and the lust of the eye, the lust of the flesh, and the pride of life, find a dwelling-place, with but little disturbance, in a fair professor's nest. Marriage with an unbeliever or a believer is a great trial of fidelity to Christ.

I am, dear Sir, yours truly,  
GEORGE GROVE.

Worcester.

#### ANSWER TO QUERY ON MARRIAGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have read the correspondence in the *Baptist Magazine*, on the marriage question, with much interest, and if you can afford space for another letter on the subject, I will thank you to insert this communication. I fully agree with "A Christian Bachelor," that love is of essential importance in the marriage union; but love will not be a substitute for religion. The law of nature requires love, and the law of the bible requires religion *besides*. That the person whom the apostle permits a Christian to seek in marriage is a child of God, and not a mere nominal believer, is evident, because he describes the party as being "in the Lord," (1 Cor. vii. 39,) and this phrase in scripture denotes a state of conversion or regeneration. (2 Cor. v. 17.) This is so plain, and so generally admitted by Christians of all denominations, that I think "An Old Member," was fully justified in assuming it, not anticipating a denial; and should "A Christian Bachelor" think of changing his life, I hope he will choose a partner who "shows evidence of heart-change," if not, he may have a bitter cup to drink in time or in eternity.

"An Old Member" asks, "Ought not the churches to give a solemn deliverance on so important a subject?" &c. This is a subject about which Christians differ, and therefore it becomes us to speak with modesty; but my own conviction is, that *where the case is clear*, no Christian church ought to tolerate

such a gross violation of the law of God. Paul's language implies that a Christian is not "*at liberty*" to be married to any one, unless "*in the Lord*," (1 Cor. vii. 39,) and if the apostle grants no such "*liberty*," neither should *we*. Nor do I think that a church should have much reason to regret the loss of a member who could persevere in sin, however useful he might be supposed to be; though he were the only medical man in the town, or the most important member of the church. It is *holiness*, rather than *rank*, that makes church-members useful in God's sight.

It is perfectly possible, as Mr. Winter observes, that a person may marry *in the church*, and yet not marry "*in the Lord*." In that case, however, as the church must regard both parties as being "*in the Lord*," so long as they are retained in fellowship, they cannot consistently object—the matter must be left with their own consciences. But in the event of a church-member marrying *out of the church*, I think the church ought to ascertain the Christianity of the other party, and retain the member in fellowship *only* on finding evidence, that the professed brother or sister is marrying "*in the Lord*."

Were the attention of Christian churches more directed to this subject, I believe we should see a more marked separation between the church and the world, and I doubt not the discipline might be blessed in this case, as well as in others, to the souls of such as might incur censure. A woman was once excluded from a church of which I was member for committing this sin, and I am glad to state that her exclusion was the means of *her husband's conversion*. I need not say that the church was overjoyed to receive both into her fellowship, on a profession of repentance towards God, and faith towards our Lord Jesus Christ; the woman being restored, on acknowledging her sin, and her husband being baptized as a new convert.

I am, dear sir,  
Yours in Christian love,  
Conliy,  
Newtownards, Ireland.  
JOHN BROWN.

#### EDITORIAL POSTSCRIPT.

It is a fact, we learn, as stated in our last, that the Rev. J. W. Todd some time ago resigned the pastorate at Salter's Hall; but we are informed that it is not correct to ascribe this to the reluctance of the church to remove the place of worship.

The Rev. W. W. Evans requests us to say that his address is 21, West Derby Street, Liverpool.

The Rev. Manoah Kent, late of Shrewsbury, has removed to 3, Warwick Place, Francis Street, Edgbaston, Birmingham.



## THE WATCH-TOWER.

ON the whole there are sounds of rejoicing in the air. The conflicting murmurs, the storm-boding under-note, that made discord to our ears, is beginning to die away. Now there may justly be, not only the show of rejoicing, but very gladness of heart, for the threatened danger seems to have passed. For a whole month men held their breath and looked out anxiously for the next event, and feared lest that event should prove a fratricidal, internecine war, but now, thanks be to God, our fears are changed to hopes—at least for ourselves—hope of peace, hope of abundant harvests, hope of yet wider commerce, some hope of legislative reforms, above all, hope of new “highways for our God!”

In most towns and villages, there have been costly and noisy demonstrations of joy at the conclusion of a peace with Russia—tea-drinkings and beer-drinkings by day, with fireworks and illuminations by night. But all this merry-making, which was rather “done-to-order” than spontaneous—though, indeed, all good men must have sincerely rejoiced over the settlement of peace—was strangely intermingled with whisperings, ominous head-shakings, and lowering looks; for, in truth, we feared that the armaments but newly arrived from the Crimea, might soon be dispatched on their bloody errand, to a country much dearer to us than the land of the Cossack and the Turk, to make war upon a people whom we regard as born from the same loins as ourselves, sharers of our literature, our laws, and our religion; with whom to be in league is to be stronger for good, than the whole world besides can be for evil, but to be at war is horror and madness, a revolt against the laws of nature, and utter disobedience to the manifest finger of God. As for the “Crampton difficulty” as it is called, they, whether our officers in America, or our statesmen at home, who *originated* the difficulty, who dared so recklessly to imperil our relations with the United States, are the proper objects of indignation and punishment. And as for Central America and our small possessions in it, if our brother need space and room for his rapid growth, let us sell him, not to say *give* him, both Belize and Ruatan, rather than make a quarrel for the rifle. If the States sanction injustice, “fillibustering,” piracy, and what not, let God be their judge and the avenger of the right, as He *will* be; but let not the holiest and strongest ties that have ever bound nation to nation be ruptured, and the dial-hand of civilization and Christianity be put back for a whole generation, for the sake of “the bubble reputation,” or a few sticks of mahogany-wood. Again we say, thank

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God! that the danger seems to be past. We can breathe freely once more, and for *ourselves* can rejoice in good earnest.

“For ourselves,” but with the griefs and the forebodings of others we have yet to sympathize. In that America of which we have spoken, there are signs but too intelligible that some great and fearful crisis is at hand. While the slave-states multiply, and grow arrogant and big-mouthed just as fast, the free-states look on with jealousy and apprehension; and the rancorous feelings thus engendered, now and then break out into fierce demonstrations of hostility. The savage and well-nigh murderous assault made lately in the senate-chamber at Washington, by Colonel Brooks, of South Carolina, upon Mr. Sumner, of Massachusetts, has been followed by “indignation-meetings” in the latter state, which may, perhaps, lead to the first practical breach in the union between the Southern and Northern State. To that point it would seem the destiny of the States is tending, and *then* whither?

From France we have the wailing of domestic sorrow repeated and repeated till it becomes a national lament. Great inundations of the Rhone and the Loire have caused unheard-of distress and ruin, destroying the railways, deluging the fields, sweeping down stone walls, and flooding even the populous towns. The whole of central France may be said to be under water. As many as forty thousand habitations are supposed to be in ruins, and the loss, both of property and of human life, has been beyond present computation. The Emperor of France has been prompt in carrying succour to the devastated districts, and himself ferried about in the streets of some of the deluged towns, amongst which are Lyons, Chalons, Avignon, Arles, and Magon, giving relief and comfort to his homeless and impoverished subjects. Our own countrymen have also been forward in this work of humanity, and the merchants of London subscribed at one meeting the sum of five thousand pounds for the destitute inhabitants of the afflicted departments.

These events have been the most public and conspicuous during the month, and have occupied men’s minds more than all others; unless, perhaps, we except the trial and execution of a great criminal, William Palmer of Rugeley, who has suffered death for the murder of a friend by poison. The grounds of public interest in the case were the character of the murderer, who, although bred to be a surgeon, and a man of property, had become a gambler in horse-racing, and was suspected of having already murdered a brother and a wife; and the difficulty of proving the crime, because of the cunning

manner in which he had employed poisons to accomplish his horrible designs. He died without confessing; and the hardened calmness which he maintained throughout his trial, as well the detestable *sang froid* with which he had pursued his criminal career, have made new and painful disclosures of the abysses to which our depraved humanity may descend when it sets itself in defiance of God.

Legislation proceeds with a tortoise-pace; but there are one or two measures which have been introduced or passed during the last month that deserve mention. One of these is the Cambridge University Reform-bill, which will not only improve the methods of education pursued at that university, but also open its doors more widely to the nation in general. But although it is proposed to permit dissenters to take degrees, the injustice and dishonour are still done them of excluding them from the emoluments and rewards which successful study would entitle them to receive in common with others. However, it is the manner of English legislation—and on the whole we are not disposed to complain of it—to alter slowly, and, therefore, even to do justice by instalments. Ere long we shall have all that we need care to obtain, even at the Universities.

A much more exciting subject than University Reform was the debate on the Irish Church, introduced by Mr. Miall, on the 27th of May. Mr. Miall moved a resolution pledging the House of Commons "to take into consideration the temporalities of the Irish Church, and the other pecuniary provisions made by law for religious teaching and worship in Ireland." His speech was a model of calm and invincible logic, demonstrating from the history of the Irish Church her total unworthiness of the favour which she enjoys at the hands of the state, and showing the possibility of employing her revenues for purposes which would be truly national. The leading men of all parties abstained from pronouncing opinions. Mr. Miall's speech was altogether unanswered, except by a few flip-pant remarks from Lord Palmerston, who, of course, deprecated interfering with church-property; but 119 members voted for the resolution, and the whole of the public press justly regards the vote as the initiation of a new and thoroughly anti-state-church policy. The first blow has been struck at a system which for centuries has been an iucubus upon all voluntary Christian effort; and although some pro-church journals affect to regard it as an entire failure, comparing Mr. Miall's attempt with Lord John Russell's in 1835, when a majority voted with Lord John, yet it is quite evident from the intrinsic difference between Lord John's proposal and Mr. Miall's, that no failure, but a great success has been gained, and that a prodigious advance has been made even in the House of Commons in the correct appreciation of the state-church

question. Mr. Miall also has established his position as the leader of the voluntary party, and will find that party gathering around him with a new enthusiasm, because of this bold, yet wisely-conducted attack. Persevered as we are that the cause he advocates is that of truth, and that in the success of his efforts, the emancipation of religion in England, from its worst bondage, is directly involved, we cannot but rejoice at his movement and bid him God speed.

This month has brought us fresh evidence of the strength of the voluntary principle in the church of Christ when its action is quite unfettered, in the annual statement of the funds raised by the Free Church of Scotland, as declared in its annual assembly — raising for the support of its ministry and spread of the gospel at home, the sum of *two hundred and thirty thousand pounds*; it also contributes £54,000 to missionary and educational purposes, while the Established Church of Scotland, which has *not* to support its own ministry, can only raise about £14,000 for all its missionary engagements! We may advocate the efficiency of the voluntary principle, it is plain, with unhesitating confidence, whatever its particular failures, and honestly regard ourselves as the best friends of the Established Church in endeavouring to persuade her to develop and rely upon her own internal resources.

From abroad we have much encouraging and some exciting intelligence. Notwithstanding the monstrous, and as it regards the spirit of the age, the anomalous *concordat* between the pope and the Austrian emperor, it is evident that the papacy is not to have everything its own way; and indeed it may reasonably be presumed that these desperate attempts to regain lost power are but the throes of a monster in the anguish of dissolution. There can be little doubt that every step of the papacy for years past, however menacing in aspect, has been in reality downwards. She is fast losing credit even with her own disciples, and the statesmen of Europe are beginning to consider with anxiety how she must be finally disposed of. Count Walewski, on behalf of France, intimated at the conferences of Paris that the States of the Church must speedily be "set in order," so that the troops of Austria and France may be forthwith withdrawn. The Jesuits exclaim bitterly against interferences *ab extra*, but Count Cavour on behalf of the enlightened government of Sardinia, insists that such interference is absolutely requisite, and in short intimates that if the subjects of the pope are not permitted to enjoy greater liberty and more equal rights it will be necessary for Sardinia, as her own welfare is nearly concerned in that of so neighbouring a state, to take the matter into her own hands. Italy is manifestly on the very edge of a volcano which may burst forth at any time.

It cannot surprise us, however, that even in Sardinia the principle of entire freedom for conscience is as yet but imperfectly understood. Some soldiers in garrison at Nizza have lately been accused to their commanding officer of reading the Bible and trying to make proselytes. The priests have pushed the accusation so heartily that at last the Major-General Scozzia has issued an "order of the day," declaring it to be "inconsistent with the character of a soldier to become an apostle; that all pretension on his part to engage in proselyting is simply ridiculous; that rigorous guard should therefore be kept by the officers of the several regiments against the clandestine circulation of books not authorized by the priests; that all such books shall be burnt; and that those who attempt to spread doctrines of religion shall be severely punished." At the same time the "order" fully admits the right of every soldier to worship God according to his own convictions of duty.

In Savoy, too, a case of persecution has occurred which may, doubtless, be imputed much more to the instigation of the priesthood and the imperfection as yet of Sardinian courts of justice, than to any countenance given to it by the government. Jacquet, a young man of Chambray, has been thrown into prison for happening to say so as to be overheard, that the Virgin Mary had several children. Poor Jacquet has fallen ill, probably in consequence of the loathsomeness of his dungeon, which drips with water, is dimly dark, and is carpeted with straw. But it is confidently expected that a representation which has been made by the Sardinian protestants to the government will obtain his release. He rejoices, however, in being "counted worthy to suffer for the name of Jesus." We see in these cases, therefore, most encouraging proofs of a revival of religion, pure and undefiled, even in dark, bigoted, and priest-ridden Italy.

Another instance of worthy "confessing Christ" in the same land is that of Ruggeri, a citizen of San Piero, a shoemaker, whose zeal in propagating his faith in Jesus has made him obnoxious to the vengeance of the priests. On the 4th of January last he was charged with being found in possession of a bible and certain heretical books. He was sent to Florence, and thrown into prison to await his trial. He exulted in his sufferings, and on being examined, boldly confessed his attachment to evangelical religion. On the 3rd of June his trial came off, and owing to the courageous advocacy of his counsel, Salvagnoli, who affirmed the right of every Tuscan subject to embrace protestantism if he choose, he was triumphantly acquitted. The trial is regarded as having done much to enlighten the public of Tuscany on the subject of liberty of conscience.

In France, also, the cause of religious freedom advances. The emperor has performed his promise to the protestant churches not legally enrolled, which answer very nearly to our nonconformist churches at home, and their places of worship, after being closed for four years, are once more opened for use. Henceforth we may hope that there will be no other hindrances to the spread of the gospel in France, but such as arise from the prejudices of a popish education, and the persuasive powers of a priesthood, whose authority, however great, is rapidly declining. A brighter era is surely begun for "*la belle France*," in which she shall become more truly beautiful than ever, and a moral loveliness shall be added to the many charms which have given her for ages a dominant influence among the nations of Europe. There is reason to believe that the trials to which the French churches have been subjected have proved fruitful in gracious results to themselves. "The work," they say, "has gained in *depth*." It is a pleasing evidence that there is *life* in French protestantism, to see the efforts which are put forth in behalf of the protestant emigrants to Algeria. The French government is eagerly colonizing Algeria; but, as might be expected, without taking care for the spiritual, or even physical welfare of the colonists. Protestant families arrive in a state of pauperism; the parents die of misery and exhaustion; and the orphans they leave behind would perish too of hunger and nakedness, but for the generous regard of the protestant Christians of France. To meet the sad necessity of the case, two orphan institutes have been established at Dely-Ibrahim, which already maintain and educate 104 orphans; and from the report of M. Reys the superior, it may be expected that these orphans will prove a real missionary band, for the seasoning with saving salt the whole of French Algeria.

The recent visit of Dr. Merle D'Aubigné to this country, has enabled him to supply us with interesting information, respecting the state of Christianity at Geneva, and in the surrounding countries. The Evangelical Society of Geneva appears to be worthily carrying forward the work begun there by our own Haldanes in 1816. It extends its missionary operations, by preaching and colportage, not only throughout Switzerland, but to Sardinia and France, and all the circumjacent regions. In Burgundy the chapels which have been long closed, are re-opened (as was intimated above); in Dauphiné, a great awakening has taken place among the people, and a warm contest is going on between the agents of the Society and the Romish priests. At Saintonge, near Bordeaux, the inhabitants are in a "spiritual ferment;" at Pignerol, the key to the Italian Alps, the Society is giving up the ground to the Waldensian churches; and among the

very ignorant and bigoted population of Upper Savoy, the colporteurs and evangelists are gaining a secure footing, and that although the laws of Savoy do not authorize bible colportage in an open and public way. From the Evangelical School of Geneva ten godly ministers have gone into Belgium to assist its evangelical church there, which has "raised the Belgic confession—the noblest of the standards of the Reformation—as their standard of faith." Fifteen more are labouring in Italy, nine in the Vaudois valley, five in other parts of the peninsula, and one at Constantinople, whilst seven have settled in the British dominions, particularly in Canada. British Christians may rejoice, therefore, not only that the word of God "grows and multiplies" on the continent of Europe, but that in the great work of evangelizing the world, they have zealous and useful coadjutors in their continental brethren.

Germany does not present a very pleasing aspect on many accounts. A sort of Puseyite spirit, a high-church sentiment, has gained a strong hold of the Lutheran church, and at a recent pastoral conference of Saxony and Thuringia, it was resolved that the Mass should be re-established according to the Augsburg confession. The real object seems to be to abridge as much as possible the functions and influence of the *preacher*, who, as our readers know, is, in the Romish church, quite subordinate, extraordinary, and unnecessary, in comparison of the *priest*. The opposition of the Chevalier Bunsen to this high-church spirit, and his noble declamations in behalf of scriptural faith and apostolic order, assume a new degree of importance in face of these facts. We have also to condole with our baptist brethren in Germany, whose funds are failing them, and who are fearful of being obliged to suspend their evangelizing operations in consequence. We trust that no such calamitous event will be allowed by the good providence of God to occur. Our zealous brother Oncken, of Hamburg, contemplates a begging expedition to England, and we are sure he will be affectionately and generously received. Such a self-denying labourer merits all honour and sympathy at our hands.

The spiritual condition of Holland demands our concern, and we will just advert to it, though it must be in a brief closing sentence. Mr. de Liefde, of Amsterdam, declares that out of 1,500 ministers in the established church, scarcely 100 are evangelical men. The rest are Unitarians of the driest sort. In Amsterdam alone, of the twenty-nine ministers, twenty-five are Unitarians. "There are literally tens of thousands of people in Amsterdam who have never heard of the Saviour of sinners as being anything but a mere creature!" This is dreary and shocking, and justifies our asking the question if

the baptists of England in taking care of India, and Africa, and Jamaica, have not neglected a duty lying nearer home; whether, in short, the CONTINENT OF EUROPE ought not to have a share in any missionary benevolence!

Yet, how exhilarating to the Christian to note how, after a spiritual slumber which has lasted almost from the Reformation, all Europe is now waking up! The life which had either been latent or extinct has been circulating through subtle channels until the whole mass of society is leavened with it, and is evidently preparing to cast the slough of its trance-like state, to be endued with the graceful apparel of order and freedom wrought from the gospel, and to manifest the vigour and beauty of "a new creature in Christ Jesus." Here is life from the dead! "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

Since the paragraph on the Cambridge University Bill was written, the bill has undergone considerable changes for the better. On the 20th of June, in the House of Commons, Mr. Heywood proposed to add to the bill a clause, the purport of which was, that no religious test should be imposed on undergraduates of the university, as a condition of enjoying any exhibition, scholarship, or other college emolument, available for his assistance while pursuing his studies. To this Mr. Bouverie, on the part of government, handsomely assented, and the clause, after a very brief discussion, was carried by a majority of 151 to 109. The second triumph was a defensive one. Mr. Wigram proposed to confine the operation of the clause abolishing religious tests to Bachelors of Arts, so as to place dissenters in precisely the same position in regard to Cambridge, that they now enjoy in regard to Oxford. Again, government aided the dissenters in resisting this restriction, and the proposition was negatived by 118 to 41. The third victory was by far the most important. Mr. Heywood, not satisfied that dissenters should be admitted to academical honours without the necessity of subscription, proposed to strike out those words of the bill which prohibited nonconforming M.A.'s from being members of the senate, and voting as such in the election of its parliamentary representatives. This amendment Mr. Bouverie declared himself bound, by concern for the probable fate of the bill in the House of Lords, to resist, although he naively confessed, that in the abstract, his opinion was one of concurrence. A third division, therefore, was taken—this time against the government as well as the conservatives—and Mr. Heywood's amendment was carried by 84 votes to 60.

# IRISH CHRONICLE.

JULY, 1856.

## DEPUTATION TO SCOTLAND.

BEFORE this reaches the reader's eye, it is expected that the Rev. John Bigwood, of Brompton, and the Rev. George William Fishbourne, of Stratford, two experienced members of the Committee, will be in Scotland. Their visit is occasioned by a resolution passed at the private Annual Meeting of Subscribers, arising from the notice of the great diminution in contributions from that part of the island. Our friends there will be astonished to learn that the amount contributed the last few years has been so small in comparison with the noble exertions they were accustomed to make in its earlier years. During the year ending March 31, 1856, the sum-total received from Scotland was but £51 16s., and during the preceding year £38 8s. 6d.; whereas in 1850, the contribution was £246 13s. 8d., and in 1846, £304 13s. 6d. It is since the Committee have ceased to send deputations that this great diminution has taken place, and the Committee has been reluctantly convinced, that however desirable it may be to save travelling expenses, and rely on unprompted efforts, there are places whence we must not expect to receive, unless we send messengers to ask.

Mr. Bigwood and Mr. Fishbourne have kindly consented, therefore, to take this journey, and some other members of the Committee are endeavouring to make arrangements for visiting other districts. We hope, however, that the sending of deputations will not need to become the general practice of the society. The present is an emergency arising from the heavy expenses of the war, and other public burdens, which

have made it of late peculiarly difficult to obtain ready voluntary contributions. We trust that many of our friends will continue to send their remittances without waiting for any application from the metropolis.

## SENTENCES FROM THE AGENTS' LETTERS.

The following extracts are taken from recent letters to the Secretary.

The Rev. W. S. Eccles, of Belfast, writes, June 17:—

“I am planning and accomplishing a series of services throughout the north, where baptist, and even evangelistic effort is scarcely known, out of doors and in, as may be. Before I strike my colours, there will not be a nook I can reach in the north, that shall not have echoed to an honest testimony to the truth.”

“Miss Crosbie, of Cork, says:—

“The daily school we recently attempted to establish in connexion with the church here is, I am happy to see, already succeeding even beyond our hopes, notwithstanding opposing difficulties. Almost anywhere else twenty scholars would be regarded as a poor enough beginning, but such is the actual state of matters, that even this affords encouragement, and promises important results. Among the families of our pupils, all belonging to a class superior in point of comfort to the very poor, for whom we find ample means of instruction provided we can persuade them to avail themselves of it, an interest in our cause is, we trust, being awakened, and, as yet manifested by but occasional attendance at our chapel,

where several of their children prefer to worship regularly.

"To our Sabbath morning class we have succeeded in getting some Romanists to attend stately, and all who are with us then, remain for public worship. We have begun, and if the Lord will, intend to continue quarterly missionary meetings, when, after tea, the children's collecting boxes are to be opened, and short addresses given by our pastor and friends who may then favour us with their presence. This, however, is distinct from the monthly social tea-meeting of church members, inaugurated and presided over by Mr. Crawford. To our schools it would seem we must chiefly look with hopefulness for materials to build up a new congregation of steady, spiritual worshippers.

"I shall enclose a miserable relic of idolatry delivered into my hand by a Papist, on her death-bed—a 'rosary' whose supposed virtues had been her stay during a long life, yet, which failed to yield what she expected from it, and felt she needed, in the hour of extremity. Having begged to be prayed with, she said, 'now take away *that* thing out of my sight, there's *free* access to the mercy-seat for a poor dying worm, and *there* do I lay myself and burden.' Her departure was tranquil, undisturbed by priest or doubt."

Miss Curtis, of Dublin, says, June 13:—

"I had a long conversation with a poor Roman catholic lately, whose enthusiasm so carried her away, that even in my presence she fell on her knees to adore the Virgin. It shocked me to hear that which was only due to the Great Creator, given to the creature. Yet this poor woman is most sincere. I have had repeated conversations with her, and have not kept back the truth, and she has had from me a Douay testament also. She is most anxious for

her soul's salvation, but blindly attached to that which, if persisted in, must destroy her."

The Rev. T. D. Bain, of Banbridge, writes, June 23:—

"We are getting on comfortably in the church, and our two Sabbath schools were never in a more flourishing condition. I have been urged to pew our chapel, which will not be a very costly matter, and you will be gratified to learn that eleven persons, not members, have contributed £1 each as a beginning."

The Rev. S. Willett, of Curragh, Mayo, writing, June 21, says:—

"On review of the past month, the state of things with us is much the same; but as it respects the spirit of popery, I think it was never more intolerant, or the priests more vigilant. But the Lord is on our side; we have Him for our refuge and strength; his name is a strong tower; in Him we are safe."

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#### MOATE.

In a letter from the Rev. T. Berry, missionary at Moate and Athlone, dated June 12th, he says: "The past month has been to me one of profitable and extended labour in the Lord's vineyard. The beautiful weather, the genial showers, the cheering prospect of abundance of food for the ensuing year, invite the missionary to renewed and hopeful exertions. 'Work while it is called to-day' is our watchword, knowing that we shall 'reap if we faint not;' and truly all our experience impresses this more deeply, for we know not what a day may bring forth. Yesterday, whilst travelling rapidly, our car broke down; I escaped, thank God, with only a slight hurt in my side. I was going at the time to preach; and after an hour, I was able to proceed and deliver God's message to an attentive congregation. I believe we all left the meeting, saying,

'it was good for us to have been here.' You will be glad to know that I have added two other stations for preaching to those already occupied, and that a third is likely to open; when I say a third, I mean one that I can regularly attend; for I have many invitations to places it would be entirely out of my power to occupy, and therefore, it is better to keep within reasonable bounds. The new places, opened by the Lord for me, are first, Boston, near this town; I preached there a fortnight ago, and am to preach there this evening; I have hopes that good will be done here. The second new station referred to is Gashel, in the King's County, six miles from Tullamore, and seventeen miles from this town. I was much cheered on my visit to that wild, but picturesque district. It is on the verge of the Bog of Allen, but very densely inhabited. Mr. Boothe's large room, in which I preached, and part of the kitchen were literally crammed with the most attentive people I have ever spoken the word to: I felt I was in the presence of God, and that precious souls were before me, and I lifted up my heart that my Lord might be so magnified as that souls might there and then—that all might be His in that house. I was listened to with breathless attention; many and cordial were the shakes of the hand, and many the welcomes to their country. An old baptist, whom I met with at Abbeyleix, and one much tried, happened to visit Mr. Boothe's just as I was about to preach; he did not know I was there when he came, but when he saw me he was overwhelmed with joy, and repeatedly said, 'surely this is Providence.' I talked long with this good brother, and brought before him the consolations and promises of the word. I trust he was comforted, and we both parted grateful thus unexpectedly to have met, and talk about what God had done for us and ours. The only drawback in the

pleasure of this visit was, that I could not induce any of the Roman catholics to attend; they were afraid of the priest; but I had a word for them from God, and though they came not to hear me preach, perhaps the Lord blessed what I said on the way-side. They were expecting their landlord on his first visit to them on that day; he is a naval officer, and as they never saw him, I suppose they concluded that sun and sea and warm climes must have given him a dark complexion, and therefore my colour caused me to be mistaken for their naval landlord. Hats were taken off, and I was given an Irish welcome (a welcome which proved their landlord was a good one). I told them of their mistake, congratulated them on the blessing of a good landlord's visit to his tenantry, and after a little told them about the inheritance incorruptible and unfading; and the unchangeableness of that Lord of lords who is able and willing to save and bless all; but though I was listened to with respect, the dread of the priest prevented them from coming to hear me preach."

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#### REV. DR. C. G. TOWNLEY.

We regret very much to find that Dr. Townley, formerly pastor of the independent church at Limerick, died on the 17th of June, at his house in Pimlico. Dr. Townley was habitually kind to the agents of the Baptist Irish Society, and indefatigable in his endeavours to promote the welfare of the Irish people.

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#### SYNOD AT DUBLIN.

"The Roman catholic prelates of Ireland are at present assembled in Dublin, having been summoned by Archbishop Cullen, in pursuance of a letter received from Rome, to hold what is described as a 'national synod,' for the purpose, as far as can be ascertained.

of receiving the confirmation of the decrees of the synod of Thurles, and, according to general rumour, of coming to some decision on the question of the interference of priests in politics."—*The Record*, June 23rd.

### TO SUBSCRIBERS AND COLLECTORS.

The Annual Reports for 1866 have been sent out, and should any subscriber fail to receive one, if a note to that effect be addressed to the Secretary, one or more shall be willingly sent.

If our friends who remit money would give the fullest possible information as to the names and residences of the donors, it would greatly oblige the Secretary, and confer a benefit on those whose money they send; as if their addresses are not known, the Reports and other documents usually sent to subscribers, cannot be forwarded direct. For the same reason, it is desirable that anonymous donors should

confide to the Secretary their names, which if they wish it, he will take care to keep private.

Should any one who is accustomed to collect for the society think that his labours would be facilitated by collecting cards or boxes with addresses suitable for its present circumstances,—if he will be kind enough to communicate with the Secretary on the subject, they shall be promptly supplied. Copies of the *Irish Chronicle* are sent monthly where desired. *Additional Collectors are always desirable, and every assistance will be given them in their work.*

### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

		£	s.	d.			£	s.	d.
Bedford, Mr. Rose .....			0	5	0	Lee Park, by Mr. J. Oliver—			
Bristol, by Rev. Evan Probert—						Gover, Mr. William.....	0	10	0
Mrs. S. Davis, Kingsdown Parade, two						Trinity Chapel Missionary Society,			
years.....	1	0	0			Mrs. Oliver, Treasurer .....	8	0	0
Cornwall, by the Rev. S. H. Booth—						Walworth, Arthur Street—			
Falmouth, Moiety of Col-						Collections .....	5	10	2
lection .....	2	1	2			Collected by Mrs. Jackson .....	0	5	0
Penzance, Collection .....	1	14	0						
Redruth, Collection .....	1	1	9				5	15	2
St. Austle, Collection.....	0	15	0			Less expenses .....	0	9	0
Truro, Collection 1 0 4									5 6 2
Gilman, Mr. .... 1 0 0						Milton, by Miss Caroline Dent—			
	2	0	4			Moiety of subscriptions and donations			
						for missionary purposes .....	1	10	0
						Northampton, Mr. Thomas Harrison .....	0	10	0
Less expenses .....		7	12	3					
		0	7	0					
Leicester, by James Bedells, Esq., on ac-									
count .....	15	0	0						
London—									
Bou-field, Mrs., by Rev. C. Woollacott	1	1	0						
Chelsea, by Mr. T. J. Cole—									
Collected by Miss Vines .....	0	10	0						
Edon Street, by Rev. B. Williams ...	1	6	3						
Keppel Street Auxiliary—									
Ashlin, Miss.....	1	1	0						
Small sums .....	1	7	4						
	2	8	4						

#### SCOTLAND

Edinburgh, Gordon Stuart, Esq. .... 0 10 6

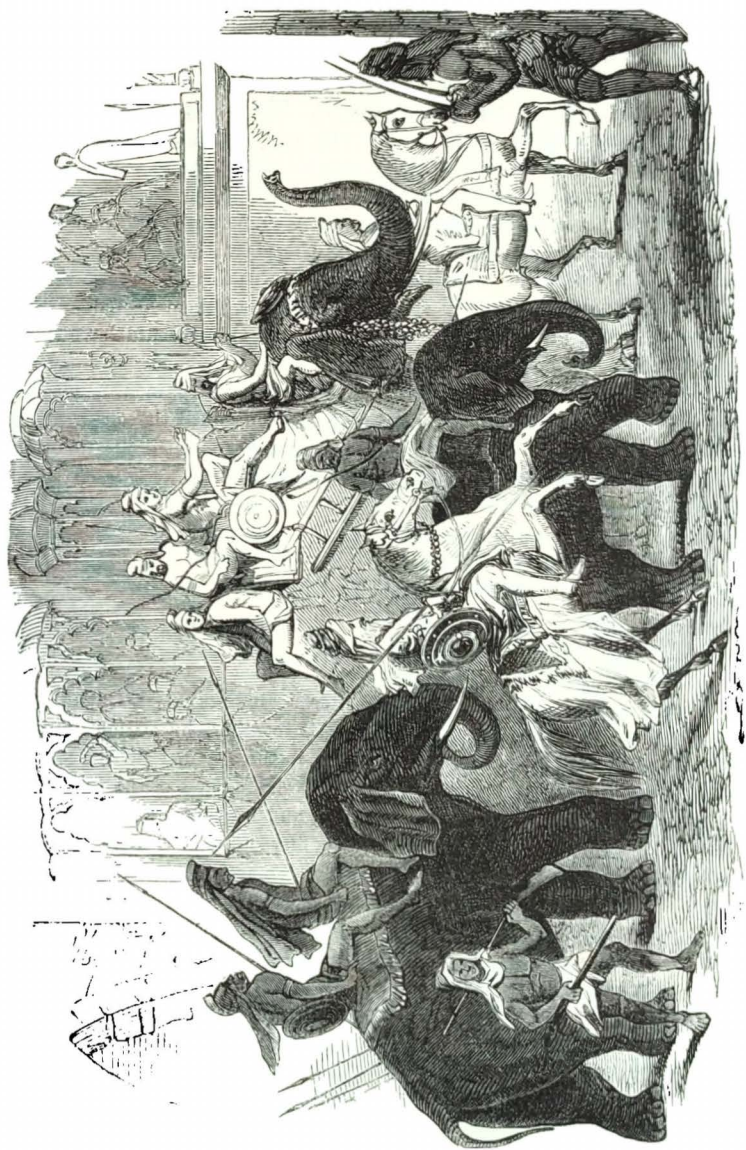
#### IRELAND.

Dallna, by Rev. W. Hamilton—  
Mathew Gallagher, Esq. .... 1 0 0

**SUBSCRIPTIONS AND DONATIONS** will be thankfully received by the Treasurer, THOMAS FEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.



# THE MISSIONARY HERALD.



A STREET IN LAHORE.

## A STREET IN LAHORE.

Surrounded by high walls and towers, Lahore is a compact mass of tall houses in a most deplorably ruinous condition, forming a dark and pestiferous abode. There, mounted on an elephant, one travels with difficulty the winding streets, so narrow that you rub against the wall all the way, with the prospect of being buried under the ruins of the falling houses, whose four or five stories seem to totter under the weight of the balconies and their inhabitants. The triumphal gateways under which one passes from one quarter of the town to another are no less tottering and alarming. All the buildings are of brick. The streets are like one disgusting sewer, and full of dangerous holes into which the elephants are likely to tread. Below are shops with disgusting eatables, and miserable or ferocious beings, clothed like the witches of Macbeth, or naked, having

long beards; hideous eunuchs; fakirs daubed with paint and ashes, the one clothed with tiger or leopard skins, and fanciful turbans with plumes of soiled feathers; the fakirs naked, howling through a brass trumpet of the height of a man, and fanatics in black costume, appearing to aim at you with bows and arrows, long guns, pikes, or swords. The balconies are filled with women and dancing girls sparkling with gold and precious stones, seeking to attract attention. In other windows are seen numerous cocks and hens, filling the air with their noise. Occasionally is seen a golden chariot, drawn by oxen: one of them has fallen; if it were not an ox, one would have ridden over it, chariot included; but an ox is sacred—the obstacle is insurmountable; so we back out until the elephant can find a street to turn out and take another road.

## THE CLAIMS OF INDIA.

In recent *Heralds* we have inserted various reports of the Conference of our own missionaries held in Calcutta. We now insert a communication from the report of the General Conference of missionaries held in the same city, whose proceedings are published, and forms one of the most valuable contributions to missionary literature of modern times. Coming from such a body, the appeal has more than usual importance. May the perusal of it be attended with the result which it is so eminently calculated to produce.

*“Appeal from the General Conference of Bengal Protestant Missionaries to the Committees and Boards of Ma-*

*nagement of the various Missionary Societies in Europe and America.*

“DEAR BRETHREN,—Having been brought together, by various circumstances, in the city of Calcutta, some of us from remote parts of the province of Bengal, and making, united, a body of nearly fifty missionaries of different societies, we have held conference together for successive days upon some of the chief questions relating to the efficient conduct of our work, and have endeavoured, by comparing our varied experience, to ascertain the progress of our cause and the value of our plans.

“But we cannot separate without presenting to you, our respected brethren, an earnest appeal for additional efforts on behalf of this great country,

\* May be had of Dalton and Co., Cockspur Street, and B. L. Green, Paternoster Row.

that shall make the labours of the church more worthy of its high position, and more commensurate with its heavy responsibilities to the nations brought within its influence.

"India is in every way the most striking field of Christian missions amongst all the countries in the world. In the extent of its territories, the variety of its nations, their ancient civilization, their great intelligence, their old superstitions, with their attendant priesthood, books, rites, and religious ordinances; in everything, in fact, connected with the physical aspect, or with the intellectual, social, and moral condition of its people, it excites and has excited the wonder of all civilized nations. To us, the most wondrous fact is, that this ancient country, with its venerable religion, the most powerful system of idolatry in the world, has been brought under the dominion of the most Christian nation, and lives in peace under its sway. We acknowledge with pleasure that the church of Christ has done much for India, and shows at present no disposition to diminish its efforts on its behalf. It maintains now within its domains one-third of its foreign missionaries, and annually spends on their efforts one-eighth of its benevolent income. Well does the country claim such regard: it is full of idolatry and false religion; it is almost entirely accessible to the gospel.

"We acknowledge also with thankfulness that the Lord has blessed his servants, and crowned their efforts with success. Various results of the greatest value have sprung from those efforts; some of a higher, others of a lower character. The accession of converts, the raising of churches, of native Christian preachers and school teachers, the preparation of a vast material agency available for the immediate use of every competent and willing labourer that arrives in the land; the extensive spread

of convictions respecting the folly of idolatry and the uselessness of so-called works of merit; new views of sin; the awakening of conscience; the diminution of the power once possessed by the priesthood, the shastras, the idolatrous system, and the system of caste; the spread of Christian doctrines, especially of the atonement of Jesus; the conviction that Christianity will ultimately prevail;—all these changes in the knowledge, views, and character of the people have sprung from the efforts made by the church of Christ to fulfil its duties, by preaching the gospel through Hindustan. We regard them with thankfulness; we feel greatly encouraged by them. But we are not content with things as they are.

"It is not that we find fault with efforts in the past, or with the results which they have produced. It is not that we are dissatisfied with what is being done, or with the modes in which missions are carried on. But we turn to the other side. We contemplate with profound awe the vast, the indescribable amount of labour yet to be accomplished. We know that the Lord has blessed us. We look on our converts, and on other fruits of missions with pleasure. But the more we know India, the more we are overwhelmed by the consideration, that millions upon millions never hear the gospel, and that millions upon millions die unconverted.

"Can you wonder, then, that we ask for larger agencies; that for this holy service we appeal to you for more men and more means; and that we ask the church to aid us by more repeated and more fervent prayers? The grounds of our appeal are numerous; the force of our claims is unanswerable. We believe that every kind of plea which can be fairly urged on behalf of other idolatrous lands, can be presented with greater force on behalf of India. Do

IGNORANCE of the true way of salvation

and manifest religious errors constitute a claim? Where can be found more real ignorance of it than here; where can we meet with men who have fallen into such gross, delusive, and destructive errors, as the people among whom we dwell? Do HINDRANCES to the gospel call for more strenuous exertion to advance it? Nowhere are such powerful obstacles presented, as those which spring from the caste, the priesthood, the shastras, and the philosophy of India. Does the EXTENT of error constitute an argument for the speedy proclamation of the gospel? In India there are 330 millions of gods; the modes of salvation trusted in are numerous, ancient, and influential. Many of the rites are cruel; all tend to the ruin of immortal souls. Is it desirable to Christianize nations that possess INFLUENCE OVER OTHERS? Few idolatrous nations can exercise upon their neighbours so powerful and sustained an influence as the tribes of India have exerted and still exert over theirs. Do NUMBERS create a claim? No country is more thickly peopled than India. Is ACCESSIBILITY an argument? India is far more accessible than any other heathen country in the whole world. Each of these motives of itself carries weight: what can the church say, where each appears in the strongest form, and where they are all combined?

“We do not dwell upon these arguments: they are well known to you: we need not add a word to enforce them; for by their soundness you are already convinced. It is not conviction that we aim at, but impression. As for ourselves, so for you, we desire that you should deeply feel how vast is the field untouched by the gospel, yet perfectly open to its influence; and that in consequence you should be stirred up to more earnest efforts to supply an agency commensurate with the work to

be performed. For this end, we will endeavour to lay before you a few facts concerning two of the arguments alluded to, the *claims of population*; and their *accessibility* to the gospel.

“The vast extent, to which India is spread out, can scarcely be felt by those who dwell in the small island of Great Britain. It is not a country, but a continent full of countries; it is not inhabited by one people, but is possessed by different nations; it does not contain one language, but in its territories many languages are spoken, as radically different from each other as English is from Hungarian. Indeed, it is half the size of all the territories of European Russia; is inhabited by more than twice the number of its entire population; and its annual revenue reaches a higher amount. Yet Russia is the third empire in Europe, and is maintaining a powerful resistance to England and France combined. It may, therefore, easily be shown that the four hundred missionaries labouring in India, though apparently many, are in reality few: that they only just touch the country, but find it impossible to go deep beneath the surface of society.

“The extent of the population may be shown, by exhibiting in detail the numbers contained in the various presidencies and states; in the districts into which they are divided; and the towns and villages spread over them in all directions.

“The following is the latest return of the population of the various Presidencies and States:—

Presidency of Bengal	45,160,000	103	Missionaries.
„    Agra	30,250,000	00	„
„    Bombay	10,000,000	33	„
„    Madras	27,280,000	182	„
The Punjab	5,600,000	5	„
Scinde	1,500,000	1	„
Nagpore	4,850,000	2	„
Hyderabad	10,660,000	0	„
Oude	2,070,000	0	„
Other States	28,500,000	0	„

"This vast population is distributed into various provinces and districts, many of which contain from one to two millions each. The following are simply a specimen :—

Rajamundry...	887,000	has	3	Missionaries,
Cuddapah.....	1,228,000	.....	2	"
Salem.....	948,000	.....	1	"
Assam.....	1,500,000	.....	8	"
Burdwan.....	1,673,000	.....	3	"
Midnapore.....	1,360,000	.....	0	"
Purnea.....	1,961,000	.....	0	"

"These instances may be greatly multiplied, for there are more than a hundred such districts in the whole of Hindustan. But a list of towns would be more appalling still. Numerous cities and towns in India resemble the more important cities in Europe and America, and contain from 500,000 to 100,000 inhabitants each. A still larger number contain a population of 50, 40, or 30,000 each. And the list of towns and large villages, containing from 10,000 down to 2,000, would cover pages and pages of this appeal.

"The wants of India may be shown still more by the way in which missionaries are located. In the three chief-presidency towns there are no less than seventy. In Calcutta we have thirty missionaries to 500,000 people: but in many districts there is only ONE missionary to a million and a half. Is not such a position enough to produce a despairing sense of utter helplessness, when a missionary resides for years and years together in the midst of a population so vast?

"There are other districts in a worse condition. The northern and eastern districts of Bengal contain eighteen millions that never hear the gospel. Rajpootana, Gwalior, Hyderabad, and other states, contain fifty MILLIONS more in the same destitution. The great province of Mysore has but seven missionaries to its vast population. This has been going on for ages; and even since the modern era of missions,

sixty years ago, almost two generations of Hindus, numbering three hundred millions of immortal souls, have gone into eternity unprepared.

"All these nations are accessible to the church. One hundred millions are entirely under the government of the East India Company, and religious liberty is as perfect as in England. Missionaries are not situated like those in Madagascar, or those in Tahiti, or even like those in independent islands, or among the native kings in Southern Africa. There is no hindrance, but on the contrary, ample protection is afforded to a prudent and faithful missionary. We ask you to look at the mode in which other and more prosperous fields have been occupied. In the South Seas, one or two English missionaries have gone to an island with no more than 3,000 inhabitants; or from twelve to fifteen missionaries have been placed among a population of 60,000. In New Zealand, with 80,000 people, there are forty-six missionaries; thirty missionaries reside among 80,000 people in the Sandwich Islands. The whole of the Malay-speaking islanders of the South Seas amount to 800,000, and have 120 missionaries. The single district of Masulipatam possesses a population of nearly the same size, and has but *four* missionaries. The negro settlements in Western Africa, little known to the world at large, are taught by fifty-seven missionaries. The great presidency of Agra, full of flourishing towns, and inhabited by a spirited population of thirty millions, has but the same number. We might add numerous other illustrations of the same fact, all tending to impress deeply upon the church the immensity of people unreached by the truth.

"What then, dear brethren, is to be done for these perishing souls? We ask for nothing unreasonable, nothing

impossible. We well know that it is far beyond your power to supply even India alone with an adequate number of qualified missionaries. We know your sympathy for the heathen world; the numerous claims presented to you from your many missions; and the difficulty, in the present position of the churches, of raising sufficient funds. But we do press upon you the greatness of the claims of India; and urge that, because of its vast population, and of its entire accessibility to the gospel, these claims surpass those of all others. Believing these claims to be undeniable, we urge you to try and do something special for India. We would suggest that every society should endeavour to send a few more men in proportion to its strength, and so to place them as to render them a real and powerful addition to the present agency. We remember with thankfulness that such additions during the last five and twenty years have been very large, and that the strength of Indian missions has been nearly trebled. We are aware also that the Church Missionary Society has, during the last few years, considerably increased the number of its missionaries, both in Southern and Northern India. With pleasure we acknowledge that the Baptist Missionary Society recently

resolved to send twenty new men, some of whom are to occupy well chosen stations in destitute districts of our own province; and that some of these brethren have arrived. We know too that the American Board, on recently reviewing the Madura mission, and marking new stations that were desirable, resolved to send three missionaries to occupy them. Such a plan is, we think, practicable for each society, and such a plan, acted on from time to time, will, under God's blessing, secure the most solid advance of the kingdom of Christ. If out of the twenty societies engaged in Indian missions, the larger send *ten* men, and others less, so as to secure an average addition of *five men each, during the next five years*, there will be found no less than five hundred missionaries in India, of whom a hundred will have been entirely added during that brief period. We pray you to regard our appeal for the land in which we labour. We plead for the multitudes we see, whose ignorance we know, whose passage into another world in such vast numbers, unsaved, fills us with mourning and sadness. We ask your efforts. We ask your prayers. May the Lord of the church himself prepare the harvest, and send forth more labourers to reap it for his praise."

INDIA.—JESSORE.—We insert the following brief letter from Mr. Anderson with great pleasure. Since his arrival at his station, we have only heard from him once, for the reason he assigns. He has now entered *fully* on his work, having devoted his time, with ardour and zeal, to mastering the language.

"It is a long time since you heard from me, but the reason is this, that, until I had proceedings of my own to relate, I did not feel satisfied to write to you.

"I am thankful to the Father of mercies that I have been in the enjoyment of excellent health since our arrival in India, and have every reason to conclude that my constitution is well adapted to the climate. I

cannot speak so favourably of my dear wife; for her health has been very delicate. We hope and trust, however, that it will please God to give her strength to endure the climate and to labour in his cause. I am glad to say that her health has recently somewhat improved.

"I am rejoiced to be able to tell you, that I have now fairly entered upon my missionary work. I have worked hard at the language, and God has graciously permitted me to realize the desire I had long cherished to preach to the heathen the 'gospel of the grace of God.' And now I have had some experience of the work, I am delighted to think that I have such a course before me. There is nothing I desire so much as to make known to these poor deluded people the glad

tidings of salvation, and if God spare me, I hope ere long to tell to tens of thousands of Hindoos and Mussulmans how vain are all their efforts to become righteous; but that the righteousness of God is unto all and upon all them that believe in Christ. I have taken charge of one of the churches in this district, that at Satheriya, where I have recently spent five weeks in the society of the natives, and apart from all European society. During this time I was visited by a great many natives, with whom I conversed on religious subjects. A great many people too applied to me for medicine, and in that short period I suppose I had not less than 100 cases to attend to. A few bottles of good medicines would be most valuable to me. In India they are very expensive.

"At Satheriya I made a practice of going out every day with two or three native preachers, and sometimes we visited two or three places in one afternoon. I occasionally addressed the audience assembled. I

have with me a native preacher, by name Ali Mahomet, a clever man, an eloquent preacher, and exceedingly well versed in the Mussulman and Hindoo religions. I hope to derive much assistance from him. There is a good deal of controversy going on as to the respective claims of the Christian and Mahommedan religions, and several seem inclined to embrace Christianity. It seems to me that it is the influence of the church, and the excellent character of its pastor Warish, which has in part brought about the favourable feelings with which the gospel is regarded in that locality. The peace of mind, the cheerfulness which our brethren at Satheriya enjoy, and their kindly deportment towards their Mussulman and heathen neighbours, must awaken reflection and call forth inquiry, and it is gratifying to know that in the immediate vicinity of their dwellings there are hopeful indications of a good many being prepared to receive the Saviour."

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Feb. 25, Mar. 26.  
 CLARENCE, Diboll, J., Feb. 29; Wilson, J., Feb. 6.  
 AMERICA—ANDOVER, Capron, W. B., May 26.  
 BELVIDERE, Roe, C. H., Mar. 26.  
 ASIA—AGRA, Williams, R., April 9.  
 ALIPORE, Pearce, G., Feb. 19.  
 BARISAL, Page, J. C., March 20.  
 BENARES, Gregson, J., April 6; Heinig, H., March 26.  
 CALCUTTA, Lewis, C. B., March 7; Thomas, J., Feb. 23, March 8 and 22, April 9 and 22, May 3; Underhill, E. B., March 20 and 21; Wenger, J., Feb. 22, Mar. 8.  
 COLOMBO, Davis, J., Mar. 29, April 16.  
 DACCA, Robinson, R., Feb. 23.  
 INTALLY, Underhill, E. B., April 7.  
 JESSORE, Sale, J., Feb. 20.  
 MONGHIR, Parsons, J., March 15; Underhill, E. B., Feb. 15.  
 MUTTRA, Evans, T., Feb. 23.  
 POONAH, Cassidy, H. P., Feb. 16.  
 SERAMPORE, Underhill, E. B., April 21, May 2.  
 SEWRY, Williamson, J., Feb. 29.  
 AUSTRALIA—MELBOURNE, Vaughan, C., March 5.

BAHAMAS—GRAND CAY, Rycroft, W. K., Jan. 25, April 17.  
 INAGUA, Littlewood, W., April 29.  
 NASSAU, Capern, H., March 13 and 15, April 14; Davey, J., March 12, April 14, May 13; Littlewood, W., Feb. 29.  
 BRITTANY—MORLAIX, Jenkins, J., April 16 and 29, May 27.  
 JAMAICA—BROWN'S TOWN, Clark, J., March 10, 20 and 24, May 24.  
 CALABAR, East, D. J., March 24, April 5, May 7; East, M., April 24.  
 FALMOUTH, Vine, J. A., March 24.  
 LUCEA, Tenll, W., April 7.  
 MONTEGO BAY, Gale, W. M., May 5.  
 MOUNT CAREY, Hewett, E., March 24.  
 PORT MARIA, Day, D., April 9.  
 ST. ANN'S BAY, Millard, B., May 10.  
 SALTER'S HILL, Dendy, W., March 22.  
 SAVANNA-LA-MAR, Clarke, J., April 1 and 28.  
 SPANISH TOWN, Harvey, C., May 24 (two letters).  
 STEWART TOWN, Hodges, S., April 4.  
 WALDENSTIA, Gould, T., May 9.  
 TASMANIA—HOBART TOWN, Johnston, K., Feb. 21; Tinson, E. H., March 15.  
 TRINIDAD—PORT OF SPAIN, Law, M. A., April 9.

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

Juvenile Association, Bervie, by Miss Small, for a box of clothing, &c., for Benares;  
 Miss Jacobson, for three volumes of the Baptist Magazine;  
 Rev. J. Pywell, for a parcel of magazines;  
 Mrs. Lambert, for a parcel of magazines;  
 Friends at Loughton, by Rev. S. Brawn,

for a package of clothing, value £12, for Rev. D. J. East, Calabar, Jamaica;  
 Family of the late Mrs. Sophia Cooke, of Stalham, for a series of the Baptist Magazine, bound;  
 A friend (unknown), for a chest of Magazines;  
 Friends at Wokingham, for a case of





	£	s.	d.
<b>Saltash—</b>			
Collections.....	5	12	11
Contributions, Juvenile .....	0	9	1
<b>Truro—</b>			
Collections.....	19	9	2
Contributions .....	17	8	0
Do., Sunday School .....	0	8	9
	231	5	6
Acknowledged before and expenses.....	219	17	0
	11	8	0

**CUMBERLAND.**

<b>Whitehaven—</b>			
Collections.....	7	6	9
Contributions .....	6	15	0
	14	1	9
Less expenses .....	1	9	9
	12	12	0

**DEVONSHIRE.**

<b>Devonport, Hope Chapel—</b>			
Collections.....	8	0	0
Contributions .....	5	13	6
Do., Sunday School .....	1	12	0

<b>North Devon Auxiliary, by Rev. D. Thompson .....</b>	50	0	0
Less expenses .....	2	5	0
	47	15	0

<b>Plymouth, George St., by Mr. Wm. Tucker .....</b>	33	4	7
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<b>Tavistock—</b>			
Contributions .....	2	0	0
<b>Tiverton—</b>			
Collection .....	7	13	7
Contributions .....	19	2	0
Do., for N. P.....	0	13	0
	20	11	4

Acknowledged before and expenses.....	14	11	4
	6	0	0

**DORSETSHIRE.**

<b>Poole—</b>			
Hodges, Mr. ....	1	0	0
<b>Weymouth—</b>			
Sunday School .....	1	18	4

**DURHAM.**

<b>Darlington—</b>			
Contributions, by Miss S. Foster, for Schools .....	15	14	8
Less expenses .....	1	0	0
	14	14	8

<b>Shie'da, South, Barrington Street—</b>			
Collections.....	3	16	6
Contributions .....	17	17	11
Do., Sabbath School .....	0	5	9
	22	0	2
Less expenses .....	0	14	0
	21	5	8

<b>Stockton—</b>			
Contributions, by Miss S. Foster, for Schools .....	8	0	0

	£	s.	d.
<b>Sunderland—</b>			
<b>Collections—</b>			
Bethany .....	4	5	0
Bethesda .....	10	4	9
Sans Street .....	3	11	6
Contributions .....	10	17	0
Do., Sans Street ..	0	12	6
Do., Sabbath School, do. ....	1	16	5
	31	7	2

Acknowledged before .....	28	0	0
	3	7	2

**Essex.**

<b>Braintree—</b>			
Collections.....	13	13	10
Contributions .....	6	10	0
	20	4	7
Less expenses .....	0	19	0
	19	5	7

<b>Colchester—</b>			
Contributions .....	6	13	11
Do., for India .....	2	11	0
	9	4	11
Less expenses .....	0	1	3
	9	3	8

<b>Harlow—</b>			
Collection .....	7	5	6
Contributions .....	11	3	6
Do., Sunday Schools ..	1	4	0

<b>Ilford—</b>			
Contributions, by Mrs. W. Rose.....	3	14	0

<b>Rayleigh—</b>			
Contributions .....	8	0	0

<b>Saffron Walden—</b>			
Collections.....	11	3	3
Contributions .....	14	8	5
Do., Sunday School ..	0	9	4
	26	1	0
Less expenses .....	1	11	6
	24	9	6

**GLOUCESTERSHIRE.**

<b>Cheltenham, Salem Chapel—</b>			
Collections, 1855 .....	21	2	2
Do., 1856 .....	27	9	11
Contributions .....	13	1	7
Do., Sunday School Society .....	10	11	1
	71	17	9

Acknowledged before and expenses.....	22	14	6
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<b>Cinderford—</b>			
Contributions, for N.P. ....	3	2	10

<b>Coleford—</b>			
Contributions .....	1	4	0
Do., Sunday School ..	3	18	6
	5	2	6
Less expenses .....	0	0	6
	5	2	0

**EAST GLOUCESTERSHIRE**

<b>Auxiliary—</b>			
<b>Arlington—</b>			
Collection .....	2	0	4
Contributions .....	1	7	10
Do., Sun. School .....	0	15	0

	£	s.	d.
<b>Bourton on the Water—</b>			
Collection .....	3	2	0
Contributions .....	12	4	0
<b>Burford—</b>			
Collection .....	0	17	6
Contributions .....	3	9	2
Proceeds of Tea Meeting .....	1	2	0

<b>Cutsdean—</b>			
Collection .....	0	19	11
Contributions .....	0	15	11
<b>Fairford—</b>			
Collection .....	2	2	10
Contributions .....	3	16	8
Nannton and Guiting Stow on the Wold—			
Collection .....	2	8	9
Contributions .....	0	10	6
Do., for N. P.....	1	14	10
	44	2	9

Less expenses .....	1	2	9
	43	0	0

<b>Lydney—</b>			
Collection .....	7	0	0
Contributions .....	10	10	0
<b>Winchcomb—</b>			
Collection .....	1	9	8
Contributions .....	0	7	0

<b>Wotton under Edge—</b>			
Collections, &c.....	8	15	11
Contributions .....	12	7	6
	21	3	5

Acknowledged before and expenses.....	16	3	5
	5	0	0

**HAMPSHIRE.**

<b>Emsworth—</b>			
Collection .....	2	18	11
Contributions .....	4	6	8
<b>Portsmouth, Portsea, and Gosport Auxiliary—</b>			
Collection, Public Meeting .....	4	17	1
Contributions .....	12	10	0

<b>Ebenezzer—</b>			
Collection .....	2	13	4
Contributions .....	2	7	8

<b>Forton—</b>			
Collection .....	3	0	8

<b>Kent Street—</b>			
Collection .....	12	2	5
Contributions .....	4	14	10
Do., Sun. School .....	1	0	9

<b>Landport—</b>			
Collection .....	5	13	1

<b>Rev. C. Room's—</b>			
Sunday School, Marie-la-bonne .....	1	14	0
	58	4	5

Acknowledged before and expenses.....	52	9	0
	5	15	5

<b>Southampton—</b>			
Collections.....	5	0	0
Contributions .....	2	1	0
	7	7	0

Less error and expenses.....	2	2	6
	5	4	6

HARTFORDSHIRE.		£ s. d.		£ s. d.		£ s. d.	
Bishop's Stortford—		Canterbury—		Great George St., Salford—		Collection .....	
Contributions .....	1 16 9	Contributions .....	3 2 0	Collection .....	4 10 6	Contributions, Ju-	6 16 1
Hitchin—		Do., by Juvenile		Grosvenor Street—		Collection .....	
Collections .....	24 19 1	Association .....	29 1 3	Collection .....	4 1 0	Contributions .....	6 0 0
Contributions .....	26 11 5	Faversham—		Union Chapel—		Collection .....	
Do., for <i>Intally</i> .....	4 0 0	Contributions .....	2 18 2	Collection .....	184 4 4	Contributions .....	193 2 0
Do., Sunday School .....	2 13 4	Lewisham Road—		Do., Congrega-		tional and Ju-	
Proceeds of Tea Meet-		Collections .....	9 15 2	venile Society .....		33 0 0	
ings .....	13 3 0	Contributions .....	15 1 6	Do., Sun. School,		Do., for <i>Intally</i> .....	
		Do., for <i>India</i> .....	20 0 0	Do., for <i>N. P.</i> .....		10 0 0	
		Do., for <i>N. P.</i> .....	1 4 4	Legacy .....		10 0 0	
				York Street—		Collection .....	
Less expenses .....	71 6 10	Acknowledged before		Collection .....		7 13 7	
	0 10 0	and expenses .....		Contributions .....		9 9 0	
	70 16 10			Acknowledged before		and expenses .....	
Markyate Street—						120 9 1	
Contributions, for <i>N. P.</i>						Oldham .....	
1 0 0						25 1 0	
Royston—						NORFOLK.	
Contributions .....						Attleborough—	
6 0 0						Collection .....	
Tring, New Mill—						4 0 0	
Contributions .....						Aylham—	
9 13 8						Collection .....	
Do., Sunday Schools .....						2 0 7	
0 16 11						Burton—	
Watford—						Collection .....	
Collection .....						4 10 9	
9 15 0						Carlton Road—	
Contributions .....						Collection .....	
18 2 2						2 10 6	
						Contribution .....	
						0 10 6	
						Dereham, East—	
						Collection .....	
						3 9 0	
						Contributions .....	
						8 17 6	
						Dies—	
						Collection .....	
						8 8 1	
						Contributions .....	
						7 4 1	
						Do., Juvenile .....	
						0 19 0	
						Do., Sunday School .....	
						C 8 7	
						Downham—	
						Collection .....	
						1 10 2	
						Contributions .....	
						5 6 3	
						Drayton—	
						Collection .....	
						2 5 10	
						Do., Juvenile .....	
						1 0 0	
						Ellingham—	
						Collection .....	
						3 14 6	
						Do., Juvenile .....	
						0 0 6	
						Contributions .....	
						2 0 0	
						Fakenham—	
						Collection .....	
						2 13 6	
						Contributions .....	
						16 19 0	
						Foulsbam—	
						Collection .....	
						3 17 6	
						Ingham—	
						Collection .....	
						3 16 3	
						Contributions .....	
						21 10 9	
						Do., for <i>F. E.</i> .....	
						0 10 6	
						Do., Special .....	
						7 7 6	
						Kenninghall—	
						Collection .....	
						8 11 6	
						Ludham—	
						Collection .....	
						0 8 8	
						Lynn Regis—	
						Collection, &c. ....	
						6 0 0	
						Mundesley—	
						Collection .....	
						1 3 4	
						Contributions .....	
						3 0 6	
						Netisham—	
						Sunday School .....	
						1 0 0	
						Neeton—	
						Collection .....	
						3 8 0	
						Norwich—	
						St. Mary's—	
						Collection .....	
						20 0 0	
						Contributions .....	
						113 17 9	

	£	s.	d.
St. Clement's—			
Collection .....	9	7	8
Do., Public Meeting .....	0	6	11
Contributions .....	8	12	10
Do., Juvenile ...	0	19	5
Sprowston—			
Collection .....	1	2	1
Swaffham—			
Collections .....	8	5	9
Contributions .....	8	18	9
Do., Sunday School	1	6	2
Upwell—			
Collection .....	0	15	9
Worstead—			
Collection, &c. ....	15	13	5
Yarmouth—			
Collection .....	6	10	5
Contributions .....	6	12	0
	343	13	3
Acknowledged before and expenses.....	285	17	3
	57	16	0
<b>NORTHAMPTONSHIRE.</b>			
Aldwinklo—			
Contribution .....	0	10	0
Do., Sunday School, for N. P. ....	0	12	8
Kettering—			
Collections .....	21	8	11
Contributions .....	13	2	8
Do., Bible Classes	1	4	1
Do., Sunday Schools	2	1	9
Legacy .....	10	0	0
Ringstead—			
Collection .....	2	13	3
Contributions .....	5	13	4
Do., Sunday School	1	13	5
Rushden—			
Collection .....	2	4	5
Contributions .....	2	15	1
Do., Sunday Schools	0	10	6
Stanwick—			
Collection (part) .....	1	0	7
Contributions .....	3	4	5
Do., for N. P. ....	0	15	5
Thrapston—			
Collections (part) .....	9	6	11
Contributions .....	9	15	6
Do., Bible and Infant Class .....	0	7	1
Do., Sunday School	1	1	3
Woodford—			
Collection .....	0	15	11
	90	17	2
Less expenses	3	18	9
	86	18	5
<b>NORTHUMBERLAND.</b>			
<b>NORTH OF ENGLAND AUXILIARY—</b>			
Broomley and Broomhaugh—			
Collections .....	8	18	4
Contributions .....	1	6	2
Hamsterley .....	2	9	6
Newcastle on Tyne, Bewick Street—			
Collections .....	21	15	3
Contributions .....	19	17	5
Do., Juvenile .....	0	13	0
Do., for N. P. ....	1	0	0
Newcastle on Tyne, New Court—			
Collection .....	5	0	8
Contributions .....	3	13	4
Do., for Translations .....	1	0	0
Do., for Female Education .....	0	10	6

	£	s.	d.
Rowley and Sholley.....	3	5	1
Stockton .....	1	0	0
<b>North Shields—</b>			
Collections .....	5	13	3
Contributions .....	10	12	6
Do., Sunday School	2	6	6
	98	2	3
Acknowledged before and expenses .....	45	13	9
	52	8	6
<b>NOTTINGHAMSHIRE.</b>			
Sutton in Ashfield—			
Contributions .....	0	10	0
Do., for N. P. ....	0	5	0
Sutton on Trent—			
Collections .....	2	16	4
Contributions .....	2	13	9
Do., Juvenile.....	2	10	11
	8	1	0
Less expenses	0	11	0
	7	10	0
<b>OXFORDSHIRE.</b>			
Bicester—			
Contributions .....	1	0	0
Oxford—			
Warna, Joseph, Esq.	1	1	0
Oxford, New Road—			
Collections .....	8	4	4
Contributions .....	16	3	9
Do., for N. P. ....	1	16	8
Do., for E. I. Schools .....	1	0	0
Do., for W. I. Schools .....	5	0	0
Do., Sunday Schools	0	9	0
	32	13	6
Less error and expenses ...	0	18	0
	31	15	6
<b>SHROPSHIRE.</b>			
Ellesmere—			
Contributions .....	1	10	0
Maashbrook—			
Collection .....	1	10	0
Oswestry—			
Collections .....	5	2	0
Contributions .....	4	4	3
	12	6	3
Less expenses	0	10	0
	11	16	3
<b>SOMERSETSHIRE.</b>			
Bath—			
Collections .....	11	19	6
Do., Limpley Stoke	2	14	0
Do., Twerton .....	2	7	2
Contributions .....	23	5	0
Do., Juvenile.....	9	1	0
	51	6	8
Acknowledged before and expenses.....	16	4	2
	35	2	6

	£	s.	d.
Bristol, on account, by G. H. Leonard, Esq. ....	100	0	0
<b>PAULTON—</b>			
Contributions .....	4	1	7
Do., Juvenile .....	0	12	6
	4	14	1
Less expenses	0	0	7
	4	13	6
<b>STAFFORDSHIRE.</b>			
Hanley—			
Collection, &c. ....	7	17	5
Proceeds of Bazaar ...	5	2	7
<b>SURREY.</b>			
Norwood, Upper—			
Contributions .....	11	6	0
<b>SUSSEX.</b>			
Brighton—			
Collection, Public Meeting .....	2	17	9
Do., Salem Chapel	7	5	2
Contributions .....	13	18	11
Do., Sunday School	1	15	0
	25	16	3
Less for Baptist Irish Society ..	3	0	0
	22	16	3
Acknowledged before and expenses .....	20	19	0
	1	17	3
<b>WARWICKSHIRE.</b>			
Leamington, Warwick St.—			
Collections .....	14	10	0
Contributions .....	18	14	4
Do., Sunday Schools	1	7	3
Do., for N. P. ....	2	18	0
<b>RUGBY—</b>			
Contributions .....	5	12	0
Do., Sunday School	0	12	6
	6	4	6
Less expenses	0	3	0
	6	1	6
<b>WILTSHIRE.</b>			
Damerham and Rockbourne—			
Contributions .....	7	0	0
Do., for N. P. ....	1	0	0
<b>SALISBURY—</b>			
Collections .....	11	13	5
Do., Bowerhalk ...	0	8	4
Do., Lookerley .....	1	2	0
Contributions .....	8	11	4
Do., Sunday School	10	1	0
Do., for N. P. ....	0	16	5
	32	12	6
Less expenses	2	5	0
	30	7	6
Shrewton—			
Sunday School .....	5	0	0



	£	s.	d.
<b>SOUTH WALES.</b>			
<b>CARMARTHENSHIRE—</b>			
Owmlfen, Ramoth—			
Collection .....	0	16	5
<b>Ferry-side—</b>			
Collection .....	0	10	0
<b>Llandybie, Baron—</b>			
Collection .....	1	0	0
<b>Llanely, Bethel—</b>			
Collection .....	1	0	0
Contributions .....	2	10	0
Do., for N. P. ....	1	16	0
<b>Llanfynydd—</b>			
Collection .....	0	5	3
<b>Llwynhendy—</b>			
Collection .....	1	0	0
Contribution .....	0	5	0
<b>Penrhwy-goch—</b>			
Collection .....	1	13	0
<b>Pontardulaie, Sardin—</b>			
Collection .....	0	13	0
Contribution .....	0	5	0
<b>Rhydgarnau—</b>			
Collection .....	0	17	0
Contributions .....	0	5	0
<b>Salem Mydrim—</b>			
Collection .....	1	4	6
Contributions .....	1	15	6
	18	4	8
Less expenses .....	0	1	7
	16	3	1
<b>GLAMORGANSHIRE—</b>			
<b>Caerphilly—</b>			
Collection .....	1	8	5
<b>Hirwaen—</b>			
Collection .....	2	10	9
Contributions .....	5	12	3
Do., Sunday School ..	2	2	0
	10	5	0
Less expenses .....	0	13	0
	9	12	0
<b>Morthyr Tydvil—</b>			
Collections .....	4	14	9
Contributions .....	2	0	6
	6	15	3
Less expenses .....	0	3	7
	6	11	8
<b>Neath—</b>			
Contributions .....	1	0	0
<b>Swansea—</b>			
Contributions .....	2	11	6
Legacy .....	5	0	0
<b>Mount Pleasant—</b>			
Collection .....	0	8	4
Do., Public Meeting ..	5	0	7
Contributions .....	11	17	2
<b>York Place—</b>			
Collection .....	2	13	0
Contributions .....	2	0	0
	33	18	7
Less expenses (three years' .....	4	11	0
	31	1	1
<b>MONMOUTHSHIRE—</b>			
<b>Abercarn—</b>			
Collection .....	0	16	11
Contributions .....	4	3	7

	£	s.	d.
<b>Caerwent—</b>			
Contribution .....	0	16	9
<b>Risca—</b>			
Collection .....	1	1	0
Contributions .....	3	15	6
	10	15	9
Less expenses .....	0	2	0
	10	13	9
<b>PENBROKESHIRE—</b>			
<b>Bethabara—</b>			
Contributions, for N. P. ..	1	0	0
<b>Blaenysaun—</b>			
Collections .....	1	13	2
Contributions .....	6	8	6
Do., box, Bethesda .....	2	3	2
<b>Gerisim—</b>			
Collections .....	1	15	10
Contributions .....	3	19	5
	15	18	1
Less for Home Mission and expenses ..	2	2	6
	13	15	7
<b>SCOTLAND.</b>			
<b>Aberchirder—</b>			
Collection .....	2	8	6
Contributions .....	1	5	0
Do., for N. P. ....	1	7	6
<b>Aberdeen—</b>			
Collections—			
John Street .....	9	14	0
George Street .....	1	11	0
Contributions .....	16	15	6
<b>Anstruther—</b>			
Collections—			
Baptist Church, Elie .....	1	14	0
United Presbyterian Chapel .....	3	0	6
Contributions .....	7	3	6
Do., for N. P. ....	2	2	1
<b>Cupar—</b>			
Collection .....	1	1	0
Contributions .....	19	7	11
Do, for N. P. ....	0	15	0
Do., Sunday School .....	0	12	0
Do., do., for N. P. ...	0	5	0
<b>Dundee—</b>			
Collections—			
Baptist Chapel, Meadowside .....	0	0	0
Do., Rattray's Court .....	2	8	0
Independent Chapel, Rev. Mr. Spence's ..	12	0	0
Do., Rev. Mr. Lang's .....	7	0	0
Public Meeting .....	2	0	6
Contributions .....	17	8	7
Do., for F. E., India ..	0	10	0
<b>Dunfermline—</b>			
Collection .....	7	2	7
Contributions .....	13	10	0
<b>Edinburgh—</b>			
Bristo Street—			
Collection, for Translations .....	8	8	3
Contributions .....	13	0	0
Do., for Rev. J. Clarke, Savanna la Mar .....	5	0	0
<b>Charlotte Chapel—</b>			
Collection .....	10	0	0
Do., Juvenile .....	0	14	5
Contributions .....	8	3	2

	£	s.	d.
<b>Elder Street—</b>			
Collection .....	59	10	0
Do., Public Meeting .....	5	4	3
Contributions .....	30	10	5
Do., for Trinidad Schools .....	0	5	0
<b>Tabernacle—</b>			
Collection .....	10	0	0
<b>Elgin—</b>			
Contributions (one-sixth) .....	2	8	3
<b>Glasgow—</b>			
Collections—			
Baronial Hall .....	8	4	6
Hope Street .....	9	10	0
Do., Public Meeting .....	5	0	1
Trades Hall .....	5	11	6
Contributions .....	24	17	6
Do., Hope Street .....	22	0	0
Do., John Street .....	10	14	3
Do., Trades' Hall, Sabbath Class ..	0	5	6
<b>Greenock—</b>			
Collections—			
Baptist Church .....	5	5	10
Michael Street .....	3	4	0
West Parish Church .....	3	9	0
Contributions .....	3	10	0
<b>Huntley—</b>			
Collection, Free Ch. ....	4	15	1
Contributions .....	2	0	0
<b>Irvine—</b>			
Collection .....	1	18	1
Contributions .....	0	2	0
Do., for Rev. J. Clarke's School, Savanna la Mar ..	1	0	0
<b>Millport—</b>			
Collection .....	1	10	0
<b>Montrose—</b>			
Collection .....	6	18	4
Contributions .....	1	10	0
<b>Paisley—</b>			
Collection .....	9	0	0
Contributions .....	31	9	4
Do., George Street .....	1	0	0
Do., Storie Street, for N. P. ....	3	13	3
Do., do., Sabbath School, for Schools ..	3	16	0
<b>Perth—</b>			
Collection .....	22	0	0
Contributions .....	2	0	0
Do., for Rev. John Clarke's School, Savanna la Mar ..	25	10	0
<b>St. Andrew's—</b>			
Collection .....	1	3	3
Contributions .....	4	18	0
<b>Stirling—</b>			
Collection .....	6	2	0
Contributions .....	0	11	0
	517	7	11
Acknowledged before and expenses .....	205	19	1
	341	8	10
<b>IRELAND.</b>			
<b>Belfast—</b>			
Contributions .....	3	0	0
<b>Dublin—</b>			
Contributions .....	6	11	0
Less expenses .....	0	0	0
	6	10	0
<b>Moate—</b>			
Contributions .....	0	7	0
Do., for N. P. ....	1	18	0

CONTRIBUTIONS,

Received from April 8 to June 20, 1856.

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL COLLECTIONS.</b>					
Annual Sermons—		Chelsea, Paradise Chapel—		Walworth, Arthur Street—	
Bloomsbury Chapel...	24 10 0	Collections.....	3 14 9	Collections.....	11 18 6
Surrey Chapel .....	28 17 7	Church Street, Blackfriars—		Contributions .....	4 7 8
Weigh-house Chapel,		Collections.....	8 4 3		
to Young Men, by		Dalston, Queen's Road—			
Y.M.M.A. 7 9 5		Collections.....	8 13 6	Less expenses	18 6 2
Less ex-		Do., Juvenile.....	1 10 9		0 5 6
penses 3 16 0		Contribution .....	0 10 6		18 0 8
	3 13 5	Devonshire Square—		Walworth, Lion Street—	
Annual Meeting, Eketer		Collections.....	26 1 8	Contributions, Female	
Hall.....	111 7 5	Drayton, West—		Auxiliary .....	23 17 0
Annual Juvenile Meet-		Collections.....	2 13 0	Wild Street, Little—	
ings, by Y.M.M.A....	2 10 2	Contributions .....	2 18 2	Collections.....	6 12 0
		Do., Sunday Schools	0 6 1		
		Eldon Street—		<b>BEDFORDSHIRE.</b>	
		Collections, &c.....	35 7 0	Bedford, Bunyan Meeting—	
<b>ANNUAL SUBSCRIPTIONS.</b>					
		Hammersmith—		Contributions(ambity)	24 8 4
Beeby, Mrs., Reigate ...	2 0 0	Collections.....	12 16 9	Blunham—	
Bloomfield, Rev. J. E..	0 10 6	Contributions, Juve-		Collection .....	1 11 0
Bowen, Mr. and Mrs....	1 1 0	nile Society, Starch		Contributions .....	0 9 5
Burgess, Mr. Joseph ...	1 1 0	Green .....	0 9 0	Do., Sunday School	0 8 11
Carter, Mr. J.....	2 0 0	Hampstead, Hollybush Hill—			
Doxsey, Rev. Isaac.....	2 2 0	Collections.....	3 4 6	Heath and Reach—	
Giles, Edward, Esq....	1 1 0	Hawley Road, Kentish Town—		Collection .....	1 14 0
Marshman, J. C., Esq..	1 1 0	Collections.....	18 10 0	Leighton Buzzard—	
Marten, Mrs. R. H.....	1 1 0	Henrietta Street—		First Church—	
Do., for <i>Intally</i> .....	0 10 6	Sunday School, by		Collections.....	7 11 9
Do., for <i>Jamaica In-</i>		Y.M.M.A., for <i>Ma-</i>		Do., Ledburn ...	0 6 1
<i>stitution</i> .....	0 10 6	<i>kavitta School, Cey-</i>		Do., Burcott.....	0 8 7
Mereditth, John, Esq..	1 1 0	<i>lon</i> .....	1 5 5	Contributions.....	10 2 5
Do., for <i>India</i> .....	1 1 0	Highbate—		Do., for <i>Africa</i> ...	0 6 0
Rippon, Mrs. Thomas...	5 0 0	Collections.....	9 3 0	Do., for <i>Schools</i> ...	3 0 0
Rippon, Mrs. Thomas...	5 0 0	Iselington, Cross Street—		Do., Sun. School	3 1 4
Thompson, Mr. James	1 1 0	Collections.....	13 12 0	Second Church—	
Williams, Mrs., Brighton	3 0 0	Kennington, Charles Street—		Contributions .....	1 15 0
Under 10s.....	0 6 0	Collections.....	3 9 8		
		Keppel Street—		Less expenses	28 5 2
		Collections.....	6 11 3		2 19 6
		Contributions .....	2 14 4		25 5 8
		Do., for <i>India</i> .....	1 14 0	Luton, Union Chapel—	
		Maze Pond—		Contributions(moity)	31 11 0
		Collections.....	14 19 3	Smith, Mrs. ....	10 0 0
		Milton Street—		Steventon—	
		Sunday School, by		Contributions .....	0 10 0
		Y.M.M.A., for <i>Ogul-</i>		Do., for <i>N. P.</i> .....	0 16 0
		<i>voda School, Ceylon</i>	0 8 6	Toddington—	
		New Park Street—		Collection, &c. ....	5 8 1
		Collections.....	38 10 0		
		Poplar, Colton Street—		<b>BUCKINGHAMSHIRE.</b>	
		Collections.....	4 5 0	Brickhill, Great—	
		Regent Street, Lambeth—		Contributions .....	7 11 2
		Collections.....	9 10 8		
		Contributions, Juve-		<b>CAMBRIDGESHIRE.</b>	
		nile, for <i>Benares</i>		Swaysey—	
		<i>School</i> .....	10 0 0	Contributions, for <i>N. P.</i>	0 10 0
		Salterns' Hall—			
		Collections.....	6 5 9	<b>CHESHIRE.</b>	
		Contributions .....	4 3 2	Birkenhead, Welsh Church—	
		Spencer Place—		Collection .....	1 3 7
		Collections.....	4 12 6	Contributions .....	2 9 0
		Stratford Grove—			
		Collections, 2 years ...	7 7 9	Less expenses	13 13 1
		Tottenham—			0 0 7
		Collections ...	6 3 7		
		Less expenses	0 12 0		
			5 11 7		
		Trinity Street, Southwark—			
		Contributions .....	5 0 0		
		Vernon Chapel—		<b>CUMBERLAND.</b>	
		Collections.....	4 18 0	Whitehaven .....	0 8 0
		Contribution .....	1 1 0		

	£	s.	d.
<b>DEVONSHIRE.</b>			
Ashburton—			
Collection .....	2	6	7
Contribution .....	1	1	0
Bideford—			
Contributions, by Miss			
Angas .....	6	0	0
Cbudleigh—			
Collection .....	7	10	0
Contributions .....	12	9	2
Do., Juvenile .....	0	18	7
Collumpton—			
Collection .....	2	0	0
Contributions .....	1	5	8
Do., Sunday School	1	0	0
Exeter—			
Batholomew Street—			
Collections .....	3	17	5
Contributions .....	5	2	4
Do., Female Bi-			
ble Class .....	1	2	0
Do., Sun. School	2	13	3
South Street—			
Collections .....	4	19	3
Do., Public Meet-			
ing .....	2	12	0
Contributions .....	3	0	0
Modbury—			
Contributions .....	1	3	2
Do., for N. P. ....	0	7	3
Newton Abbott—			
Collections .....	1	16	8
Contribution .....	1	1	0
Plymouth, George Street—			
Juvenile Association,			
for Orphan Girls,			
"Jane Nicholson and"			
"Elizabeth Square,"			
Africa .....	5	10	0
Thorverton—			
Collection, 1854-5 ...	0	15	0
Do., 1855-6 ...	0	9	8
Tiverton—			
Contributions, on ac-			
count .....	15	0	0
Do., Sunday School,			
for "Paul Rutton,"			
Dinagpore .....	5	0	0
	69	8	8
Less expenses	3	14	4
	65	14	4
<b>DORSETSHIRE.</b>			
Lyme Regis .....	2	17	9
Weymouth—			
Collections .....	7	9	0
Contributions .....	3	12	8
Do., Sunday School	5	12	10
	16	14	6
Less expenses	0	8	0
	16	6	6
<b>DURHAM.</b>			
Darlington—			
Taylor, Mr. William,			
Middleborough ...	0	10	0
Middleten Teesdale—			
Collection .....	3	9	0
Contribution .....	0	10	0
	3	19	0
Less expenses	1	9	0
	2	10	0

	£	s.	d.
<b>ESSEX.</b>			
Bromford—			
Collection .....	4	10	0
Contribution .....	1	0	0
Do., Sunday School	2	17	10
<b>GLOUCESTERSHIRE.</b>			
Chalford—			
Collection .....	1	10	0
Gloucester—			
Contributions .....	4	10	0
Do., Sunday School,			
for N. P. ....	5	10	0
<b>HAMPSHIRE.</b>			
Parley, East—			
Collection .....	0	14	0
Southampton—			
Contributions (remit-			
ted short, in error,			
for 1855-6) .....	0	19	0
<b>KENT.</b>			
Ashford—			
Gregory, G., Esq., for			
Schools, two years..	2	2	0
Crayford—			
Collections .....	3	13	0
Contributions .....	3	7	11
Do., Sunday School	2	8	7
Daare Park, Blackheath—			
Collections .....	5	0	10
Do., Sunday School	0	14	9
Contribution .....	1	0	0
Deal, Zion Chapel .....	4	0	0
Gravesend—			
Collections .....	9	0	0
Contributions .....	6	1	10
Lee—			
Collections .....	7	11	9
Lewisham Road—			
Collections .....	9	8	2
Malling, Town—			
Collections .....	5	9	9
Contributions .....	3	10	0
Do., Rain-drop As-			
sociation, for F.			
E., India .....	5	10	0
Do., Sunday School	0	16	3
	15	6	0
Less expenses	0	10	0
	14	16	0
Meopham—			
French, Mr. and Mrs.,			
donation .....	2	2	0
Sydenham—			
Collections .....	8	14	0
Woolwich, Queen Street—			
Collection ...	10	2	4
Less expenses	1	16	0
	8	6	4
Woolwich, Lecture Hall—			
Collections .....	3	14	0
Contributions .....	2	11	0
	6	5	0
Less expenses	0	6	6
	5	19	6
<b>LANCASHIRE.</b>			
Liverpool—			
Ladies' Negroes' Friend			
Society, for Jamaica	40	0	0
Do., for Jamaica In-			
stitution .....	10	0	0

	£	s.	d.
<b>LIVERPOOL, PEMBROKE CHAPEL—</b>			
Sunday School, Wal-			
nut Street .....	2	4	0
Oldham—			
Contributions .....	4	6	0
Rochdale—			
Contributions, for <sup>1</sup>			
Jamaica Institution	25	0	0
<b>LEICESTERSHIRE.</b>			
Foxton—			
Hackney, Mr. Samuel,			
Willton on the Hill	1	15	0
<b>NORTHAMPTONSHIRE.</b>			
Middleten Cheney—			
Contributions .....	1	12	6
<b>NOTTINGHAMSHIRE.</b>			
Nottingham—			
Contribution, for Sal-			
ter's Hill Schools,			
Jamaica .....	5	0	0
Southwell—			
Contributions .....	0	10	6
Do., for N. P. ....	0	3	0
<b>SOMERSETSHIRE.</b>			
Bristol—			
Contributions, ba-			
lance, 1855-6 .....	176	18	7
Counterslip—			
Contributions, for			
N. P., Ceylon ...	10	0	0
Do., for Rev. C. B.			
Lewis's N. P.,			
Calcutta .....	10	10	0
Do., Bible Class,			
for Rev. C. B.			
Lewis's Native			
School, Calcutta	6	14	0
Burnham—			
Collection, &c. ....	1	16	2
From, on account ...	55	0	0
Street—			
Contributions, for N. P.	0	15	0
<b>WESTERN AUXILIARY—</b>			
Burrowbridge—			
Collection .....	1	11	0
Contributions .....	0	6	1
Burton—			
Collection .....	2	12	0
Contributions .....	1	0	0
Chard—			
Collections .....	8	18	0
Contributions .....	16	12	10
Crewkerne—			
Collection .....	2	10	10
Minehead—			
Collection .....	4	3	0
Montacute—			
Collection .....	1	14	0
Contributions .....	10	1	0
Do., Sun. School	0	7	0
Stogumber—			
Collection .....	2	3	1
Contributions .....	4	11	8
Watchet and Williton—			
Collection, Watchet	2	0	0
Do., Williton .....	4	1	0
Contributions .....	3	0	0
	81	11	6
Less expenses	3	17	6
	77	14	0





THE  
BAPTIST MAGAZINE.

AUGUST, 1856.

MEMOIR OF MRS. MARY BURT, LATE OF BEAULIEU RAILS.

BY THE REV. JAMES MILLARD.

A FRIEND, many years ago, heard a warm-hearted, lively girl, exclaim, "If I were to be married at all, I should prefer, above all men, to have a minister for my husband," which induced him to write some observations on the peculiarity of the condition of a minister's wife, and send them for insertion in this magazine. If any young lady among its readers entertain a similar preference, we refer them to the article in the "Baptist Magazine" for 1824, page 383, entitled, "The Minister's Wife." In drawing up a few reminiscences of our departed friend, we are strongly impressed with a resemblance between the warm-hearted girl above spoken of, and Mrs. Burt. Her maiden name was Kearly; she was born in the very delightful sequestered village of Beaulieu, in the New Forest, Hampshire; her parents were members of the established church; Miss Kearly was their only child, and as the family connexions of both her parents were all members of the same body, she was brought up and

educated during her childhood and youth in conformity and attachment to that community. About the time Miss Kearly left boarding school and returned home, her father had become awakened to a concern for his eternal welfare, sought more decidedly evangelical ministrations than could be obtained at the parish church, and for this purpose attended the baptist chapel at Beaulieu Rails, about a mile distant from his residence; here he obtained those views of divine truth which afforded him peace and joy, was baptized, and united himself to the church meeting there in 1818, and became an ardent friend and a liberal supporter of the gospel in that place till his death in 1842. At the time Mr. Kearly made a public profession of religion, his daughter, with whom we then became acquainted was a lively, energetic, warm-hearted, intelligent girl; becoming also concerned about her spiritual state, she rose superior to educational prejudices, and to the contumely with which the whole circle of

her relatives and friends were wont, at that day, to express themselves against dissenters, and did not in the least hesitate to follow her father in attending the dissenting ministry, which, through divine mercy, was made a blessing to her. Brought to rely alone on Jesus Christ for salvation, and to surrender herself to his service, she did not procrastinate a public avowal of her regard to the authority of the Lord as her king, but, in 1819, in harmony with her characteristic ardour and ingenuousness of mind, willingly became one of the first who were baptized at Beaulieu Rails. All who had been previously baptized from that neighbourhood had been baptized at Lymington, four miles distant. The circumstance of this being the first baptism ever occurring at Beaulieu Rails Chapel, had no deterring influence on her mind. Her education, early associations, family connexions, and habits of life, considered together with the class of people to whom she was to stand in so close a relation, which consisted almost exclusively of persons in humble life, proprietors of cottages with allotments of land, agricultural labourers, &c., being in her youth, not much above eighteen years of age, and at that time, was an act of no ordinary self-denial. Possessing, however, much independence of mind, as well as in pecuniary circumstances, she could not be deterred by any considerations of worldly policy from acting out her religious convictions, however much the inconvenience of such decision might be felt. Would that so exemplary an example were universally imitated: it would redound much to the honour of religion, and prove in all respects of inestimable benefit to the individuals themselves. Mrs. Kearly soon afterwards followed the example of her husband and daughter, and thus the whole family became members of the church at

Beaulieu Rails; their influence, their energies—particularly those of Miss Kearly—and their property were consecrated to the cause of God, being very beneficially employed through a long series of years, till both parents were numbered with the dead. Although they were much superior in worldly station to their fellow-members, yet is it peculiarly gratifying to state they did not misapply the influence they acquired by interfering with the freedom of the church's actions in ecclesiastical matters, but readily and harmoniously united with it to advance the kingdom of Christ in their vicinity. Miss Kearly immediately on becoming a member of the church began taking an active part in every movement for which she was eligible; she became a Sunday-school teacher, and continued to take a share in everything which regarded the prosperity of the schools through a period of thirty-five years. Always greatly interested in the temporal and spiritual welfare of the children, she was particularly concerned for those girls who were advancing towards womanhood who from the poverty of their parents, and from domestic habits almost inseparable from poverty existing amongst this class of persons in our rural population, are exposed to contamination, especially to temptations peculiar to the sex, endeavouring to imbue their minds with religious principles, and by affectionate counsel and advice, prepare them to enter upon stations which she could, by her influence, provide for and recommend them to, and thus remove them as early as possible from the evils apprehended. Several of these females became pious; some were united to the church, and are become settled in domestic life in the neighbourhood; others more distant; and others have become useful servants in various families where divine providence has directed them. Not a few

will gratefully acknowledge their obligations to her instrumentality for their happiness here and their eternal welfare hereafter. The period was advancing when Miss Kearly was about to enter on a new relation. The church and congregation at Beaulieu Rails had been long affiliated with the baptist church New Lane, Lymington; the consequence was, the pulpit of the church at Beaulieu Rails was supplied by brethren from the latter, and the pastor of the church at Lymington baptized the candidates for church fellowship and administered the Lord's supper; this continued for some eleven years, when from the growing number of the church and congregation, and the liberality of the Kearly family, it was deemed advisable to have a pastor for the church at Beaulieu Rails; at the desire of the church, application was made to Stepney College; in reply, the Rev. J. B. Burt was sent by the tutor, and was kindly received into the family of Mr. Kearly. His ministry being acceptable, he was ordained in 1828; and became united in marriage to Miss Kearly. She now occupied a sphere and sustained a relation which comported with her predilections, and for which previous habits had so well prepared her. Nor did she disappoint the expectations entertained of either her physical, mental, or spiritual ability, to occupy it. Her Saviour had said to her, "Occupy till I come." Nor was she unwilling to do so: love and gratitude influenced her; the Saviour's cause was dear to her, and she readily rendered her husband all the assistance he could require. The religious sphere she occupied is somewhat peculiar—in many respects favourable for the development of a minister's wife's talents, and also for the occupying those talents which are appropriate to the sphere; and having no maternal cares, she was the more at liberty to employ herself in

duties beyond the domestic circle. On the death of her parents, she undertook a considerable amount of secular management; the business in which they were engaged, was still conducted, more with a view to support the cause of God than for the sake of pecuniary advantage, the profits resulting from its management being appropriated to religious objects. Mrs. Burt was ardently attached to the various denominational societies existing among us, and heartily sustained her husband in the liberal subscriptions which were periodically given to the Baptist Foreign, Irish, and Home Missions; nor, indeed, from any of those societies whose object is to promote the spiritual and eternal welfare of mankind, either at home or abroad, did she withhold pecuniary aid, so far as came within her ability. "She devised liberal things;" and in order to accomplish that which she devised, she was, we believe, influenced by divine grace to pursue an economy as regards her own wardrobe and domestic expenses generally, which doubtless has been misunderstood by those who were not acquainted with her principle of action, and the objects for which that economy was adopted. In her own person she never made an appearance which would hardly distinguish her from the humblest of the female peasantry around her, not from any affectation of humility, but from conscientious motives, to appropriate all the profits of business, and the savings of very rigid economy, to the cause of God. Those who knew Mrs. Burt most intimately, knew that the conduct here delineated was the result of genuine piety—the produce of a heart renewed by divine grace and the fruit of the Holy Spirit's abiding operations in her; the general practice of kindness and liberality towards all who came within the sphere of her influence was recognized. 'To "do good and to communicate"

we do not know that she forgot, but would frequently suggest to her husband that they ought to do more than they had done. When deputations visited this county on behalf of our religious societies, they were never treated with anything even approaching to cold reserve by her, but a most cordial and kind greeting was given them; and on occasions of pecuniary difficulties in either of the mission societies, she would be the first to urge giving all they could, and which usually issued in a much larger donation than was expected, and in many instances, was as large as any donation given by friends in the denomination in the county. We may here notice the pleasing contrast presented by Mrs. Burt on occasions just mentioned to those whose means were equally ample but whose benevolent temperament was far less influential. How frequently has great pain been inflicted on those who have been pleading on behalf of the great institutions of the day by remarks of an unlovely character as an apology for refusing a donation, making an impression by no means favourable to the religious character of such persons. How many, alas! have we known, who by their selfishness—and may we not say covetousness—have withheld from the cause of God his own—that which he had given them that they might glorify him by applying it to its appropriate use. How refreshing is it, amidst the selfishness extensively prevailing in the church of God, to meet with a case so unusual as the one which is exhibited in the conduct of Mrs. Burt. We do not mean, however, to affirm that it is the duty of every minister's wife, or of every Christian tradesman's wife, to pursue exactly the same line of conduct in regard to personal appearance or of domestic arrangements generally, with a view to save as much as possible to

give to religious objects. In these things let every one follow the dictates of an enlightened and spiritual mind; whatever is done in eating, in drinking, and in wearing of apparel, let all be done in the name of the Lord Jesus and to the glory of God: when all is thus done, none will materially err—if, indeed, they err at all. Religion with Mrs. Burt was not a subject of mere feeling, fluctuating according to circumstances; she was a well-informed Christian, a person of good natural talents, possessed a judgment regulated by divine truth; she felt the power of religion in her heart, lived usually under its influence, and pleasingly exemplified it in all the relations of life as a daughter, a wife—a minister's wife—and as a member of the church of God. She had been favoured for many years by her heavenly Father with a considerable share of health; and possessed a good constitution, never enfeebled by indulgence, nor by surrendering herself to habits of indolence. Capable of considerable physical exertion, she, from principle as well as from inclination, daily occupied herself from early dawn in all the routine of domestic life, and very materially assisted her husband in secular affairs. Cheerfulness of mind in all her engagements was apparent, which contributed in no small degree to make them agreeable. This easy, facile temper was constitutional to her; but had not her heart been brought under divine influence, and this temper sanctified, she would never, from her early antecedents, have pursued so cheerfully the tenor of her way by submitting frequently to employ usually designated to others, but in her case adopted from motives which we have already assigned.

Some years since Mrs. Burt, in the midst of her active exertions whilst engaged in secular and domestic concerns, met with an accident by which she dis-

located her ankle, which confined her to her couch for some time and necessarily diminished her ability for business pursuits; never did we hear her make any complaining reference to it, but on the contrary, would smile and make some pleasing observation on the salutariness of such discipline from her heavenly Father, and sustaining her infirmity with cheerful contentment, she pursued with as much physical vigour as she could well exert the usual domestic and religious duties she had undertaken without any relaxation but what health demanded. About six or seven years ago it was discovered that some internal disease had been affecting her, and began to assume a serious aspect, when medical assistance became necessary, and she was compelled to retire for a season from all active pursuits, was confined to her chamber for some time, the influence of her piety was manifested by an entire resignation to the divine will. A blessing attended the means used for her restoration, and eventually she was privileged to enjoy almost her usual health; hope was entertained that her constitution had not been materially affected as she betook herself to her accustomed engagements, at home and in the sabbath school with her former alacrity and pleasure. Indeed, to be employed in some useful avocation or another was her constant aim; from all we knew of her we are assured that nothing would be more opposed to her conscientious convictions, or more painful to her mind, than to be occupied with mere frivolous and trifling engagements with which too many Christian females mis-spend much precious time. She was, however, subsequent to the illness we have just now referred to, and during the last two or three years of her life, subject to a cough and occasionally felt a difficulty in breathing, and during the last winter it affected her after assuming a recum-

benent position, although occasionally distressing, yet it did not excite alarm as she persevered in her usual avocations, regular attendance on the means of grace, both on Lord's day and week evening services—in fact, nothing but absolute necessity, over which she had no control, hindered the fulfilment of her engagements. Feeling greatly for the welfare of the church, from the year 1819, when she united with it, to the time of her death, through a period of thirty-seven years, she would of late often weep with her husband on reviewing some seasons when its prosperity was arrested. When last year the church wore a more pleasing aspect and some additions were made, her whole heart was filled with delight and gratitude on this account; and writing to an aged relative in the neighbourhood (who suffered much from mental depression), words of consolation and comfort, she related the favourable condition of the church, and added these words, "I can now use the words of Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;'" little thinking, probably, at the moment of writing that this desire would be so soon realized, as this was written about a week previous to her death. On the last sabbath of her earthly course she attended her place at chapel, and in the bible class she was particularly impressive in her remarks to the class, urging on them the necessity of religion from the uncertainty of life; reminding them that possibly either herself or one of the class might be in eternity before the next sabbath, and which proved to be her case, for on the following Wednesday evening, May 21st, soon after retiring to bed, she was seized with a fit of coughing, which continued for about half an hour; her husband supporting her as she was fainting, she said, "O my dear husband," and then repeated,

"Lord Jesus, receive my spirit." Her breathing became gradually fainter till she fell asleep in her husband's arms, less than an hour after they had retired for the night. Her testimony is a living one; she was an active Christian (1 Cor. xv. 58), was pleasingly exemplified in her through the whole of her Christian course. She needed no dying testimony; the results of her active course will long survive. Although her life was not extended to quite fifty-six years, yet thirty-seven of those years had been, through divine grace, piously employed. Her character and conduct furnish a delightful proof of the value of early piety, and how usefully the years that follow may be employed in the service of the Lord Jesus. The day before Mrs. Burt died, she had some conversation with an aged woman, much addicted to intemperance, which

was attended with beneficial results. The poor inebriate has attended chapel every sabbath since, and has manifested much concern for her soul by the manner in which she has heard the word. Several instances of the usefulness of Mrs. Burt by conversation have been mentioned since her removal to the heavenly world. Her death was improved by the Rev. J. Millard on Lord's day, May 25th, by an exhortation to the church and congregation from Mark xiii. 35, 36: "Watch ye, therefore, lest coming suddenly, he find you sleeping;" presenting as a perfect contrast to this the character and conduct of their departed friend, and directing them to the same source for a watchful and vigilant conduct in their profession from whence Mrs. Burt derived grace to glorify God through her career of pious usefulness.

## APOCALYPTIC SKETCHES.

### No. VI. THE SIXTH SEAL.

BY MR. W. ELFE TAYLER.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?—REV. vi. 12—17.

THE intimate connexion between the fifth and sixth seals renders it desirable that we should say a few words on the former, before passing on to the latter. It will not be consistent with our purpose, however, to do more than briefly refer to it.

The apostle states, that when the Lamb "had opened the fifth seal he saw, under the altar, the souls of them that were slain for the word of God,

and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?" From these words, it is plain, that the subject of this vision is: *The long-delayed retribution of the persecutors of God's people earnestly invoked by the spirits of the martyrs.* The period of this fifth seal is probably somewhere

between the Reformation and the present day, although we cannot say precisely when. The answer to this cry of the martyrs is, "that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were should be fulfilled." This seems, we confess, to teach that a period of persecution is still in reserve for the church, before the grand consummation, or winding up of the great scheme of providence.

The sixth seal seems to contain the vision of the *actual arrival* of the long-delayed wrath of God, so earnestly invoked in the fifth. It is, therefore, altogether *future*. Nothing approaching to an accomplishment of this awfully sublime vision has ever occurred in the history of the professing church. To refer it—as the great body of commentators do—to the subversion of paganism in the time of Constantine the Great, is to charge the author of the Apocalypse with unmeaning bombast and the grossest exaggeration. The sixth seal is of far higher significance than interpreters have usually supposed. It is God's answer to the loud and long-unheeded cry of his slaughtered saints. It is the period of God's judgment on the world-power, and the apostate church in league with that power.

Before attempting, with trembling hands, to expound what, after many years of thoughtful study, appears to us to be the import of this awful vision, we shall first endeavour to decipher the hieroglyphics in which it is couched.

*There was a great earthquake.* A well known and terrible phenomenon of the natural world is here employed to describe some fearful convulsion in the moral and political world. Just as an earthquake convulses the surface of the earth, swallows up buildings, and trees, and often completely changes the con-

figuration of a country, so will this "great earthquake," in a manner altogether unexampled, convulse society, overthrow the political and religious systems which at present exist, and altogether change the civil and ecclesiastical condition of Christendom. The more palpable and striking results of this "great earthquake" are set forth in the subsequent part of the vision.

*And the sun became black as sackcloth of hair.* The sun in prophetic language usually denotes the supreme civil power. The expression teaches the complete overthrow of the existing governments of Europe—the downfall of civil despotism throughout all Christendom.

*And the moon became as blood, and the stars of heaven fell unto the earth, &c.* The moon—the feebler luminary, which depends for its existence as such on the sun, the civil power—appears to be the fit emblem of the ecclesiastical corporation. Throughout the Apocalypse, the civil and ecclesiastical powers are united in crime—the woman rides upon the beast (chap. xvii.), and accordingly they are destroyed together. "The stars of heaven," probably denote lesser governments, or powers, which must necessarily share in the fate of the supreme powers, both in church and state.

*And the kings of the earth and the great men, &c.* This further prophetic description of the results of the "great earthquake," seems designed to teach, that all classes of men, high and low, rich and poor, will be involved in this terrible catastrophe. But the language implies that the people of God will be safe, since the sufferers are represented as dreading above all things "the wrath of the Lamb," which cannot apply to those who have been washed in his blood,

Having thus attempted to explain

the figurative language in which this awful vision is described we shall occupy the remainder of this paper with a few remarks illustrative of its character.

Every attentive student of the structure of the Apocalypse must have observed, that this grand catastrophe of the sixth seal occurs again under the *seventh trumpet*, and again also under the *seventh vial*. In fact, each of the three great series of visions—the seals, the trumpets, and the vials, ends in the same grand *finale*. In this respect the Apocalypse resembles a work, on history for example, in which the writer after giving, first, a sketch of the leading events down to the present time, in one chapter, adds a second to illustrate a *different phase* of the history during the same period; and then in a third, gives

a more minute and particular history of the *recent* course of events. In the seals we have the *ecclesiastical* history of Christendom pourtrayed, from the day of Pentecost to the consummation of the present course of things. The seventh seal branches out into seven trumpets, under which the *political* history of Christendom is briefly sketched, during the very same period of time as that embraced by the seals. The seventh trumpet, though of rather wider import, describes substantially the same great event as the sixth seal. The seven vials, again, seem to be an expansion of this seventh trumpet. And the last vial is identical with the latter part of this seventh trumpet. By placing these parallel prophecies side by side, the resemblance between them will be at once apparent.

*Sixth seal.*

“And lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell . . . and every mountain and island were moved. . . the great day of his wrath is come.”—vi. 12—17.

*Seventh trumpet.*

“And there were great voices in heaven. . . thy wrath is come, &c. . . and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”—xi. 17—19.

*Seventh vial.*

“And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great; and the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God. . . and every island fled away, and the mountains were not found.”—xvi. 18—20.

It is thus evident that each of these three series of visions—the seals, trumpets, and vials, ends with the same grand catastrophe—the winding up of the divine scheme—the last act in the great drama which forms the subject of the Apocalypse. It is true the sixth seal, the seventh trumpet, and seventh vial, are not identical; neither are they precisely cotemporary. The seventh trumpet certainly commences *before* the seventh vial; the sixth seal is probably identical in all respects with the seventh vial. But all three agree in containing

the great *finale* which forms the subject of the sixth seal.

The awful catastrophe described under this sixth seal is not peculiar to the Apocalypse, nor even to the New Testament. It is depicted in many parts of the ancient prophetic writings. But the most explicit statement is that contained in Daniel's account of the vision of Nebuchadnezzar. That king was favoured with a vision from heaven of an image representing the successive forms which the world-power would assume to the period of the end. “This



image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay." "Thou sawest," says the prophet, "till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The identity of this catastrophe with that of the sixth seal must be obvious to every reader. In both, the utter overthrow of the world-power is clearly depicted, but if we compare the two prophecies together, we shall perceive progression in some points, corresponding to the relation of the New Testament to the Old. One lesson, however, is taught by this vision of the stone and the image, with as much clearness as in any part of the Revelation, *viz.*, that the kingdoms of this world must first be *destroyed*, before they can become the kingdoms of God and of Christ. "The stone," we read, *first* "smote the image, and then became a great mountain, and filled the whole earth."

On this point the remarks of Auberlen are worthy of profound attention: "Christianity exerts," says he, "an ennobling influence on all spheres of life; but a transfiguration in the correct sense of the word must first be preceded by a regeneration, a palingensis; first, there must be death and resurrection, even as our Lord had to pass through this path to his transfiguration. The kingdoms of this world—this is the simple and clear meaning of our prophecy—must *first* be *destroyed*, then only is it possible, that, rising in a new

form, they will become kingdoms of God and his Christ." And, again: "Daniel does not speak of any change in the world-power prior to the millennium, and does not speak differently of the world-power during the church-historical time, than of the preceding kingdoms. Politics are based on spiritual laws, and the voice of history proclaims distinctly that even in our Christian era, politics are as much ruled by the worldly spirit of egotistical and material interest as was the case with the old heathen empires; nay, that this anti-Christian spirit is gaining ground every day."\*

Now, despite the glorious consummation which winds up this closing act in the mighty drama of the world's history, it must be confessed that the preliminary scene is terrible in the extreme—surpassing aught that man has witnessed since the deluge. It is not, that the present monarchies of Europe will quietly and peacefully give way to the progress of the kingdom of Christ. It is not that the civil and ecclesiastical despotisms, which now bear sway on the Continent, will gradually disappear, before the steady march of liberty, truth, and righteousness. Unquestionably, the idea contained, is that of *sudden, violent, and tremendous overthrow*. Mark! the stone "*smote the image upon his feet,*" and "*brake them to pieces.*" No terms that language contains could more distinctly convey the idea of *rapid, violent, and utter destruction*.

Every one who has pondered much on this fearfully interesting subject of prophetic announcement will admit, that its magnitude and awful importance are such as altogether to surpass our comprehension. The idea of the overthrow of a state, a kingdom, an

\* Auberlen on Daniel and the Revelation, pp. 228, 229. Edinb. 1856.

empire, can be readily conceived. History records many such events, and we can, without difficulty, picture them in our imagination. But the idea of a revolution so stupendous, so complete, so wide in its sweep, as to bring to the dust all those institutions and politics of Europe—the work of the dark ages, the citadels of Satan, which have so long withstood the progress of Christianity, and to erect in their place the throne and temple of the living God—this is indeed a theme so vast as to overwhelm the mind.

If we may venture to drop a hint or two as to the mode in which this prediction will probably receive its accomplishment we would say, that it denotes the utter subversion of all existing politics, both of church and state, by internal convulsions, foreign wars, and providential judgments. It is described as “a great earthquake, such as was not since men were upon the earth.” Hence the whole continent of Europe, we may expect, will be agitated by some mighty convulsion, which has hitherto had no parallel. Other revolutions have altered the frame-work of society; but this will resolve it into its very elements. Other revolutions have altered the structure of government; this will abolish its very forms and symbols.

The thrones and dynasties of Europe, venerable from their antiquity, but hateful through their crimes, will crumble into dust before this mighty minister of the vengeance of heaven. Absolutism, which now sits enthroned on the nations of the Continent, will assuredly never again lift up its head. Church-despotism, the especial enemy of God and man, will be swept from the earth. Not only the papacy, but every other hierarchy which professes, and acts upon principles of priestly usurpation, will for ever disappear; church-pretensions, church-splendour, church-tyranny, will receive their death-blow!

It could hardly be expected, that an utter decomposition of society, such as the breaking up of the image evidently implies, could be unattended with distress and suffering; and there can be no question, that fearful judgments will, at this period, overwhelm the nations of the earth. In truth, God has a controversy with mankind. He has to reckon with our race for the crimes of the past. The day of vengeance though long delayed, will yet arrive. The stage, on which the blood of the saints has been shed, must be purified with blood. The wine-press of the wrath of God must yet be trodden. And the vials of the Apocalypse, containing the “*seven last plagues*” in which is filled up the wrath of Him who liveth for ever and ever,” must yet be poured out, “to destroy them that destroy the earth.”

The aspect which Europe now presents, to a thoughtful observer, is such as in some slight degree to reconcile us to this fearful catastrophe, as the only possible means of its political and moral regeneration. With the exception of two or three of the smaller states, the whole continent of Europe is, at the present moment, in a state of the most abject political degradation. The people are suffering; they have long suffered; the terrible evils resulting from the pressure of absolutism in church and state. Kings, nobles, prelates, and priests, ride rough-shod over the masses. The doctrine held by the rulers of Europe, temporal and spiritual, is, that the people are a mere animal mass, created for the will of the state. The so-called rights of subjects are treated as the ravings of insanity. The sovereign, it is said, is only accountable to God for his conduct, while the people owe him unconditional obedience and submission.

A few years back the friends of progress and improvement fondly hoped that liberty was at length dawning

upon Europe. How miserable has been their disappointment! From the Atlantic to the Vistula an iron despotism sits enthroned upon the nations, which almost forbids the hope of any change, except for the worse. France has lost all political, all social, all religious liberty. Austria has returned to more than its former tyranny; and, after trampling Hungary and Lombardy under its feet, has now at last yielded itself up, bound hand and foot, to the popedom. Germany has experienced the same reaction as Austria. Its free constitutions are long since gone—its new-born liberties were speedily annihilated. No such thing as a free parliament can be found in any kingdom of that large empire—not excepting Prussia. Rome still groans beneath the irresponsible tyranny of Pius IX., upheld by the bayonets of France; whilst the horribly degraded state of Naples is such as to baffle all description. In a word, look where we will, except in Holland, Belgium, and Sardinia, military despotism has crushed the liberties of men; and all Europe resounds with the groans of the oppressed, and the cries of the captive.

The lamentable reaction which has thus taken place, throughout Europe, is such as to lead to the conviction that political regeneration can scarcely be hoped for, from these misguided nations. Such has been the influence of despotism and superstition upon the bodies and minds of their miserable victims, as utterly to unfit them for the great task of achieving reform, or, even of working free institutions, if, by any conceivable means, acquired. The wretched character of the education afforded the people in despotic countries, dwarfs their minds, and renders them incapable of thinking, or speaking, or acting as free men. The censorship of the press aids in this work of crippling and binding mankind, and preparing them to be the mere serfs, and tools of the

powers that be. Over four-fifths of Europe, in the middle of this nineteenth century, the press is gagged and bound; and the human mind shut up to a state of utter stagnation and gloom!

The state of morals fills up the wretched picture. Corruption of morality is the inevitable result of despotism, wherever it prevails. The arbitrary injustice and cruelty of the monarch and his nobles, sets an example of iniquity and crime to all classes below them; whilst the system of espionage now general throughout Europe, engenders the practice of hypocrisy, deceit, and falsehood. Religion, or, to speak more correctly, superstition and priestcraft, unite with despotism in corrupting society. "In Spain as in Italy," says a profound historian, "religion is associated with crime, and protected by its sanctuary. Thieves and prostitutes have their images of the virgin, their holy water, and their confessors. Murderers find a sanctuary in the churches and convents. Crimes of the blackest character are left unpunished, in consequence of the immunities granted to the clergy. Adultery is commonly committed, and those who live habitually in this vice find no difficulty in getting absolution. The *contesos*, or male paramours, like the *cicisbei* in Italy, appear regularly in the family circle. In large cities the canons of the cathedrals act in this character, and the monks in the villages. The parish priests live almost universally in concubinage.\*" It may be added that the dissolute state of morals both in Austria and Prussia is fearfully bad.†

The object we have had in view, in directing the reader's attention to the degraded and loathsome state of Continental society is to show how hopeless

\* M'Cric's Hist. of Reformation in Spain, p. 390.

† See some remarks in the "Medical Times" for Jan. 27, 1849.

is the prospect with reference to political regeneration. Where the various classes are so deeply, so thoroughly corrupt, there can be none of the moral courage or strength needed to produce reforms, or to work free institutions. Hence it is, that, of all the tremendous revolutions, political and religious, of which the Continent was the scene in 1848, scarcely one has left any trace of its existence. Masses, fired by temporary revenge, and stung to madness by long-continued oppression, may rise, like the desolating hurricane, revolutionize a country, and exile a monarch. But there will be wanting that sober-minded, patriotic, right-principled effort, from which alone freedom can be achieved, and constitutional rights secured.

It is then our deliberate conviction that the terrible destruction shadowed forth in Daniel, under the symbol of the *stone smiting the image, and breaking it to pieces*, and in the Apocalypse under that of a *great earthquake*, is really a necessary prelude to the coming era of liberty, righteousness, and truth. Nothing short of that appears capable of effecting the desired object. Everything else has been tried, and universal failure has been the result. The only effect of the mission of knowledge, and civilization, and Christianity too, has been to drive man back into the dark night of his ancient dungeon. The only result of reformation and revolution has been to rivet upon abject humanity heavier and more hopeless fetters. Society must, it would appear, be utterly decomposed, before it can be reconstructed. A terrible and universal convulsion, of which the first French revolution was but a faint image, must dissolve the very elements of society, and abolish every form and symbol of authority; and then, out of the revolutionary chaos—as formerly out of the dark abyss of this globe—the Almighty

Architect will call forth light, and beauty, and order,—“Behold I make all things new!”

We are not about to fix any date for the occurrence of the mighty revolution symbolized by the great earthquake of the sixth seal; but we will honestly confess, that we think it *near at hand*. Never, assuredly, were the signs of the times so portentous as at the present moment. From one end of Europe to the other, the nations are groaning under the dominion of brute force. The great military monarchs have proscribed liberty of conscience, liberty of speech, and liberty of the press, both in politics and religion; whilst popery, in its worst form, that of Jesuitism, possesses immense power in Britain, Prussia, and other protestant states, and rules with unmitigated power over all the other great kingdoms of Europe.

Looking then at the close alliance of the great military monarchs of Europe with the papacy, and the persecutions which have already resulted from that alliance in Austria, in Italy, and even in France, we cannot doubt that the course of events is fast tending to the death of the “two witnesses” against despotism and priestcraft, related in Rev. xi. 7—13. This event, whatever may be its precise meaning, certainly *precedes* the convulsions of the sixth seal; though, possibly, by no very long period.

But although we firmly believe, that the future is fraught with peril to the cause of civil and religious liberty, and that persecution, in some form, awaits, ere long, the people of God, we have no fear of the ultimate result. In vain have church and state combined together, in one grand conspiracy for the destruction of the liberties of Europe. In vain are the Jesuit and the *gendarme* united for the subversion of protestantism from the face of the globe. In vain, too, is a general crusade rumoured

against that one island which stands pre-eminent amongst the nations of Europe, as the home of liberty—the asylum of protestantism. In utter defiance of all such insane attempts to stay the counsels of God, and perpetuate the reign of absolutism and church-power, stands the oath of that majestic denizen of heaven, who will soon “stand upon the sea, and upon the earth, and lifting up his hand to heaven swear by Him that liveth for ever and ever, that there shall be no longer delay.” (Gr.)\* No; sooner might feeble man bid the ocean-tide turn back its course. Sooner might some inhabitant of earth bid the sun at dawn of day retrace its steps, than will kings or prelates, by any compact either with earth or hell, avert the approaching vengeance of the Son of man. True, the time of his coming is long delayed. Full many a year has the cry ascended up unheeded by the

God of all, “How long, O Lord, holy and true?” But soon the summons will go forth, “Gird thy sword upon thy thigh, O thou most mighty!” Even now, amid the groans and sighs of oppressed Europe is heard the faint sound of distant chariot-wheels, and they bear onwards the “King of kings, and Lord of lords.” He is clothed with a vesture dipped in blood; and he treadeth the wine-press of the wrath of God. And soon, very soon, will the angel standing in the sun, issue his mandate to ‘all the fowls that fly in the midst of heaven, “Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”—Rev. xix. 17, 18.

## JOHN KITTO.

This was one of the most extraordinary men of our time. His acquirements and abilities were extraordinary, and still more extraordinary was the mode of his preparation for the work for which God had designed him. An account of his early life is given in the “Baptist Magazine” for February, 1846. If our readers will refer to it they will find it exceedingly interesting, but as it is there we do not think it necessary to repeat it. They will see in it, and in the subsequent narrative, how wonderful are the ways of God in preparing agents for His work.

See a boy of twelve years of age, the son of a working bricklayer, who has fallen from a height of thirty-five feet,

and when he is restored to consciousness, is totally destitute of the sense of hearing! How little can the church of God hope from him as an instrument? How unlikely is it that the most learned divines of Europe should be eager to obtain from his writings illustrations of biblical topics of various kinds? How difficult must it be for him to take the first steps in the course in which he has to go, and when he has commenced his career, how many formidable obstacles will arise to impede his progress.

Kind friends were raised up for him in Plymouth, where he lived, in unlooked-for quarters, and by their assistance he obtained the rudiments of education. After passing through trials innumerable and severe, he was engaged by Mr. Groves, a devoted servant of Christ, of somewhat eccentric habits,

\* Rev. x. 5—7.

who was about to travel in the East as a philanthropist and dentist.

After spending some time in labour at a printing office of the Church Missionary Society at Islington, he visited with that gentleman Petersburg, Bagdad, Constantinople, and many other places. The manner in which the knowledge thus acquired was to be employed was, however, unknown till he was introduced to some of the members of the Society for the Diffusion of Useful Knowledge, and to Mr. Charles Knight, the enterprising London publisher. In writing to a friend immediately afterwards, Mr. Kitto, then about nine-and-twenty years of age, says: "Language would fail me to describe all the anxieties I felt on my return about a temporal provision. Many dear plans of my own were in a very short time, blown to atoms; and I was sinking down into much despondency, when a kind and influential friend was the means of introducing me to some gentleman connected with the Society for the Diffusion of Useful Knowledge. By them I have been engaged to write in one of their cheap periodical publications, 'The Penny Magazine,' on the very liberal terms of one pound eleven shillings per page; besides which I enter next Monday on a new employment with the same parties. . . . These engagements afford me the prospect of a provision exceeding my present wants, and equal to my wishes, and I am very thankful that I have been helped over this very important crisis of my life with so much less of suffering and of sorrow than I had calculated. . . . The publication to which I thus have access, is calculated to be read by a million of people in England; besides that it is reprinted in America, and translated into French, German, and Dutch. The Chancellor is the president of the Society with which I am becoming connected, and some affect to

regard him as editor of the magazine. Yesterday I saw him represented in a caricature, as engaged, with great energy, in ramming 'The Penny Magazine,' with the handle of his broom, down the throat of a poor wight on his knees.

"I imagine that at Teheran you get all news through the prints, as soon, or sooner, than a letter would convey it. I had understood that the world had been turned upside down, while I had been out of it in the East; but when I came back, no other tokens of change were at once visible to the naked eye than new churches, bridges, and streets; and of the Reform Bill itself, no other indication was immediately apparent, besides 'Reform' inns, coffee-houses, coaches, and shaving-shops. In whatever else the people of all classes differ, in one thing they are agreed, that the *times are bad*. I am sure I believe so; for ever since I can remember, I never heard any one say that they were good; and I question if the Wandering Jew himself, in all the ages he has lived, and all the countries he has travelled, ever once heard that they were. May be some simple lads and lasses, during some hours of their wedding-day, may have thought so; but even they soon found out that the times were bad—as bad as they could be, and worse than they ever were." About the same time, in writing to another friend he says: "I have obtained an engagement to write in 'The Penny Magazine,' on very liberal terms, only that I am limited in the space I occupy, to two or three columns weekly. Two papers of mine appeared in the number for the 10th of August, namely, 'Arabic Proverbs,' and the first of a series of papers I am to write about my travels. Besides this, though this alone would have been gratifying, Mr. Knight, who has behaved to me with great kindness, made me a proposal with regard to

permanent employment. It was to look through books of reference, chiefly (French, Italian, and German), in order to suggest additions to the list of words already prepared for the Cyclopædia; to keep my attention constantly directed toward the periodical literature of France, and, if possible, Germany, in order to suggest corrections and additions to the articles already printed in that work; to collect information on given subjects from given sources; and to answer the letters of contributors to the Cyclopædia. The performance of these duties would require my attendance daily, for seven hours, at Ludgate Street. . . . I fairly told him, in reply, how much of all this I did, and did not, feel myself equal to; but he encouraged me, at least, to try it, and seemed disposed to feel that 'my zeal would overcome all minor difficulties,' and that I should soon be able to qualify myself for what I might not at present be equal to. I have accordingly been a week already with him, and feel quite happy in the situation, unless so far as I feel my incompetency to some duties, which, however, I am not at present expected to perform. I sit in Mr. Knight's room, with plenty of books about me, and more below. I have only at present to read over the Cyclopædia, and note down anything that occurs to my mind. I have little doubt that through Mr. Knight's indulgence, I shall be able to keep this situation; the rather, as whatever spare time the 'Penny Magazine' does not require is spent in perfecting my knowledge of French and Italian, and in acquiring the German. . . . I do thank God for this relief from a state of great anxiety, in which I had begun to entertain the most melancholy view of the things before me, and saw possible consequences which I could not bear steadily to contemplate. It is, above all, a peculiar gratification, that in *both* employments

I have to do with a gentleman of such kindness of manner and disposition as Mr. Knight, as I could not otherwise feel happy in a situation which brings me into such near connexion with him. Thus, after the long idleness of the journey and voyage, I am again become very busy. Every moment of my time I endeavour to employ so that it may directly bear on my engagements, and I read no books or papers that do not relate to them."

Soon, however, he was called to enter upon what will ever be his great work—the "Pictorial Bible," an account of the origin of which must be permanently interesting to the lovers of biblical literature:—

"While Kitto was engaged in writing for the 'Penny Magazine,' it occurred to Mr. Knight, who had projected an edition of the bible with notes and illustrations, that his familiarity with Oriental customs, would enable him to treat one department of such a work in a manner much more satisfactory than would be possible to persons whose knowledge of the topics was derived merely from books unaided by personal observation. Accordingly, at his employer's request, Kitto prepared a specimen of a biblical commentary, but, probably carried away by the deep interest he felt in the subject, on a far more comprehensive scale than had been suggested. The impression on Mr. Knight's mind was, however, so favourable, that instead of making use of him simply as an assistant, he generously consigned the whole undertaking into his hands, and in doing so, gave the strongest proof of his high—and, as the event proved,—correct estimate of Kitto's abilities. Such, we believe, was the origin of the 'Pictorial Bible.' To enter into a critical estimate of its merits does not comport with the design of this work. But it may be safely affirmed that, in the conception and the execution, it

forms an era in biblical literature. The works of Harmer and Burder, though very valuable, were not intended to be a continuous commentary, nor were they published in a form that could render them available for that large class of readers, by whom, in the present state of society the information they contain is eagerly received. One consequence of this new undertaking was, that Kitto became more than ever a visitor at the reading-room of the British Museum. But the walking to and fro occupied so much of his time as greatly to encroach on his studies at home. Help was needed and offered to him; but he declined all assistance, excepting that of his devoted wife, which proved to be amply sufficient, and far more available than any extraneous aid. The 'Pictorial Bible' was originally published in monthly parts, but anonymously, so that excepting the well-established reputation of the publisher, its reception with the public depended entirely on its intrinsic merits. Kitto's sense of responsibility at the commencement was intense, for he felt that its success or failure would decide whether his long-cherished convictions and aspirations were well-founded or not, whether he had been merely indulging in a long day-dream of vain ambition, or had at length found the task which God had fitted him to perform. At first he was almost afraid to look at the critical notices of the work which appeared during the course of publication; but when he found their language was uniformly commendatory, that only gave rise to fresh anxieties lest he should not be able to sustain the reputation he had acquired. But by the blessing of God on his endeavours, which he ever sought and acknowledged, these anxieties proved to be groundless. His respected employer was the first to express approbation, and took pleasure in making him ac-

quainted with the favourable opinions of others. This was, perhaps, the happiest period of his life."

He writes to Mr. Knight in 1837 thus: "I cannot beg in my observations respecting the 'Pictorial Bible,' without stating how highly I have been gratified and interested in the occupation it has afforded. It has been of infinite advantage as an exercise to my own mind. It has afforded me an opportunity of bringing nearly all my resources into play; my old biblical studies, the observations of travel, and even the very miscellaneous character of my reading, have all been highly useful to me in this undertaking. The venerable character of the work on which I have laboured, the responsibility of annotation, and the extent in which such labour is likely to have influence, are also circumstances which have greatly gratified in a very definite manner, that desire of usefulness which has, I may say, been a strong principle of action with me, and which owes its origin, I think, to the desire I was early led to entertain of finding whether the most adverse circumstances (including the privation of intellectual nourishment), must necessarily operate in excluding me from the hope of filling a useful place in society. The question was, whether I should hang a dead weight upon society, or take a place among its active men. I have struggled for the latter alternative, and it will be a proud thing for me, if I am enabled to realize it. I venture to hope that I shall, and to you I am indebted in the most eminent degree for the opportunities, assistance, and encouragement, you have always afforded me in my endeavours after this object.

"Such considerations, as well as your liberal arrangements with me, have enabled me to go on, in the very best spirits, with a work which has been very arduous in many respects, and



has always required me to labour early and late. But that is what I should have done from choice, if the necessity had been wanting. I do not think that it has been from any want of exertion that I have as yet been unable to get a-head of the press. I might have done so, had I nothing to do but write notes; but all the time beyond that which I indispensably required to enable me to get on with the copy required from week to week, has been taken up with other matters connected with the work which devolved upon me, and which have, I think, one week with another, occupied not less than a fourth of my time, and I am sure more than half my anxiety. This has, perhaps, been the least pleasant part of my employment; but it has not, I think, been the least useful; and I do not see how it could be done comfortably by any one else than the writer of the notes. Thus it is, that always having had something more indispensable requiring my attention, I have not been able to finish 'Uncle Oliver.' As to quantity, I have written as much, or more than the former volume, but the plan wants some more chapters to finish; and now, when I think of it, I imagine that, after having lain so long on the shelf, I shall desire to re-write some parts already written, or rather condense some portions, to make room for a greater variety of facts. I have not lost my interest in that little work, though I feel that my present labours are of much greater consequence. I must confess, that I scarcely promise myself that I shall be able to finish it till the bible is done; for not only have I ample occupation in miscellaneous matters for the time, not required to satisfy the immediate wants of the press, but I am so pressed as to be obliged to do what I can, rather than what I would. I am, of course, not *complaining* of having more work than I can do, for I do it; but explain-

ing how it is that I have not been able to get a-head of the press, or finish 'Uncle Oliver.' But of this you have probably been already aware, and have desired to afford me any relief I wished. I very much regretted to find that the attempt to provide me with living assistance has been abortive, far beyond my expectations or fears; and now that there is less occasion than ever for it, I am certainly less inclined than ever for any further attempt of the kind. I consider, as before, that my being furnished with such *books*, within reasonable limits, as I need, forms the most effective and real assistance I can receive within reasonable limits. . . . The question of books is a question of quality and facility, not of quantity. I have not the least want of materials as to quantity, only I am, on all occasions, anxious to secure the best. I believe that in my notes there is a very fair proportion of original matter; but as it deals in facts more than reasonings and reflections, and deals in subjects most multifarious, there was never any commentary that required more help from books, and yet, perhaps, no work of the kind was ever undertaken by a person with a more scanty library. It was my peculiar disadvantage to have no books at all when I came to England. I had a very decent collection for a person in my circumstances, but I have never heard of it since I left it at Bagdad, to be sent home by way of India. I have, therefore, been necessarily more dependent upon you in this matter than a man of letters, with a ready formed collection, would have been. I have been so sensible of this, that I have gone to a greater expense in books from my own funds, than perhaps prudence would strictly warrant. In one of the reviews which I have seen, the bible is recommended as a valuable acquisition to a minister with a scanty library, and that impression concerning it, I think a very desir-

able one to cultivate. I should, therefore, regret to think that you supposed my applications in this respect too large and frequent, as I am conscious that I have been most anxious to limit my wants, as far as I thought proper justice to my work would allow me, and I could easily make out a list of books which would be allowed to be useful and desirable for me—three times the extent of that for which I have applied or shall apply.

“Another thing is, that books furnish the only assistance in the way of time and facility, which I want. If I had only a department of the notes, with ample time in which to write them, I should only need a few principal works in that department, and for the rest, could attend at the Museum, and do the bulk of my work there. But frequent attendance at the Museum involves the loss of time which is absolutely impossible in my present circumstances. My plan—the only plan on which I could act—has, therefore, been, to use the Museum for reference to rare and costly works, or for research, when necessary to look through a great number of books on a given point, and to obtain information from a particular book not calculated for such general service as to render purchase expedient. On the other hand, I thought it would be in the highest degree inexpedient and unprofitable, when a book of reasonable price, and which I should have much occasion to consult occurred, if I made many journeys to and from the Museum, and lost time in waiting there in order to look at it. The books for which I have applied have, therefore, saved me much time, and have been to me instead of living assistance, since having books at hand, I could easily do for myself what it would be necessary another person should do if I had them not. To this I may add, that the Museum day, under any circumstances,

is but six hours long, whereas mine is sixteen.”

The length assigned to Kitto's working day in the preceding extract, naturally leads to some notice of his habits of study. Regular application to study had been rendered almost impracticable, from the time of his leaving Bagdad till his arrival in England; nor up to the latter period, from his youthful days, when he was allowed to make use of the Public Library at Plymouth, could his time be said to have been at his own disposal. It was not all at once that he was enabled to solve the problem, so important to a literary man, and indeed to any thoughtful man, of turning to the best account the hours of a life which, to him who rightly estimates its value, seems all too short for the fulfilment of its noblest purposes. At first he tried the hazardous plan of sitting up night after night; but nature asserted her claims. He often fell asleep during the earlier part of the night, and, when on waking, he discovered that he had not done what he intended, he would turn to his desk, where his anxious wife frequently found him vigorously pursuing his task when he should have been in his bed. For sitting up late he then resolved to substitute early rising, having twice exposed himself and his family to the risk of a conflagration by his nocturnal slumbers in the library. An alarm clock was placed at the bed's head, sufficiently near for its whirr to arouse Mrs. Kitto, on whom it devolved to communicate the shock to her husband. This plan did not always succeed, and, occasionally night vigils were resorted to; but an attack of bronchitis gave an unwelcome, though timely warning, and early rising, enforced by his medical adviser, was adopted; a bell which could be rung by the watchman, taking the place, and performing the office of an alarm. This early rising apparatus, however, did not get into

complete working order, till he removed to Manchester Terrace, Islington, where the drawing-room was completely fitted up with book-shelves, and an Arnot's stove. On being aroused from sleep, he went to his study, and having, by the aid of a spirit-lamp, prepared himself a cup of tea, he continued to write till the rest of the family were ready for breakfast. After that he usually employed himself in his garden; he then dressed, for he was the reverse of slovenly in whatever regarded personal appearance, and went to his library till one o'clock, his dinner hour. The interval between dinner and tea was generally given to answering correspondents, and correcting proofs. At five he came to the tea-table, with a book in his hand, and read to Mrs. Kitto. On returning to his study, he worked at his desk till between nine and ten, and then read till eleven. Such was his laborious, undeviating course, till within three or four years of his death. During that latter period, he suffered so intensely from headache, that he could not always rise, and was often unable to write. As his health declined he frequently complained of pain at the base of the skull,

and could hardly, at times, bear the slightest external pressure on that part.

Due attention to brevity forbids our reference to other publications which occupied his time and thoughts, or to improved editions of this his most important work. It may suffice to say that he was never unemployed, and that all his works were of the same tendency.

At length, however, the powers of nature were exhausted. On February 4th, 1854, early in the morning, Dr. Kitto was seized with a violent fit, which reduced him to a state of apparent insensibility. From this partial recovery was experienced, but medical advice of the best character decided that all work must be abandoned, and that a residence in Germany might be beneficial. By the kind subscriptions of friends he was enabled to act upon it, but though appearing many times to be rallying, he was as often stricken down. The death of his eldest and youngest children was a great shock to him. A fresh attack supervened, and [on the morning of November 25th, 1854, the toils of earth were terminated.

## HEALTH.

THE pre-requisite to all enjoyment is health. You are sick, and your little sister brings in a snowdrop from the garden, or a sprig of verberna from the conservatory, and you take it with a languid smile, and lay it beside your pillow, and hardly look at it again. And your brother comes in and shows you a splendid present which has just been sent you, or he opens a letter and announces that the lawsuit is gained, and that you are heir to a noble pro-

perty; but the pain just then is exquisite, and in this intensity of torture there is nothing you desire but deliverance from anguish. Or in the adjoining chamber a charming melody is played; but you beg them to leave off, for the noise is driving you distracted.

And so, spiritually, there is no health in us; but the whole head is sick and the whole heart faint.—*Dr. Hamilton's "Emblems from Eden."*

## SONNET BY B. J. B.

Oh, praise the Lord with joyful adoration,  
 Ye saints of His, that know his glorious name !  
 Praise Him who is become now your salvation :  
 In voice and song your praise and joy proclaim.  
 For you who are by the good Spirit led,  
 And walk in love, are strengthened by His might ;  
 With inward comforts still sustained and fed,  
 You ever taste a deep and rich delight.  
 Ye can tell how God blesses here below ;  
 Yet more hereafter unto you is sealed,  
 And crowns of glory, which he shall bestow,  
 In the bright kingdom that shall be revealed.  
 Oh, praise Him who can do exceeding more  
 Than all you knew or even hoped before !

## "IT IS ALL SUNSHINE."

## ONE OF THE LAST SAYINGS OF A DYING CHRISTIAN.

LIFE'S storms are all over, and death hovers nigh,  
 The last conflict approaches—the Christian must die,  
 But calmness and light are at eventide given,  
 In death he enjoys a faint foretaste of heaven.

No doubt to disturb, no fears to oppress,  
 His spirit has felt the last pang of distress ;  
 A heaven-hallowed peace encircles his brow,  
 As he, smiling, exclaims, "It is all sunshine now !"

No shadows of death his spirit dismay,  
 He looks upward with joy to the mansions of day ;  
 While the smile of his Saviour bids sadness depart,  
 And the sunshine of glory illumines his heart.

Thus clouds are dispersed by the sun's cheering ray,  
 And fair promise we have of a glorious day ;—  
 But more glorious far, and transcendently bright,  
 To bathe in the sunshine of heavenly light.

If such the fair prospect, oh ! what must it be  
 To inhabit those mansions of purity ?  
 To exchange a world of darkness and night  
 For the sunshine of heaven and regions of light ?

The heavenly Sun shall go down no more,  
 Unclouded its beams on that peaceful shore ;  
 Oh, blessed exchange ! to us be it given  
 The darkness of earth for the sunlight of heaven !

## REVIEWS.

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*The Jordan and the Rhine; or, the East and the West. Being Five Years' Residence in Syria, and Five Years' Residence in Germany.* By the Rev. WILLIAM GRAHAM. London: Purtridge, Oakey, and Co. 8vo. Pp. xxiii. 522. Price 10s. 6d.

IT is difficult to place before our readers, in a small space, a clear view of the contents of the book, the title of which we have copied above. Its chief characteristic may be expressed in one word—variety. It contains sketches of personal history and natural scenery, notices of Eastern and Western manners, disquisitions on theology and biblical interpretation, questions for the pope to answer, and discussions respecting the condition, views, and prospects of the Jews.

The author was selected by the General Assembly of the Presbyterian Church in Ireland as a missionary to the Jews in the East. Leaving Southampton and touching at Gibraltar and Malta, he arrived at Alexandria on the 20th of December, 1842, and in a few days sailed thence to Beyrout. The first difficulty was to fix upon the scene of his future labours. His heart naturally turned to the "Holy City," around which so many glorious associations clustered; but out of deference to his episcopalian brethren who had already founded a mission in Jerusalem, he ultimately selected Damascus. This city contained 5,000 Jews, 20,000 Christians, and 75,000 Moslems; and among these Mr. Graham resided and laboured for five years, and to his observations and experience during this period the first half of the volume is devoted.

The "Jordan" is selected as a name to symbolize this portion of the eastern world. Though inferior in magnitude and in general historic interest to either

the Tigris or the Euphrates, yet in sacred story, and in holy religious associations, it surpasses them both. It is famous in the annals of the Jew, the Christian, and the Mohammedan. This part of the work contains seven chapters, and is by far the most interesting, fresh, and instructive portion. An introductory chapter is devoted to the general differences between the East and the West, and the peculiar attractions of the former; then we have a chapter on Lebanon, its scenery, productions, and inhabitants; and another on the history and ruins of Baalbec. Three chapters are devoted to Damascus: one compares an Eastern and a Western city; another gives a minute description of Damascus itself; and the third is occupied with the customs of Orientals in respect to dress and the human body. The author aims "to give the British nation a true and exact description of Orientalism;" and says, "This is no book of travels: it is a book of life. It is not the record of what I passed through, but of what I lived in." Doubtless there is a great difference between the advantages possessed by a resident, to observe and record the manners and habits of a people, and those enjoyed by a traveller, though the keen observant eye of the latter may often note what the former has overlooked. The rapid process of the photographer impresses a more accurate and minute likeness upon the paper than "high art" succeeds in conveying to the canvas. The resident may be minute, tedious, and dull; not graphic, vivid, and impressive. "Eothen," though only a long vacation ramble, conveys a most distinct picture of Eastern life than could be imparted by many who have resided long in Eastern

towns. The capacity to observe, to discriminate, and to paint, is the essential quality. We think Mr. Graham combines, in a good degree, the excellences of both. He has not lost the freshness which first impressions make upon the mind; while he has used the opportunities to note the inner social life, which his long residence in Damascus furnished. He gives us less of the romance, and more of the reality of the East. He gives us such glimpses of the private life of the inhabitants of Damascus as no mere traveller could have afforded to us. The material aspect of the city, the varied dresses of the inhabitants, and the social habits and customs which prevail, are detailed in a minute, lively, and vivid manner. We may cite as an illustration of the matter and manner of our author a portion of his account of an Eastern bath. The bather having been undressed, a towel girded round the waist, and another thrown over his shoulders, he is conducted into a warm room where there is no water: "In a few moments the perspiration flows from every pore, the lungs are oppressed, and you gasp for breath like an animal under the cruel experiments of an air-pump. Pass on, and now we are in the really hot rooms, where the hot-water flows; the lungs have become a little accustomed to the temperature, and you may take your place beside a hot fountain, and begin your operations as soon as you please. A brass basin lies beside the fountain, and when you have operated on yourself according to your pleasure, the bathman comes, and in a large bucket makes a magnificent lather of soap and water—Damascus soap is good—which he pours upon your head; then beginning at the head and neck with the rough, but most pleasant flesh-brush, he rubs you gently all over the body, and at every rub removes the little roll

of impurity which the brush has gathered from your body. You thought you were clean, but the Turkish bath shows you the contrary, as every scrape brings a roll of dirt as thick as a little earthworm from your body. Meanwhile the soap, water, and heat are producing their effects, and blood, breath, and life begin to circulate more freely. . . . You are taken to a dry room, generally the outer cold room which you left, and rolled up in towels, and laid down upon the mattress with a pillow under your head; after ten minutes the towels are changed. You recline again, and again have the towels changed, until you are quite dry. You are not rubbed with towels, the towels are merely changed. . . . Now, however, you are dry, warm, and comfortable, among towels and cushions, and while you enjoy your nargille, the manipulator begins at the toes, and presses, pinches, and manipulates with amazing vigour every inch of your body; pulls your joints till they crack; twists your head from left to right, and right to left, till you begin to fear he may wrench it off altogether. He now assists you to dress, presents you a comb and looking-glass—hair-brushes are not used—on which last when you have done you lay your piastres, and with mutual salaams, bid adieu to the bath. You feel now like a new man, you are so buoyant, so refreshed, and the whole body so attuned and at ease."

There is a chapter devoted to the missionary operations in which our author was engaged. We turned to this with deep interest. The Jews naturally awaken much solicitude in Christian minds; and there are not a few who think that there is a bright future about to dawn upon them. We cannot say that Mr. Graham's experience is very encouraging to the supporters of special missions among them.

Our author seems to think that the inquiry, "What converts have you made?" is too impatiently put, and he retorts the question upon Christians at home. Of the result of his labours in the East he says nothing; while of the professed continental Converts he expresses the most painful opinion:—

"In the cities of Germany there are many thousands of baptized Jews, who have no faith, nor hope, nor any one characteristic of Christianity; whom the principle of indifferentism, or the love of gain, or political advantages, may have led to prefer the Christian to the Jewish name."

There is no doubt about the success of missions in general, about which our author says much. There is ample evidence of this fact, collected from every quarter of the globe. There may be special difficulties to be encountered among the Jews; and, therefore, we may be required to exercise more faith and patience in this department of the divine service. At all events, it would have been satisfactory to have had a fuller discussion of the result of evangelical labours among the Jews, from one who has spent a large part of his life in the work.

The second part of this volume is to us much less interesting than the first. The author's residence was fixed at Bonn, celebrated for its university, and still more famous as being that point on the Rhine where the glories of that noble river begin to unfold themselves. The "Rhine" is a more apt type of the West than the "Jordan" is of the East; the very name is instinct with inspiration to a German mind; and to all Europe it is the very symbol of natural grandeur, historic association, romance, and song. The author has distributed this part of his work in the form of a journal extending from January to December. There seems no connexion between the papers which are placed

together. They are miscellaneous and discursive; some might have been omitted with advantage; and from others we altogether dissent. There are some interesting glimpses into the social life and habits, the political and religious feelings of the Germans; and we could wish that we had been favoured with fewer of the author's own lucubrations, and with more of what he saw and heard among the people. The following extract will convey to our readers some idea of this part of the book, and may throw some light upon the conduct of Prussia in the recent war. The 18th of October is the anniversary of the battle of Leipsic:—

"I attended the meeting of the citizen-society of Bonn this evening, when I had a fine opportunity of seeing the interior of German society. The occasion was a high one, and the rooms were quite full; cigars, pipes, plates, wine-glasses, are necessary accompaniments at all these meetings; the atmosphere is as full of smoke as the field of Leipsic was the day of the battle, and the celebrated Rhine wines flow freely. Professor Sell, rector of the university, gives a lecture on the state of Europe during the reign of Napoleon: it is earnest, popular, and patriotic. At the conclusion the whole assembly burst forth in the celebrated national song, composed by Arndt in honour of Blucher and in detestation of the French:

"Was blasen die trompaten? Husaren  
heraus!

Es reitet der Feldmarschall im Hiegenden  
Saus," &c.

This famous lyric has penetrated the heart of Germany, and more than anything else keeps alive among the people the patriotic feelings of liberty and independence. It overflows with the most fervid hatred to the French. After this song the glasses were filled, and the glory, prosperity, and freedom of Fatherland was drunk with all

honours. Professor Von Riese then unrolled a large map of the battle-field, which he had made for the occasion, and showed the position of the various armies. After this a major in the Prussian army who had been present in the battle, gave us a good military speech, and concluded by denying that the Rhine was the natural boundary of France. As a natural finish, the meeting then sang with fearful vehemence,

" Sie sollen ihn nicht haben  
Den freien Deutschen Rhein,  
Ob sie wie gierige Raben  
Sich heiser dainsich schrein."

" They'll never have it, never,  
The free, the German Rhine,  
Although like greedy ravens,  
The hungry Gauls combine."

We cannot dismiss this volume without expressing our conviction that its value would have been enhanced had the author obtruded himself less upon his readers. We must add that there is scarcely any quality more essential to a missionary than a catholic spirit. The author boasts that he is "a member of three national churches, and defends establishments;" which perhaps explains his illiberality towards some who presume to obey their own consciences, national churches and establishments notwithstanding. In a conversation with a German pastor, he speaks of Mr. Oncken in this wise:—

"Mr. Oncken and the baptists are bigoted, narrow-minded people, and on the subject of baptism they are nearly mad. Their principles of church-communion are false. They shut out from their communion the children of God, and the Lutheran receives the children of the devil. I can hardly say which practice is the worse."

It is not necessary that we should vindicate either Mr. Oncken personally, or the baptists generally, from the reproaches here cast upon them. Those who know the child-like simplicity, the

devout piety, and the apostolic labours of this eminent servant of God, will duly appreciate them. Even Mr. Graham is compelled to confess, "Oncken is nearly the only man in Germany I have found who has right views of the word of God. Mr. Oncken has done more for the truth in Germany than any other man living." So that, despite his bigotry and narrow-mindedness, and almost madness, he has clearer views of, and has laboured more for the truth, than any living German! For ourselves, we give no deliverance on the communion question. It is well known that great diversity of opinion obtains among the baptists. The writer of this paper has admitted an unbaptized member of the Society of Friends to the Lord's table. What minister of the "three national churches" to which our author belongs would have done the same? There may be as much bigotry and narrow-mindedness displayed in ascribing these odious qualities to others as can be found in the parties censured. These qualities consist, not in the sentiments held, or the practices adopted, but in the spirit in which they are held and performed. There are some forms of spurious liberality more hateful than many forms of seeming bigotry.

J. J. B.

*A History of the Christian Church from the Seventh Century to the Reformation. By the Rev. CHARLES HARDWICK, M.A., Fellow of St. Katharine's Hall, Divinity Lecturer of King's College, &c. With Four Maps constructed for this Work, by A. Keith Johnson. Cambridge: Macmillan and Co. Crown 8vo. Pp. 401. 1853.*

*A History of the Christian Church during the Reformation. By the same Author. Cambridge: Macmillan and Co. Crown 8vo. Pp. 476. 1856.*

ECCLIASTICAL History is a field which has been plentifully cultivated of



late years, especially by our German brethren. The importance of the subject, however, fully justifies all the labour which has been devoted to its investigation, and leads us to welcome this new candidate for popular favour—eminently fitted as he appears to be for the task he has undertaken.

Both the works at the head of this article form part of a series of "Theological Manuals," which Messrs. Macmillan, of Cambridge, have in course of publication. The first includes the History of Christianity during what is commonly called the MIDDLE AGES. In the Preface to this work, Mr. Hardwick properly observes, that he has begun with Gregory the Great, "because it is admitted on all hands, that his pontificate became a turning-point, not only in the fortunes of the Western tribes and nations, but of Christendom at large. A kindred reason has suggested," he adds, "the propriety of pausing at the year 1520—when Luther, having been extruded from those churches which adhered to the communion of the pope, established a provisional form of government, and opened a fresh era in the history of Europe. All the intermediate portion is, ecclesiastically speaking, the Middle Age."

The ground-plan of this work—which coincides, in many points, with the colossal work of Schröck—is as follows: The author divides the whole Middle Age into four periods, under each of which he treats of—1. The Growth, or Limitation of the Church. 2. The Constitution and Government of the Church. 3. The State of Religious Doctrine and Controversies. 4. The State of Intelligence of Piety. Under each of these heads Mr. Hardwick has given a careful summary of events, indicating, at the same time, the various authorities, both modern and ancient, British and Continental.

The second work, by the same author,

is a sequel to the first, and embraces the history of the Lutheran Reformation. It is characterized by the same qualities as the previous volume. Valuable materials, arranged in admirable order, and a style at once vigorous, clear, and flowing,—it is impossible to speak too highly of the extensive and careful research which the work everywhere manifests. It is evidently not a book hastily got up for sale, but one which has cost the author years of laborious thought and study. It must, however, be remembered that the work contemplates the Reformation from the standpoint of a churchman. Some few of the statements are not therefore such as we could altogether endorse.

Both of the above "Manuals" are furnished with very copious notes at the foot of the page, which continually point out the best sources of information on all the various subjects discussed. This we regard as a very valuable feature of the work, especially to theological students.

The value of the work on the "Middle Age" is greatly enhanced by four beautiful maps—of Europe in the ninth century, Asia in the tenth century, Europe in the eleventh century, and Britain in the eleventh century. Both works are furnished with valuable indices. W. E. T.

*The Ethics of the Sabbath.* By DAVID PENNER. Edinburgh: Thomas Constable and Co. Pp. viii. 242.

*Man's Right to the Sabbath: The Sabbath made for Man; The Son of Man Lord of it. A Sermon.* By ROBERT S. CANDLISH, D.D., Edinburgh. Edinburgh: Johnstone and Hunter. 1856. Pp. 72. 24mo. Price 1s.

*Sunday and the Sabbath.* Translated from the French of Louis Victor Mellet, Pastor of Groigne. London: Aylott and Co. 1856. 16mo. Pp. viii. 106. Price 1s.

HERE are three books on one of the

most momentous questions of our time. The first is a volume of solid worth. Holding what we venture to call the *orthodox* view of the sabbath, the author attempts to prove its obligation on natural principles. The distinctive peculiarity of his argument is, that it is drawn not from the statements of scripture, or the results of experience; but from the dictates of conscience. The principal steps of the argument are in the following order:—"The worship of God demands the *appropriation of time*; the worship of God demands the *appropriation of a set time*; the worship of God demands the *appropriation of an entire day*; the worship of God demands *from us* the *appropriation of a seventh day*; the worship of God demands *from us* the *appropriation of the first day of the week*." It may be thought impossible to one who looks at these propositions, to prove them on purely natural principles; and even the careful reader of the volume may think, as we do ourselves, that the author has assumed occasionally what he ought to have first proved: nevertheless, no one can read the work without admiring the ingenuity and skill of the writer, and deriving considerable profit. It is worthy of a perusal from all who are interested in the sabbath cause.

The second publication whose title is given above is a very able sermon, by one of the most talented and popular preachers North of the Tweed.

While we differ "*in toto*" from the author of the third treatise, we are bound to say it is in a small compass the ablest exposition and defence of the theory he maintains, we have ever seen. The opening paragraph of the argument concisely gives the writer's view. "The sabbatic rest is simply a Judaical ordinance, peculiar to the first covenant, belonging to the whole mass of legal ceremonies, the shadows which must

disappear when the reality is come. There is no day of rest ordained of God for the Christian. Such is the thesis that I am about to defend. Meanwhile, as it is essential to have a clear understanding respecting the fundamental point of the discussion, I begin by declaring that I do not at all attack here the institution of Sunday, that is to say, I admit that the primitive church for very good reasons, consecrated to the service of God, more particularly than any other day, and in memory of the resurrection of Christ, the first day of the week. It did so voluntarily, freely, and without any divine appointment of a seventh day, and obligatory rest." W.

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*The Young Men's Class; or, Practical Suggestions on the Capabilities and Management of Adult Classes in Sunday Schools.* By W. S. BLACKET. London: Simpkin and Marshall, and Sunday School Union. 16mo., pp. 186. Price 2s.

WE are much pleased with this admirable little treatise, which we think will take a foremost place among works on the important subject of senior classes. The author was engaged for several years in conducting a class of young men at the Silver Street Sunday School, City (connected with Falcon Square Chapel), where his labours appear to have been attended with great success, proving that the retention of elder scholars beneath the influence of religious instruction is a problem which has been and may be satisfactorily solved. The work was prepared at the suggestion of the teacher of a country senior-class, and contains a minute and comprehensive exposition of the plan of instruction pursued by the author. The following are among the subjects discussed: Estimate of Difficulties—The Class and its Constitution—The Teacher; his Studies and Qualifications—The Class-room and

Materials—The Morning Lesson, and how to teach it—The Afternoon Lesson, and a Plan for Class Conversation—Impression, and how it is to be produced—The Choice of Words—Illustrations—How to meet the Incredulity of Young Men—The Treatment of the Class; Frivolity, and the Serio-comic—Mutual Instruction Societies—Congregational Young Men's Classes.

The book is not merely the production of a learned, pious, and philosophic Christian; it is thoroughly sensible and practical in its character, devoid alike of Utopian theories and tedious common-places. The style is lively and interesting, and the work abounds in illustrations. The chapter on this subject is one of the best in the book, the author justly attaching a high value to illustrations, as being both useful and ornamental. "Words," he remarks, "though correct in themselves, are often insufficient to elucidate a sentiment. The teacher's skill is inadequate to use them with effect. Sentence upon sentence comes forth to explain; but as the sentences multiply, the thought gets obscured and overlaid; whereas an illustration casts a flood of light upon the struggling idea, and enables the dullest intellect to see it. Again, an illustration possesses the singular advantage of fixing the teacher's opinions and ideas upon the memory of young men. It is of no use denying the fact,

but it may do some good to acknowledge it, that the greater portion of every public instructor's remarks—be it from the pulpit, the lecture-room, or the class—is forgotten before the dismissal of the audience. It is an exception to this rule whenever an illustration accompanies the remark. The simile—the anecdote—the fable, is sure to be remembered; and the sentiment to which it was linked is obliged to go along with it. Weeks, nay years, often do not eradicate the coupled. It enters the chambers of the mind, and is stored away for use in times far remote and scenes quite dissimilar."

The above extract will serve to indicate the tone of thought pervading the book. Mr. Blacket displays a lofty and enthusiastic appreciation of the importance of the work he describes. It must be an all-entrancing, all-absorbing idea. The young men's teacher must grudge no labour undertaken for the benefit of his charge. Great things are to be attempted; great things expected. He must live for his class here, in the hope of living *with* his class hereafter.

We trust that there are many senior-class teachers who feel thus, and are willing to spend and be spent in their work. Let them carefully study the treatise before us, and they will find it a valuable guide in their efforts to attain an efficiency worthy of their responsible office. W. H. G.

## BRIEF NOTICES.

*Memoirs of John Kitto, D.D., F.S.A., Editor of the "Pictorial Bible," and "The Cyclopaedia of Biblical Literature," Author of "Daily Bible Illustrations," &c., &c. Compiled chiefly from his Letters and Journals. By J. E. RYLAND, M.A., Editor of "Foster's Life and Correspondence," &c., &c. With a Critical Estimate of Dr. Kitto's Life and Writings by Professor EADIE, D.D., LL.D.,*

Glasgow. Edinburgh: W. Oliphant and Sons. 8vo. Pp. xv. 697.

The reader of this volume will visit Petersburg, Bagdad, Palestine, Constantinople, and many other places in Asia and Europe with Kitto as his companion. In this capacity he will find his deaf fellow-traveller both intelligent and communicative, scarcely a subject present-

ing itself to notice on which he does not express his opinion. Of course the record is not brief, and consequently the general criticism on the work is, it is too large. But it was intended to be full and comprehensive, sufficient to meet the views of Kitto's numerous admirers and friends, as well as the curiosity of the general public. It was a book that it would be scarcely possible to enlarge subsequently, but which might be abridged at pleasure. Our readers know too much already of Dr. Kitto's works and early history, and have had too much fragmentary information respecting them to need to be reminded of the leading particulars of his life. All will remember that he continued to exert himself diligently and successfully after he had acquired a high reputation by his notes on the "Pictorial Bible," as the compiler or editor of many popular works, principally the "Biblical Cyclopaedia," and "Daily Bible Illustrations;" the former being in our view the least valuable of all the books bearing his name, as being the production of various authors, of various creeds and degrees of ability, and the latter being the most valuable as the production of his mind when thoroughly matured, and when he allowed himself to give the freest expression to the religious sentiment which now had possession of his heart. His life exhibits a wonderful illustration of the providence of God, and while these pages present much that will be found amusing and instructive to the younger branches of religious families, the most scrupulous parents may depend on the absence throughout this large book of a single sentence of objectionable tendency. Having read the whole carefully we can attest this. Mr. Ryland has had a long, and in some respects, a wearisome task, but, having finished it, he has to rejoice in the completion of a work of permanent advantage to the public.

*Passing Thoughts.* By JAMES DOUGLAS, of *Cavers.* Part Second. Edinburgh: Thomas Constable and Co. 8vo.

This is the second portion of conversations, or rather free discourses which the venerable author has caused to be recorded, and which will, doubtless, be acceptable to many of his friends. Mr. Douglas has been a strong-minded man and original thinker, and what he says is generally worth attention, though some of his opinions differ from our own; for example, he is an earnest advocate for governmental education; he thinks that "in order to give education its full scope and encouragement, there should always be, in his place in parliament, a minister for public instruction connected with an educational board." The topics of the present issue are, France and the Democracy; Britain and the World; The Moors in Spain; The History of England; Devotional Writers.

*Sermons by the late Dr. Newton, with a Sketch of his Character, and an Account of his Death. A Memorial Volume. Half the Profits will be given to the Kingswood and Woodhouse Grove Schools.* London: Partridge and Co. Small 8vo. Pp. 368.

A volume of sermons, though not always

widely welcomed among the reading community, is as good a "Memorial" of a popular preacher, as can secure for a departed minister of Christ what is often said, "whereby being dead he yet speaketh." Such "a memorial volume" of the late Robert Newton is peculiarly appropriate, for as the short sketch of his life and labours designates him, he was, "eminently a methodist preacher." Too many talented and powerful servants of Christ in that body, were cotemporary with him, to justify the definite article: though for the whole term of his "fifty-five years of Herculean labours" he may well be spoken of as a "matchless harvest man." Fifteen sermons taken in short-hand and printed as verbatim reports, though perhaps selected from many others, cannot give to those who knew him not, an adequate idea of this singularly gifted preacher. Those who knew him, who have still his manly form before their eyes, and the tones of his eloquent voice in their ears, will miss so much which charmed and fascinated them as they hung upon his lips: we hardly know whether to congratulate them or not, on the appearance of this small volume. These sermons are plain, scriptural, and earnest. They evince the preacher's aim and purpose, and if not models of composition, or of sermonizing, they evince a high order of mind, and in many passages, suggest the wonderful mastery which the speaker must have had over the vast audiences which he was accustomed to address. The subjects are those of deep concern to all who love "the common salvation," and will, we trust, be read as extensively beyond the methodist community as by them to whom the name of the preacher was dear as a household word, and whose memory is fragrant with many precious recollections. The sketch of character, &c., prefixed to the volume, is from a masterly pen, and presents a study for the rising ministry. H.

*The Ark of the Covenant: illustrative of God's Presence with His People. By the Author of "Preces Paulinae," &c.* London: John F. Shaw. 12mo. Pp. 264.

In these days, when it is quite a fashion to give books double titles expressive of their contents, this designation "The Ark of the Covenant," is a happy and ingenious device. It is, however, in this instance, not merely a significant title, but the Ark of the Covenant of God, in the history of it, from first to last, is really the cabinet out of which the author presents in twenty-four separate discourses, the great truths which this "material symbol and accompaniment of God's residence on earth," teaches the church. Each chapter, or separate division, has also a double heading, corresponding with that of the title page. We cannot give the whole twenty-four; those which relate to mortal life may serve as specimens, viz., The Ark in the Wilderness; or, God's Presence amid Life's Changes, (p. 49). The Ark at Jordan; or, God's Presence amid Life's Afflictions, (p. 67). The Ark at Jericho; or, God's Presence amid Life's Conflicts, (p. 79). From this it will be inferred that so far from being a fanciful book, full of the conceits which abound in some

writers on types, the author is apprehensive that some readers will regret a lack of typographical reference. This he justifies by his desire to dwell on the obvious and primary rather than the hidden and prefigurative—and from “a dread of substituting fancy for fact, and mistaking mere analogies for inteded adumbrations.” Hence, readers are prepared for a sober, but very intelligent and interesting series of instructions, suggested by the story of the Ark. Nothing seems to have been overlooked by the judicious author, and his details are as correct as they are minute. Discarding Jewish fables and the fancies of Christian writers, much more is contained in this well got-up volume, in which type and illustrations are pleasant to the eye, than many would expect to find. The history of God’s ancient people, so bound up as it is with that of the Ark, presents, by analogy, very much that may be profitably studied by the church of God in every age. H.

*The Hidden Life: disclosed in Romans v. 1—5. An Exposition. By the Rev. JAMES MORGAN, D.D., Belfast.* Belfast: W. M’Comb, High Street. London: Hamilton, Adams, and Co. 1856. 16mo. Pp. xii. 192.

This is an able exposition of a very interesting and important position of divine truth. We always hail the writings of Dr. Morgan with pleasure. Together with a deep penetration into the meaning of the Spirit, he couples an earnest attachment to evangelical doctrine, and an intimate acquaintance with the human heart. The subjects discussed in the volume before us are Faith, Peace, Fellowship, Joy, Tribulation, Patience, Experience, Hope, and Love. To the thoughtful and devout reader the discussion of these topics cannot fail to afford both instruction and delight. W.

*The Christian Sacraments Explained and Defended. By JAMES STACEY.* London: Bulman. 1856. 12mo. Pp. vii. 408.

This book offers nothing new upon the subjects of which it treats. It professes to cover ground which Dr. Halley’s work does not cover, but, as far as we can see, it only places the matters in debate at that point of view from which the denomination, one of many sections of Wesleyanism, to which the author belongs, would be likely to look at them. As regards the historical or critical treatment of one of the subjects, baptism, we have not only no new light, but a laboured reproduction of the old stale argumentation on the author’s side of the controversy. It would seem as if some writers delighted in reproducing arguments which have been refuted a thousand times over. Mr. Stacey must pardon us if we say that we regard him as evincing this tendency. To some of his statements and criticisms we greatly object, and should have offered our remarks upon them, but we believe them to have been so often refuted that we may well spare ourselves the trouble of noticing them. We can, however, speak of the general clearness of style in which Mr. Stacey’s book is written with commendation. W. J.

*Christian Baptism: is it the Immersion of Believers or the Sprinkling of Infants as testified by Pædo-Baptists? By DAVID WALLACE.* London: Houlston and Stone-man. Leeds: Heaton and Son. 1856. 16mo. Pp. 86. Price 6d.

The writer of this admirable tract proves, beyond all successful contradiction, the following propositions: “The Immersion of Believers is an Ordinance of God—The Sprinkling of Infants is a Tradition of Men—By the Substitution of the Sprinkling of Infants for the Baptizing of Believers the Commandment of God is transgressed and made of none effect—Infant Sprinkling and all Traditionary Services which set aside the Commandment of God are vain.” One important feature of the tract is the way in which the writer, following the example of Booth, makes the opponents of believers’ baptism to vindicate the truth which by their conduct they endeavour to destroy. Mr. Wallace deserves, and hereby has, our thanks for the good services he has performed. W.

*The Gathering Storm, or Britain’s Rome-ward Career: a Warning and Appeal to British Protestants. By the Rev. EDWARD MARCUS DILL, A.M., M.D., Author of “Ireland’s Miseries: their Grand Cause and Cure.”* Second Thousand. Edinburgh: Johnstone and Hunter. 24mo. Pp. 152.

The energetic Dr. Dill has, in this small volume, brought together a large amount of evidence to show that the English public are in danger of relapsing to popery. In consequence, he urges the cessation of all pecuniary subsidies to Romish agents, and the employment of active means for the dissemination of protestant principles.

*A Visit to my Father-Land, being Notes of a Journey to Syria and Palestine in 1843. With Additional Notes of a Journey in 1854. By RIDLEY H. HERSHELL, Author of “A Brief Sketch of the Jews,” &c.* London: Aylott and Co. 16mo. Pp. viii. 224.

The first edition of this book appeared in 1844, and in recommending it at that time, we remarked the simplicity, good sense, and Christian feeling of the author’s observations, and the soundness of his views. Since then the book has realized a large circulation, having been translated into three languages. This is a new edition, and appended to it are extracts from the journal of the writer and two of his sons, kept during a recent tour, written with the same liveliness of style as the former. It occupies, however, only thirty pages of the antique type in which the book is printed; but all notice of the localities mentioned in the previous part of the work are omitted, except to remark the temporal and spiritual improvement universally manifested. Q.

*The Heavenly Jerusalem; or, Glimpses within the Gates. By the Rev. JAMES D. BURNS, M.A., Hampstead.* London: T. Nelson and Sons. 1856. 24mo. Pp. 130.

A series of practical expositions of several

passages in the Apocalypse descriptive of the heavenly world, well adapted to sustain and comfort the Christian during his homeward journey. We give this beautiful little volume our sincere commendation. W.

*Adonijah: a Tale of the Jewish Dispensation.* By Miss JANE MARGARET STRICKLAND. London: Simpkin, Marshall, and Co. 16mo. Pp. 288. Price 1s. 6d.

This volume professes to be a companion to Mrs. Webb's "Naomi," but in our view it is very inferior both in interest and ability, not only to that, but to the others of the Run and Read Library. The tale is founded on fact, and from it much might be learned, but truth is so mixed up with error that we cannot recommend it to our readers. The authoress is evidently a member of the established church in England, and writes with a view to defend its practices. Q.

*Friendship's Memorial: Hymns and Miscellaneous Pieces.* By THOMAS BRADSHAW. Dollar. London: Ward and Co. 12mo. Pp. 100.

A collection of short pieces, both prose and verse, of evangelical sentiments, dedicated to the writer's "old friends." By such, more especially, they will doubtless be warmly welcomed. M.

*Rest in Christ for the Weary.* By a Clergyman. London: John Snow, 1856. Pp. 72.

*Christ and the Church.* London: J. Nisbet and Co. 16mo. Pp. 46. Price 4d.

We had thought of putting both these tracts in our List of Books Approved; but the former teaches infant baptism, and the latter Christ's personal reign among his saints on earth. Apart from these errors, however, they contain much profitable reading. W.

*The English Peasant Girl.* By GEORGE E. SARGENT. London: R.T.S. 18mo. Pp. 185.

This book contains excellent advice for cottagers' daughters, and cannot fail to be of use to them in whatever situations they may be placed. It would be a very suitable present for any girl about to enter service. M.

*Ann's Leslie: or the Little Orphan.* London: Wertheim and Macintosh. 24mo.

A tale written for children in a lively style, and conveying important truths fitly expressed. M.

*The Sixpenny Library.*

*The Young Housewife's Book; or, How to Eke out a Small Income.* Pp. 30.

*Courtenay's Dictionary of Abbreviations: (Two Thousand), Literary, Scientific, Commercial, Ecclesiastical, Military, Naval, Legal, Medical, &c.* Pp. 44.

*Illness Prevented and Speedily Cured by Simple Means. A Code of Health for everybody at all times.*

*Letter-Writing Simplified to those who are not used to it. A Guide to Friendly, Affectionate, Commercial, and Complimentary Correspondence.* Pp. 30.

*Common Blunders made in Speaking and Writing Corrected on the Authority of the Best Grammarians.* By CHARLES W. SMITH. New Edition, with Additions. Twentieth Thousand. Pp. 16. Price 4d.

London: Groombridge and Sons. 24mo.

This series of books contains information such as everybody needs, and not a few will be willing to pay for them what is asked. They are evidently the product of extensive acquisitions and great labour, and the general adoption of the suggestions they contain would in most instances be beneficial. We venture to hint, however, either that the price should be reduced or the binding improved. Q.

*Bible Sonnets.* By B. J. B. London: Houlston and Stoneman. 16mo. Pp. 121. Price 1s.

The admirers of sonnets, to whose number we do not profess to belong, may find here, we apprehend, what is to their taste. Many of these appear to us to be superior to the greater part of what, under the name of sonnets, come in our way. A specimen will be found on page 476.

*Select Works of THOMAS CHALMERS, D.D., LL.D. Edited by the Rev. William Hanna, LL.D. Volume VIII.* Edinburgh: Thomas Constable and Co. 12mo. Pp. 582. Price 6s.

It affords us pleasure to witness the regularity with which this edition proceeds, which is sufficiently cheap for any class of theological readers, and sufficiently handsome for all but the most aristocratic. This is the second portion of Institutes of Theology, with Prelections on Hill's "Lectures in Divinity," and four Addresses delivered in the New College, Edinburgh.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of courses extending to every particular, but an approbation of their general character and tendency.]

The Protestant Theological and Ecclesiastical Encyclopedia: being a Condensed Translation of Herzog's Real Encyclopedia, with Additions from other Sources. By Rev. J. H. A. BOMMEBOEN, D.D., Assisted by Distinguished Theologians of Various Denominations. Part I. Edinburgh: T. and T. Clark. 8co., pp. xii. 128.

The Desire of all Nations. A Sermon preached before the London Missionary Society, at the Tabernacle, Moorfields, on Wednesday Evening, May 15, 1856. By the Rev. WILLIAM LANDLES. London: John Snow. 16mo., pp. 60. Price 6d.

The Sea-side Lesson Book: Designed to Convey to the Youthful Mind a Knowledge of the Nature and Uses of the Common Things of the Sea Coast. In a series of Familiar Descriptive Chapters; with Questions for Examination, and Explanations of the Meanings of the Scientific Terms. By H. G. ADAMS, Author of "The Young Naturalists Library," &c., "The Mighty Deep, Rivers, Lakes, Ships, and Boats, Navigation, Sailors, Fishermen, Fish, Fishing, Sea Animals, Weeds, Birds," &c. London: Groombridge and Sons. 24mo., pp. 236.

The Irish Church.—Speech of EDWARD MIALL, Esq., M.P., in favour of the Impartial Disendowment of all Sects in Ireland; delivered in the House of Commons, May 27th, 1856. London: Eppingham Wilson. 8vo., pp. 34. Price 1s.

The Christian's Prayer for Israel. A Sermon, Preached in the Poultry Chapel, London, on Tuesday, April 22nd, 1856, on behalf of the British Society for the Propagation of the Gospel among the Jews. By the Rev. T. W. AVELING. London: John Snow. 8vo., pp. 16. Price 4d.

The Internal Witness to Christianity. A Discourse delivered before the Ministers and Delegates of the Yorkshire Associated Baptist Churches, met in Trinity Road Chapel, Halifax, May 13th, 14th, and 15th, 1856. By J. ACWORTH, LL.D., President of Horton College. Published by Request. Leeds: J. Heaton and Son. 16mo., pp. 31. Price 3d.

A Lecture on the Obligations of the Sabbath, delivered at the Highgate Young Men's Association, Infant School Rooms, Castle Yard, on the 13th of December, 1835. By the Rev. S. S. HATCH. London: Bagot and Thompson. 32mo., pp. 27.

How do I know that the Bible is true? 250th Thousand, and How do I know that I ought to pray. 130th Thousand. London: Wertheim and Macintosh. 32mo., pp. 38. Price 2d.

My First Place. A Gift for a Girl going to Service. Cottage Homes: a Book for Mothers. London: Jarrold and Sons. 16mo., pp. 31 each. Price 2d. each.

Lectures to Children on the Bible. By SAMUEL G. GREEN, B.A., Classical Tutor, Horton College, Bradford. London: S.S.U. 24mo., pp. xii. 117. Price 1s.

Lectures to Children on Scripture Doctrines. By SAMUEL G. GREEN, B.A., Classical Tutor, Horton College, Bradford. London: S.S.U. 24mo., pp. 115. Price 1s.

"Come, ye Children, hearken unto me: I will teach you the fear of the Lord." A Sermon Addressed to Sunday School Teachers. By the Rev. C. H. SFUROZOW, of New Park Street, Southwark. Preached on behalf of the Western Kent Sunday School Union, at the Temple, St. Mary Cray, Kent. Published by Special Request. London: Alabaster and Passmore. 16mo., pp. 24. Price 2d.

Your Soul: Is it Safe? Are you sure of it? A Question for every one. By HENRY WELSFORD, Author of "Lights and Shadows of Spiritual Life. Second Thousand. London: John Snow. 32mo., pp. 68. Price in Paper 4d., Cloth gilt 1s.

Christ is All: the Touchstone of Piety. By the Rev. C. H. SFUROZOW. London: J. Paul. 24mo., pp. 24. Price 2d.

The Unerring Guide, or Youth directed in the Journey of Life. By the Rev. JOHN SMITH. London: John Snow. 16mo., pp. 52. Price 3d.

Thoughts by the Sea; or, Heaven and Earth, and Man's Mystery. London: Groombridge and Sons. 16mo., pp. 64. Price 1s.

The Sabbath School Tune Book, and Service of Praise for the Sanctuary. Edited by THOMAS SFUROZOW. Edinburgh: A. Fullarton. 16mo., pp. 176. 12s Tunex.

The Annual Report of the Baptist Missionary Society, for the Year ending March the 31st, 1856. Being a continuation of the Periodical Accounts relative to the Society. London: Houlston and Stoneman. 8vo., pp. 118. Price to non-subscribers 1s.

The Annual Report of the Committee of the Baptist Home Missionary Society, for the Encouragement and Support of Preaching the Gospel in the Villages and Towns of Great Britain, for the Year ending March, 1856. With a List of Subscribers and Benefactors. London: Printed by Haddon, Brothers, and Co. 8vo., pp. 42.

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The British and Foreign Evangelical Review—No. XVII. July, 1856. Contents:—I. The New Contest with Rome: its Causes and Present Aspects. II. The Princeton Review and Cousin's Philosophy. III. Miracles and their Counterparts. IV. Inspiration. V. Memoirs of Dr. Kitter. VI. The Prophets of the Restoration. VII. Michael Servetus. VIII. Rev. Baden Powell's Essays. IX. A Positive Revelation. Critical Notices. Edinburgh: Johnstone and Hunter. 8vo., pp. 223. Price 3s. 6d.

The Eclectic Review. July, 1856. Contents:—I. Studies of Foreign Literature. II. The Peal Memoirs. III. Popular Religious Literature. IV. Hours with the Mystics. V. Later Jewish History. VI. The Border Lands of Spain and France. Brief Notices of Books. Review of the Month. London: Ward and Co. 8vo. pp. 10. Price 1s. 6d.

## INTELLIGENCE.

## EUROPE.

## HUNGARY.

The following letter will be read with interest, if only because such letters can so seldom be safely sent from Hungary. The name of the writer must of course be concealed.

"DEAR BROTHER ONCKEN,—The Lord Jesus pour out upon you his richest blessings so that many poor sinners may find what we found in Hamburg—the peace of God, which the world cannot give.

"I am conscious of many shortcomings; and it becomes clearer to me every day that it is not I who have chosen Jesus, but he in his great goodness who has chosen me—a poor, wretched sinner. Oh, that I could for this great mercy, love him right heartily and magnify his holy name; but when I examine myself as under the eye of the heart-searching God my heart sinks in despondency. Yet the word comforts me that light is sown for the righteous and joy for the upright in heart; and I can believe that the Saviour will not punish as I deserve, for whoever comes to him is not cast out, and he that asks, receives. The Lord has led us into this wilderness, doubtless, in furtherance of his wise purposes, but we are very unprepared for the conflict; and we do not pray earnestly enough. It is twelve years since we were turned from the error of our ways, and nine since we came here; and now if the talent entrusted to us were required of us, what increase could we show? Truly it is not easy to witness for God among this people so sunk in sin so industriously watched over by the Roman catholic priests. Were we not very careful in tract distribution and religious conversation, all our books would long since have been taken away. My fear of man at least often urges this as a reason, makes me too prudent, and keeps me silent when I ought to speak. I have still by me Hungarian tracts, which we give away as we have opportunity. They have been sent to several different places. Of larger volumes I have left only some copies of *Mrs. Judson's Memoirs* and some *New Testaments*. I could sell many bibles, but have not had any for a long while to dispose of.

If only some brother could come to us who could declare the gospel plainly! He could teach us so much. We long for this blessing. We had such precious hours last Christmas when a dear friend visited us and brought with him the *Missionsblätter* of the past year. It greatly refreshed us to learn

how God is building up his kingdom in Germany, and how many dear brethren and sisters he has strengthened to endure persecution with joy for his name's sake.

"Here the prospect grows ever darker, and what our future will be we know not. Even from the preachers of the evangelical church they have taken away bibles under pretext that they are false bibles. I have changed the hiding-place of my books some eight times, and now I have no safe retreat left for them.

"Some of our friends have left the place; another dear brother is soon going. It will be hard for us when the only friends with whom we could take counsel are far away, for my wife and I shall be left alone. We too have thought of moving to some place where we might be better off spiritually, but we believe it is not right for us to go till we are sent away."

COLPORTAGE AMONG THE FOREIGN LEGION  
IN HELIGOLAND.

Mr. Pittmann, one of the bible distributors in Hamburg, made an excursion in March to Heligoland, in order to sell bibles among the Foreign Legion who were assembling there. He acknowledges gratefully the kindness of an English officer who took his part when several German officers mocked at his errand, and soon included the Englishman in their ridicule. His first visit was to the officers' barracks, where he parted with several gilt-edged bibles. "Among the men," he says, "I was soon well known. As usual there were two parties—one who opposed me violently, the other who bought my books and took my part.

In one barrack a man from Berlin sat writing when I came in and offered my books; he said shortly, "that whoever would believe such evidence it was nothing to him." I set my parcel down and called to some others to come and buy. Soon quite a troop streamed in, who listened in a friendly spirit, and acknowledged their need of the Word of God. All of them wished for testaments and tracts, so that I could hardly give out books and take the money for them fast enough. The Berliner was not a little astonished, that all his comrades thought differently from himself; though not convinced, he became more friendly; accepted some tracts, and bought himself a testament.

Lieutenant S. had furnished many of his men with testaments at his own expense. I



found one man who said, "He was quite sorry to be obliged to accept one." He disclosed to me a fearful history. "He had fought in the barricades when only thirteen years old, was but eighteen when I met him. He did not believe the bible—thought that with death all was over—justified self-murder if things came to the worst. I stayed with him far into the night, speaking of the Lord Jesus, in the hope that good might follow from this earnest conversation. He was very attentive. When the soldiers were supplied with books, Mr. Pittmann turned to the natives of the island. He describes them as friendly, but thoughtless on religious subjects, and very much engrossed with their worldly affairs. Having sold all his bibles, he left the rest of the testaments with a pious schoolmaster and returned, having sold 28 bibles and 311 testaments, and distributed 3,000 tracts.

ASSOCIATIONS.

NORTHAMPTONSHIRE.

The ministers and messengers of the forty-two churches constituting this Association, assembled at Stony Stratford, on the 13th and 14th of May.

Aldwinckle.....	Amory.
Barton, Earls.....	.....
Bitsworth.....	Paine.
Braunston.....	Smith.
Braybrook.....	.....
Brinton.....	Davenport.
Buckingham.....	Johnson.
Buckyby.....	Thorpe.
Bugbrook.....	Larwill.
Burton Latimer.....	May.
Clifton.....	Gough.
Desborough.....	Turner.
Groton.....	Hardwick.
Gullsborough.....	Gibson.
Hackleton.....	Knowles.
Haddon, West.....	Colo.
Harpole.....	.....
Helmdon.....	Hedge.
Kettering.....	Mursell.
Kilngothorpe.....	Litchfield.
Kislingbury.....	Stenson.
Milton.....	Marriott.
Moulton.....	Lea.
Northampton, College St.....	J. T. Brown.
" Princes Street.....	.....
" Grafton Street.....	J. Brown.
Onkham.....	Jenkinson.
Olney.....	Sirmons.
Pattishall.....	Chamberlain.
Ravensthorpe.....	Haddy.
Ringstead.....	Kitchen.
Roude.....	Sutton.
Rushden.....	.....
Spratton.....	.....
Stanwick.....	Walcot.
Stratford.....	Forster.
Sulgrave.....	Coles.
Thrapstone.....	Cubitt.
Towcester.....	Jones.
Walgrave.....	Cox.
Weston-by-Weedon.....	Ibberson.
Woodford.....	Clements.

Rev. J. T. Brown was chosen moderator. Sermons were preached by Messrs. Cubitt, Gibson, and Gough.

Statistics.

Baptized.....	127
Received by letter.....	37
Restored.....	6
.....	170
Deceased.....	74
Dismissed.....	64
Excluded.....	15
Withdrawn.....	15
.....	158
Clear increase.....	12
Number of members.....	3242
Number of Sunday scholars.....	4661

The meeting next year is to be at Clipston.

BERKS AND WEST MIDDLESEX.

Twelve churches constitute this Association:—

Abingdon.....	S. Edger, D.A.
Ashampstead.....	H. Fuller.
Beech Hill.....	H. Young.
Brimpton.....	.....
Dorchester.....	J. Oldham.
Harlington.....	W. Ferratt.
Newbury.....	J. Drew.
Reading.....	J. Aldis.
Staines.....	G. Hawson.
Uxbridge.....	.....
Wallingford.....	.....
Wantage.....	R. Alkenhead.
West Drayton.....	J. Gibson.
Windsor.....	J. Lillycrop.

The annual meetings were held at West Drayton, May 13th and 14th. Rev. J. Gibson was chosen moderator. The Circular Letter, by Rev. S. Lillycrop on "The Advantages of Associations, and the Best Means of Extending their Influence," was read and adopted. Sermons were preached by Messrs. Edger and Drew.

Statistics.

Baptized.....	44
Received by letter.....	27
By profession.....	9
Restored.....	1
.....	81
Deceased.....	20
Dismissed.....	22
Withdrawn.....	0
Erased.....	13
Excluded.....	3
.....	94
Clear Increase.....	18
Number of members.....	1187
Sunday scholars.....	1097
Sunday school teachers.....	177
Village stations.....	28

The next annual meeting is to be held at Reading, on the Tuesday and Wednesday in Whitsun week, 1857.

MIDLAND.

The twenty-six churches connected with this Association are:—

Staffordshire.

Brettell Lane.....	No minister.
Darkhouse, Coscely.....	B. C. Young.
Providence, Coscely.....	No minister.
Willenhall, 2nd church.....	J. Davies.

Wolverhampton ..... S. A. Tipple.  
 Walsall ..... R. P. Macmaster.  
 West Bromwich, Bethel ..... J. Sneath.  
 Prince's End, Tipton ..... R. Nightingale.  
 Smethwick ..... J. Hossack.  
 Harborne ..... T. McLean.  
 Wednesbury ..... No minister.

*Warwickshire.*

Birmingham—  
 Cannon Street ..... T. Swan.  
 Bond Street ..... I. New.  
 Mount Zion ..... C. Vince.  
 Newhall Street ..... A. G. O'Neill.  
 Henage Street ..... J. Taylor.  
 Great King Street .....  
 Circus Chapel ..... J. J. Brown.

*Worcestershire.*

Bromsgrove ..... W. Green.  
 Cradley ..... No minister.  
 Dudley ..... W. Rogers.  
 Kidderminster ..... No minister.  
 Netherton ..... No minister.  
 Cats Hill ..... M. Nokes.  
 Stourbridge ..... J. Sissons.  
 Bewdley ..... J. Bailey.

*Statistics.*

Baptized .....	164
Received by letter .....	59
Restored .....	1
	224
Deceased .....	39
Dismissed .....	40
Withdrawn .....	19
Excluded .....	36
	134
Clear increase .....	90
Number of members .....	3345
Sunday scholars .....	6706

At the meetings held at Mount Zion Chapel, Birmingham, on the 13th and 14th of May, Rev. C. Vince, moderator, it was resolved that the Circular Letter, on "The Signs of the Times," written by brother Mills, be adopted as the letter of the Association.

The next meeting is to be held at Gomer Street, Willenhall.

**Bristol.**

The following forty-six churches are included in this Association:—

Broadmead ..... { N. Hayercroft,  
 T. S. Crisp.  
 Buckingham, Clifton ..... R. Morris.  
 Counterlip ..... T. Winter.  
 King Street ..... F. Bosworth.  
 Maudlin Street ..... T. Jenkins.  
 Pithay ..... E. Probert.  
 Thriassell Street ..... H. Clark.

*Gloucestershire.*

Avening ..... S. Webley.  
 Minchinhampton .....  
 Fishponds .....  
 Shortwood ..... T. F. Newman.  
 Sodbury ..... P. H. Rolleston.  
 Westbury-on-Trym .....  
 Wotton-under-Edge ..... J. Watts.

*Somersetshire.*

Bath, Somerset Street ..... D. Wassell.  
 Bath, York Street ..... R. White.  
 Beckington ..... T. Pulsford.  
 Bourton, Dorset ..... J. Hannam.  
 Cheddar ..... W. T. Price.

Crocombe ..... G. Pulling.  
 Dunkerton .....  
 Frome, Badcox Lane ..... C. J. Middleditch.  
 Frome, Sheppard's Barton ..... S. Manning.  
 Hanham ..... J. Newth.  
 Keynsham ..... J. J. Joplin.  
 Laverton .....  
 Paulton ..... H. W. Stenbridge.  
 Philip's Norton .....  
 Pill .....  
 Twerton ..... E. Clarke.  
 Wells ..... B. Davies.  
 Weston-super-Mare ..... E. J. Rodway.

*Wiltshire.*

Bradford ..... W. Newell.  
 Bratton ..... H. Anderson.  
 Calne ..... T. Middleditch.  
 Corsham ..... H. Webley.  
 Corton .....  
 Crockerton ..... Z. Clift.  
 Devizes ..... C. Stanford.  
 Melksham ..... T. Fuller.  
 Penknapp ..... J. Hurlstone.  
 Sherston ..... S. Stubbins.  
 Shrewton ..... C. Light.  
 Trowbridge, Back Street ..... W. Barnes.  
 Trowbridge, Bethesda ..... J. Webster.  
 Warminster .....

The annual meetings were held at Penknapp, Westbury, Wilts, on the 13th, 14th, and 15th of May, 1856. Rev. J. Hurlstone was appointed moderator. The Circular Letter on "The Best Means of Promoting Family Religion," by Rev. S. Manning, was read and adopted. Sermons were preached by Messrs. White, Haycroft, Webster, and Newman. Rev. D. Wassell preached the Association Sermon on "The Nature and Importance of Christian Self-denial." Rev. B. Davies delivered an address on "The Adaptation of Religion to Man." Resolutions were passed—thanking the Rev. C. J. Middleditch for his exertions in connexion with the new baptist cause and chapel at Chippenham, and expressive of the desirableness of its being sustained. were adopted.

*Statistics.*

Baptized .....	285
Received by letter .....	134
Restored .....	10
	429
Deceased .....	138
Removed .....	145
Excluded .....	32
	315
Clear increase .....	123
Number of members .....	6394
Sunday-school teachers .....	98
Sunday scholars .....	6678

The next meeting of the Association is to be held at Melksham.

**SUFFOLK BAPTIST HOME MISSIONARY UNION.**

The Annual Meeting was held at Stradbroke on Thursday, June 12th. The attendance was unusually large, and all the services characterized by a united, devout, and earnest spirit. The Union comprehends fifteen churches, all of which are in peace.

Aldborough ..... J. Mathews.  
 Barton Mills ..... J. Richardson.  
 Bildston .....

Botesdale .....	W. Morris.
Bradfield .....	G. Ward.
Brandon.....	A. Scarr.
Bury .....	C. Miven.
Dis.....	J. P. Lewis.
Eye.....	
Framsden .....	C. Hart.

*Ipswich.*

Stoke-Green .....	J. Webb.
Turret-Green.....	I. Lord.
Siradbruke.....	J. Eyles.
Sudbury.....	W. Bentley.
West Row.....	R. Mann.

The morning was occupied in devotional exercises, and the letters from the associated churches were read. In the afternoon, the Rev. W. Warren, of Wattisfield, preached a sermon from 2 Tim. ii. 19. In the evening, a public meeting was held in the commodious chapel, which was crowded to overflowing. Addresses were delivered on "The Suitability of the Gospel as an Instrument of Conversion," "The Influence of the Christian Character in Promoting Conversion," "The Nature and Importance of Religious Decision," and "The Necessity of Prayer for the Influence of the Holy Spirit," by the Revs. C. Elven, J. Webb, I. Lord, and J. Richardson.

*Statistics.*

Baptized .....	81
By letter .....	34
Restored .....	2
.....	127
Deceased .....	27
Dismissed .....	20
Withdrawn .....	11
Separated .....	26
.....	84
Clear increase.....	43
Number of members.....	1884
Sunday scholars.....	1939
Teachers .....	278

The next meeting to be held at Framsdén, June 11, 1857.

**HOME.**

SELECTION OF HYMNS.

At the Annual Meeting of the Trustees, held on the 17th of June, the following grants were voted to the widows of ministers :—

Recommended by—

Mrs. S. B.....	J. Jackson and T. Elias .....	£6 0
M. A. B.....	J. H. Hinton, I. M. Soule.....	6 0
A. C.....	Dr. Murch, W. Groser .....	6 0
S. C.....	W. Groser, E. B. Underbill... ..	6 0
C. F.....	Dr. Murch.....	6 0
A. G.....	W. Colcroft, J. Foster .....	6 0
E. G.....	Dr. Angus.....	6 0
E. G.....	J. Sprigg, J. Preece .....	6 0
M. G.....	J. Bane.....	6 0
M. H.....	W. Rees, Esq., T. Burditt .....	6 0
S. H.....	H. Berg, F. Trestrail.....	6 0
E. L. H. M.	Kent, W. Keay.....	6 0
E. H.....	F. H. Roleston, H. Biggs.....	6 0
M. J.....	J. Smith, W. Bontems .....	6 0

J. J.....	T. Swan, I. New.....	6 0
P. K.....	S. Kent, E. Carey .....	6 0
I. M.....	T. Thomas, B. Morris .....	6 0
E. N.....	F. H. Roleston, I. Waits .....	6 0
M. N.....	Dr. Steane, W. Howatson.....	6 0
A. N.....	B. Evans, W. J. Stuart.....	6 0
P. O.....	M. Thomas, T. Thomas .....	6 0
E. P.....	W. Gates, J. Consins .....	6 0
M. P.....	J. Venimore, T. Wheeler.....	6 0
D. S.....	J. S. Brooks, J. Haig.....	6 0
M. W.....	P. Johnstone, O. C. Catteral..	6 0
M. J. W.....	J. Jones, H. Clark .....	6 0
C. C. W.....	J. W. Evans, W. L. Smith .....	6 0
M. W.....	W. Gates, W. G. Lewis .....	6 0
E. Y.....	A. M'Laren, J. C. Green .....	6 0
A. D. B.....	T. Thomas, W. Aitchison.....	5 0
M. S.....	W. Aitchison, C. Short .....	5 0
E. A.....	J. Cubitt, W. Kitchen .....	3 0
J. C.....	J. Williams, S. Green .....	3 0
J. F.....	J. Teall, W. H. Stenbridge ..	3 0
M. H.....	C. Elven, J. H. Hinton.....	3 0
J. M.....	W. Garwood, E. Pledge .....	3 0
M. A. M. E.	Pledge, G. H. Whitbread.....	3 0
A. P.....	D. Katterns, Dr. Cox.....	3 0
R. R.....	B. Evans, W. J. Stuart.....	3 0
P. T.....	S. Kent, S. Manning .....	3 0
M. T.....	P. Tyler, J. B. Blackmore.....	3 0
J. T.....	W. Colcroft, J. Foster .....	3 0
S. W.....	I. M. Soule, J. Crawford .....	3 0
M. W.....	J. H. May, R. Green .....	3 0
A. H.....	T. Jones, J. W. Morgan .....	2 0

£225 0

Distributed since the commencement..... £4,139

**BRISTOL COLLEGE.**

The annual meeting of the subscribers and friends of the Bristol Baptist College, took place in Bristol on Wednesday, June 27th.

A service was held in the morning in Broadmead chapel, at eleven o'clock, when Rev. T. Wilkinson of Tewkesbury commenced with prayer. An essay was read by a student, Mr. E. Dennett, "on some of the Hindrances to the cause of Nonconformity," and an address was then delivered to the students by Rev. W. Burchell of Rochdale, and the meeting was closed with prayer by Rev. Thomas Horton of Devonport. Immediately after the service, the public meeting for transacting the business of the society was held in the vestry, at which George Anstie, Esq., presided.

After prayer offered up by Rev. Ed. Webb of Tiverton, the annual Report of the Committee was read, from which it appears that the income equalled the expenditure, leaving a balance against the society the same as at the end of last year. The testimonials of the examiners which were read were very satisfactory. There were nineteen students at the beginning of the session of whom three are become settled ministers,

two went to Scotland, and another has received a unanimous invitation to become pastor of a church.

The examination this year both in the classical department and in Divinity, took place by papers. In Hebrew and Syriac it was held, as in former years, *viva voce*. Three students have been admitted for next session, and applications by three additional candidates are now under consideration.

Three of the students, Messrs. Bull, Brown, and Edwards, obtained the degree of B. A. at the examination in the London University in November last. Mr. Bull likewise obtained honours in Hebrew examination.

At the public meeting, the decease of the late much valued friend of the college, J. L. Phillips, Esq., of Melksham, was referred to with expressions of unfeigned sorrow, and the Committee, in their Report, recorded their deep sense of his worth, and the mournful pleasure with which they recal his presence at many former anniversaries in which he presided with so much courtesy and ability, and at which his wise and Christian counsel was always highly valued.

A considerable number of gentlemen dined together in the lecture-room of the college. At this meeting a resolution was unanimously adopted expressing the grateful sense entertained by the Committee and friends of the college of the valuable services of Mr. Samuel Griffith in his able examination of the students, for many past years, their high personal esteem for his character, and their wishes for his success in the important post to which he has been so honourably appointed. It afforded the tutors peculiar pleasure to unite in this tribute of regard for a gentleman whom they shall always remember with warm feelings of respect and attachment.

#### BAPTIST BUILDING FUND.

The thirty-first anniversary of the Baptist Building Fund was held at the Mission House, Moorgate Street, on Wednesday, July 9th. In the absence of Joseph H. Allen, Esq., whose attendance was prevented by illness, the Rev. F. Trestrail occupied the chair. In his opening address he eulogized the society as one of the most valuable institutions connected with the baptist denomination. He referred especially to the loan system, which, he said, was held in high esteem by all the churches. From the Report it appeared that the loan system had been in operation ten years. That system was adopted at the suggestion of William Bowser, Esq., a member of the Committee, at the time that Dr. Newman's legacy was received. Many fears were expressed respecting the safety of the plan, and it was supposed that the churches would not

return the amount borrowed by them. The experience of ten years, has changed those fears into the fullest confidence in the honour of the churches, and the excellence of the system. If the pastors of our churches were to allow congregational collections to be made in their places of worship, and wealthy individuals would, in greater number, give their countenance and aid to this fund, it would soon become far more efficient in its operations, and the difficulties under which many of our churches are now labouring, would be entirely removed. During the past year, seventeen churches have been assisted by loans or grants, amounting to £1,285; and since the adoption of the loan system in 1846, one hundred and twenty churches have received loans or grants of £10,345. Many of these have been repaid by the churches; and not a few have done this earlier than the period required by the rules. Dr. Acworth, the Revs. J. W. Lance, C. J. Middlestich, J. Leachman, T. F. Newman, Messrs. W. H. Watson, J. Oliver, J. Earthy, S. R. Paterson, and A. T. Bowser, severally addressed the meeting. It is hoped that the feeling of interest and approval so kindly expressed by all who were present, will result in the increased support and usefulness of a society which has done, and is now doing, so much for the enlargement of the cause of Christ, in towns and villages of our own land.

#### BLAKENEY.

The Rev. W. Copley, for twelve years pastor of the baptist church in this place, has in consequence of a severe and protracted illness which has totally incapacitated him for fulfilling his duties, resigned his connexion as pastor with the church which he has so long and faithfully served, and by which he is held in the highest esteem and most cordial affection.

The Rev. William D. Elliston of Stepney College, who has been occupying the pulpit for the last three months has accepted the cordial and unanimous invitation of the church to succeed Mr. Copley in the pastorate.

#### UXBRIDGE.

On Tuesday, June 17th, services were held for the purpose of recognizing the Rev. G. Rouse Lowden, as pastor. At half-past two, the Rev. W. B. Bowes, of Blandford Street Chapel, gave a description of the nature and constitution of a Christian church. The Rev. W. Emery, of Mill End, Rickmansworth, asked the usual questions; prayer was offered; the Rev. Francis Wills, of Kingsgate Chapel, London, delivered the "charge" to the newly elected pastor, from 1 Tim. iv. 16. The Rev. G. Hawson concluded with prayer. A sermon

was preached by the Rev. W. G. Lewis of Westbourne Grove Chapel, London.

WOOLWICH.

The Rev. Harris Crasweller, B.A., late of Leominster, having accepted the unanimous invitation of the Baptist Church Meeting, in the Lecture Hall, Nelson Street, commenced his stated labours on the last sabbath in June with encouraging tokens of success.

RECENT DEATHS.

MR. JAMES BIGGS.

The subject of this sketch was born at Wantage, 21st November, 1775, while his revered father was pastor of the baptist church there, subsequently better known as the esteemed pastor of a church at Devizes. The bright talents and remarkably amiable dispositions he manifested as a child, soon rendered him the delight of his friends and the cherished joy of his parents, who carefully trained him up in "the nurture and admonition of the Lord." Their prayers and instructions were followed by the sanctifying influences of the Holy Spirit, and there are among the private papers of this disciple of Jesus pleasing records, affording evidence that in early life he gave his heart to God, though he did not make public profession of his faith and love till the age of twenty-three. From these papers many interesting extracts might be made; but none who knew and loved the writer would wish to do more than magnify the grace of God in him, and gratify the feelings of interest and affection many have borne towards him by showing something of the way by which the Lord his God led him these many years in the wilderness!

He was baptized by Dr. Rippon, 1798, and entered zealously into Sabbath school labours, manifesting his love to his Saviour by devotedness to the promotion of his cause in the world, though at that time involved in the busy scenes of London life. In the December of 1802, Miss Powell became the faithful partner of his joys and sorrows, and as a kind, loving husband and father, he could hardly be surpassed. On changing his residence he entered into Christian fellowship with the church under the pastoral care of the Rev. John Martin, Keppel Street, and was subsequently dismissed to Fetter Lane, where for many years he continued to be a co-worker with his pastor for God. In 1816, providential dispensations led him to remove with his family to Brussels; there he laboured hard to promote the diffusion of the truth as it is in Jesus, was instrumental in forming a bible society, and in effecting the settlement of some faithful ministers of the gospel.

His children being dispersed, and having been bereaved of his beloved partner, he left Brussels in 1830, and spent two years in Sweden, where he became the friend and helper of the Rev. George Scott in every good word and work, and enjoyed much Christian fellowship with him and a little band of disciples who were gathered together there. He subsequently travelled to the South of Europe, and in 1836 returned with a well-furnished mind and a loving liberal heart to lay himself out to do good in the land of his fathers. His house was opened to those whose circumstances and daily labours had deprived them of the advantages of education, and he devoted some evenings in the week to their intellectual and spiritual culture.

The baptist church at Paulton, where his forefathers for many generations had worshipped, became his spiritual home, and in him the Bible, Missionary, and Tract Societies, found an active, zealous friend and advocate. Indeed, he was ever supremely anxious to honour the Lord with his substance, and to promote the highest welfare of the people among whom he dwelt, not confining his efforts to any sect or party; and when laid aside from active usefulness, fervent and frequent were his applications for prosperity of the church and all connected with it. Prayer was truly with him an essential element of life, and the last days of his sojourn on earth his utterances were almost confined to prayer and praise. The health and vigour of this pilgrim Zion-ward, were remarkably preserved until the October of 1853, when he was compelled to keep his bed for five months while on a visit to his relatives at Devizes, owing to a fall which caused the fracture of a bone in the leg. To all the painful process incidental to its resetting and so advanced a period of life, he submitted with exemplary patience, trying as it was to one of his active mind and habits. It ended however in disappointment, as notwithstanding all that could be done by loving friends and surgical skill, his strength was weakened in the way, and he was never again able to walk without crutches, and in the April of the following year he returned to his home a cripple, still cheerful, hopeful, and resigned. In the ensuing spring another sore trial befel him, a slight fall owing to nervous failure caused much suffering in the other leg, and again laid him low, entirely depriving him of the power of walking. Still he was ever grateful for his mercies, and far more ready to dwell on them than on his trials. In recording this event he writes: "Another fall has rendered me quite helpless, but what then? The eternal God is my helper, and underneath me are placed according to his promise the everlasting arms." And so wonderfully was he helped and sustained that his faith and patience failed not,

his mental power was little impaired, and his prayers and his converse continued to be a blessing to all who were privileged to hear them. It became however painfully evident in the ensuing winter that the vital powers of this way-worn traveller were fast failing, though he continued to bless the family circle by his presence (being wheeled about in an easy chair) till within five weeks of his entrance into rest. The time of his release then appeared near at hand, and ardently d.d. he long to depart and be with Christ; but many days of suffering and nights of weariness yet awaited him, and though heart and flesh failed, God was the strength of his heart and his portion for ever. The passages of Holy Writ and beautiful hymns with which his mind was richly stored were a great delight and solace to him; indeed, so frequently did he express his feelings by them, that his converse might almost be said to consist of "psalms, and hymns, and spiritual songs." Thus did this heaven-bound pilgrim glorify God in the furnace, though from physical causes feelings of depression would at times prevail, and deep humiliation from a consciousness of sin ever strongly marked his Christian experience.

Amid all his sufferings whatever was done for him was always gratefully acknowledged; and truly loving and considerate, the fear of giving trouble or being a burden would often distress him, though it was a pleasure and privilege to minister to his comfort. Till within a few hours of his departure he retained his memory and his consciousness, and often did his fervent aspirations and deep feelings of gratitude carry him above all that was trying and painful in his situation and circumstances, and enable him to triumph and rejoice. Towards the close of the day previous to the emancipation of his spirit, he much enjoyed a season of holy communion with his Father in heaven, and heartily joined in the supplications of his pastor, whose prayers and converse had been a great blessing and comfort to him; from that time the conflict appeared to cease, the restlessness subsided, and after taking an affectionate leave of those around him, he passed the night quietly. The next day the only words he uttered were, "Peace, peace!" and shortly after "death was swallowed up in victory," and he was made more than conqueror through Him that loved him. Tuesday, June 3rd, this way-worn pilgrim entered thus into rest, deeply regretted by friends and relatives, who however in their sorrow can rejoice in his unspeakable gain.

On Sunday evening, June 15th, a funeral sermon was preached by the Rev. H. W. Stemberge, in the place where he was wont to pour out his soul in prayer and uplift the hearts of others, from 2 Cor. xiii, 11,—a text he had himself chosen, from which powerful appeals and many affectionate exhortations

were addressed to a crowded audience, assembled to hear the words of life and pay a last tribute of respect to the memory of one whose loss will be long and deeply felt, and who will ever retain a place in the hearts of all who knew him.

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MISS OROSLY.

Miss Ann Orosley was the daughter of the late Mr. Reuben Orosley, of Woods, near Taunton. From her childhood she had been accustomed to attend the Baptist chapel at Hatch, with which place of worship her ancestors have been connected for a century past. Her attendance upon the Sunday school had produced a seriousness of disposition, and a knowledge of divine truth, which created the fondest hopes of her parents; but, it was not till the death of her father, in January, 1855, that any decided change took place in her character. Standing by his death-bed she was enabled, by the influence of the Holy Spirit, to resign her heart to the claims of the Saviour, and, although, not then, sixteen years of age, it soon became evident to all observers, that, in her experience, "Old things had passed away, and all things had become new."

The following June she was baptized and added to the church at Hatch, and from that hour, her attachment to her pastor, her devotedness to the cause of Christ, her constant study to "walk worthy of the Lord, unto all pleasing," gained for her the esteem and Christian regard of all who had the pleasure of her acquaintance. On the 13th of June last, she was seized with a malignant fever, which, in a fortnight, brought her to an early tomb, when exactly seventeen years old, and thus has the church been deprived of one of its most lovely and useful members. To an exceedingly fine and commanding personal appearance, was added "a meek and quiet spirit," and, during the short intervals in which the use of reason was granted to her, it was evident that the consolations of the gospel did not forsake her in her last and trying affliction. Her death was improved by her pastor, Mr. Teal, in the presence of a crowded and most attentive audience, on the evening of Lord's day, July 6th, from Daniel iv c. 35.

"Just entered on the race—  
She gained the crown."

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MR. JOHN CAVE.

Mr. John Cave, late of Preston Deanry, was a deacon of the Baptist church at Huckleton, Northamptonshire. He finished his course in the faith and hope of the gospel, June 15th, 1856, aged seventy years. He was the eldest son of Mr. John Cave, who was for many years an honourable member of the same church. He has two brothers,

Mr. Thomas Newman Cave, of Horton, and Mr. George Cave, of Grendon Hall. "The memory of the just is blessed. The righteous shall be had in everlasting remembrance." His death was improved by the pastor of the church from the following words selected by himself, "Looking for the mercy of our Lord Jesus Christ unto eternal life," Jude, 21st. The following statements, made at the close of the sermon, will place before the reader a few of the leading features of his character and his peaceful end.

"Our beloved friend began his life of faith in his youth; when very young he embraced the gospel and enjoyed peace and hope by believing. The doctrines of the Gospel were precious to him. The deity of Christ, the efficacy of the atonement, the work of the Holy Spirit, the responsibility of man, and the realities of eternity, formed his principles. His character was in harmony with them. He was a godly man. Viewing himself as "bought with a price" it was his desire to glorify God in his body and spirit which are his. The leading feature in his character was *stability*; he persevered in the *same* course of integrity and piety, "holding on his way and growing stronger and stronger."

Forty-seven years he was a member of the church, loved and honoured by his Christian brethren. He was a deacon of the church forty-five years. He was the *minister's* friend; his friend for more than forty-two years, sympathizing with him, assisting him, and manifesting kindness to him. He feels his loss, esteems his character, is thankful that he was spared so long, and wishes to bow with resignation to the will of God. He was the friend of his Christian brethren, loved them, and had their spiritual welfare at heart. He endeavoured to promote the peace and

prosperity of the church. He performed the office of a deacon well. His Christian brethren mourn their loss, and pray that those who may succeed him may be men of God, and as faithfully serve the church.

Our beloved friend desired the prosperity of the cause of God. The welfare of the Baptist Mission, the Irish Society, and the County Mission, lay near his heart.

As a parent, he desired the spiritual welfare of his children. He earnestly prayed that they all might devote their lives to the service of God. His prayers for them are ended: oh, that they may pray for themselves!

In the latter part of his life he passed through scenes of affliction. His esteemed companion was suddenly visited with apoplexy and paralysis, from which she partially recovered, and though spared for more than two years, was, about nine months since, suddenly removed. His bereavement greatly affected him, but God supported him. His strength latterly began to fail. The last time he was with us in the house of God was on the first Sabbath in May. The state of his mind in his affliction cannot be better described than by the words he appointed for the improvement of his death. "Looking for the mercy of our Lord Jesus Christ unto eternal life." We have lost a friend, but we believe that God has received him. "Blessed are the dead that die in the Lord."

REV. W. P. SCOTT.

Died, on the seventh of April, at Yarraberg, near Hawthorne, after a brief but painful illness, the Rev. W. P. Scott, late pastor of the baptist church, Albert Street, East Melbourne, aged forty-seven years, very deeply regretted.

## CORRESPONDENCE.

### ON MARRIAGE.

To the Editor of the Baptist Magazine.

DEAR SIR,

In discoursing upon marriage our reasonings and conclusions will be most likely to be correct, if with Paul (remembering that "every man hath his proper gift of God, one after this manner and another after that"), we do not set up that which is consonant with our feelings—that which may be very proper, very becoming, and withal, perhaps, very easy for us as an inflexible rule for every body else. If we regard marriage, as he does, as a necessity arising from the animal part of our nature, and as a temporary thing, —a use of this world,—a fashion that passeth away;—if we keep in mind that its tendency is always, as he declares it to be, to divert

allegiance from the Lord; to lend the husband to please the wife, and the wife the husband, rather than the Lord;—and if after his example, while we are careful not to teach disobedience to one of the Lord's commands, we are equally careful "not to cast a snare" upon the brotherhood, much less upon the sisterhood, by forbidding to marry when the Lord has not forbidden.

When I consider that women form the greater number in the churches; that they are not permitted by the custom of society to make an offer of marriage; and that they are generally more disinclined, I think properly, to marry below their own grade than men,—I feel bound to examine very narrowly any interpretation or induction from which it is sought to establish a divine law bearing with almost its entire pressure upon one sex,

and making the liberty of choice, where it is otherwise the least, still less.

It has been observed to me that, although the primary object of "Be not unequally yoked with unbelievers" is to forbid communion with idolators in their worship, it may be inferred therefrom that the marriage of unbelievers is in all cases unlawful. I think not. To join in the worship of an idol is to renounce allegiance to God—an act of most pregnant religious significance. But marriage is not a religious act. It is a divine, but not a religious institution. That one man be the husband of one wife is of divine institution, and so is the strict monogamy of doves, but the one is no more a religious institution than the other. God has never appointed the ministers of his religion, in any of its dispensations, to be brokers in marriage contracts.

Marriage was not made a rite, a formal act of religion and a sacrament, until the religion of Jesus Christ had been corrupted, the church united in idolatrous intercourse with the state, and the house of God made more than it had ever been before, a den of thieves. Marriage may be made conducive to religious objects, but that does not prove it religious; for many things may be made conducive to religion which any one may see are not in themselves religious. It is a very important interest, but that does not alter its distinctive character, which may be described, not without authority, by three words—animal, worldly, temporary. From what it is not, and from what it is, I infer that a union of a believer with an unbeliever is not necessarily irreligious—not necessarily a denial of God. An association with unbelievers in the worship of an idol is a religious act by which, as to its meaning, God is totally denied. The acts not being of the same nature and import, it does not follow that because association with an unbeliever in idolatrous worship is forbidden, marriage with an unbeliever is forbidden.

As long letters are not always convenient, I will reserve what I have further to say on this subject to a future opportunity.

And am, dear sir, yours truly,

GEORGE GROVE.

Worcester, July 19th, 1856.

THE ALLEGED MUTILATION IN KITTO'S  
CYCLOPEDIA.

To the Editor of the Baptist Magazine.

SIR,—Our attention has just been called to a paragraph in the "Baptist Magazine" for June, p. 363, regarding the mutilation of the article on baptism by Dr. Jacobi, in Kitto's "Encyclopedia," in which paragraph our name is introduced. When we state that we are not the publishers of Kitto's "Encyclopedia," and that we have not received a communication from any one on the part of

the baptist body, in reference to that article, you will at once see that the strictures in the paragraph do not apply to us. We have, therefore, to ask, that you will insert a paragraph in the next number correcting this mistake, giving it such a place as may attract the attention of your readers, and so remove from us the erroneous imputations contained in the paragraph referred to.

We are, sir, yours respectfully,

BLACKIE AND SON.

36, Frederick Street,  
Glasgow, 16th June, 1856.

EDITORIAL POSTSCRIPT.

We are sorry that the disease in the throat under which Mr. Phillippo has for some time suffered, has rendered it necessary for him to leave Jamaica. When he wrote to us on the 6th of June, he intended to sail for Baltimore on the following day, and proceed thence to Philadelphia and New York.

The Rev. Andrew Gunton Fuller has removed from Cardiff to 24, Devonshire Street, Islington, where he will be happy to receive into his family a young man who wishes to prepare for the ministry. He will feel pleasure also in supplying vacant pulpits on Lord's days.

We are requested to announce that the publishers of "The Freeman" have removed to the metropolis, and "The Freeman" will, in consequence, hereafter issue from their new office, 21, Warwick Lane, Paternoster Row, London. If Messrs. Heaton are as energetic and successful in their new location as they have been at Leeds, their coming to town will doubtless be a great public benefit.

Several letters have been received from friends in the country, complaining that the reports of the Baptist Irish Society for the present year did not reach them, or that when they were received they were without stamps. As the reports were sent by post, and every precaution was taken to ensure accuracy, in any other such case the Secretary will be obliged by a note apprising him, that he may take measures to prevent a recurrence of the evil.

Mr. Wilkin requests us to caution the public against a person, said to be a German, who is asking for money to enable him to help a son of Mr. Onken who, he says, is ill in England. As both Mr. Onken's sons are in Germany and in good health, Mr. Wilkin presumes the affair is an imposture.

"A Memoir of the late Rev. William Jones, of Cardiff," by the Rev. Thomas Thomas, may be expected in our next.

The Rev. W. Blake requests us to say that he has removed from 4, Southampton Row, New Road, to 38, South Bank, Regent's Park.



## THE WATCH-TOWER.

THE faithful and devout baptist has to encounter some vexatious discouragements as he prosecutes his labours in the service of Christ. Believing that his principles are pre-eminently those of the New Testament, he cherishes the desire and the hope that they will be adopted as just principles both by the church, and ultimately by the whole world. But for the present he sees them frowned upon by both; himself and his brethren held in little esteem, and often quite despised; no "leading" position assigned him in either ecclesiastical or political affairs; an immediate and controlling influence seldom attendant on his efforts for the good of mankind, and for directing the current of events; his social weight generally inferior to that of Christians otherwise named; his very name frequently a provocative of reproach and derision. It must be confessed that he has to toil at his task amidst some discouragements that are at least "mortifying to the flesh," and may well excuse him in the eyes of his fellow-men, if he be ever chargeable with it, for occasional languor and want of spirited action.

It is some compensation to us, however, whether arising directly from the fact that "our lot is low," or from some better cause, that we are not at the present time disturbed by those struggles of faction or other forms of strife that are distracting the more powerful religious bodies of the land. These, whether episcopalian, Wesleyans, or independents, have each of them some troubles pressing upon them—troubles which, we think, may be traced to a common source, and are only to be effectually remedied by a general resort to our own fundamental principles.

In the church established by law there is a curious balance of parties that makes every new event productive of intense excitement. Each party seems anxious to postpone the crisis of a decisive struggle, and in the meantime to gain as fast as possible adherents to its own standard. High church, and low church, and broad church are set in battle array, but confine themselves at present to skilful manœuvres and to bitter vituperation of each other. On the death of the late bishop of Gloucester the eagerness to know who should be his successor surpassed all ordinary bounds. It was first rumoured, and then expressly affirmed, that R. Chevenix Trench, a well-known author, a friend of the late Archdeacon Hare, and a presumed partizan of the broad church party, was to be the fortunate man. The exultation and the indignation that followed the announcement were like the shouts of defiant armies. But it was all premature and erroneous.

VOL. XIX.—FOURTH SERIES.

The Rev. Charles Baring, a London clergyman, highly esteemed by Christians of all denominations, has obtained the post, owing chiefly, no doubt, to his family influence, but also to his possessing that *moderation* which is so precious an episcopal virtue in the eyes of a government. Forthwith the cries of the combatives were raised again, but the wind must have veered, for the notes of exultation seemed to reach us from the low church camp! And now the sees of London and Durham are also to be filled, for bishops Blomfield and Maltby beg permission to retire on the score of feebleness and advancing years. So that the same feelings (accompanied, no doubt, by abundance of plottings and counter-plottings if we could only look behind the scenes), are excited as before; and the question uppermost in each party's mind is, "Shall high church, low church, or broad church prevail?"

Unseemly as this is, it is not the most lamentable evidence of the state of mind prevailing in the established church. The struggle respecting convocation, the efforts on the one side to restore its functions, on the other to prevent such restoration, have been notorious and disgraceful for years. And few months pass without an outbreak of wrath from one party or another at the appearance of some new book offensive to its taste, perhaps in some cases opposed to sound doctrine, but always hailed with applause by the party it espouses, and met with volleys of abuse by the antagonistic party, not so much for its own merits or demerits, as because it is regarded as a party manifesto. To talk of the conflict of *sects* is, in the mouth of an episcopalian, a mere proof of hypocrisy or ignorance. No sectarian strife has in our times been anything like so bitter and so fierce as the strife that now reigns within the established church.

The mistake common to all the parties, and what animates them all with fervour in the struggle, is their reliance upon AUTHORITY for the triumph of their doctrines rather than on the intrinsic truth of the doctrines themselves. The high churchman and the broad churchman would restore convocation, believing that they should thus secure the weight of authority on their side; the low churchman is content to leave the ruling authority where it is, because he could not hope to better his position by a change; the authorities mostly hold with him. Both sides are anxious about the appointment of bishops, because a new bishop strengthens the authority of his party; and new books are vituperated and put down by appeals to authority much more than answered by appeals to truth. So vehement are their

feelings on this head that one of the most prominent writers on the low church side opposes the repeal of tests and oaths in the universities on the ground that it would promote infidelity, for this spirit of infidelity, forsooth, "is now somewhat kept in check by its plain opposition to all authority." And if it be "somewhat kept in check," good doubter, as to outward demonstrations, does it not grow notwithstanding, and with all the sturdier growth because it is sharply pruned, and hindered in its development above ground?

Of all parties in the establishment that of the low church unquestionably approaches most nearly to ourselves in matters of religious belief; yet so hesitatingly and doubtfully, with so timorous and halting a pace, does the churchman of that name follow his convictions, that he greatly sanctions by his own conduct the universal scepticism with which both he and we are to fight. It often seems to us that the high churchman himself with all his mediæval whimwhams, is likely to do most service to the sacred cause of truth; because he is at least honest if ridiculous. The very absurdity of his honesty will help others—and perhaps himself by-and-by—to the conclusion that such pretensions as his are out of date now; and that since a firm ground for the foot *must* be found, it must be sought elsewhere. He seeks a firm footing, apparently, and is therefore likelier to find it than the other, who is content to stand upon iron and clay—on a heterogeneous mixture of authorities secular and scriptural.

Is it not also, at the bottom, this craving for, and even assumption of authority, which has introduced strife and discord into the Wesleyan church? Once again, conference is to meet, and perhaps we shall find, in spite of the jealous guards which they set before their council chamber doors, that their prosperity and their unity are not greater than in former years. Why will they not learn to refer all matters to the ONE authority which as Christians, if not as Wesleyans, they profess to revere? How much more freedom, how much more of real unity and sound enduring growth would they then enjoy?

Amongst our independent brethren, even, there is not perfect peace. One of their number sings in strains not natural, not congenial to the minds of others. There *may* even be, though not yet proved, an element of unsoundness in his "views." What then? If the doctrine of his verse be false, will it not die? But some sort of authority has sprung up even amongst them whose forefathers fought with ours the battle of religious freedom—freedom of conscience. And now sides are taken for and against the authority much more, we fear, than for and against the doctrine of the singer. There is at least a *danger* lest a party spirit should thus creep in;

and if it should, truth becomes a secondary, victory the primary, object. For ourselves the scriptures are our sole appeal; Christ, our only authority. And to those who are forward to judge, we would say, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." To the happy prevalence of this rule amongst them the baptist churches owe their present peace. Long may it endure, and soon may other churches learn the same "more excellent way!"

Meantime, the attitude of government in matters of religion, and, indeed, in all matters, is such as befits a doubting and timorous age. It has no policy but that of "drifting;" it temporizes, and having done that successfully, is content. Here and there a rock lifts its head above the waters, and then all hands are piped on deck, and every available tool, spikes, spars, and mopsticks are in requisition to keep off the good vessel of the state. But this labour once achieved, the difficulty fairly staved off for the present, the whole ship's crew, officers and all, sink into soft alumbers or weave the mazy dance, give mirth, and jollity, and ease, dominion, each man according to his choice; and with drowsy, drunken *laissez faire* for pilot, sails merrily onwards, carousing and sleeping, till another rock, or shoals, or shallows summon them to another labour or—SHIPWRECK.

Three notable instances have we before us in the last month's history of this wretched and unstatesmanlike method of procedure. First, in the matter of church-rates. So far had the government consented to the abolition of these rates, that they had intimated, that with certain amendments, they would themselves adopt Sir William Clay's measure. With such an air of sincerity and so much courtesy did they make their professions that the abolitionists were beguiled, and resolved to add the amendments to their bill. But week after week passed away. The measure was postponed on every frivolous pretence; and, at last, when all hope of passing it this session was manifestly vain, they expressly disavowed it as their measure, and so left the difficulty for another year. We do not wonder that it was "with some heat," as an observer states, that the phlegmatic Sir. W. Clay resented such treatment; but it will be well if by this example he and others shall be taught not to trust in a government whose sole aim is to temporize.

A second illustration is their conduct in reference to Maynooth. No doubt Ireland is, as Sir Robert Peel said, the statesman's greatest difficulty. But England's greatest difficulty is that she has no statesmen to attempt the conquest of it. Our rulers love to hold churches in pay, and would, doubt-

less, gladly subsidize every sect if possible. Yet they dare not defend the principle openly lest they should be charged, as they would be justly chargeable, with atheism. So, here and there, wherever practicable, they subsidize, by a *Regium Donum*, or a college, or state-paid chaplaincies, or professorships. With regard to Maynooth, the current of opinion is manifestly against them, but they cannot yield to the current of opinion without a concussion with Ireland, and, probably, the loss of their power,—nay, *certainly* the loss of power, or else troubled navigation for years to come. The House of Commons would have compelled them to this noble but toilsome and perhaps dangerous alternative. It voted for Mr. Spooner's bill for disendowment, but when the formal proposal was made, that the bill should be read a second time, our brave government, trembling with alarm at the prospect before them, put up Mr. H. Herbert to speak against time, as the rules of the House forbade that the discussion should go forward longer than a quarter of an hour. By this shuffling expedient another difficulty was thus "staved off" for the present, to become more formidable by-and-bye—more formidable at least to *them*, because all dishonesty is retributive. It is noteworthy, too, that the Conservative party is equally implicated in this disgraceful policy with the pseudo-liberal, for Mr. D'Israeli and Sir J. Pakington both spoke and voted in favour of Maynooth.

The third proof that this wretched system is the deliberate "method," or "madness," of our rulers comes to us from India. There, because it is afar off, and free from public scrutiny, they have taken Romanism into pay on a scale that constitutes a regular church establishment. The Roman catholic bishops of Calcutta, Madras, Bombay, and Agra, are to receive 400 rupees a month, on condition that they make proper statistical returns to government; priests are to be appointed wherever the local government may see fit at a salary of 100 rupees a month; and churches for their use will be erected and also kept in repair out of the public purse! When a great clamour shall be raised against these almost incredible acts of presumption, our rulers will "doubtless" disown, or, at all events, cease from them!

So much for statesmanship. Trimming and consequent truckling will be the vices of our rulers, until the people, and especially the Christian people, of the land have for themselves a firmer faith in truth, and in a policy of principle.

Looking abroad, we see much to gladden our hearts, and more to awaken our profoundest sympathies. Since the outbreak of the first French Revolution, the contest of parties has lain chiefly between monarchists and republicans. Of late years, however, a

new disturbing element has arisen, which greatly perplexes the leaders of both parties, the element of a simply scriptural Christianity. In nearly all the nations of Europe has this element become strong and conspicuous enough to challenge a careful and respectful consideration, and its steady growth commands our deepest gratitude to the Hand that fosters it, and excites our fondest hopes for the future of the world.

In *France* it is plain that affairs are tending, if not rapidly hastening to a crisis. On the one hand Romanism becomes more degenerate and corrupt every day. No traveller on the Continent is ignorant that *Mariolatry*, the grossest and decidedly the most truly idolatrous form of popery, is growing stronger and more popular (at least with the priests and the priest-led people) year by year. At Lyons, the other day, in the midst of the inundations, while half the city was under water, the priests organized processions, singing litanies to the church of *Notre Dame de Fourvières*, the popular Madonna of the district. "They extended their supplicating hands to *Notre Dame*—it was from *Notre Dame* they expected deliverance!" So, Louis Napoleon's chaplain lately writing a book about the Crimean war speaks of the Virgin Mary in these terms:—"Remember that the holy virgin, in becoming the mother of the Creator, has become the *sovereign of all creatures*—sovereign not only in name but in reality, in such a manner that Mary may, in her good pleasure, suspend or introvert the laws of nature, and perform any miracle which she pleases, as she will and when she will!" So likewise, at Verdelais, near Bourdeaux, an image of the virgin was publicly, and with all solemnity, crowned, and two archbishops, with eight bishops, assisted at the ceremony! And to complete the picture, we have the archbishop of Paris obliged to surrender his liturgy somewhat expurgated of the most monstrous and incredible legends,—in some sense a reformed liturgy,—and to adopt once more the old Romish breviary, with all its lying tales and absurd crudities intact. On the other hand, infidelity, as might be expected, grows more reckless. Secret societies against religion and government, abound all over France, and one well-informed writer speaks of the country as "sleeping on the edge of a volcano." But between these extremes we *now* have a third party, the truly and scripturally pious. Not only are their chapels in many places opened again, not only are their various forms of usefulness in full activity, but they find allies in an unexpected quarter. The Jansenists are not extinct, and there are others, Roman catholics, who do not hesitate to declare their wish for a reform of their church, and above all, its separation from the state!

In *Prussia* also the prospects of those who

seek liberty for conscience are daily improving. The controversy between Bunsen on the one side, and Stahl on the other, is engaging the attention of the whole church. Dr. Schenkel of Heidelberg has pronounced boldly and energetically in behalf of entire freedom of conscience, and even Dr. F. W. Krummacher, although chaplain to the court at Potsdam, has avowed himself on the side, that the evangelical sects not yet recognized by the state, and particularly the baptists, *should*, after due inquiry into their principles, be recognized and tolerated. It is pleasant to see, too, that the disposition of the king himself is decidedly favourable to religious liberty. Our brother, Dr. Steane, in conjunction with M. le Pasteur Valette of Paris, has been admitted to an interview with that sovereign in behalf of the evangelical alliance which purposes holding its meeting next year at Berlin. The king expressed not only his approval of the alliance, but his hope and confidence "that all evangelical Christians in Germany who should take part in the approaching *réunion* would hereafter enter upon the possession of a greater degree of religious liberty than they have hitherto enjoyed." We note the cautious wording of this sentence, and can only express our hope that the *baptists* of Germany will be amongst the number admitted to that meeting. We cannot, indeed, suppose that it will be otherwise because of the fundamental principles of the alliance; and we cordially congratulate our respected brother on the success which has thus far attended his efforts.

The liberation of Ruggeri at Florence promises to be attended with the happiest results to the cause of evangelical religion. M. Salvagnoli, his advocate, did not attempt to conceal or to extenuate the facts alleged against his client. On the contrary, he admitted that Ruggeri was a protestant, and that according even to Tuscan law, he *might* be a protestant. He proved to the satisfaction, at all events, of the judges, that every Tuscan citizen has a right to choose his own religion, that he may openly state the ground on which he makes his choice, and that he must remain unmolested by others in the profession and practice of his belief. If such a doctrine as this can be established, the way for the diffusion of the gospel in Tuscany may fairly be regarded as open.

The Belgian Evangelization Society speaks cheerfully of its state, and of the prospects of true religion in popish Belgium. At Brussels the Flemish protestant congregations number 1,300 souls, the greater part being converts from popery; at Bruges, the "fortress of popery," a colporteur has distributed 150 bibles, 1,000 tracts, and preached to small congregations every Sunday; at Liege and its neighbourhood, there are a few believers gathered in several places, but infidelity,

the reaction on Romish superstition, is rampant, not more than 20,000 out of 80,000 being sincere catholics; and at Antwerp, the success has been so marked that it promises to be the most productive part of all the Belgian society's field of labour.

In Sweden the revival of evangelical religion is strikingly apparent. From an interesting comparative view of Sweden in 1840 with Sweden of to-day, inserted in *Evangelical Christendom*, we learn that, whereas at the earlier date the writer did not know more than one family in which the bible was read, the colporteurs are now so pressed for bibles that they find it difficult to supply them. In 1840 lay-preaching had never been heard of; now, meetings are held every day at Stockholm at which lay-preachers break the "bread of life" to hungering multitudes. Religious journals are printed and have a large sale; Sunday schools are begun in many places, and tract societies are in full and busy operation.

In Norway, also, there is movement. A Lutheran pastor, named Lammers, at Skien, near Christiania, has become a converted and devoted man. In his own parish he has awakened deep feeling by his fervent appeals from the pulpit, and events now seem to promise him a wider field of usefulness. Entertaining a strong objection to pronounce the usual form of absolution over a congregation of which a great part must be presumed to be impenitent, he made known his scruples to the bishop. As his representations have not been responded to, he has felt it to be his duty to resign his office, and there is every reason to expect that he will become the leader of a revival of religion in Norway like that originated by Wesley and Whitfield in England.

From Turkey we have the good news that "more than thirty evangelical churches have already been formed in various parts of the empire." The time does not appear to be yet come for direct and open missionary effort in that bigoted and fanatical land, but there is no lack of zeal and earnestness we are assured, to prepare the way for it, to do all that possibly can be done.

Even from benighted Russia gratifying intelligence arrives. The hope of Russia seems to be in its Greek subjects, who are not only the most intelligent, but also the most accessible to protestant missionaries. But interesting accounts are given in the *Archives du Christianisme*, of conversions that have taken place in the army, and of religious social meetings held by the soldiers whilst in quarters. The writer traces these results to a large distribution of bibles made by the late emperor Nicholas amongst his soldiers, and to the strictness with which he insisted on their all being taught to read. Honour to whom honour is due!

# IRISH CHRONICLE.

AUGUST, 1856.

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THERE is a feeling in some quarters, chiefly, we think, in the metropolis, that this Society is not employing the kind of agency most adapted to Ireland's wants. We need not stay now to inquire into the origin of this impression, but we will endeavour to remove it.

Some persons, who would otherwise be large contributors to the Society withhold their contributions, saying, that the agents of the Society should not be settled as pastors of churches, confining their attention to the pastorate, but should travel extensively, preaching the word of life at all hours, and to all persons to whom they could gain access. If such persons have read the "Irish Chronicle" for May, which contains the Annual Report of the Society, they have met with a passage which embodies and enforces their views. They have regarded this probably as mere theory, or if it were being acted upon at all, it was in a very limited degree. We are inclined to think, however, that many of those who hold these views do not habitually read the publications of the Society, and to such, especially, we address ourselves.

At Belfast, a place having a very large population, Mr. Eccles presides over the church. Does he fail to itinerate? All last summer he was actively engaged in preaching, not in Belfast alone, but in the neighbouring places; in court-houses, in barns, in cottages, in the streets, and the fields. At this moment, we believe, he is travelling about from place to place, and according to his own words in last "Chronicle," "Before I strike my colours,

there will not be a nook I can reach in the north, that shall not have echoed to an honest testimony to the truth." Next month we hope to present a record of this journey; meanwhile our readers must understand that there is no lack of itinerating zeal on the part of our missionary brother in Belfast.

If travelling be attended with difficulty in any part of Ireland, it must be in the extreme north-west of the island. In the mountainous district of Mayo, Sligo, and Leitrim, Mr. Hamilton, and his recently appointed colleague, labour most diligently. They shall, however, tell their own tale. Mr. Hamilton writes, July 17: "Three days in the week I visit from house to house. I read and expound, and pray in every house I visit. I visit from five to seven families in the day, and sometimes ten. The people that I visit are chiefly church of England, Wesleyans, and baptists, and some presbyterians and Roman catholics. In some parts of the town when I am seen going to a house, a few people follow me, who wish to be present at our little meetings.

"Five or six years ago, I was in great trouble on account of afflictions and death in my family, and I was led to review my past life. I thought that, perhaps, I had injudiciously pressed my views as a baptist upon others, and that I had too often lost sight of people that I could not induce to be hearers or members with us. I then resolved, with the Lord's help, that as long as I lived I would try to bring as many as I could to Christ, whether they would come to our place of worship or not, and that I would not press my views as

a baptist upon people whom I found indisposed for such instruction, and that I would try not to take offence at any person or thing, so as to hinder my usefulness. By degrees the people learned that my chief object was the salvation of souls, so I have had many invitations to visit families, the sick and dying; and some who never thought of going to a baptist chapel come to ours, stately or occasionally. I cannot tell to what extent the word of the Lord has been effectual here, but I have no doubt of the conversion to God of several persons, and a strong mutual attachment exists between the people and me.

"I go to the country about two days in the week. One of my preaching stations is widow M'Kinly's, about seven (English) miles from town. From nine to twelve usually attend, who are earnest, praying people. One or two Roman catholics come in occasionally. A little farther on, I visit a Scotch family, eight or nine in number, where I lecture and pray.

"The following day I preach at Tullylin, to eighteen or twenty, to some of whom I lend books. It is eight miles from Ballina. Foxborough is also about eight miles from town. I generally have fifteen or sixteen to hear, and sometimes the Lord has greatly blessed us.

"Newtown White is about six miles off; there I visit three or four families, and preach to sixteen or twenty people. It was an ungodly place, but I hope there is a little improvement.

"Crossmolina is eight miles from this. I preach there to from twelve to twenty, and Mr. and Mrs. Phillips carry on their little school; the children are all Roman catholics.

"I go occasionally to three other places, varying from two to three miles off. I travel about 128 miles a month."

Mr. Willett says on the same day :—

"On the Lord's day I preach at twelve and six o'clock in Curragh. The congregation is not so large as it was some-time since; of late we have had some opposition from the Anglican clergy, so that our average attendance now is but about twenty-five adults. Between the services I hold a bible class; this is very regularly attended by the young people in the village, and, as a result, one of the females of this valuable nursery was baptized in February last, and was received into the church. I have great faith in these preparatory institutions. If a good impression is made on the mind by the word of God, the seed germinates, and ultimately the fruit is seen. From this nursery I am looking for more fruit, for the Lord has said His word shall prosper.

"The distance from Ballina to Curragh is thirteen miles. Frequently I stay all night, and return home on the Monday, but when I visit the substations, I proceed from Curragh to Skreen on the Monday, fourteen miles, where I meet about twelve persons in the house of our hospitable friend Mr. W. Coulter, stay all night, and the next morning walk to Carnagera, a distance of eight miles, and preach to a few people gathered together at twelve o'clock; after this I take car to Sligo, seven miles, immediately on arriving there, go on board the steamer for Drumahair, proceed along the waters of Lough Gill, where we have nature's enchanting and romantic scenery in miniature, for about six miles' sail, at six o'clock arrive at the quay, then an hour's smart walking brings me to the house of our kind friend Mr. Robert Gillmor. Here I have a good congregation of respectable people, waiting to hear all things that are commanded—a congregation that would do any minister's heart and soul good, and several have I seen deeply affected under the word. On Tuesday, the 8th

instant, I was there, it was a moving time, while I preached from "The Master is come, and calleth for thee." (John xi. 28.) May it prove a soul-saving time! The next day I proceed to Rock Mount, where I preach in the house of Mr. R. Galbraith, a very good attendance, and a very intelligent people, and remarkably kind to the ministers of the gospel. This is the extreme point of my itinerant labours. These two places are in the county of Leitrim, and nearly fifty miles from Ballina. The next morning I again turn my face toward the county of Sligo, walk three miles over a high mountain; meet the car and ride eighteen miles, get off the car at Beltra Strand, walk over another high mountain about three miles to Coolany. Here I have a small congregation from ten to twenty. Friday morning, walk over to Cara to visit a mother in Israel; afternoon, come to Ardnaglass by the stage car; preach in the house of Mr. W. Graham, stay all night; Saturday return to Curragh, go through my duties there as above related; then on the Monday return home, thankful to the Lord for all his mercies.

"The weeks that I am at home, I assist my worthy fellow-labourer, Mr. Hamilton. Occasionally I go to Tullylin, Crossmolina, Foxborough, and Newtown White.

"In this good work I have often felt weary, but I am not weary of it. My soul has often refreshing seasons from the presence of the Lord, while watering others, I am watered myself. 'A Paul may plant and an Apollos water, but it is God who giveth the increase;' may He establish the work of our hands, and prosper it."

Rev. J. Brown, M.A., writes thus:—

"Besides the usual services in the chapel at Conlig, I preach occasionally at the following places, viz.: Whitespots in the immediate vicinity, Bangor about two and a half (English) miles distant,

Donaghadee six and a half, Dundonald eight, and in a member's house in the neighbourhood of Comber, about eight miles distant. I also preach stately at Newtownards, about three miles from this, twice a week, viz., on sabbath evenings and Tuesday evenings. Besides general visitation, I endeavour to pay a ministerial visit to each family connected with the church once a quarter, and as our members are scattered over a large district of country, a good deal of my time is consumed in travelling. Just now I believe I travel about twenty-eight miles per week, and as public conveyances generally do not suit my arrangements as to the hour of preaching, I must necessarily walk the most of this, unless I hire a car for myself, which I seldom do. The attendance at the several stations is on the whole pretty good; at Newtownards it is encouraging. The Tuesday evening meetings are held there in different private houses in rotation, and average about forty. On sabbath evenings I preach in the open air when the weather permits, the average attendance being about 200. The people listen with great attention, and occasionally persons convinced of sin, inquire what they shall do to be saved, though inquiries of this kind are much less frequently made than we should either desire or expect. Besides the sabbath school, which is superintended by Mr. Graham, I usually teach a bible class, and Mrs. Brown another, consisting of females; but the former is given up at present, in order to allow me to prosecute open-air services, during the summer months. We have had but few baptisms of late—only four during the last year, and we have lost a good many by emigration and death, so that the number of members remains small—about fifty. I expect to administer the ordinance soon."

Mr. Bain of Banbridge thus describes

his ordinary employment: "Since the commencement of the present year I have been enabled, through the divine blessing, regularly to prosecute my accustomed labours. These consist in preaching, visiting, tract distribution, and taking an active part in the various public meetings of a religious character held in the town and neighbourhood. My regular stations are Banbridge, Ballymoney, Tullyhinan, Lisnaree, and occasionally at more distant places. The attendance averages from thirty to seventy persons, mostly of the humbler classes. The most distant place at which I have preached is Warringstown, about five (Irish) miles from Banbridge. At these stations I have delivered about eighty sermons, besides occasional lectures on temperance, and addresses to sabbath school children. During the same period I have made about 910 domiciliary visitations; and on these occasions I frequently read a chapter and engage in prayer, particularly where there is sickness in a house, or a

wake being held. Through the kindness of some Christian friends, I have been able to distribute 2000 tracts and handbills, all directly bearing upon the interests of religion. One of the sabbath schools I superintend myself, the others by members of the church. The attendance at Ballymoney is seventy; in the chapel, morning, thirty, and afternoon, from eighty to 105. Well, what is the result of all? I cannot tell. God only knows. He has said his word shall not return unto him void. I am compelled to leave results with him."

The occupations of Mr. Berry and his two coadjutors, Mr. Walsh and Mr. Hogg, in the centre of the island, have been so often and so fully described, that it is needless to recapitulate them here. Mr. Berry stately preaches to four small churches, some of which have been raised by his own exertions, and spends a large part of his time in preaching both in houses and the open air, at numerous villages and towns around.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£ s. d.
Clifford, near Sheffield—	
Joseph Wilson, Esq. ....	2 0 0
Southsea, Mr. J. A. Byerley .....	0 10 0

SCOTLAND.

The acknowledgment of the Contributions from Scotland is deferred till next month.

IRELAND.

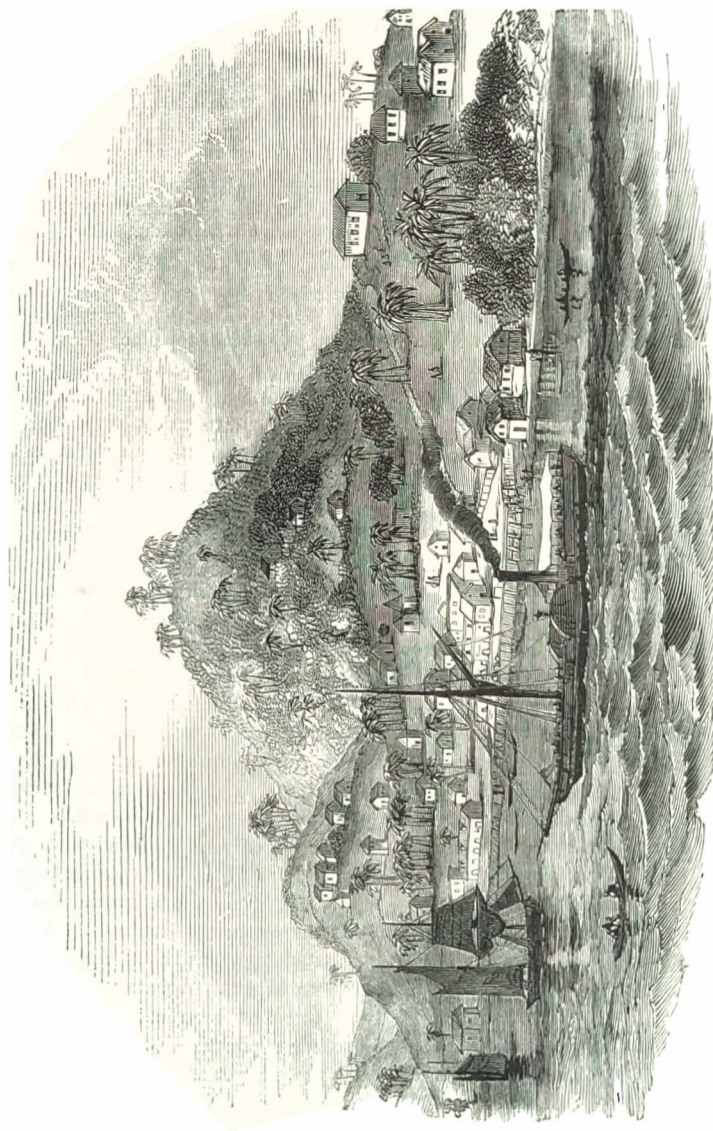
Cork, Gratitude's Mite .....	0 10 0
New Ross, by Rev. D. R. Watson—	
A Friend to the Cause .....	1 1 0
Boyd, John, Esq., M.D. ....	1 0 0
Byrne, Mrs. Ann. ....	0 2 0
Carlton, Robert, Esq. ....	0 10 0
Carr, Edward, Esq., <i>Carvstin</i> .....	1 0 0
Carr, Mrs. William .....	0 5 0
M'Conkey, John, Esq. ....	0 10 0
Deane, Miss, <i>Stokestown</i> ...	0 10 0
Dowsley, Mr. Henry .....	0 5 0
Drake, Mrs. Deane, <i>Stokes-</i> <i>town</i> .....	1 0 0
Dyass, Miss, <i>Oaklands</i> .....	0 2 0
Grace, Miss M. ....	0 2 0

	£ s. d.
Hartick, Mrs. ....	0 5 0
Hill, Mrs. Captain .....	0 2 6
Jeffares, Isaac, Esq. ....	0 2 6
Jeffares, William, Esq. ....	0 5 0
Jones, Captain. ....	0 5 0
Jones, Mrs. ....	0 2 0
Jones, Miss .....	0 2 6
Keough, Edward, Esq. ....	0 2 6
Keough, The Misses, <i>Priory</i> <i>Street</i> .....	0 5 0
Lett, Mrs., <i>Rock Cottage</i> ...	0 10 0
Power, Mrs., <i>Macmurragh</i> <i>House</i> .....	0 5 0
Magill, William, Esq. ....	0 5 0
Magill, Miss Mary .....	0 2 6
Makesy, Reginald Heber ...	0 5 0
M'Cracken, Henry Joy, Esq. ...	1 0 0
M'Keown, Rev. John, <i>Wa-</i> <i>terford</i> .....	0 3 6
M'Lean, Miss .....	0 2 6
M'Lean, Miss A. ....	0 2 6
Shaw, Mrs. ....	0 5 0
Sutcliffe, Mrs. ....	0 2 6
Tackberry, Mr. ....	0 5 0
Tyndale, Mrs., <i>Ouklands</i> ...	0 10 0
	12 6 0

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.



# THE MISSIONARY HERALD.



PORT OF SPAIN, TRINIDAD.

## FINANCIAL POSITION FOR 1856-7.

THE increase in the staff of agents in different parts of the mission field is just now beginning to be felt. Owing to the rate of exchange at Calcutta, Mr. Thomas's drafts for the past year were much smaller than usual, as he wished to avoid the heavy charges for discounts. It was necessary, therefore, to employ the surplus capital which had accrued, and to draw on the balance in the bankers' hands. As these resources are no longer available, and the exchanges have lately improved, the payments for India have already become very heavy, with a prospect of their continuance.

Help also has been sent to Mr. Capern, who for want of it was fast sinking beneath the toils of his station. For a similar reason Mr. Gamble has been appointed to Trinidad; and before Mr. Saker left, it was found necessary to enlarge the allowances to Africa, to enable him to carry on his operations, more especially the printing of the scriptures. Mr. Kerry, accepted some months ago, leaves shortly for India to supply a vacancy caused by the changes which have become necessary in the distribution of the agency there.

Seeing, then, that the income of the past few years would not suffice to sustain the present operations of the Society, we laid before the last Quarterly Meeting of the Committee an estimate of the liabilities for 1856-7. It was only right that the Committee should, at the earliest period after such a statement could be made up, be put into possession of the facts; and that having been done, the friends of the Society at large must be made acquainted with them. As far as we can judge, the expenditure will be as follows:—

India .....	£10,000
Bombay .....	100
Ceylon .....	1,048
Africa .....	2,000
Jamaica—Theological Institution .....	450
Bahamas .....	1,200
Trinidad .....	700
Haiti, South .....	800
Brittany .....	175
Widows and Orphans .....	862
Returned Missionaries .....	750
Loans and Annuities .....	420
Incidentals .....	180
Agency .....	£940
Publishing, Printing, Boxes, &c. ....	700
Travelling .....	400
Committee expenses .....	230
House .....	500
Carriage .....	150
	<hr/>
	£2,920

And in order to place Serampore College in a state of efficiency, £500 per annum more will be required, which it is proposed to raise by a separate fund, and not to charge any of it on the annual income of the Society. Taking all these items together, £22,000 at least will be needed. An estimate can never be perfectly accurate, since contingencies may arise which no one can foresee; and in some cases, the charges for various stations abroad, and expenses at home, may exceed, in other instances may be under, the sum stated. But, on the whole, we believe if £22,000 be not raised from all sources, and for all purposes, during the current financial year, the Society will be in debt.

Now, in order to prevent that, it is clear that no further enlargement of our operations can be attempted. No new missionaries can be sent out. A deaf ear must be turned to all applications, however urgent. Agents are willing to go. One has been set aside already. Another application must be deferred. But there is yet another alternative to be looked to. If the funds at the disposal of the Committee cannot be in-

creased, and that very materially, it will be their painful duty, at the beginning of another year, to reduce their operations. Our present information warrants us in stating, that the aid reported in the balance sheet from the Calcutta Press, cannot be expected this year.

We have thus early put our readers in possession of the Society's financial position, so that the pastors and deacons of churches, treasurers and secretaries of auxiliaries, together with their committees, may at once take steps to meet these liabilities.

It has been suggested that we might follow the example of other societies. For instance, the claims on the Widows' and Orphans' Fund increase yearly, but the income arising from that fund does not. Why not appeal to the churches for a sacramental collection, say the first Lord's day in January, the proceeds to be devoted to that object? Surely no appeal could be more appropriate, and we believe no appeal would be more readily responded to.

Again, it has long been found impracticable for the brethren who constitute our deputations to make personal applications for donations and subscriptions. The demands made upon them on the sabbaths, and every day in the week, except Saturday, together with travelling, render it impossible for them to give the time or the labour. Formerly, when the work was not so heavy, this was done. Now it is almost wholly done by local officers, and therefore altogether, or nearly so, confined to those belonging to our own denomination. Yet we are constantly assured that, in most districts, there are benevolent and pious persons, of other sections of the church, who would cheerfully help if they were applied to. In order to bring the claims of the Society before such, some additional help must be called into operation;

and if suitable brethren can be found, willing to undertake the work for one or two years—it need not be longer, as the ordinary agency will then reach them—the Committee will mark out districts, and give the work of canvassing them into their hands. By these methods it is hoped the annual income may be largely increased.

Some time must elapse ere these arrangements can be fully made. The result will not be soon known. It must be understood, therefore, that they are in nowise intended to supersede local efforts. They are additional and supplementary, designed to accomplish an object somewhat beyond the reach of our present organizations. So far then from repressing any local activities, we would beseech all, in the most urgent terms, to renew, nay to redouble their efforts.

It is now some six years since any very pressing demand was made on our friends. The Committee have carefully avoided special appeals. Even for the extinction of the debt which remained in 1850, no effort was made. It was thought best to try and economize the funds, so as gradually to extinguish it. This was accomplished in 1853, and the following year showed a balance in hand of £1200. Only once since then has a debt accrued, viz., that of 1855, of £734, which a few friends paid in a perfectly quiet way, and without any public appeal whatever. It cannot, therefore, be said that the executive have been reckless. It is to be hoped that the constituency feel they have been eminently careful and economic. Now, therefore, when they foresee that effort must be made, and they apprize their friends of the facts, and at the earliest practicable moment, it is surely not too much to expect that they will be generously and promptly sustained.

Moreover, it must not be forgotten that by far the largest portion of the

increased expenditure is for INDIA. That expenditure has been increased in carrying out a plan for enlarging and consolidating our mission there, approved and sanctioned by the constituency. It was not incurred without first consulting them. Every means was employed to ascertain their mind upon the subject. No dissentient voices were heard. Approval from all sides came to the Committee, and promises of help too. Brethren, in thus appealing to you, we are only asking you to redeem your own pledge. Let none of us forget that.

The present times are favourable. Peace has once more blessed our land. Rumours and threats of war from another quarter have happily passed away. Trade revives. New fields for enterprise and commerce are opening on every hand. The promise of a bountiful harvest has been, in part, already realized. While the people are joyful, thankful, hopeful, let us encourage each other to unite in testifying our grateful love to God for all His mercies, by a more vigorous, liberal, prayerful effort, to make His name and His saving health known to all nations.

REPORT PRESENTED TO THE CONFERENCE OF BAPTIST MISSIONARIES IN BENGAL, HELD IN CALCUTTA, AUGUST AND SEPTEMBER, 1855.

SCHOOLS.

In accordance with the plan recently adopted, we present our readers with another of the Reports presented to the Conference of Missionaries held in Calcutta. It is on a topic about which some difference of opinion prevails; and it is, therefore, the more necessary, as well as just to the brethren, that their deliberate opinion on it should be laid before our readers.

That the preaching of the gospel is the great primary duty of a Christian missionary, has been emphatically declared by this conference. They have now to express their opinions as to the value of schools as a means of evangelizing the heathen around them, and they feel that the subject is at once most important, and embarrassed by not a few difficulties. Not long ago the education of the young was extolled by many as the best, if not the only, way to overthrow heathen superstition, and establish the kingdom of Christ. Now, on the contrary, educational labours are frequently decried, and it is asserted that the great commission of

our Lord must be neglected or misunderstood by those who are chiefly engaged in them. There is danger, therefore, lest some should too eagerly contend for plans which formerly were regarded with general approbation, and lest others, unduly influenced by this reaction of opinion amongst missionary theorists, should reject means of usefulness upon which the blessing of God will ever abide. The brethren have not been forgetful of these dangers, but have earnestly endeavoured to discuss the subject committed to them without partiality. Perhaps the relation they occupy in regard to the question of missionary education, is eminently favourable to the candid consideration of it by them. Very much that has been said by the opponents of missionary schools does not in any way reflect upon their proceedings. Few baptist missionaries have ever been employed in giving a high English education to the children who have come under their care, and all their educational establishments have been sustained

by money collected expressly for the purpose upon the spot, or by the special contributions of individuals or churches in Europe; so that, with very few exceptions, the funds of the parent society have never hitherto been burdened with the cost of their maintenance.

Except in some special cases, the conference do not think it right that a missionary should employ himself in imparting secular knowledge. Such instruction must indeed be given in missionary schools, but it should be the work of persons employed for the purpose. Let it be the missionary's great business to bring home the truths of God's word to the consciences and hearts of his youthful charge. And the brethren are fully satisfied that, when thus engaged, he will be obeying the Lord's last command as truly as when preaching to a congregation of adults gathered in the bazar, or pressing the claims of the gospel upon the heathen from house to house. Indeed this method of preaching has many peculiar advantages, since it is possible thus to make the gospel fully known, as it cannot be made known to the busy or idle hearers who make up a congregation on the road side; and these young minds are generally unprejudiced, and more likely to receive good impressions than those who "have known the depths of Satan," like the masses of the adult population.

Of the results of missionary schools, and indeed of schools in general, the brethren, for the most part, think favourably. They certainly have not realized all that was expected from them; but perhaps many of those expectations were unreasonable. A very considerable number of conversions has taken place, amongst those who have been educated in the missionary institutions, and in the schools and colleges supported by government.

Amongst the converts thus brought to Christ are to be found men who have made large sacrifices for the gospel's sake, and whose Christian character is worthy of the highest esteem. Several such cases were mentioned by the brethren as having occurred in connexion with the Baptist Mission; and for these the conference would record their devout gratitude to God. In addition to these conversions the general elevation of character in those who have been taught in mission schools was spoken of as a valuable result of educational labours, and even where the instructions given have resulted, not in a belief of the scriptures of truth, but in the rejection of all religions, it was felt that this lamentable unbelief is rather to be regarded as the natural reaction of minds just loosened from the fetters of idolatrous superstition, than as a proof that education has been unwisely bestowed.

The conference unanimously think, that the first educational duty of the mission is to provide instruction for the children of the converts God has given to it. For the most part, the native brethren are wholly dependent upon the missionaries for the means of teaching their little ones, and if instruction be not given, the sad results of almost total ignorance will be perpetuated in the Christian community, to its deep disgrace. Schools established primarily for the benefit of Christian children will, however, generally be capable of receiving others, and the brethren recommend that in all such cases the blessings of scriptural knowledge be laid open as widely as possible.

Some of the schools now in connexion with the mission are far from being efficient; indeed, with better and more numerous school-books, and abler teachers, nearly all might be greatly improved. Almost all the day-schools are intended to impart gratuitously the

commonest elements of knowledge:—reading, writing, and a little arithmetic, in the vernacular language. Scarcely any books besides the scriptures are read in them, and the minds of the scholars are furnished with little truth apart from that revealed in the bible. The conference would rejoice to see a wider range of subjects of instruction introduced; and think that in some cases it may be found possible to improve the schools in this respect, and to render the instructions given more valuable in the eyes of the children and their parents, by requiring a tuition fee, however small, from each pupil in the more advanced classes.

Amongst the few English schools in connexion with the mission, the Native Christian Institution at Intally requires special notice. When the late Mr. Ellis removed to Intally, in 1838, he carried with him a class of about fifty Christian youths, who had been previously long under instruction at Chitpore. Through the munificent donation of £1000, by a friend in England, the Calcutta brethren were enabled to erect the present school-house and the adjoining chapel, and in February, 1840, the school was opened, not only for the Christian lads, but for Hindus and Mussulmans, and was soon attended by upwards of two hundred boys. It was Mr. Ellis's object to impart a very superior English education, and during the short time he was able to continue in India he appears to have been eminently successful. Since his departure, in June 1841, the Institution has not enjoyed the undivided attention of a missionary, and for several years there has not been even a European master employed in it. At present no separate class of Christian lads exists in connexion with it; but it is attended by nearly one hundred boys, who are taught by five Bengali masters. The funds for its support have been,

from the beginning, mainly collected by the Ladies' Auxiliary Missionary Society. The conference would recommend that, if possible, the Parent Society undertake the support of a competent European head master. They advise also that the plan of education be considerably modified, and that the pupils, in all but the highest classes, be taught through the medium of the Bengali language. Fees, too, should be paid by all the scholars. Such institutions have their peculiar advantages. They attract many children who cannot otherwise be brought under missionary influence, and thus that influence is extended to families which can be reached in no other way.

In reference to boarding schools for boys, very considerable difference of opinion exists. Some, who have had large experience of them, think them of great value, and adduce many pleasing instances of the good which has resulted from them; whilst others apprehend that difficulties must arise, except in cases which can rarely happen, where the resident missionary can take the immediate oversight and enforce necessary discipline. Even then vigilant precaution should be exercised, lest the lads become unfitted for their social position by the care and training bestowed upon them.

The importance of female education can hardly be overrated, although no part of Missionary work in India is beset with greater difficulties. The present degradation of the whole eastern world, and of the people of this land in particular, is, doubtless, in great measure, owing to the ancient and obstinate prejudices entertained with regard to the elevation of the female sex: and until such prejudices be undermined, the advance of the people in moral and social improvement must be looked upon as remote: for women must remain all but inaccessible

ble to the influence of the Christian missionary and the instructions of the Christian teacher.\* The members of this conference revert with pleasure to what has been the result of some past efforts, and regard hopefully some present attempts to educate the daughters and wives of Native Christians. They refer especially to the boarding school recently revived at Allipore, and to others of a like nature at Serampore, Jessore, and Barisal, and feel peculiar pleasure in noticing the success that has attended the attempts of their brother Page to instruct, in reading, upwards of one hundred of the women connected with his churches and congregations. It is also a very pleasing fact, resulting from educational efforts in India, that many Hindus secretly desire the education of their wives and daughters, and are willing to receive, and even to pay for, instructors visiting them in their houses, while in numerous other cases, instruction is

imparted by themselves. All such signs of improvement in popular feeling should be cordially welcomed and encouraged. The system once generally adopted of gathering girls of all classes in bazar schools, and paying them for their attendance, has commonly disappointed expectation, and is thought likely to result in little that the friends of missions can contemplate with satisfaction.

The conference learn with pleasure, that there is reason to expect that the committee of the Baptist Missionary Society will be willing to co-operate with their agents, in the great work of giving a Christian education to the children connected with the several mission stations. May the blessing of God rest on such efforts, that the men and women of the Native Christian community may grow rapidly in intelligence, and in ability to spread around them the knowledge of that great salvation they have themselves received.

## FOREIGN INTELLIGENCE.

### ST. HELENA.

At the late annual meeting in Bristol, Mr. Allen gave a most interesting account of the origin and progress of the church in this island. He had put in there and stayed a few days. Mr. Denham did the same, and the following account is from his pen. We doubt not that the intelligence it contains will be new to our readers, and it cannot fail to awaken sympathy and interest with the church to which it relates. As we intend to open a communication with them, we shall insert what information may be given possessing features of general interest.

St. Helena is an island, familiarly known by name to every one whose eye rests on the title of this paper, from its later history, and it may be from the interest naturally felt

in the illustrious captive whose declining days were spent there, and whose neglected residence and unostentatious grave still attract visitors and pilgrims to Longwood, Dianna's Peak, and Sandy Bay.

Occasionally, "home-bound" voyagers, more thoughtfully disposed than their fellow-travellers, endeavour to relieve the tedium of a sea-voyage of a moiety of its monotony, and make an effort to enrich their portfolios with sketches of the romantic island-scenery, or jot from memory incidents of their travel to some, or all of the above-named spots, or their temporary sojourn on the island. The clean little town, landing place, and garrison; Ladder Hill and perilous ascent; quiet manners and peculiar appearance of the island-people, cannot fail to impress the stranger who visits the "Rock of the Ocean" for the first time; but, almost every one on returning to the vessel, and talking over the heads enumerated, will be found to concur in the opinion, that he would not willingly choose "St. Helena" as a place of lengthened residence, much less for a permanent abode.

The limits of this notice, and the purpose that we have in view in calling the attention of the readers of the Herald to St. Helena,

\* One of the brethren mentioned, as a remarkable fact, that, in the district of Midnapore, he had found villages where the value of female education was freely admitted, and the girls were invariably taught to read and write.

and the course of the Redeemer there, alike forbid my lengthened description of the impregnable and sea-girt fortress rocky prison—and former tomb of Napoleon.

Works which treat of the last years of the French Emperor—Brookes's history of St. Helena, which is, we believe, considered the best history of the island, may be consulted by those curious in such matters; while the Life of the second Mrs. Judson, and "Incidents in the Missionary Life of Dr. Macgregor Bertram," the present evangelical minister at St. Helena, will amply repay perusal; the former fascinating memoir is known to all friends of missions, and the latter plain and touching narrative ought to be; from this little volume we should be glad to make an extract or two, add a word about our own recent visit to Knollcombe in company with Dr. Edward Röer, of Calcutta.

The island itself, is a dark pile of rocks rising out of the midst of the Atlantic Ocean, roughly jagged at the sides and peaked at the top, bare of verdure, with the exception of small patches of moss here and there; the vast mass looking like the summit of some lofty volcano, whose base is planted deep in the ocean, and rises abruptly from 500 to 2,700 feet above the level of the sea. It forms a girdle of inaccessible precipices of basaltic rocks, some of them rent to their bases, and presenting immense and frightful chasms of the most fantastic shapes that can be thought of.

It is 1800 miles from the Cape of Good Hope, 1200 from the nearest coast of Africa, 2000 from South America, and 600 from the Isle of Ascension, which is the nearest land. It lies 15° 15' S. latitude, and 5° 49' W., longitude from Greenwich; its extreme length is 10½ miles, and breadth 6¼, and its circumference 28 miles.

The island was discovered, May 21st, 1502, by the Portuguese navigator, Juan de Nova Castella, and received its name in honour of the day of its discovery, the festival of St. Helena. Not a human being, probably, had ever trodden its soil. An unbroken forest covered the island. Its shores abounded with seals, and sea-lions, and wild fowl. The intermediate history we must leave, and pass to our own time. Dr. Bertram's little book, —recommended and edited by Dr. George Cheever, the well-known lecturer on "Bunyan's Pilgrim," and Dr. Hatfield—contains much that will cheer and instruct our readers. If they will turn to the engraving of James Town, with Ladder Hill, Rupert's Hill, and pretty landing place, the town from the sea looks as if embosomed in green. The landing place is a narrow road, lined with tropical evergreens, and leads along the face of the perpendicular cliff towards the gate of the fortress and town, at the mouth of the valley or gorge, which is here crossed by a strong and lofty wall, pierced with embrasures, and

mounted with guns. Before reaching the gate of the town, a wide moat is crossed by a drawbridge. The houses are built along the three principal streets, and are generally of cut stone and slated, seldom more than two stories high. In two of the streets are found numerous shops; the principal street is macadamized. The scenery is unique; the bold crags on either hand, the hills far away up the winding road that leads to the interior; and the broad expanse of ocean—the wide waste of waters in front, form one of the most picturesque scenes on which the eye can rest.

About the year 1845, the present minister, then an entire stranger to the island, came there, and the hand of God was with him, guiding him and blessing his labours. A few people thirsting for the word of God, gathered round him: a few Christian men at the Cape guaranteed temporary support. The accounts given in the Cape magazines of Dr. Bertram's early residence and labours are touching; and though opposed by a high church party there, and greatly obstructed by the chaplains, who were indignant at any attempt made to awaken the poor, and up to this time, neglected islanders and others, Dr. Bertram's efforts were crowned with signal power and success. He is now the beloved pastor of a poor, but interesting people, and considering the fewness of the residents, a flourishing church, consisting of 200 members.

The majority of the people are members of the middle and humbler classes; to their honour we record it—*they support their pastor, and meet the expenses incidental to the various evangelistic operations carried on in the island, according to their ability.* Most earnestly do we hope that the present notice will be a means of exciting attention of benevolent and active members of Christian churches in England and in India, to the present state and some of the necessities of the St. Helena brethren. During the week of our stay, we saw much of the brethren, for having lost our top-masts, and had our sails blown away in a furious squall in the Mozambique Channel, we were obliged to remain awhile to repair the damages we had sustained, and to take in water. On the Wednesday before the vessel sailed, Mr. Denham preached to a goodly congregation, and the kindness and Christian hospitality experienced at St. Helena, will not be soon forgotten. In addition to the neat little building at James Town, the baptist church meeting there is anxious to erect one in the country, at one of the hill stations, Knollcombes. The ground for a chapel and grave-yard is secured already, and the people actively employed in raising the money—the expense of erection is estimated at £500. We copy the following from the "St. Helena Almanack and Directory:"—



## JAMES TOWN BAPTIST MISSION CHURCH.

Rev. James Macgregor Bertram, D.D.

Mission Session. Messrs. J. Elliot, G. F. Millne, H. Janish, H. Commin.

Superintendent of the Day school. Dr. Bertram.

Superintendent of Sabbath schools. Mr. Thomas Dick.

Regular services at the Mission Church, James Town. In the country, at Sandy Bay, Knollcombes, Level Wood, and High Peak. In the schools, 220 children.

The treasurer and secretaries of the Baptist Missionary Society, in London, and the Rev. James Thomas, Calcutta, will take charge of, and thankfully acknowledge and forward donations for this object to Hudson Janisch, Esq., acting Queen's Counsel; or the Rev. Dr. Bertram, St. Helena.

Christian voyagers, and missionaries of the several societies, English and American, we are sure will add their testimony, and employ any influence they may possess in the aid of the interests of the mission on the "ROCK OF THE OCEAN."

## INDIA.

MUTTRA.—Mr. Evans who has now for some months occupied this important post writes, at length, of his impressions respecting it. Some of his remarks possess a peculiar interest, as indicating his views of the nature of his work, the method of doing it, and the character of the obstacles to be overcome. They show that he is a keen and thoughtful observer; and they moreover clearly develop how truly his heart is imbued with the missionary spirit. May his ardent desires for success be speedily gratified.

"I arrived in Muttra on the 18th of last month, and as the mission premises here were fast falling to wreck and ruin, I had at once to make arrangements for repairs. I thought it best to be present and have all done under my own eye, so I have taken possession of one apartment of the house while the rest are under repair. Nothing more than needful shall be done, but even that I expect will cost some 600 or 700 rupees, as the chapel and school-room, as well as the bungalow, must be repaired, else another rainy season would level all with the ground.

"The bungalow is built on an eminence, two miles at least from any European residence; it is rather isolated, and in some respects very much out of the way, yet on the whole, I think the spot well chosen for the work.

"The chapel, however, is by no means in a convenient position for a congregation, un-

less all converts should be located on the mission compound, which I dare say was the original plan.

"Should the Lord be pleased to bless my efforts, and grant me any converts, I do not intend to have them *dependent*, either on me or on the mission. And while I would gladly aid them in their own exertions, I would not have them to flock around me, and to suppose that because they have become Christians, they are therefore to hang on Christianity for their livelihood.

"It is my deliberate conviction, that the practice of collecting converts together to mission compounds, and allowing them to depend on the missionary for support in some shape or other, is a rotten system from top to bottom, and the sooner it is done away with the better. For it engenders a servile disposition in those who are real converts; it encourages others to embrace the Christian name from sinister motives, and worse perhaps than all, it gives a handle to Hindoos and Mussulmans to ridicule the Christian religion as a system of emolument, to which unprincipled people adhere on account of the *temporal* advantages it holds out to them.

"I am fully aware that there has been a period when it was almost impossible for a Christian convert in India to remain among the heathen once if he had openly broken caste. But even then I presume it would have been better that they should suffer for the gospel's sake, than that the gospel should suffer for them; for their sufferings would at once awaken for them general sympathy, and the power of that religion which would thus enable them to make sacrifices for its sake, could not but tell mightily on the native mind in favour of Christianity.

"Happily, however, at present, heathen animosity to Christian converts is rapidly on the wane, and their stern prejudices are fast dying away. Muttra is considered the stronghold of Hindooism in Upper India, but even here, a native Christian may live unmolested among the Hindoos.

"Muttra is a most interesting field for mission labour; hundreds of people can be found at any hour of the day in the streets to hear the gospel.

"I go out with my native preachers every morning at six o'clock, and even at that hour, multitudes collect to listen to the preached word. We again go out at four p.m., when the streets are crammed with people, many of whom seem eager to hear of the way of salvation. The attention the people give to the gospel inspires me with hope.

"Sometimes we meet with stern opposition from the Brahmins; but it is no small comfort and encouragement to us, to find that we have almost always the mass of the *people* siding with us. This I look upon as a token for good.

"The other morning after preaching to a large audience, we went down by the side of the Jumna, and fell in with a number of Brahmins, with whom we had some *smart* talk, and the people who gathered round, seemed delighted with the defeat of the Brahmins. As we went on we met another group, among whom there was evidently a quarrel.

"One of the party came up to me, and sadly complained of the conduct of another of his class, who had wrested from him the stall at which he used to receive the offerings of the people at Bisram Ghât, the celebrated place where Krishna is said to have rested after crossing the river.

"I told him that I could not at all interfere in such a case, but I would advise you (I said), to abandon the whole of the mean concern, and seek for some honest way by which to obtain your livelihood. The people burst out in a fit of laughter, crying out, "*Feek, feek,*" viz., "Right, right," and some of them told the distressed Brahmin that he would do well to carry out the Sahib's advice.

"Muttra being the celebrated birth-place of Krishna, thousands of pilgrims resort thither from all parts of India to offer up their gifts at the shrines of idolatry.

"The city is *purely native*, and one may travel its streets for weeks without seeing a single white face.

"The greater portion of the inhabitants obtain their livelihood by their dealings with the pilgrims.

"The Brahmins of course get the largest share; they take care to fleece the poor infatuated wanderers well, by taking them about from one temple and idol to another, and at each shrine they have to offer so much. Then the shop-keepers supply them with idols of every shape and form. It is indeed a city of temples and idols. Could a religious movement be effected here, the shock would be felt far and wide, as a breach would be made in the very Sebastopol of heathenism in Upper India. But alas! who is sufficient to these things! To an eye of sense, it is but wasting time and money to make an attack upon them: but what are they all before the power of divine truth?

"The weapons of our warfare are *mighty* through God to the pulling down of *strongholds*."

"Here idolatry is to be seen in its awful grades, and some of the most disgusting scenes present themselves before us daily. Some of the temples are, outwardly, exquisitely beautiful, and no expense has been spared to render them objects of attraction and admiration. The worshippers approach them with the greatest reverence and veneration.

"When men's hearts are engaged in any cause, they are ready not only to give their

money, but to give *themselves* to support it.

"I have not yet attempted to preach publicly, but I am beginning to talk to the people about the Lord Jesus, and I feel so glad when I find that they understand what I say, I often am vexed with myself when I see the people so anxious to hear, that I cannot stand up and fluently preach Christ to them. This is my heart's desire, and to obtain this, I labour early and late. You may form an idea of my work, when I tell you that every day (except Sunday), I spend five hours out with my native preachers (three hours in the morning, and two in the afternoon), and ten hours more I spend in my room studying Sanscrit and Hindi. I do not intend giving much time to the Urduo, until I shall be able partly to master the Hindi, as the latter is the language spoken in Muttra. In this country, we have not only to learn to speak the language of the people, but we have also to learn to *think* as the people think, in order to be understood by them. A man may know the language well, speak it correctly and idiomatically, and yet not be able always to make himself understood. The native mode of thinking is so different from ours, that instead of being enlightened by many of our ideas, they tend to embarrass and confound them. Thus we have not only to convey our thoughts in a native garb, but in order to be always understood we must cast these very thoughts in a native mould. Now this is not an easy matter to do. A man may by close application acquire a knowledge of many foreign languages, but to speak to a foreigner, and to *think* like a foreigner, are two very different things, and no doubt but that the latter lesson is the hardest to learn, and the most important; for language after all, is only the vehicle of thought, and if the speaker's thoughts are not understood by his hearers, all the speaking is to no purpose.

"One very great obstacle to the progress of the gospel in the country, is the almost entire want of a *moral* feeling among the people. So degraded is the heathen mind, so erroneous the heathen judgment, and so paralyzed is their conscience, that vice is looked upon as virtue, and actions the most base oft held up as praiseworthy models.

"If we tell the fanatical devotee, that all the tortures he inflicts upon himself, are so many sins in the sight of God, he will revolt from the fact with an air of sneering indignation.

"If we tell the wretched *fakcer*, whose degraded state sinks humanity beneath the level of the beast that perisheth, and whose powers of body and mind are paralyzed by his supine and debauched habits,—if we tell him, that all his supposed virtues are an abomination to God, he will laugh us to scorn. If we tell the infatuated pilgrim, who travels hundreds of miles to bathe in the holy

waters of the Ganges or the Jumna, that he can be saved without such ablutions, and that the blood of Jesus Christ cleanseth from all sins, we shall find how hard it is to make him believe that what we say is true.

"Their judgment has been so fearfully corrupted by idolatry, that it seems almost a hopeless task to make sin appear *sinful* in their sight.

"Add to this, the hosts of influences by which Hindooism is backed up, such as, its antiquity, its learned pundits, its vast popularity, its numerous devotees, its huge volumes of literature, and its lucrative inducements. Then the whole mighty fabric seems quite unapproachable to any foreign aggression, from the social habits of the people, the oppressive zemindar system, and caste.

"I am most happy to tell you that I have already been cheered by some little prospect of success. I have two men who seem to me to be serious inquirers for the truth—one a Mussulman, and the other a Hindoo. The first is a native of Cabul, and arrived here some few days ago with some merchants from that country. Some months ago, he picked up a copy of the Gospel of Matthew, which he has been reading secretly, and which has evidently produced a deep effect upon his mind.

"He left the merchants here, and he thought of proceeding to Agra in order to make further inquiries respecting the Christian religion; but the other morning he met us out preaching, and followed me to my house, earnestly begging for the loan of "*some book*," by which he could know more of Jesus Christ. I gave him a copy of John's Gospel, and one of the Acts: he has read them both, and this afternoon I questioned him on several subjects, and he seems to have learned a great deal in such a short time. He is a very respectable-looking man, and a fine Persian scholar.

"The Hindoo has come here from Agra, being he says obliged to quit his home, as his friends were so furious against his becoming a Christian. Both he and his wife are anxious to be baptized; they must however wait till they have given further proof of their sincerity, though I have a very good opinion of them. I cannot tell you the amount of joy I feel by this first prospect of success. I look upon it as an earnest of a coming harvest. The Lord grant that these may be the first-fruits of an abundant gathering.

"The church here is at present but very, very small; the only members, in attendance besides myself and two native preachers being the Urduo pundit of the school, and the wife of one of the preachers. I say *in attendance*, because, there are some three or four others who are legal members, but being situated at such a distance off they can but seldom or ever

attend, but I have every reason to hope that they are as so many lights shining in the solitary wilderness where providence has cast their lot.

"The congregation on Sunday mornings, number some fifty or sixty, but you must remember by far the greatest part is made up of the boys from the day-school, who attend regularly every Sabbath morning.

"I have opened a *Sunday-school*, and from all appearance, it is likely to do good. The boys already seem to take interest in it, and I give them small rewards for learning hymns and chapters of Scripture by heart.

"The *day-school* is fast improving. I have lately engaged the services of a Christian pundit for the Urduo department, which is a valuable addition, though it will considerably add to the expenses of carrying on the school.

"Most of the boys read parts of the scripture every day, and what with the instruction they receive, both in the school and in the chapel, I hope some good effects will be produced.

"Several wealthy natives of the city are very urgent for my establishing an English school—they say that a great number of lads would attend, who are anxious to learn English. I intend giving it a trial by having an English department in the present school, as there is a very convenient room which can be occupied for that purpose. I have no doubt but that I may be able to do a great deal of good indirectly in this way, as the children of the most wealthy and influential of the inhabitants would attend, and I should have a fair chance of bringing the glories of the gospel to their notice. Yet do not think that I shall devote so much time and attention to the school as in the least to interfere with *my own great work*.

"I wish some of our Sunday-schools at home would aid me to carry on my educational department of the mission; help from home is especially required here, because at present, there is but little prospect of raising sufficient local means to carry on the work, as Muttra seems to be abandoned as a *military* station, and at present there are but four or five European families in the whole place.

"I have received £5 through Mr. Underhill, towards the school, from the Sabbath-school of Bloomsbury Chapel, London. I hope the kind friends there will continue to remember Muttra, and that others also will imitate their worthy example.

"I am happy to tell you that though in some sense I am here *alone*, yet I am not *comfortless*, the Lord has truly smiled upon me in my solitude and affliction, and I think that I know what it is to taste that the Lord is gracious.

"I now feel that I am at that post where God would have me to be, and this very

thought affords me a world of comfort; it is a feeling to which I was a stranger while in the ministry at home, and which inspires me with confidence in the blessing of God upon my labours."

**DACCA.**—Mr. Robinson informs us, that the attempt he had made, and of which he spake hopefully in a former letter, to visit the people from house to house, has not answered his expectations. But however it may have failed as carried on by *himself*, he assigns the reason, and adds, "that it is a work which *native* preachers can better perform." The discovery of the Tea-plant in Cachar is a very interesting fact, and will produce a great change in that district. Mr. Bion, who is indefatigable in his evangelic tours through the regions lying to the East and North-East of Dacca, has found an entrance there, and will have all the advantage of pre-occupancy of the ground. The population will rapidly increase, and probably they will be found a more energetic class than the poor down-trodden ryots of Bengal."

"In speaking of the preaching carried on in the town of Dacca, you will observe that I have made no allusion to the house-to-house visitations, which I told you in one of my letters, I had endeavoured to begin. The reason is that the plan, though successful to a certain extent, has not worked so well as I expected; for example, I find no good by entering a house or shop and trying to converse with the people, because they get alarmed, and are always exceedingly suspicious of my motives. I have tried it in more than one case, but the people have invariably made it a point to repel me, not by physical force certainly, but by a determination not to attend to anything I have to say. But, on the other hand, they are courteous and kind to a native preacher, will allow him to sit and talk, and, indeed, will have a good deal of friendly intercourse with him. I have personally, therefore, given up, for a time, visiting the people in their shops; but I am careful that my native preacher is diligent in this department of labour. He has, I am happy to say, done a good deal this way during the year; and, in some instances, is now kindly received, where, at first, there was very indifferent treatment shown him.

The Report is not accompanied with any statement of accounts or other statistics, as these have preceded it, and are by this time with you.

Mr. Bion has gone on a missionary excursion, as far as Cachar, a district in Ben-

gal, to the East of Lychet. This part of the country has hitherto been almost unknown, and its resources undeveloped; but it has, since July last year, begun to attract much attention, owing to the discovery of the Tea-plant. European speculators have obtained grants of land, and in six months numerous and extensive Tea plantations have been formed, and promise to be wonderfully successful. An increase of population will now speedily follow, and in a very few years Cachar may turn out an inviting field for missionary labour."

#### WESTERN AFRICA.

**FERNANDO PO.**—The following extract from one of Mr. Diboil's last letters gives a striking account of a visit to the hill people, and of some of their social customs and miserable superstitions. He cherishes a very deep interest in these people, and his visits are greatly prized by them, though they give up, with great reluctance, any of their abominable practices. The incident he mentions respecting the lifting up of the skin of a snake on a long pole, and all the people looking at it, is very remarkable. No wonder that with such a spectacle before him, he was reminded very forcibly of the wilderness and the brazen serpent, and that he preached to them Jesus.

"I went up the mountain, was immediately informed of the death of a woman near our house; a girl was employed to dig the grave with a pointed stick; my two servants dug the grave, a mat from my bed-room floor enveloped the body, which was afterwards tied to a small bamboo hurdle, and conveyed to the grave, and I performed a kind of burial service, with three natives and my own servants at the grave. I am glad to interfere in these matters in order to secure the body being well covered.

"I was next informed that a law had been put, that no persons were to go anywhere or do anything, on the next day, as it was to be a high day among them; I was sorry, as I wanted to do a great deal of work, and wanted them to help me. Early in the morning guns were fired, and the people were shrieking and hallooing all over the village; this was done to frighten away sickness and death. About sunrise the horns were sounding, and the people were everywhere calling on the spirits of their fathers to be with them that day, and to help them to be happy.

"I hastened to the ground, met the king and his chiefs, and had some converse with them about my work, and the school. They heard me well, but were full of the work

before them. Dancing commenced about six o'clock. Before going unto the "Gate" I had cut a number of leaves of tobacco in two, and filled my pocket with them. While I was talking with the king I was soon surrounded by a number of persons, among whom I saw some young folk whom I had employed on a former visit; to these I gave some pieces of tobacco, and to some poor women who were standing by, I did the same, and 'Thanks to the great one,' 'Thanks to the high and mighty one,' were uttered by a dozen voices at once. I saw I had gained my point, left the king, and moved off, followed by as motley a group as ever the sun shone upon. A few pieces of tobacco yet remaining, coming to the place where I wanted work to be done, I stopped, and tried to hire them for the next day; they all at once cried out 'to-day, to-morrow we shall be at farm.'

"I sent for shovels and hoes, &c., pulled off my coat, and went to work in true English order, and about twenty natives with me. In about four hours we accomplished wonders. But, oh! the scene at pay time beggars description. To six young women I gave a narrow wrapper each. These were soon appropriated, and away they ran in their new dress, to join the dance, where they became the subjects of general admiration. By this time the king and his nobles had retired for conversation; I followed them—the subject of converse was a grave one. The late king had been dead about three moons, and some of his widows were forming acquaintance with other men. They inquired if some of these persons might not have been implicated in poisoning the late king, by witchery or by other means. I told them, that *that* arose out of the state of society among them; that a man could love *only one woman*, and he would cleave to her; all the others would be comparatively widows while their husbands yet lived. They said this was good truth, thanked me for my "sayings," and there ended the palaver. I then spoke to them of what I had seen on the play-ground. The skin of a very long

snake, fastened to a long pole, and set up for all the people to look at, and to touch, women lifting up their little children to make them see it, and if possible to touch it. I gave them the history of the serpent in the wilderness, and preached to them from, 'As Moses lifted up the serpent, &c.' To all this they listened with grave attention. I cannot but hope the time will soon come when divine truth shall be brought home to the heart. In the place where we were then sitting lay a sick man (I suppose a chief); he was suffering greatly; I told them if they would feed him, I would cure him, but in his case, my medicines would be of no use without nourishing food. They deliberated and declined; if they were too kind to him in sickness, he would love them too much after death, and would want them to be his companions in the other world, and they do not want to die yet!

"At night, the dance was still going on, and all the children were on the play-ground; I took a small bell in my hand, and went ringing it round the different companies of dancers, and crying, 'School! School!' till I was surrounded by a company of youngsters, when I moved off still ringing, and crying School! The house was more than filled, and I sat down to teach and to be taught.

"The next day, after prayer and supplication, we set up the timbers of the place of worship of which I spoke to you in a former communication. On the Thursday I took fever and was obliged to hasten home, and have this time passed through the severest fever I have yet endured. My dear wife was down at the same time, and for several days we could not see each other. By a good providence three ships of war were in the cove, and from them we received efficient medical aid. To Mr. Coleraine, surgeon of the Minx, we are under peculiar obligations. Had the mail been here at her time I could not have written, as it is I do it but indifferently, yet we are thankful that we are both at our respective duties; all thanks to Him from whom all good proceeds."

## HOME PROCEEDINGS.

WE have had no space to chronicle home matters for some time past. We must endeavour now to wipe out the arrears. Mr. Allen has been most actively engaged for the Society since the May meetings. In May, with Mr. Hull, he went over West Somerset and Dorset, and during the same period, Mr. Trestrail and Mr. Oughton

visited Exeter, Tiverton, and South Devon. The Bath and Bristol Anniversaries were held the latter part of the month, where besides Mr. Allen, the brethren Vince, Manning, and the Secretary were present. Mr. Webley, of Hanti, attended the Norfolk meetings.

During June, Mr. Allen and Mr. Smith, recently arrived from Chitour, Northern

India, were the deputation to the meetings connected with the Cambridge auxiliary, and subsequently Mr. Allen, with other brethren, advocated the Society's interests at Birmingham; Mr. Oughton taking Northamptonshire and part of Bedford.

For July, Mr. Allen's engagements extended to Stroud, Shortwood, and their vicinities, together with Tewkesbury and Cheltenham, Mr. Webley going to Coseley, Bilston, and other places in Staffordshire, proceeding thence with Mr. Leechman and J. Marshman, Esq., to Ipswich; Mr. Oughton and the Secretary visiting New Mill, Tring, and Watford.

The decease of Mr. Cowen some three years ago left Mr. Law alone at Trinidad. Last year he was obliged to return to England in order to recruit his health, and very earnest were his appeals for help. Since his arrival at his station, Mr. Gamble, a young man converted under his ministry, and who has resided for the best part of his life in Trinidad, and who gave up his business three years since and entered Stepney, supporting himself and family from his own limited resources, has offered himself for mission service in Trinidad. He has given good proof of his earnestness and self-denial, and as Mr. Law and Dr. Angus warmly advocated the acceptance of his offer, the Committee, after due deliberation, acceded; and some time this month he will sail for his sphere of labour. Mr. Kerry will depart about the same time for India. Perhaps we may be able, before the *Herald* goes to press, to announce whether any designation service will be held in connexion with their departure.

It is painful to us to have to state that, owing to the increased demands on the Society's resources, as explained in the first pages of this number, it is not likely any more missionaries will be sent out this year. One offer has been set aside on this ground already, and we very much fear that others which have to be laid before the Committee, will share the same fate. Let these statements stimulate all our friends to increased activity and zeal.

We have great pleasure in placing on record a resolution passed at the quarterly

meeting of Committee: Resolved, that the Rev. Jas. Hoby, D.D., having rendered for more than thirty years highly important services to the Society, and holding trusts important to its business, be placed on the list of honorary members of Committee.

The question of a revision of the Hindi version of the Scriptures has lately engaged the attention of the brethren in Northern India, and Mr. Underhill has laid the result of their deliberations, together with his own observations on the subject, before the Committee. These documents, and the proposals contained in them, have had due consideration, and it is now determined to place this work in the hands of the Rev. J. Parsons, of Monghir. He has been engaged upon it for some time, and those who know him best speak most highly of his qualifications. As soon as arrangements can be made to supply his place, he will go to Calcutta, and confer with Mr. Wenger on the plans to be pursued. When he has obtained from that most eminent scholar, the necessary information, he will remove to Agra, the centre of the Hindi speaking population. While attending to ordinary missionary labour, he will mainly give his time to the thorough revision of the present version. He will have every facility within reach. Muttra, no great distance off, will supply him with pundits and other literary aid, and the mission in the north-west will be strengthened by Mr. Parsons' removal there.

Our brother consents to the proposal, though with fear and trembling. He has a very deep sense of its importance and responsibility. He will leave Monghir, where he has passed, to use his own words, the happiest period of his life, with the utmost reluctance. Affectionately attached to his colleagues, Mr. and Mrs. Lawrence, and to the people, by whom also he is greatly beloved, he feels very acutely the breaking up of such associations. But "anywhere is his home where the Master's work has to be done," better expresses than any words we can employ, his own sense of what a missionary should do in such a case. Sympathizing with these feelings, we commend our brother, and the important enterprise on which he is about to embark, to the prayers

of our friends; and in answer to them may God in his goodness preserve the life of our brother for many years, and give to him His guidance and blessing that the work may be prospered in his hands.

Mr. Denham, whose name has been so honourably connected these few past years with Serampore and the college there, has recently met the Committee. He entered into a long and deeply interesting statement of the missionary operations at that most renowned of all the stations in India. He has been requested to draw up a succinct account of the main facts, and when it is ready, it will be communicated to our friends. In order, however, to put the college into a thoroughly efficient state, £500 per annum beyond its present resources will be required. Mr. Denham will make the raising of this sum his main object while residing in England. Friends may help by contributions to be invested, the interest to be applied to Christian education there under the direction of the Committee, or by *annual* subscriptions, to be specially applied to this purpose.

Already two friends have offered donations of £100 each as a *beginning*, and certainly it is a promising one.

Such then are some of the more important matters which have lately occupied the Committee. Our readers will at once see how serious they are, and that to arrive at a satisfactory decision much anxious thought was expended on them. By frankly communicating from time to time what is done, we hope to give the supporters of the Society a clearer insight into its operations, and thus keep up a livelier interest in them. The missionaries send home their accounts. They unfold the work as carried on in the field of labour. But the Committee have to choose which is to be done first. Often it is a painful thing to decide between conflicting claims. The question of *means* will intrude itself. The due appropriation of the income is a great difficulty. If the Missionary needs Divine help to support him; the Committee equally need the teachings of Divine wisdom. Let earnest prayer go up to God that *both* may be guided and blessed.

#### POSTSCRIPT.

We very respectfully urge on the local treasurers and secretaries the desirableness of sending up, from time to time, what money they may have in hand, *on account*. The particulars can be sent when the accounts are closed. By so doing the necessity of increasing our large loans from the bank-

ers will be avoided, and much expense and anxiety will be saved.

The Committee have decided that a public service shall be held in connexion with the departure of the brethren Kerry and Gamble. When the arrangements are made, due notice will be given of them.

#### FOREIGN LETTERS RECEIVED.

AFRICA—BINBIA, Fuller, J. J., April 16.

CAMEROONS, Saker, A., one letter, no date, received July 5.

CLARENCE, Diboll, J., April 29.

FREETOWN, Carr, J. C., May 16, June 14;

Bowen, T. J., June 9.

ASIA—AGRA, Williams, R., May 20.

CALCUTTA, M'Kenna, A., April 29; Thomas, J., May 17.

PANTURA, Davis, J., May 23.

SERAMPORE, Underhill, E. B., May 16.

BAHAMAS—INAGUA, Littlewood, W., June 2.

NASSAU, Capern, H., June 3.

BRITANNY—MORLAIX, Jenkins, J., June 27.

JAMAICA—BROWN'S TOWN, Clark, J., June 26.

CALABAR, East, D. J., June 23.

FOUR PATHS, Claydon, W., June 25.

MOUNT CAREY, Hewett, E., one letter, no date, received June 30.

SOUTHAMPTON, East, D. J., June 7.

SPANISH TOWN, Oughton, T., June 25.

TRINIDAD—PORT OF SPAIN, Law, J., June 6 and 27.





THE  
BAPTIST MAGAZINE.

SEPTEMBER, 1856.

AUTO-BIOGRAPHICAL SKETCH OF THE LATE REV.  
WILLIAM GROSER,

EDITOR OF THIS MAGAZINE

THE pen has fallen from the hand of our late esteemed Editor.—On Wednesday, August 6th, the Rev. William Groser finished his earthly course. His death had been preceded by many months of severe affliction, during which he was sustained by the sure and steadfast hope of a Christian. To the very last, with characteristic energy and industry, he pursued his editorial labours. His conscientious solicitude for this Magazine, which was confided to his care so long ago as 1838, never relaxed. Not only did he bestow his customary care on this number which contains the announcement that he rests from his labours, but looking forward to succeeding months, he evinced such prudent anxiety that there should be no lack of substantial materials, as leads to the conclusion, that any doubt upon that score would have disturbed the tranquillity of his last hours.

To these feelings in part we are indebted for the following autobiogra-

phical sketch. His love of correctness and accuracy may also have contributed to his writing it, when even the slightest effort had become burdensome.

In introducing such a notice, the readers of the Magazine will expect a short tribute to the worth of the man of God who so long conducted this periodical. During a period so eventful, it is no slight commendation of our deceased editor, to say, that he was generally esteemed to be master of the work entrusted to him, whether viewed in its theological, literary, ecclesiastical, or political relations and aspects. Some indeed may occasionally have reflected upon him—though even then with more pleasantry than serious censure—that he was somewhat too rigid in his attachment to the “old school.” And it must be admitted that to the last he leaned rather to things as they were in the meridian and vigour of his days, than to what they seemed to tend a few years ago. The Germanizing influence of some, however, is not now so much

a cause of alarm. But in parting with our brother, it is time that his own record of himself should be introduced.

THE Author of my existence enabled me to draw my first breath on the 12th of August, 1791, in Little Bath Street, which is not far from Spa Fields Chapel. My parents had then been married about ten months, and my father was not quite twenty-two years of age. They were both anxious for the preservation of my life, and for my future usefulness in the service of Christ. My mother, who belonged to the Elphinstone's, and who had known her relative, the celebrated orthoëpist of that name, desired that I should become a learned man, and began to teach me to read at a very early age. She used to boast that I had read the whole bible to her with the exception of five chapters, before I was five years old. It is surprising that I was not more injured by this well-meant procedure than I was; but I have often thought that it had an unfavourable effect on my memory.

My parents joined the baptist church in Eagle Street, about this time, and soon afterwards my father having been heard privately several times, received the sanction of that church to his engaging in the work of the ministry. When I was about seven years of age, he removed to Watford to take charge of the very small church and congregation which existed there. As I had for some time after this no brother or sister, and seldom met with playmates, my principal amusement was reading. My brother Thomas was born when I was little more than ten years of age, and at the moment of his entrance into the world, I was sitting alone reading Matthew Henry's Exposition, of which I was fond. I read also, about this time, or soon afterwards, many of Bunyan's works, much of Dr. Gill's Commentary,

a folio History of England, two folio volumes on Geography, two folios on the Arts and Sciences, Anson's "Voyage round the World," and other books of various kinds and degrees of excellence.

On my fiftieth birthday, happening to have a severe cold, I spent the forenoon in bed, and availed myself of the opportunity to take a quiet retrospect of my whole life. The thing that struck me most while doing so was this—that what had turned out most advantageous to me had generally come from quarters whence nothing had been expected, and that where I had looked for much I had received comparatively little. This was remarkably the case with regard to an incident which I have now to mention. When I was about twelve years of age, a perfect stranger, a native of Yorkshire, came to Watford, and took premises, intending to open a school. He was an enterprising man, and his attainments were diversified. My father thought it desirable to place me under his care, as a day scholar, and conversed with him on the subject. He proposed that I should learn the French and Latin languages, the extra charge for which, at that time, when bread was nearly half-a-crown a quartern loaf, my father did not think it right to pay, but the schoolmaster said that he wished me to learn them, and that he would teach me them gratuitously. I entered therefore upon the study, and easily outstripped others with whom I was associated, in consequence of the advantages which my previous reading gave me. My classmates said that I was as good as a dictionary; and as I knew many things which they had to learn, I made more rapid advances than they could in studies that were new to us all. Before I was fourteen I could read both French and Latin prose with tolerable facility, and I had learned something of algebraic equations, book-keeping, and ornamental penmanship,

in which I was reckoned a great proficient. My master was pleased, and boasted of me much to the tradesmen whom he was accustomed to meet at the tavern. It now became time that I should leave school for business, and my parents' perplexity respecting my future destination was relieved by another providential interposition. A whim took my master to reduce the number of his scholars, and raise his terms. My father, whose family was increasing, after consulting him and the church on the subject, determined to open a school, having me as his assistant. This was done, and we were successful. I received private lessons in the languages from a French priest and a Swiss refugee; the schoolmaster soon afterwards left the town, and I never knew what became of him. My father's school prospered; a few boarders were after a time received; a larger house was taken, and it became a rather large establishment.

Respecting my religious state at this time, I cannot speak with as much certainty as might be expected. When I was a little more than sixteen, my mind underwent exercises which then, and long afterwards, I supposed to be conversion. But I have since doubted strongly the correctness of my belief in this respect. From my earliest remembrance I had had strong and frequent religious impressions; and I had revered the Almighty habitually, though I fear I did not love him; on the other hand, after this time, there was so much frivolity, worldliness, and instability, that I cannot be certain that I had then passed from death unto life. A very severe illness, however, two or three years afterwards, was the means of rendering me more serious, and occasioned me to converse on the subject with some Christian people, and profess my faith in Christ.

After I was baptized, I soon began to

think of preaching. I then applied myself to the study of the Greek Testament, and read theological books. Among these were large and important works of Owen, Goodwin, Charnock, Gill, Booth, Saurin's Sermons as translated by Robinson, Saurin's "Discours Historiques et Critiques," in the original (I think twelve volumes), several volumes of Du Bosc's sermons in the original, and Claude's "Essay on the Composition of a Sermon," with Robinson's multitudinous notes. The periodical religious literature of the times also, especially the "Eclectic Review," in its first series, served likewise to enlarge my views. My first sermon was delivered to half-a-dozen plain Christians at a private prayer-meeting, on the 23rd of April, 1811. On the following Lord's-day evening I preached in a barn. Engagements multiplied with inconvenient rapidity. There was seldom a Lord's day that I did not preach at all, being soon called to supply vacant pulpits, often three times in one day. There were two or three destitute churches which I supplied very frequently. In the spring of 1812, the late Dr. Cox recommended me to the church at Clipston, which he had recently vacated. I spent a month there, but though invited to return, I thought it best to decline. At the close of the same year, the church at New Brentford, after hearing me three or four months, invited me to become its pastor; but there was not perfect unanimity on the subject, and I declined this also. But in May, 1813, the church at Princes Risborough in Buckinghamshire, becoming suddenly destitute, I was introduced to it, and continued to preach there till I received an invitation to the pastoral office, and this I accepted. Thus at twenty-two years of age I was precipitated into pastoral engagements and responsibilities, the preliminary movements being, in my view at the

time, rather tardy, but now, in the retrospect, sufficiently rapid. Some friends advised that I should enter the newly instituted academy at Stepney; others advised the contrary. I went to Stepney, and conversed with Dr. Newman on the subject. He received me kindly, showed me the premises, and talked with me long, expatiating among other topics on the undesirableness of engagements with ladies for young men in such institutions, as they must be occasionally written to, and if within a small distance occasionally visited, all which, he justly observed, consumes a young man's time. From that day, Dr. Newman was my friend; but the conversation did not lead me to apply for admission. My health was at the time delicate, and I doubted whether I should live to the end of the course of four years; but I think that in reality that which influenced me most was a wish to be married. Had I placed myself under Dr. Newman's care, I doubtless should have gained some knowledge which I have never possessed, and should have acquired with greater rapidity some which I have since obtained; but on the other hand, I should have probably learned some habits which it was best to escape, and, as it was, I never had the misfortune to "*finish*" my studies. A few years afterwards, an independent minister of some ability—a great producer of books—being in my study, took up a Hebrew bible which was on the table, saying, "I wonder whether I could read this now; I have never opened one since I was at college." Now nothing of the kind indicated in this speech befel me; I knew my deficiencies, and persevered in endeavours to remove them. Nor were my efforts altogether in vain; for though at first I was rather bashful in the presence of ex-collegians, I gradually acquired confidence in such company,

and I often found that when they and I had become acquainted they did not look down upon me much. I was amused, however, when the late Dr. Waugh, having heard me preach at a public meeting, on the emotions of Paul at Athens, where there was fair opportunity for some historical and classical allusions, as I re-entered the vestry saluted me with: "Weel, lad, and where is your *alma mater*; ye're a credit to it, be it where it may?"

Princes Risborough was a curious station for one so young as myself to occupy. It was a decayed, small market town, surrounded by villages inhabited by a meeting-going population. My predecessor was an eccentric though worthy man, who at seventy-nine years of age, suddenly left his people one Saturday morning without having given any notice, or made any arrangements for the ensuing day. There was but an interval of a fortnight between him and me. The church contained many brethren who could pray admirably; several of whom were accustomed to preach. It was an agricultural community, and the farmers were receiving high prices for their produce, and though they paid enormous rents they spent their money freely. The first thing I did was to qualify myself for my new office, in accordance with an interpretation which I have always believed to be the true one of Paul's directions to Timothy and Titus, that a bishop should be "the husband of one wife." This having been effected on the 2nd of September, on the 6th of October services were held to recognize the union between the church and myself. My father addressed me on the occasion, and Mr. Tomlin of Chesham addressed the people. The meeting-house was thronged; everybody was in good humour; and in the evening I startled the preacher, and delighted the country people by composing a hymn

and giving it out at the end of the sermon, in which the particulars of the discourse in their proper order were versified, the text being, "The lines are fallen unto me in pleasant places," and every verse of the hymn ending with, "This is a pleasant place."

Abundance of work now presented itself, accompanied with sufficient stimulus to perform it. My boyish appearance, and the dissimilarity of my discourses from those to which the people had been accustomed, caused multitudes from many miles around to flock to the central place of worship on Lord's days, while there were village stations in different directions in which my services were sought on week-day evenings. I preached much, and having to do with a people who were more conversant with theology than with polite literature, I acquired a habit of preaching freely and plainly. Many were, I hope, converted, and were added to the church. Within two years of the time of my settlement, it was thought necessary to enlarge the meeting-house, —which was previously one of the most capacious in the county—and the new part as well as the old was completely filled.

The peace now came, for which we had been longing and praying, and brought in its train unanticipated difficulties. The transition from war prices to peace prices; the termination of some sources of gain to individuals which had existed at the public expence, not yet defrayed; and the disbanding of a large portion of the army, for whom no means of support were provided, produced great distress, especially among those who were dependent on agriculture. Many who had been wealthy a year or two before found themselves suddenly penniless. Their property had been mortgaged for sums far below its value at the time, but far greater than it would realize at a juncture

when all were obliged to sell, and there were no buyers. Substantial farmers were reduced to poverty; according to their own comparison they dropped off one after another like rotten sheep. The few hundred pounds which had been spent in enlarging our place of worship now became a source of trouble.

A horse was provided for me, and I visited neighbouring counties asking aid; but wherever I went I was surprised to find either that it was quite the wrong place, or that I had come at quite the wrong time. I knew how ministers on similar errands had fared at Watford; they called on my father; he exercised hospitality towards them, as a matter of course; he gave them some names of respectable and courteous friends from whom they received guineas or half guineas; and in the evening, or on the next day, after being properly accommodated for the night, they left with smiling countenances to visit some other town. But I soon obtained an insight into the pecuniary condition of our rural churches which greatly surprised me. Reasons were assigned why they could not assist me, at least at present, which seemed to me perfectly valid. At the end of an interview with pastor or deacon, I had generally to fall back for consolation on the fact that my nag was one of those small, strongly built animals which when they have baited are scarcely ever unwilling to undertake another journey forthwith. In these tours, of which I made several, I acquired some knowledge of the country and of leading persons in our denomination. By perseverance I gained also some money even from strangers. In the immediate neighbourhood the churches were ready to aid us according to their ability; and in London, in the course of the month assigned to "a regular case," I scraped together above £100. Thus the debt gradually diminished, leaving on my

mind, however, a decided conviction of the evil tendencies of what was called "the begging system."

Two or three years after my settlement, an event occurred which must not be unnoticed. Dr. Godwin, as he now is, took charge of the church at Great Missenden. At our first interview, we took a fancy to each other, and, as our residences were but six miles apart, we often exchanged visits, and became exceedingly intimate. He was a few years older than I was, and was in advance of me in some branches of learning; but, in some other respects, my advantages had been greater than his. Our minds were differently constituted, but yet suited to each other, and our intercourse was very pleasant, and, I suppose, mutually beneficial. Each gave the other a salutary impulse, and sometimes one possessed a little light that the other needed. Our religious views were the same; the difficulties that we met with in combating errors prevalent in the district were the same; and our taste in literary matters was the same. Two other brethren, Tyler of Haddenham, and Clarabut of New Mill, united with us in a quarterly meeting. We met at one o'clock at the house of one of the four; we had a plain dinner, and spent the afternoon in conversation; after an early cup of tea, one hour was devoted to prayer, and then, going to the place of worship, we engaged in a public service, each of the three visitors taking a part. These quiet meetings were more pleasant and profitable than some larger associations with which in later life we became connected.

It was in Buckinghamshire that I learned the meaning of the scriptural comparison: "They shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." One child, and only one, had

been given, and he, when four years of age, appeared, not to his parents alone, but to all who knew him, to possess the most promising qualities. Disease, however, came upon him stealthily, and we were not seriously alarmed till an effusion took place on his brain, which, in three or four days, terminated his life. I do not know that I had loved this child unduly, but my hopes had been bound up with him very closely: no mental anguish which I have ever endured on any other occasion was at all comparable to that which I experienced in consequence of this bereavement.

About the same time, my wife's health became very delicate. In order to supplement a slender income she had opened a school, but this did not suffice to relieve us from all anxiety. The situation of the little town, at the foot of one of the Chiltern hills, was damp, and she exhibited some symptoms of consumption. It was believed by her medical attendant and others that the low state into which she had fallen would issue in that malady; but I had formed a different view of the case, and, as it appeared, a more correct one. Being persuaded that removal to a more salubrious air would be beneficial to her, and having some causes of uneasiness connected with the church, I gave notice of an intention to resign my office. This produced a unanimous request that I should remain, and occasioned great grief to many whom I valued; but, though I was strongly attached to them and they to me, whether I did right or not, I adhered to my resolution, and resigned my charge, in the presence of weeping multitudes, in the beginning of June, 1819.

He who superintends the affairs of his churches and ministers, had provided for me another station. At Battle, in Sussex, there was a little church which owed its origin to the separation of a few persons

from Vidler when he became a universalist. His adherents occupied the chapel in which he preached, and had become, some "unitarians," and some "freethinkers." The friends of evangelical doctrine worshipped in a wooden building twenty-four feet square. One family was very zealous for the maintenance of a gospel ministry, and though dependent solely upon trade, subscribed towards its support more than is contributed by some large congregations. Having spent two Lord's days there, I was invited to return and take the pastorate for one year. I consented to give it a trial of two months, and at the expiration of that term, agreed to stay the other ten. Ultimately, it appeared to me that the prospect of success was too slender to render a permanent connexion prudent; but, amidst the summer breezes of that elevated spot, my wife's health improved rapidly, and the time that we remained at Battle was spent very pleasantly. Looking back, and considering the various processes by which, in ways of his own, he to whom I had consecrated myself, prepared me for services to which he intended afterwards to call me, I cannot help regarding my residence at Battle as one. The congregation being so small, there was little demand for visiting; my old Buckinghamshire sermons lessened the necessity for spending much time in preparation for the pulpit, whether I had to preach in the chapel or as I frequently did, in surrounding villages; so that I had much leisure, the whole of which I devoted to biblical and theological studies. This was the only period in my life, it deserves to be noted, in which the income derived from the ministry sufficed to meet my expenditure. My friends adhered honourably to their engagements, and were very kind; my family was small, and, in consequence, this whole year, I had no pecuniary anxieties.

At this time there was in Maidstone, the county town of Kent, a small baptist church, which had been collected by a worthy man, of sentiments resembling those of the late Mr. Romaine, but who was supported by an extensive shoe-making business. He had now resigned the pastoral office, and the pulpit had been supplied by the well-known Mr. Warburton of Trowbridge, Mr. Samuel Eyles Pearce and others of similar views. Some who thought their fellow-worshippers not sufficiently Calvinistic had recently separated, and were building another place of worship. Among those who remained there were a few who were inclined to depart so far from original preferences and habits as to choose me as their pastor, and at the end of six weeks' probation, when it was proposed that I should be invited to the office, twenty-nine were in favour of the resolution, and only one voted against it. The importance of the station led me to accept it, and I was encouraged by the belief that several residents who belonged to other churches would unite with us. The congregation increased rapidly; many additions were made to the church, and we were generally deemed prosperous. Our place of worship was, however, in an unfavourable situation, up a stable-yard, surrounded by nuisances; but a spirit of enterprise was excited, an eligible piece of ground was purchased, and a commodious place was erected.

During the nineteen years that I continued at Maidstone, I had to encounter many difficulties, but was sustained by many encouragements. The style of preaching to which the people had been for some years accustomed, indisposed some for that which I regarded as scriptural. Many who inclined to unite with us at first became dissatisfied after a season and withdrew; but if some left, an equal or superior number joined us, and at length we became as

free as any church in the county from what was called hyper-Calvinism. The debt of above £1,200, which was entailed upon us by the erection of the chapel in King Street, was burdensome; but as the congregation increased in worldly respectability, it became evident that a strenuous effort might remove it, and soon after my removal I had the pleasure to hear that this was done. I baptized, during the term, 171 persons, the clear increase of members to the church being, on the average, six per annum.

I had not been long at Maidstone, before I acquired some notice as a writer. Richard Carlile had at that time been imprisoned repeatedly for the sale of Paine's "Age of Reason," and other baneful works, and some of his family shared with him in what infidels throughout the land regarded as his cruel martyrdom. Believing that thus Christ was dishonoured, and his truth misrepresented, I wrote "On the Recent Prosecutions of Persons vending Books against Christianity: an Address to Deists by a Dissenter." It was with difficulty that I got this into the book market, as I was not disposed to avail myself of the services of a Unitarian publisher, and thus give the pamphlet an aspect which did not rightly belong to it, and other publishers were not disposed to meddle with the subject; but at length through the zealous energy of my friend Mr. Cramp, it was brought out by the late Mr. John Offor of Newgate Street. It presently raised a storm among some of the best of men. The late Mr. Ivimey misapprehending my intention and the tenor of my argument, reviewed the work, or rather the writer, in the "Baptist Magazine," denouncing me as an apologist for published infidelity and blasphemy—a juvenile defender of those who had blasphemed God and his Christ. On the other hand, the pamphlet was strongly commended in the "New Evan-

gelical Magazine," the "General Baptist Magazine" of the New Connexion, and the "Westminster Review." Lord John Russell mentioned it to a friend of mine, asking him if he had seen it; the late Lord Holland wrote to me through the publisher, thanking me for the service I had rendered Christianity in writing it; and Sir Robert Peel, then Home Secretary under Lord Liverpool, let Carlile's sister out of prison. Whether there was any connexion between her release and my pamphlet, a copy of which had been sent to each member of the cabinet, it is not for me to say; but the facts were simultaneous, and from that time the prosecution ceased. Small as might be the influence of what I had written on statesmen or the general public, it was to me very gratifying that in the course of a few years, among dissenters at least, the opinions I had maintained in the midst of obloquy, became the generally received opinions. It was also perceptible that by this production, I was raised in the estimation of many of the younger class of my ministering brethren.

Soon after this I preached and published "Six Lectures on Popery," which the Committee of the Religious Tract Society republished under the title of "Popery Unveiled." In 1825, I began to write reviews occasionally for Mr. William Jones, the editor of the "New Baptist Magazine," and in 1826, he having become bankrupt, the publishers who had purchased his interest in it, engaged me to conduct the review department for them to the end of the year.

When I had been nineteen years at Maidstone, a conviction came upon me, that it would be for the good of the church, that the pastorate should be changed. My friends generally were surprised when I announced this; our principal difficulties were overgotten, the congregation was good, the church



was at peace—unity of sentiment prevailed—the worship was conducted respectably and pleasantly; but there was a universal languor and religious deadness among us, and I thought that under a new pastor, there would probably be a revival. I had been the instrument of reanimating the leading people several times, but now some of them were embarrassed in their circumstances, my own salary had been lowered three times, and there was difficulty in raising what was given me. I seemed to be a burden on the people, and some of them were a burden on me. The announcement of my intention to remove was received with an apathy which took away all remaining doubt of its propriety; considering the number of them to whom I had stood in the relation of a father spiritually, it was surprising; but I believe it was of God. He intended that I should go. On the 29th of September, 1839, I resigned my charge, and, as I had not attempted to make any arrangement for myself, I came to London and took a small house in an obscure part of the suburbs—moneyless and without any definite plan or prospect:—

“The world was all before me  
And Providence my guide.”

In a few days, however, some literary work was put into my hands, and in a few weeks an unexpected opening was made. Mr. William Storrs Fry, a son of the celebrated Mrs. Fry, with some of his relatives and other eminent mer-

chants, were uniting to enlighten the public mind on the iniquities of the course pursued by the East India Company in reference to the growth of opium under its sanction, and its forced introduction into China. They wanted some one to act as their secretary. I was introduced to them, and undertook the office. Our object was not to prevent the voluntary use or abuse of opium either in China or elsewhere, but to prevent the cultivation of the drug by the Company for illicit transmission to China where it was contraband. I wrote some tracts on the subject, which were heartily approved by my employers, and seemed to them to remove some difficulties which they had feared were insurmountable; they paid me for my exertions liberally. The subject was at length brought before parliament. Lord Ashley (now the Earl of Shaftesbury), opened the debate in a set speech, for which I had furnished him with documents and reasonings. The issue was, that at the close, Sir Robert Peel, then prime minister, admitted the justice of our allegations, but insisted on the impossibility of abandoning a revenue of two millions sterling. Soon after this, Mr. Fry suddenly died, and the society died with him.

But we are now coming to times that are recent. If I go on in detail, I may perhaps, in referring to some particulars, say things that are not quite fair. It will be best, therefore, that I should now stop.

It will be perceived that the foregoing Sketch of the late Editor extends merely to about the year 1842. His family hope to be able to furnish in the next number some account of the later years of his life. The interment took place on the Wednesday following his decease, in Abney Park Cemetery. The address was delivered by the Rev. J. H. Hinton, M.A., and a large number of ministers and others testified their respect by following his body to the grave.

## BAPTISM, NOT THE MEANS, BUT THE SYMBOL OF THE BELIEVER'S UNION WITH CHRIST.

BY THE REV. ROBERT HALDANE CARSON.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—ROMANS vi. 3—5.

In the verses here prefixed the apostle deals with the subject of baptism in its relation to our union with Christ. His object is not, as has been supposed, to show that that institution is *effective* of such union, but that it is its *emblem* or *symbolic illustration*. Here the spiritual import and use of the ordinance have been much mistaken, and into the mistake many have fallen. That baptism is our engrafting into Christ, or at least *secures* that blessing, has been from early times a prevailing opinion in the Christian church. Introduced by the fathers, who mistook the sign for the thing signified, as also in the Lord's supper, it has been perpetuated to the present day, and now holds a prominent place in nearly all the creeds and confessions of Christendom. It is unequivocally the doctrine of the Anglican establishment. In the baptism of the Church of England the infant is "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The rite is not merely the *sign*, but the *medium* of connexion with Christ, and of participation in the blessings of salvation. It does not simply *declare*—it *makes* its subjects one with Christ, and participants of the heavenly grace. Its object is not to exhibit in the external what may be supposed to exist in the internal man, but rather at once to place the individual in a saving relation to the Redeemer. It seeks not to illustrate the gospel already revealed, but to promulgate one unknown to inspiration. In a word, it does not symbolize, but save.

Too like this is the teaching of the sister church of Scotland on the point in question. The Confession of Faith—the acknowledged standard of that church, and we presume of presbyterian churches generally—declares that baptism is "not only for the solemn admission of the party baptized into the visible church, but also to be unto him a seal of his ingrafting into Christ." Not only does the ordinance introduce into the visible church, it also *seals* our membership with the invisible Saviour. It is not simply an observance entitling to external privileges—to a status in the church—but one securing a spiritual and saving connexion with Christ. It does not merely put on the Christian profession, but authenticates the existence of the Christian life. It is, in truth, an assurance that we are in Christ, and, of course, partakers of his grace. He who receives it is a Christian in the truest and fullest sense of the word; for it has "sealed his ingrafting into Christ, and his engagement to be the Lord's."

Such, however, is not the doctrine of the passage we have taken from Paul. That passage, indeed, asserts our union with Christ by baptism. "Baptized into Jesus Christ"—"baptized into his death"—"buried with him by baptism into death," mean not simply baptized in the name of Christ, or into the profession of Christ, but into Christ himself—into union with him in his death and resurrection. But is this *literally* or *symbolically* true of baptism? Not literally, without all doubt. To what

would such a supposition lead? To the absurd and anti-Christian dogma, that our salvation depends, not on an internal, but on an external work—not on “repentance towards God, and faith towards our Lord Jesus Christ,” but on the use of water. It would place our holy and spiritual religion on a level with Hindooism, which saves its votaries by ablutions in the Ganges. It would take our salvation out of the hand of God and place it in the hand of man, making it to depend on the act of a priest or minister. Nay, it would destroy our own responsibility in the matter; for however well-disposed we might be to receive the ordinance, it might be refused us, or circumstances might render its administration impossible.

Baptism the medium of our union with Christ! Then a change of heart is no longer necessary; nay, a reformation of life may be safely dispensed with. Once united to the Saviour, all is right. In Christ we are safe for time and eternity. How convenient! We have only to receive baptism—the baptism too of absolute unconsciousness—and whatever be the state of our hearts, the state of our lives, or the character of our religious belief, our salvation is secured. We are “sealed” one with Christ, and are thus “made inheritors of the kingdom of heaven.” Eternal life is as sure to us as if we already possessed it. With the seal of God upon us we cannot be lost. Will evangelical pædobaptists receive this as the truth of God? We reject infant sprinkling, not so much because it subverts the appointment of Christ, as because it stands in direct antagonism to the truth itself. It takes away the foundations of the faith, and transfers us from a pure and spiritual religion to one of the veriest ritualism. For the work of God in the soul, it substitutes the work of man in the flesh. God's only true

seal, the Holy Spirit of promise (Eph. i. 13), it takes away to make room for a seal of human devising. It is directly ruinous to the soul. It tells the sinner that he only needs to be baptized to participate in all the blessings of the new covenant—that his baptism is to him a seal of that covenant, and of course, an assurance of the salvation it provides. He is thus led to consider himself saved from infancy, and entertains no fear for the future. He may be told from the pulpit that he is, like all others, “a child of wrath,” and without conversion must certainly perish. But such preaching he either cannot understand, or instantly rejects. He turns to the standards of his church, and there, in their teachings on baptism, reads his title to heaven. What will avail the warning voice of his minister should that voice chance to be lifted in opposition to the united opinion of the church of his fathers—an opinion too instilled into him from early childhood, especially when it is remembered that the latter, not the former, is the religion of depraved humanity? Is it surprising that the church of England, with such teaching, is giving so many of her sons to Rome? Or shall we wonder to find among dissenting pædobaptists not a few whose Christianity rests on this, that they have been baptized, and who see no necessity for an internal and spiritual change? Let our brethren rid themselves of their standards, or at least purge their standards from this noxious heresy. It will not do to declare the truth from the pulpit; neither will it suffice by explanations and modifications to alter the meaning of their standards. That meaning is too plain to be changed. Nothing short of an expulsion of the words will remedy the evil.

Baptism the medium of our union with Christ! Then to *baptize* is to *christen*, and the *baptized* are *Christians*.

That which makes us one with Christ christianizes us; and christianized we are Christians. To this inference, indeed, the great majority of pædobaptists will have no objection. They like the idea that their baptism makes them Christians. The laity are pleased with this easy-obtained, easy-carried sort of Christianity; and the clergy hesitate not to indulge them in the fond delusion. Whole congregations are addressed as Christians. To all without exception the epithet "brethren" is given. There is no line drawn between the church and the world—the converted and the unconverted. The minister by his standards is forbidden to discriminate: the people in their baptism learn that there is no difference. Some are not, as believers, instructed in the will of the Lord; and others, as unbelievers, warned of their danger and pointed to the refuge. All are taken to be the scholars of Christ, and so to need only Christian training. Already introduced into the school, they have simply to be educated. In a word, they do not need conversion to Christ, but instruction in the duties of Christianity. The object of the ministry thus ceases to be the "disciplining" of men (Matt. xxviii. 19); and becomes exclusively the "teaching" of the already disciplined—the "all things" of the Christian law. Ministers are no longer missionaries of the cross; they are merely pastors over the sheep of Christ.

And thus it is piously hoped to engage men on the side of religion. On attaining a certain age, the young are reminded of their baptism, as the solemn act of their consecration to God; and taught that henceforth they are bound to be the Lord's. The vows taken in their name in infancy, are now delivered up to their own keeping; and by these they are warned and exhorted to adorn the Christian calling. The yoke of Christ *placed*, not *taken*, on

them, they are now told they must bear. What a happy method of catching souls! Before they are aware they are Christ's, bound to him by a most solemn oath, and under a sacred obligation to remain his. Nor will they seek to snap the tie. The Christian men become in their baptism the same they are not unwilling to remain throughout life.

But is it really so that to baptize is to christen, that the baptized are Christians? The supposition *fact* proves *false*. Unhappily a large majority even in the ranks of Protestantism, are manifestly the enemies of Christ. "They that are Christ's have crucified the flesh with its affections and lusts;" but in those affections and lusts thousands of the baptized fully and freely indulge. "If any man have not the spirit of Christ he is none of his;" but where, in many who have been made to receive the sacred rite, is there the slightest appearance of the indwelling of the Holy Ghost? Alas! is not the multitude sunk in sin, and not only utterly negligent of, but bitterly opposed to a pure and spiritual religion?

Baptism make a Christian! It has miserably failed in the attempt. Most of its converts need to be converted over again. The gospel has to re-do what it pretends to have done. Nor is the work at all accelerated by its officious aid. On the contrary, it is rather retarded. Under a pretence of favouring the spread of Christianity, baptism, as corrupted by men, has been the greatest obstacle in the way of its promulgation. Not more difficult is it to come at the Jewish mind, entrenched behind a supposed national and covenant relation to God, than it is to reach the mind of the professed Christian, shut up and rendered impregnable by the baptismal delusion.

Baptism christianize! It failed to do so even in the hands of an apostle.

(Acts viii. 13; 18—23). Simon Magus remained unchanged although he passed through the waters of baptism. The ordinance failed in making him a “member of Christ, a child of God, and an inheritor of the kingdom of heaven,”—failed in sealing his “ingrafting into Christ, and his engagement to be the Lord’s.” It was to the Magician a sham christening, a false seal. After its reception Peter declared him to be in “the gall of bitterness and bond of iniquity.”

Faith, not baptism, unites to Christ, and gives us an interest in covenant blessings. Union with Christ is a spiritual thing, and can be effected only by spiritual means. We are joined to the Lord, not by an act of the body, but by an act of the mind. This is the work, not of the flesh, but of the spirit—not of the external, but of the internal man. It is the soul that takes hold of Christ, and appropriates his salvation. Faith in Christ, is Christ in the soul; and this opens up to us the treasures of grace. Happily it is so. Nothing can hinder the free enjoyment of heaven’s choicest favours, but our unwillingness to receive them. Were it otherwise, numberless circumstances might interfere to rob us of salvation. How shocking to suppose that the want of baptism is the loss of heaven, especially as this may be the fault of another!

But that which takes place *literally* by faith, takes place *figuratively* by baptism. And this is clearly the doctrine of Paul in the words of our motto. “Baptized into Jesus Christ”—“baptized into his death”—“buried with him by baptism into death,” are expressions which simply indicate union with Christ in figure. This, the parallel text (Col. ii. 12) puts beyond a question: “buried with him in baptism; wherein also ye are risen with him through faith.” *In baptism, through faith*—two instrumentalities engaged in effecting

the same thing, the one *in emblem*, the other *in reality*. Faith forms the union; baptism exhibits it. Faith is the effective, baptism the expressive agency. By faith the soul becomes one with Christ; in baptism it is seen to have joined itself to the Lord. The office of the latter is simply to illustrate. It marks that participation in the death, burial, and resurrection of Christ, which we have by faith. Nor is this other than the grand design of the institution. Baptism symbolically unites us to Christ—presents in an appropriate and striking emblem our oneness with him. Here, as in a glass, we see the believer joined to the Son of God in that death endured for sin, and in that resurrection effected for justification. Baptism is a life-picture of the burial and resurrection of our Lord, in which his members share. In its waters we behold the Saviour and the saved entombed together; and from them we see them rise in company from the dead.

Such is the import, such are the teachings of Christian baptism. Simple in its nature, and instructive in its tendency, it has been appointed by our blessed Lord as a mirror to reflect the truth. And who does not see its remarkable adaptation to this end? Nowhere certainly is the oneness of Christ and his people—a oneness in death, a oneness in resurrection—more clearly exhibited. Baptism is the grave of Christ in emblem; a grave in which the believer dies, and from which he rises, with his Lord. It is “the likeness of Christ’s death,” it is also “the likeness of his resurrection,” in both of which we are exhibited as one with him. How close and striking the analogy! Behold the Christian entering the grave of waters, and say do you not see him enter the grave of Christ? Behold him arise thence, and tell us does he not seem to come from the

tomb of his Lord? In all the Christian system is there an emblem more truly expressive? Does baptism submerge under water, and for a moment withdraw us from the view? Union with Christ submerges under the surface of the earth, where we lie briefly buried with the Lord. Does baptism raise us from beneath the water? Union with Christ raises us from beneath the covering of the sepulchre. Does baptism bury us for an instant from all external things? Union with Christ buries us during a short life from communion with the world and connexion with sin. Does baptism bring us forth again to surrounding objects? Union with Christ brings us from his grave to "walk in newness of life." Does baptism restore us to the activities and enjoyments of life? Union with Christ will yet restore us in our entire persons, to the engagements and joys of Paradise. Baptism marks our death with Christ endured for sin, and our resurrection with Christ effected for justification. It also exhibits us as in the death of Christ dying to sin, and in the resurrection of Christ rising to holiness, and ultimately to glory. Here we are seen to be delivered from the guilt, rescued from the power, and finally restored from the destruction of sin. Are we guilty? Baptism points to the grave of Christ, in which, "buried into death" with the Lord, we bore the penalty of sin; and from which, raised into life with Christ, our justification was sealed. Are we corrupt? Baptism refers us to our burial with Christ, as a burial from sin, and to our resurrection with Christ as a resurrection to holiness. Are we mortal? Baptism speaks of immortality, and assures us that though we die we shall live again. In baptism the believer sees his guilt, his corruption, and his mortality buried in the tomb of his Lord; and here also he beholds his innocence, his sanctifi-

cation, and his resurrection-life arising out of the grave of Christ. In a word, baptism is the expressive symbol of all saving truth. It proclaims in a figure the entire scheme of mercy. "That Christ died for our sins according to the Scriptures, and that he rose again the third day according to the Scriptures" — "that if one died for all, then were all dead, and that he died for all that they who live should not henceforth live unto themselves, but unto him that died for them and rose again," are truths exhibited by baptism in the simplest and most striking form. Not the gospel, nor any part of it, are necessary to it, it is its glass, and presents at one view the whole "truth as it is in Jesus." It is impossible to understand its import, and not at once to recognize in it a preacher of Christ.

Hence the great importance of the ordinance. As a herald of mercy to sinners and a preacher of righteousness to saints, who witness its observance, especially as a messenger of the Lord to the baptized themselves, declaring their entire acceptance through Christ, and urging their entire devotion to Christ, it is of priceless value. Who with this view of the subject can rightly estimate its worth. To the very child it preaches Christ, and points out the Christian life. No one can hear its voice, and not apprehend the plan of mercy, and discover the way of holiness: no one can receive its teaching without becoming "wise unto salvation," wise also in the will of the Lord. What a precious institution! yet how little regarded even by Christians! Some, indeed, make too much of baptism; but others despise it as a non-essential of religion. Let the true believer learn its value and its obligation, not only in the command of his Lord, but in the truths it declares.

But the testimony of baptism on behalf of gospel truth, has been for the most part silenced by the change through

which the ordinance has been made to pass. That testimony baptism can bear only in its original character. The late revered and truly celebrated Dr. Chalmers is most candid on this point. In direct antagonism to the practice of his church, he boldly maintains the truth. On the verses at the head of this article he says, "The original meaning of the word baptism is immersion. . . . We advert to this for the purpose of throwing light on the analogy that is instituted in these verses." And who does not see, with Dr. Chalmers, that the analogy is lost if this circumstance be forgotten? Immersion alone—"the actual submerging of the whole body under water"—can possibly symbolize the death and resurrection of Christ, in which we share. No other mode is "the likeness of his death;" no other mode is "the likeness of his resurrection;" in both of which we are united with him. Thus only can we be exhibited as dying in Christ's death, and as rising in Christ's resurrection. Thus only are we seen in the grave of Christ to die to sin, and from the grave of Christ to rise to holiness, and ultimately to glory. Immersion, and nothing but immersion, can emblemize these fundamental and saving truths. Pouring and sprinkling, whatever else they may be supposed to teach, cannot teach them.

Nor can these truths be exhibited by the baptism of any but believers. The baptism of infants or of unconverted adults can signify nothing in relation to the parties baptized. These have not by faith died and risen with the Saviour. They have not been buried into the death of Christ; nor have they arisen

into his life. They are not dead to sin and alive to holiness; they do not "walk in newness of life." Catechisms may make them "members of Christ, children of God, and inheritors of the kingdom of heaven;" Confessions of Faith may "seal their ingrafting into Christ and their engagement to be the Lord's;" but the Scriptures declare them "shapen in iniquity," (Psalm li. 6); the bible makes them "children of wrath." (Eph. ii. 3). Only of believers is it true that they are one with Christ—that they participate with him in his death and resurrection. Believers, and none but believers, can be exhibited as dying and rising with Christ. Yet, for the immersion of believers has been substituted the sprinkling of infants; and the voice of baptism, as a witness for Christ, is no longer heard. The ordinance has ceased to preach the death, burial, and resurrection of the Lord, and our death, burial, and resurrection with him. Like the bible in the dark ages, it is silenced in the churches of Christendom, and men are no longer permitted to hear from it the instruction of wisdom. Nay, it cannot speak even among its friends without being subjected to persecution from its enemies. Although admitted by some of its most celebrated opponents to be the revealer of Gospel truth and Christian duty, it is by others hunted down as indecent, dangerous to health, inconvenient of observance, &c. &c. In the midst of all this reproach and persecution, let the friends of baptism remain firm in their attachment to the institution of their Lord, and by an obedient regard to its instructions, make it evident that they at least value its teaching.

## MARTHA'S CONFESSION OF FAITH.

BY THE REV. J. W. LANCE.

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."—JOHN xi. 27.

THIS confession of Martha's, that Jesus was the Christ, is in itself striking and satisfactory; it is equivalent to Peter's testimony, "Thou art the Christ the Son of the living God," but in some respects more suggestive and significant. Peter's acknowledgment was a direct reply to a direct question put by our Lord, "Whom say ye that I am?" With Martha it is not so. Her reply, "Yea, Lord: I believe that thou art the Christ," is not, strictly speaking, an answer to the Lord's question. He does not say, "I am the Messiah! believest thou this?" But having promised to her the resurrection of her brother, and her mind being absorbed with the thought, Jesus says to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou *this*?" The reply is evasive, yet not unworthily so. Martha is perplexed, she knows not how to fix her mind with certainty on aught but this, that *Jesus is the Christ*. Of that she is sure, and from this certainty she derives consolation in her deepest sorrow, and hope in her last extremity. In the apparent entanglement of the scheme of providence, and the mystery of doctrines that are too wonderful for her, this at least is clear to her, that Jesus is "the Christ." And have we not all experienced seasons of sorrow and doubt, perplexity and bewilderment, when this reliance on Christ was the only thing left to us! When all around was dark except *one* luminous spot—When, with the brain puzzled and the heart oppressed, we were unable to collect ourselves, but still could turn to Christ, and say, "Whatever else

is dim, uncertain, and shadowy, here at least is clearness, certainty, and substance." What we have then to consider is: what condition of the mind when, in the midst of prevailing distraction and doubt, confidence in Christ remains, the stay and support of the soul. Some particulars in the case of Martha may serve to illustrate this.

I. Here is a natural and deep sorrow under which the mind still turns to Christ. There is often with the deepest grief a crushing and stupifying effect. Moderate sorrow will sometimes awaken the slumbering faculties of the mind, directing them to fresh energies and activities, but the deepest grief settles often into a lethargy and torpor of the soul. Our Lord found his disciples asleep in the garden, and Luke, the *physician*, tells us they were "sleeping for sorrow." Excessive mental anguish, like excessive bodily pain, exhausts the physical energies. Sufferers upon the rack have been known to fall asleep under the application of the torture. As a blow upon the head often leaves its traces behind, in impaired memory and general dulness of the faculties, so some sudden and great calamity falling upon the mind often darkens its perceptions, confuses its reason, and staggers its faith. Under such circumstances, for a while, we scarcely know what we do, what we believe, or what we hope, "deep is calling unto deep," and the waves and the billows go over us; happy for us then, if we can still, as Martha did, looking upon Jesus, believe that he is the Christ, and find in this one implicit confidence of our hearts, the solution of all our difficulties—rest and ease for the labour and sore travail of our souls.



In the extremity of our sorrow this one thought, that the Jesus, who has condescended to be our guest, whom sometimes we have served, and at whose feet we have sometimes sat in blissful meditation, is no other than the Christ, the Lord's anointed, so absorbs us, as to leave no room for a presence or a consolation less divine. Friends may press around us with their well-meant suggestions, ply us with arguments, present to us important doctrines, concerning which from the lips of our divine Lord himself we seem to hear the question, "Believest thou this?" Unable to reason, to reflect, to comprehend, our reply, our only reply, is, "Lord, I believe that thou art the Christ."

Or the mind becomes its own examiner—suspects, questions, and trembles at the result—the wavering answer, the moody silence—forms of belief seem to be slipping away from us; doctrines that we thought we comprehended are now involved in obscurity; consoling truths that we have offered to others lose their power upon ourselves; then the iron enters into the soul—then the heart knows its bitterness, but still this is left to us—the Christ abides; it is the sheet-anchor of the soul which saves it in the tempest of sorrow, when the cable of every other is broken.

II. Here was what is called a mysterious providence. Lazarus is dead, and the sisters are alone. There is no remaining brother, no father to fill his place; their counsellor, their companion, their loving brother is dead. "How mysterious a providence!" we cry, when one who is the mainstay of a family is gone, when a parent is removed at the noon-tide of life! In the providence of God we sometimes see the various members of a family scattered and divided, some for purposes of help and counsel as good as dead; others, alas! not scattered, not dead, but worse,

living burdens, perpetual anxieties, from the waywardness and wantonness of their lives; but there is yet one son on whom the hopes of the parents depend, one Lazarus, prudent, pious, kindly, and on him death lays its preeminent, inexorable hand: "*Lazarus is dead!*" How ill, too, could such a man be spared from the little village of Bethany! The disciples of Jesus were not so numerous, as that the life of such a man was nothing. How few there were, comparatively, who received the Messiah under the, to them, impenetrable disguise of the Nazarene. Yet here is one whose house is ever open to him, in the prime of life snatched suddenly away: "*Lazarus is dead!*" "Spare useful lives," has become naturally enough with us a devotional formula. Alas! how often are useful lives not spared. The zealous missionary, the earnest minister, the deacon, the Sunday-school teacher, the devout woman, the mother in Israel, is called away from the field of usefulness that seemed just promising to yield the abundant harvest. Sometimes too, it seems as if all things were conspiring to work out the calamitous issue: "*If thou hadst been here my brother had not died.*" But Jesus was not there: he was away beyond the Jordan. They send, but he tarries till too late: "He hath been dead four days." Under such circumstances no wonder if the mind gets bewildered. Vain then are the feeble words, the conventional phrases, with which a busy sympathy would dilute the cup of bitterness which the Lord has given us to drink; vainer still the philosophy that reasons with a breaking heart, the stoicism that tells us, there is no *use* in weeping. Compared with this folly of human speech, silence is divine. So Job found it. When in his calamity his friends drew near, they "sat with him seven days, and seven nights, and none spake a word unto him: for they

saw that his grief was very great." This was their wisdom; but when they break the silence in reasoning and remonstrance, behold their folly. To such in the hour of our extremity we are ready to say as he did: "Miserable comforters are ye all. The new things ye have uttered are not true, and the true things are not new. What have ye done, at best, but plentifully to declare the thing as it is! And yet ye come to me as if ye were the people, and wisdom should die with you! As for me I am dumb, I open not my mouth for the Lord hath done it. These providences—I cannot understand them, your explanations need all to be explained, they are too wonderful for me; but one thing I do know, Jesus is the Lord's Christ, the anointed one, in whom the weary may find rest, the lost be found, and find themselves, in whom the dead are living; to  $\pi\mu\kappa$ , the life, I turn,—upon this rock I build my faith, and the gates of hell shall not prevail against it."

III. The presence of Jesus has inspired her with a vague and dubious hope. "I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Here is a sign of somewhat struggling in Martha's heart. How shall we interpret it? Shall we say that she was fully satisfied in her own mind that Jesus could, and probably would, raise up Lazarus, and that this was a delicate hint to him that he should do so? Such a supposition seems but little in keeping with Martha's transparent and impetuous nature. Rather let us suppose that some vague, undefined possibilities floated in her mind, such as, when they seemed but for a moment to be gathering shape and form, would make her heart leap within her, and hold back her very breath; but yet not to her sister Mary, not even to herself, had she in so many words said, "Jesus will perhaps raise

up Lazarus even now." The thought might lie at the root of all her tearful and passionate appeals to the Saviour, but often that which lies deepest in the heart rises last, or not at all, to the lips, and is imperfectly comprehended by the subject of it, while yet the whole soul is tremulous with its presence. Have we never known what it is to feel the soul stirred within us by some dim possibility—some latent hope which yet we would not permit to clothe itself in words, audible or silent? We would not listen to the voice that was beginning to whisper within us, lest it should end in some more dreadful disappointment. Or, on the other hand, if some promise be made to us, as distinct as that to Martha, "Thy brother shall rise again;" if, from a process of reasoning or confidence in promised aid, we are led to conclude that what we have so earnestly desired shall be *literally* secured to us, yet it may come so emptied of all the good our hearts in it had craved, so void of blessing as to make it evident that it comes not from him whose angels are ministering spirits to the heirs of salvation, but from the prince of this world whose agents still as of old,

"— keep the word of promise to our ear,  
But break it to our hope."

"Thy brother shall rise again!" Most fearful words, if any but the Christ, or those divinely commissioned, should speak them. In their fulfilment what terror — what loathsomeness — what victory *for* the grave, not *over* it—what sting of death might be involved! In the wilderness of our hunger and our thirst, when our struggling hearts have panted for the good, which, yet for a time, must be denied us, sometimes we have heard the tempter saying, "All these will I give thee if thou wilt worship me." O God! be thou at all such times with us, as thou wast with

thy son. O Christ! let us hear *thy* voice pronounce the promise and the blessing. And though, to our poor darkened hearts it seem equivocal and ambiguous, and though long deferred and distant, even "to the last day," yet will we now find repose and rest in thee, for thou art indeed the Christ, the son of the living God.

IV. Statements and doctrines which she comprehends not are presented to her in the words of Jesus. "Thy brother shall rise again." The Lord gives utterance here to that which was struggling and trying to shape itself in Martha's mind. Yet she does not seem to recognize it, or at least does not acknowledge it. The words are plain enough, yet, to her, there seems to lie in them some hidden meaning; it may be, however, that they only repeat the truth which she had so often heard concerning the final resurrection, "I know that he shall rise again at the last day." But from the solemn scenes of judgment, her mind is recalled by the Saviour's words, "I am the resurrection." I, who now, at this moment, stand before you, I am the resurrection. But it is her brother's resurrection that Martha is thinking of. Does Jesus say, I am *the* resurrection? Oh, is there then, no actual resurrection of each in his own proper person; but only a mystical one in the person of the Christ? Will Martha anticipate the heresy that afterwards obtained in the church, among those who said that "the resurrection was past already?" Will her faith be overthrown

by the very words of her Redeemer? But while many thoughts are thus agitating her mind, the Saviour speaks, "He that believeth in me, though he were dead, yet shall he live: and he that believeth in me shall never die. Believest thou *this*?" Alas! how shall she believe it? Did not Lazarus believe? And is not Lazarus dead? How is it she does not now with strong crying and tears fall at his feet, and beseech him to help her unbelief! Perhaps light is beginning to dawn upon her: "I am the resurrection—I am the life, and I am here! *In* me—not alone in yonder judgment—but in me, your present living Lord, the dead do live." "Oh, then, it *may* be that even now,"—we cannot frame the thought of Martha's heart, but at least she has one thing, not possible merely, but certain, he whom now she talks with is the Christ—in him all possible good—all blessing—all healthful life—all victory over sin, and death, and hell, must in some way be comprehended. She knows that with him God has freely given to her all things. Wherefore, let us also comfort our hearts with these words. In the dealings of God towards us; in the ordination of his providence; in the mysteries of his word, we may find ourselves oppressed, perplexed, cast down. Verily, he is a God that hideth himself, yet hath he been once manifest in the flesh, even in him who raised up Lazarus from the dead, by whom also we, if we be not faithless but believing, shall rise to life everlasting.

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#### THE ANCESTRY OF HEDLEY VICKERS.

Who has not heard of Captain Hedley Vickers of the 97th?—Who has not kindled at the story of his life and death,—and rejoiced that such faith was still possible in the earth? In

turning to the published accounts of his family, in such works as Burke's "Commoners," in order to trace the lineage of so remarkable a man (for everything about him is now invested

with a new interest), it would appear that the earliest occurrence of the name of Hedley is that which records the marriage of Deborah, daughter of John Hedley, Esq., of Newcastle-on-Tyne, with George Vickars, barrister-at-law, the grandfather of Captain Hedley Vickars; and thus it would generally occur to most readers, that we have in this event the origin of the conjoint appellation of Hedley Vickars. This was no farther back than 1792; but I have since found reason to think that the union of the names dates from a period nearly a hundred years antecedent to the said marriage, and had probably its origin in events signaling the passive heroism of an ancestry whose piety, as has often been the case, reappears in their remote descendants to claim, like Cowper, the inheritance of

“Parents passed into the skies.”

We learn, then, from the history of religious persecution in Durham, during the reign of Charles II., that certain members of the neighbour-families of Hedley and Vickars suffered repeatedly for their non-adhesion, as quakers, to the tenets of the dominant faction. Thus, in 1681, James Vickars and Jane Vickars are both recorded to have been fined for being present at a meeting at Raby. In the following two notices, the names of Vickars and Hedley will be found in proximity.

In 1684, a warrant came to the house of Thomas Hedley, of Hedley Hill, demanding a fine of five pounds; but he being in a very weak state and much alarmed, gave the officers twenty shillings, upon which they consented to blot his name out of the warrant. In like manner they extorted from Christopher Vickars twenty shillings, threatening to detain him for a meeting he had been at.

Shortly after, the officers of justice, Bassire and Jenkins, were sent to this

Christopher Vickars, who it seems was a grocer of Gateshead. [The name in this instance is spelt *Bickars*, but there is no doubt about its allusion to the same person, independently of the fact that B and V are so often interchangeable.] Vickars had a faithful servant, named John Hedley, who perceiving the police officers approaching the house, and knowing that they had an eye on his master's goods, placed a bar across the lower half of the shop-door, the upper part as usual remaining open. One of the constables, however, who saw the manœuvre, leaped over the lower half of the door, shouting to Hedley, “Sirrah, do you intend to knock me on the head with a bar?” Without more words they then hurried John Hedley before the two justices, who were sitting in a neighbouring tavern. The justices ordered the prisoner to kneel down on his bare knees and ask pardon for the affront he had just committed. Hedley replied, that he had committed no offence, whereupon they seized him by the hair, one on either side of him, pulling him in this manner up and down the room, calling him “whelp,” “dog,” and other opprobrious names, and exclaiming, “Kneel, or you shall be scourged.” But, as no true quaker ever yet knelt to mortal man, Hedley's fate was soon sealed. Mr. Justice Jenkins with his own hands stripped the victim, and then caused him to be whipped all through the street back to his master's house; the people who were witnesses of the transaction loudly execrating the deed. “No wonder,” concludes the narrator, “that informers exceeded the bounds of law when justices gave such examples.”—*Extracted, with some slight verbal alterations, from “Bisse's Sufferings.”*

It seems a legitimate supposition, therefore, that a kindred form of faith may long ago have drawn the families

together—and possibly, also, that the faithful servant formed a matrimonial alliance with his master's household. It should be added, that the account of the family of Vickars referred to at the commencement of this paper, occurring as it does, merely as an accessory to the article, "Armstrong of Ballycumber," in Burke's "Commoners," does not profess to carry back their history to the times of Charles II.

It will be remembered that the biographer of Captain Hedley Vickars derives the family surname from Don Vicario, a gentleman who came over in the train of Katharine of Arragon. Were this capable of proof, or had a more elaborate genealogy been furnished by the relatives of the deceased, the contents of this paper would, possibly enough, turn out to be irrelevant.

*Devizes.*

J. WAYLEN.

### THE PRACTICAL WORKING OF THE IRISH REGIUM DONUM.

IN the last number of the "United Presbyterian Magazine," published at Edinburgh, there is a paper which throws considerable light on the state of voluntarism among those by far the most numerous of the Irish presbyterians, who receive state pay. Until the year 1803, the bounty was equally divided among all the ministers; every new erection, therefore, by introducing a new recipient, tended to lessen the individual shares of the rest. As a natural result the synod appears to have laboured with all its power to put down rising congregations, by passing laws more and more stringent. The Donum thus caused shameful indolence, and the lack of ordinary denominational zeal on the part of its recipients. In 1803, the Donum was enlarged; each congregation was entitled to receive a certain sum; and the result was that the number of congregations greatly increased, far beyond what was needed and justifiable. In 1840, however, the government adopted a regulation that no bounty would be issued unless £35 were paid to the minister, independent of the government grant. This has continued in operation till the present time, notwithstanding strenuous efforts to get it rescinded.

But let us now look at the proportion of this annual sum paid by the indi-

viduals composing these congregations. According to the returns made, there were recently 451 congregations, paying altogether £18,441 of aggregate stipend, about £40 each on the average. The families number 86,450, or about 432,250 individuals. Thus it will be seen that the average payment of each person to the minister is 10½*d.* per annum! The writer of the article, however, believes the population returned by the ministers is far below the truth. According to his estimate, 7*d.* a year is more than all the Irish assembly presbyterians, taking them over head, contribute for the support of their ministers! In 1847, the year of the dreadful famine in Ireland, the reformed presbyterians, on whom it is believed the blow fell heavier than on their richer neighbours, contributed to their ministers' support £20 more than they had been in the habit of giving before. But so deeply had dependence on state support eaten into and cankered the liberality of the adherents of the general assembly, that all they could do was to go in the person of their moderator to the door of the government, and with a lachrymose whine about their poverty and the potatoe rot, implore a remission of the rule requiring them to subscribe the £35! In 1854, although during the seven intervening years, trade, com-

merce, and agriculture had all been thriving, according to the returns of the ministers themselves, all the increase which the whole denomination has made upon their average contributions is only 24s. a year, per congregation! What a demonstration

is here, that state pay paralyzes the liberality of the people; what an encouragement to voluntary effort; and how clear that this *Regium Donum* which many so strenuously advocate, is to Britain a robbery, and to Ireland a curse.

## THE CHILD-CHRIST.

"The child grew in wisdom and stature, and in favour with God and man."

THE Saviour mild,

A little child,

Once dwelt upon the earth below :  
Now in the sunny vineyards played,  
Now in the pleasant meadows strayed,  
As other children go :

A happy child! For children's tears  
Dry quickly in the tender years.

The world's wild war

They care not for,

Nor love the ways where it has strayed ;  
They think not of themselves too much,  
Know how to love, and 'tis of such

Heaven's kingdom must be made :

A childlike heart! Long may it last,  
When childish years are overpast!

But from within

Upgrowing sin

Soon mars the beauty which we see ;  
And soon the mother has to say,  
"He will be good some wiser day."

How happy, then, are we,

That once a child dwelt spotless here,  
Nor ever caused the mournful tear.

In tender age

No sudden rage

Flashed from his ever-loving eyes,  
When in the vineyards or highway,  
The peasant lads were met to play  
At evening or sunrise :

Yet was he brave, nor feared to see  
The forked lightning cleave a tree.

With all around

He favour found,

So kind and winning did he seem ;  
His every word was strictly true,  
What others he would wish to do,  
Ever did he to them :

Humble and meek in word and thought,  
The praise of men he never sought,  
*Kingston Villa, Clifton.*

His morning prayer

Rose through the air

As morning incense, pure and sweet ;  
The Father in the heavens was known  
To him most nearly as his own.

Praises, in language meet,

Came from his heart. God's grace to ask  
Was then a pleasure, not a task.

Often he bent,

With eyes intent,

O'er some great Hebrew prophet's page,  
In which, with heaven-directed pen,  
One of God's ancient holy men

Foretold the coming age :

Or in the summer evenings calm,  
Read o'er some old prophetic psalm.

And often he

Beside the knee

Of her who taught his lips to speak,  
Would utter words of meaning strange ;  
And as he spoke his look would change,  
No longer soft and meek,  
His eyes would glow, with rapture fired,  
As by some holy thought inspired.

Thus childhood's day

Passed swift away,

In love and meek obedience spent ;  
In wisdom as in years he grew,  
Beloved by God and creatures too,  
Until before him sent  
The great forerunner came to bring,  
His witness to the coming King.

Then from above

The heavenly dove,

His high and holy mission sealed,  
Then from the waters as he came,  
The heavens were opened to proclaim  
God in his son revealed :

And forth before the world he stood,  
The Son of man—the Son of God!

CLEON.

## REVIEWS.

*The Lamps of the Temple: Crayon Sketches of the Men of the Modern Pulpit. Third edition, revised and greatly enlarged.* London: J. Snow. 1856. 12mo. Pp. 597. Price 9s.

"BEYOND a doubt the lad is impudent—very impudent; were he not he would not at such an age be where he is, and what he is." This may, or may not be true respecting Mr. Spurgeon, to whom the quotation refers, but it is in one sense undoubtedly true respecting the writer; for this book, though characterized by good sense, certainly displays a large amount of conceit and impudence. The impression has long obtained with us, that the chief requisite in a preacher or writer, in the present day, is *impudence*. The public will generally estimate a man as he estimates himself. Modesty is a virtue little appreciated, which few can afford to cultivate; and this our author and many of his heroes appear to have felt. With the exception of a select few, he treats the ministers of the present day as worthless, lacking both power and reverence. Pulsford of Hull, Morris of Holloway, Binney, and Spurgeon—a motley group truly!—are to him models of perfection, and nearly the only living preachers who understand their mission. We have, however, notwithstanding these remarks, read the book with much pleasure. Some characters are admirably hit off in a few words. George Dawson, for instance: "he is the cursing Balaam of the age; he takes up his parable, and blurts and snorts out his contempt over everything and everybody. After all, he is uncommonly like Gilfillan: they are our two *Balaams*."

His "natural history of a Pharisee," in the chapter on Henry Melville, is

admirable: "Yet, after all, is not the Pharisee a type man, an antique symbol, of a modern character? When I approach the blaze of a fashionable church or chapel, I always seem to hear a voice saying, 'Beware of the leaven of the Pharisees;' for, in a word, the Pharisee is one whose aim is rather to Seem than to Be. Being is Christian, Seeming is Pharisaic. Being is a body, Phariseism is a cloak. Being inquires, What am I? Phariseism inquires, How do I look? Being solicits consciousness of goodness; Seeming solicits a reputation for it. Being, however apparently weak, is at all times strong: Seeming, however apparently strong, is at all times weak. Seeming is always poor—a bankrupt desirous of being thought rich; Being is always rich, though esteeming himself poor. Seeming built a palace to keep up appearances; Being built a cottage to seek for comfort and happiness. Seeming rolls to church in a carriage with liveried footmen and purple velvet prayer-book, because it is the established order of things; Being walks to church with the penitential soul, to worship in humility the God and Father of our Lord Jesus Christ."

There are scattered through the volume some excellent remarks on preaching. We subjoin a few specimens:—

"We talk much, but what is the worth of any quantity of talk, if it be on stilts?"

"My friend, the Rev. Octavian Symphony, constructs all his sermons on the plan of Addison's Essays—very nice little performances. And he goes into his pulpit, and reads his rounded composition, beautifully written in ink made of Attic milk-and-water, to his

congregation, over whom it all falls like the buzzing of noontide bees. My friend, the Rev. Euclid Birch, laughs heartily at Octavian. 'Facts and logic,' says he, 'that is the staple matter of the spiritual kingdom;' and so he entertains his people with hard dialectic gradgrindings, and fancies he has changed the heart when he has bayoneted an unbeliever into a corner. Meantime, the Rev. Eusebius Polyglott laughs at both his brethren, and says, 'How ridiculous is the rhetoric of the one, and the logic of the other!' Eusebius entertains his audience with translations 'from the original,' and allusions to the Grecian games and the 'oriental customs.' And I cannot sometimes help laughing at them all. As to elegant essays, I can read them at home—better essays than Octavian can compose. Logic is very well, but it is very wearisome; it is expended, as has been said, on killing dead giants. And criticism is very well too, but bad stuff to feed on. I want a man who will do for me what books cannot—mingle rhetoric and logic in one, and turn a criticism into a painting. Books are dead; the oral teacher should be all alive. He is to be neither a professor of logic, nor a professor of belles-lettres. He is to temper in his teaching light and fire. He is to recollect, as Demosthenes recollected, that the audience is impatient of chains of reasoning. He must show the result at the end of the links, without exhibiting the chain; and only allow his audience rest or repose in order to rouse sympathy, sensibility, conscience, admiration, more fully, and show himself a workman needing not to be ashamed."

"It is true that 'action is eloquence,' but not always; silence is eloquence, but not always; but feeling is always eloquence."

"For the orator, in the pulpit, we have usually felt an emotion of real

pity. Oh, it is terrible to carry a gibbering monkey or screaming parrot to amuse the fleeting fancies of a dying man! and surely it is still more terrible to approach immortal and perishing souls with the floral tints and gewgaw flowers of rhetoric and elocution! We have marked the studied action, we have noted the upturned eye, we have watched the affected expression of the face, and all told—all told on the senses of the auditors. They were all felt to be very fine; but let the young minister remember that all this affectation is hypocrisy. The simulation of feeling in the pulpit is horrid sin."

"The curse of the age is fine preaching: it is morbid and pestilential. The want of the age is plain, intelligent preaching. To attempt to say fine things in the pulpit is a solemn sin; and fine sermons (like all other finery) are very evanescent in their influence."

*The Words of the Lord Jesus.* By RUDOLF STIER, Doctor of Theology, Chief Pastor and Superintendent of Schkeuditz. Vol. III. Edinburgh: T. and T. Clark. 1856. 8vo., pp. 536. Price 10s. 6d.

THE further we examine, the more we are disposed to prize this work, and assent to Archdeacon Hare's description of it as "one of the most precious books for the spiritual interpretation of the gospel." The volume before us carries on the Commentary from the close of our Lord's last journey to Jerusalem in the nineteenth chapter of Matthew, to the account of the Final Judgment in the twenty-fifth, and goes back to the sayings recorded in Mark and Luke which are not in Matthew, so as to bring up the synopsis to the same point of time, before entering on the last scenes of the Redeemer's life. Without pretending to concur in every exposition, we are still delighted with the searching analysis, the depth and earnestness of thought which could not fail to be often



richly crowned with success. It continues to verify the character given of it by the first translator, as being throughout an unwearied protest against Rationalist opinions. We may quote from page 441, as marking the author's stand-point on the question of inspiration, where, speaking of the verbal difference between what our Lord is represented as reading in the synagogue, and the passage as it stands in Isaiah, he says, "It is by no means 'a complete human interchange of passages, a confounding of words, a failing of memory' we would certainly not deny this to be the case, if with all the acquaintance we have had with biblical matters, we could find any satisfactory traces of the existence of such things. We have rather here an intelligent grasp of the passages quoted, as far as their spirit is concerned (furnishing an instructive lesson in opposition to the views of the sticklers for mere words), accompanied by a regard to the version then in common use—a grasp such as that which the spirit of inspiration taught the New Testament writers to take."

The author thus corrects a common misapprehension in expounding the parable of the Ten Virgins. After remarking that "the vessels with their lamps" were certainly not the bowls of oil which were on the top of the marriage torches, but a special supply by way of precaution, so as to be able to fill again, and that to erase the feature of the picture is to eliminate its chief distinction, he says, "The virgins have all not merely lamps, all too have oil *in their lamps*, so that these *burn* for the present; consequently the ancient interpretation (already combated by Calvin) which finds here only the empty appearance, as well as the ordinary preaching founded upon that interpretation concerning dead faith, lamps without oil, or even without flame, is a perversion of this text, and passes by the warning of

Christ, which reaches much deeper. Again, foolish virgins are not hypocrites or false Christians, who have the form of godliness altogether without the substance—not 'such as carry in their hands only the hollow, dry vessel of their selfishness.' For their lamps also burn, nay they burn long, even to the last late moment; were, therefore, perhaps at first so copiously filled that, just for this reason, no further stock seemed to be necessary. They thought, 'It burns at first, and that clearly enough, so that it will certainly suffice.' Here lies the critical point of difference and nowhere else; Calvin hits it when he says: "In eo verbitur summa parabolæ, quod noti sates est ad officium semel accinctos fuisse et paratos, nisi ad finem urque duremus."  $\theta$

*Syria and the Syrians: or Turkey in the Dependences.* By GREGORY M. WORTABET, of Bayroot, Syria. Two Vols. London: James Madden, 8vo., pp. xvi, 354, 340.

THE author of these volumes is a native of Bayroot, educated by the Rev. W. M. Thompson, an American Missionary, who opened a boarding school in that place in the year 1836. He was one of the six pupils first admitted, and for want of proper books in Arabic they were first taught in English. One of the rules of the school was that after two months' grace to every new scholar, in which he might speak Arabic, for every Arabic word spoken between sun-rise and sun-set, the delinquent should stand with open arms before the other boys whilst they eat their meals, and he might then eat what they left. This, though a hard process, laid the foundation of Mr. Wortabet's knowledge of English, and having travelled extensively in England and America, his language is now much more accurate than that of many English authors.

One of the objects of this work is to

bc a hand-book to travellers. With this design the route, the cost, and the time, are all the way through carefully narrated. "A tour in Syria is by no means so frightful as many of the good people of the West suppose. The journey is not over fatiguing, nor the expense great. . . . A trip to Syria necessarily takes in the whole of Europe. The tourist passes through France, Italy, Greece, Turkey, Asia Minor, Syria, Egypt, and then through Germany and Switzerland, into France and England. Occupying three months in visiting these places, living in the best hotels, travelling in first class cabins and carriages, the expense, if he is economical, need not exceed £150.

That the scenery and incidents would be diversified, the author abundantly proves. Standing on Mount Hermon, he sees "the area where Barak gathered his ten thousand warriors, and discomfited the mighty host of Sisera. He looked down and beholds under a little hill—the lesser Hermon—the small village of Endor, still retaining its name, where Saul, in his despair, sought the woman of a familiar spirit. Farther on to the south-east is the village of Shunem, now called Sholam, where the Phillistines gathered themselves together to give him battle. Hard by is the hill of Gilboa, now called, Jabel-El-Fukua, where he terminated his career by committing suicide. Close at hand, and stretching itself to the west, is Carmel, where Elijah discomfited the false prophets of Baal; underneath it meanders the river Kishon, by whose banks they were slain. . . . Behind, and only hidden by the hills, is the vale of Nazareth, where Jesus spent his boyhood; a few miles farther on is Kefr Kenna [Cana], where he changed the water into wine. To the north-east of the plain is the Mount of Beatitude, where he preached his sermon, recorded in Mathew vi., close to which is

visible the site of the miraculous feeding of five thousand. In yonder hollow, where the mountains fall so abruptly under the shadow of Hermon, are the waters of Gennesaret, on the waves of which his voice rose, bidding his disciples 'be of good cheer.' Immediately beneath you is the village Nain, where our Saviour compassionated the sorrow-stricken widow, and restored her son to life again." The author, however, is not one to catch at the traditionary sites of particular events and endorse them immediately. One great fault in the volumes is the amount of repetition they contain, and the most marked instance of it is the constant recurrence of the sentiment contained in the following words. "I came not here to fix the sites of spots which I think, in God's providence, were withheld from our knowledge—withheld most mysteriously; for whilst the circumstances attending our Saviour's death, and the miracles he wrought, are impressively, wonderfully, pathetically described by the holy evangelists, yet by common consent, they are all silent on the typography of the sites where they occurred, and which the Christian pilgrim now seeks with ardent devotion." This is true and important, but should not be expressed in every chapter.

From the fact that the author is a native, and has visited several times some of the places which he describes, more information can be obtained than from the work of a casual observer. Some of the customs narrated are very curious—the description of the sale of a bale of goods for instance, we should have extracted it had not its length made it ineligible.

The animosity of the Moslem to the Christian is extreme. The Frank costume is an object of peculiar aversion to them. One of their forms of cursing is, "May you wear a hat!" Occasionally, their fury breaks out into open

violence. Indeed, no Christian would be safe in Syria were it not for the consuls. Roman Catholics are under the protection of the French consuls; Protestants protégés of the English, and the Greek church patronized by Russian. "Not only is the consul a sort of potentate, but every subordinate officer of the consulate down to the Yataghaned cavass who struts before his master, is a kind of one. They too have their list of protégés, &c., enough to secure for them the honours of royalty in miniature." "Were a Frenchman to quarrel with a Turk, he would not be called upon to answer for his conduct before a court of justice in that town, but his consul deals with him as he thinks proper without the interference of the judicial authorities of the land." "In a recent visit to Smyrna, I was asking an intelligent Armenian how it was that Turkey lets out her custom-house and her lands. 'Surely,' said I, 'she must be the loser; for no one would be such a fool as to purchase the government revenues unless he made something by them.' 'To be sure,' was the response, 'and Turkey knows that. She would sooner lose a thousand pounds, perhaps one fifth of the revenue, than lose the whole. By letting out her revenues she knows she is sure to get so much; whereas if her officers collect her revenues, she is sure to get none, and perhaps they may bring her in for some liabilities.' So much for Turkey's faith in her own officers! It is the corruption of her officers, and their inability to carry out the laws, even if they had the will to do so, which is often very questionable, that gives the foreign consuls a power to interfere in the internal administration of her territories. Hence it is that a consul in the East has so much power. He is looked up to as the head of a party."

The Turkish government is a butt at

which the author fires off some of his heaviest wrath, and in proportion does he exalt England and the English. "It would surprise the reader to know that as in its influence so in its manufactures, England tops the pyramid. An *English* penknife gets the premium over all others of its kind, and the tourist will be amused to hear a shopkeeper tell him, 'This sir, is English manufacture,' which means to say that he is expected to pay a round sum for it. If anything is saleable in the East, that which bears the impress of England, finds the best and speediest of markets. . . . The buyer expects it to be good, and goes home prepared to think that it will be so everlastingly durable that it will be handed down to his posterity as an heirloom." "Whenever we want to give a final word one beyond further controversy, we say, 'What I am now saying is *Kilmé Ingleezieh*, or an Englishman's word;" meaning that that is an end of the matter, and more talking would only be wasting breath to no purpose." May they never have to change their opinion on this point.

The author is evidently a sincere Christian, and takes great interest in narrating the progress of the gospel in various places. Occasionally he is on this topic too voluminous, giving a history of a mission rather than a narrative of a visit. Bayroot, has apparently advanced to an almost incredible degree the last thirty years. He devotes sixty pages to a description of its progress, and a history of the mission there. We are glad to have testimony, however, that though protestantism at first progressed slowly, and is still a new way to the people, it is fast developing itself, and "from Aleppo in the north, to Jerusalem in the south, native protestant churches are being organized." A proof of that progress is found in the activity of Rome. Jesuit colleges

and schools are being established, the clever boys are sent off to Europe to be educated, and even schools for females have been set up; not that Rome has any love for knowledge, but to counteract the labours of our protestant missionaries. The condition of Mohammedan females is indeed miserable. The birth of a girl is viewed as an unpropitious omen. Regarded as inferior to man, she is looked upon as nothing better than a slave. You cannot offer a greater insult to a Mohammedan than to inquire after the female part of his family, even were they dangerously ill. Education is too good for her, the cultivation of her mind would be dangerous to society. She is married to a man she has never seen, who has bargained for her and paid for her in hard cash. She is taken to his house, the addition only resembling a new piece of furniture, she is one more to the number he already has, varying from four to as many more as he may please to purchase—thus she has but a fraction of a husband. Her husband must be her god: if he laughs she must laugh, if he weeps, she must also weep, if he sings, she must be in ecstasy, she must never eat till he is satisfied, she must never call her husband by name, but address him as “my lord.” Finally, she is liable at a moment’s notice to be divorced, his slightest caprice is enough to break the conjugal tie, he has but to say the word, and the poor woman is turned adrift.

The country is in some parts infested

with robbers. The valley which was the scene of Christ’s parable of the good Samaritan is now, as then, proverbial for thieves. Once while Mr. Wortabet was staying a little behind, but within sight and hearing of a large caravan of pilgrims, to have his mule shod, he and his attendants were attacked, and were obliged to call assistance. It is amusing, however, to hear of a robber chief assuming the governorship of a village a few miles from Jerusalem, and exacting tribute from all passers by, till at last the government were obliged to take the matter up, and now pay him a handsome annual income to let travellers alone!

We had marked many more passages for quotation or observation, but our space forbids us to go on. In these volumes there is much that will interest, and much to throw light on some portions of scripture. The author strenuously advocates government education. He enjoins Englishmen to keep a watchful eye on the French government. “What she could not do by might,” he says, “she is doing by intrigue, endeavouring to obtain the supremacy in the East, by means of the papal religion.” The climax of a story is frequently spoilt by previous revelations. The journey is frequently, to the reader, unnecessarily wearisome. But in spite of these defects, we commend the work. It is written for Englishmen, and we hope many Englishmen will read what is written.

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## BRIEF NOTICES.

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*Systematic Theology.* By RALPH WARDLAW, D.D. Edited by JAMES R. CAMPBELL, M.A. Volume I. Edinburgh: Adam and Charles Black. 1856. 8vo. Pp. 710.

This volume, the first of three, contains part of the “Systematic Theology” which the gifted

author read to the students of the Theological Institution in Glasgow, from the time of its formation in 1811 to his death at the close of 1853. It is the work of forty years of thought and study, and is characterized by all the clearness and analytical power for which the writer was so long and so widely distinguished.

The subjects discussed in this first volume are—Theology as a System; Education in connexion with the Ministry; Human Systems and Standards of Truth; the Divine Existence, with special reference to Atheism, German and English; Scriptural Evidences; the Divine Perfections; and Man's need of a Revelation to recover for him that Knowledge of God which had been gradually lost. On all these points, it is but just to add, the work has undergone revision and correction by the author up to the last, so that the volume is not only rich in the notice and refutation of worn-out errors, but also in the examination of those of our own times. Unhappily, the subjects discussed in this volume are rather introductory to Theology, than essential parts of it, so that a full notice of the book must be postponed till we see the later volumes. In the meantime, we bear a willing testimony to the handsome appearance of the work, to the clearness and beauty of the style, and to the accuracy and justness of the thoughts. Purchasers will thank us for calling attention to the fact, that the sheet (p. 593—608), needs to be replaced by another, which we presume the publishers will supply. A.

*The Bible and the Versions of the Bible; or, the Vulgate compared with the Original Scriptures; being an Attempt to show that the Vulgate can neither be made a substitute for the Original Scriptures, nor the basis of Modern Translations. With Appendices on the Spanish and Portuguese Translations of the Vulgate.* By C. E. STUART. London: Wertheim and Macintosh. 1856. 8vo. Pp. 75.

*Biblical Revision: Considerations in Favour of a Revised Translation of Holy Scripture.* By EDWARD SLATER. London: John Farquhar Shaw. 1856. 8vo. Pp. 39.

The first of these pamphlets is rich in learning and strong in argument. After showing on what authority the texts of the Hebrew and Greek scriptures rest, and on what authority the present text of the Vulgate rests, the writer institutes a comparison between the modern Vulgate and the original scriptures; establishing by a selection of passages the following propositions:—1. That the Vulgate countenances and teaches erroneous doctrines. 2. That the reading of the Vulgate has materially altered many passages of Holy Writ. 3. That the Vulgate has made additions to God's word. 4. That the Vulgate has omitted words, and even whole passages of the inspired scriptures. He then expostulates (having, as we believe, all reason on his side) with the British and Foreign Bible Society, on the inconsistency and danger of circulating a version (or any translations from a version), so palpably erroneous, and so prejudicial to the interests of true religion. Verily, the British and Foreign Bible Society places itself in a strange position, when, on the one hand, it circulates in Europe a version of the scriptures which it knows to be defective and heretical; and, on the other, refuses to circulate in India versions acknowledged by the best authorities to be correct, because such versions have God's

will translated instead of transferred. The second pamphlet before us is an urgent appeal in favour of a revised translation of the Word of God. We agree with much that the writer adduces in proof of the necessity and advantages of such revision; and could state some reasons (in our judgment, of considerable weight) which he has quite overlooked. We differ entirely, however, from him as to the proper parties to undertake this work. "Already," he says, "various undertakings are on foot to supply the desired object: and there may be reason to fear, in the failure of help from higher quarters, that some society—the Religious Tract Society, for example, as suggested by the "Edinburgh Review," thus following up its recent excellent publication of the "New Paragraph Bible,"—or some self-constituted body, as is at this moment sitting in America for this very purpose—or individual scholars—may appropriate the ground we should rather reserve as the special sphere for the operations of the highest authority in the realm. It only remains that we give utterance to our most fervent hope that this great work may signalize the reign of our beloved Queen." We, too, sincerely trust that such a work may signalize our time; and rejoice in the success with which the "self-constituted body" at "this moment sitting in America for this very purpose," and employing the best biblical scholarship throughout the world, is performing its work. This is a work which needs no royal command—which would only be marred by royal interference—which will be done soonest and best if left to the earnest convictions and competent scholarship of the Christian church. W.

*The Works of the Rev. Alexander Carson, LL.D. Volume Fourth.* Dublin: William Carson, Grafton Street. London: Houlston and Stoneman. 1854. 12mo. Pp. 564. Price 5s.

This fourth volume of Dr. Carson's works relates entirely to the ecclesiastical polity of the New Testament. The doctor had been educated as a presbyterian, and for some time had acted as a minister in connexion with the general synod of Ulster. He became convinced that this system, both in plan and in administration, was contrary to the word of God, and at once sacrificed his prospects in life, his respectability in the world, and every settled way of support. "No argument hath been more frequently used," he says, "to reconcile me to the synod, than the duty I owe my family. 'He that provideth not for his own, especially for those of his own household, hath denied the faith, and is worse than an infidel.' I acknowledge the obligation of this scripture in its fullest extent. But am I obliged to neglect one duty by attending to another. I am to provide for my family; but will any one say I should rob and murder to support them? I am to provide, but it is things that are lawful. I am not to support them at the expense of a good conscience. . . . He that feedeth his enemies will not suffer his friends to starve. . . . Cyrus was fed upon brown bread and cresses to fit him for a consummate general; and shall I think it a grievance to submit to that discipline to enable me more successfully to fight

the battles of my Lord. . . . A few years hence, and all my wants and sorrows shall be no more." The present volume embraces two distinct treatises: the former, entitled, "Reason for separating from the General Synod of Ulster," has for its object to overthrow the entire presbyterian system, not addressing itself to circumstances of its accidental working here or there, but "assaulting the main pillars of the edifice," the "roof and all the rubbish being left to fall of course;" while the latter and much larger half of the volume is "A Reply to Mr. Brown's Vindication," and consists much more of critical analysis, in which he examines the principles of interpretation employed by his antagonist, and exposes their fallacy with his wonted acumen. The discussion is enlivened by wit and classical allusion; take, for example, the beginning of the seventh chapter: "Cyrus, in the famous battles fought against Cræsus, to deceive the enemy as to his numbers, caused the ammunition and baggage waggons to be drawn up in a line before his *corps de reserve*, and extended his wings that he might not be surrounded. In reviewing your letters I have been frequently reminded of this piece of generalship. The size of your volume, and the number of your arguments, are, upon first view, calculated to excite alarm in the assailant; but when we come to engage in close fight, and have once penetrated your thin centre, we find most of your supposed force to be mere baggage carts." 6

*St. Paul and Modern Thought: Remarks on some of the Views advanced in Professor Jowett's Commentary on St. Paul.* By J. H. DAVIES, M.A., Fellow of Trinity College, Cambridge. Cambridge: Macmillan. 1856. 12mo. Pp. 88.

A courteous, able critique which the Regius professor of Greek will find it not easy to answer. Those of our readers who have examined Professor Jowett's Commentaries, must have been struck with the strange contradictions with which they abound. It is not only that they teach heterodox notions, but they teach them side by side with orthodoxy. "I feel compelled," says Mr. Davies, "not so much to complain as in justice to the author, to allow, that almost all the objectionable assertions which he makes are balanced by some more or less conspicuous admission of an opposite tendency, such as one knows not how to reconcile with what appear to be his opinions." Following out this hint, Mr. Davies shows what erroneous views Mr. Jowett holds on Paul's habits of thought, on Christ's Headship over the race, on the relation of the Christian church to modern society, on conversion, on sacrifice, on revelation, on the law, on the gospel, and on religion itself; then contradicts most of these views in Mr. Jowett's own words. We should recommend all purchasers of Mr. Jowett's volumes to bind up Mr. Davies's pamphlet with them: the antidote and the poison together. Even readers who know nothing of Mr. Jowett's book, will find in Mr. Davies several valuable hints for testing forms of "Modern Thought," such as Paul would certainly have condemned. A.

*Israel, in the Past, the Present, and the Future; or, Lectures on the Restoration of the Jews.* By THOMAS HUTTON, F.G.S., Captain, Bengal Army, Author of the "Chronology of Creation," &c. Edinburgh: Moodie and Lotbion. 1856. 12mo. Pp. 279.

When the late Dr. Wardlaw preached on the "Purposes of Divine Mercy to the Seed of Abraham," the sermon from Romans xi. 30, 31, was afterwards published. Besides that scriptural knowledge and critical acumen which always characterized his writings, the northern theologian evinces his wonted moderation and modesty on points confessedly difficult to decide, and contents himself with observing that "he regards their restoration to their own land, as a thing highly probable." Herein the gallant captain who is the author of the present volume differs very materially from the departed divine. In fact, he enters upon his work with something of the slashing soldier, rather than in the temper adverted to. Truth seldom gains when writers thus wield the pen as if it were a veritable sword, and the Bengal captain surely displays too much of bravado, when he says that he "tenders no apology for the sometimes stern denunciation of modern errors. . . . without fearing, or even caring for the opinions of men, who, however high their rank and learning, are not one jot less fallible than himself." It is also too soldierly a close of his short preface when he adds, "all he requires is a fair field and no favour, and then, 'May God defend the right.'" To this invocation every good man will say, Amen. But the author forgets that a very large class of truly devout biblical students, by no means inferior in scholarship, or in deep bible knowledge to any, neither adopt the views he himself so warmly maintains, nor do they belong to the antagonists he confronts. With Dr. Wardlaw they cherish the strongest hopes of the conversion of Israel, and regard their restoration to their own land as a thing highly probable. These sixteen lectures, no doubt, contain much valuable matter. They evince considerable research, and show a mind deeply imbued with love to the Redeemer. H.

*A Hand-Book to Butler's Analogy. With a few Notes.* By C. A. SWAINSON, M.A., Principal of the Chichester Theological College. Cambridge: Macmillan. 1856. 12mo. Pp. 55.

Helps to the study of Butler are multiplying; and, as far as they indicate increased attention to the writings of that author, they are all welcome. In this hand-book, however, there is little that calls for special remark. The outlines of each chapter are far too brief to aid the student, and the notes are very general and meagre. Oft-repeated intimations to the effect that "the student must carefully consider every word of this chapter," are hardly worth printing: and a note to say that though Butler differs in this point from most modern divines, "he may be correct," (p. 55.) is either too much or too little. As a straw to show how the wind blows, the book is welcome. Its own intrinsic merits are small. A.

*A Voice from the Desert; or, the Church in the Wilderness. In two Parts. By the Rev. ROBERT SIMPSON, D.D., Sanguhar. Author of "Traditions of the Covenanters," &c. Edinburgh: Johnstone and Hunter. 16mo. Pp. 449. Price 5s.*

Since "Traditions of the Covenanters" was published in 1846, the author has received the degree of Doctor of Divinity. If laborious perseverance in bringing to light the details of the persecution of those faithful ministers of the gospel in Scotland two centuries ago, were the only qualification, he richly deserved it for that alone. This work, though perhaps not so exciting or interesting as the former one, will give a better idea of what the Covenanters were, and of the doctrines they preached. It is divided into two nearly equal parts, in the first he has selected ten of the leading Conventiclers, parts of whose discourses have been transmitted to us, and collected everything of interest concerning them he could find. The second part contains accounts of twenty conventical hearers, in which he has gathered a number of fresh traditions, and some that have been contributed to various periodicals. He believes that this will be the last work of its kind, as the traditionary field in the west of Scotland is now nearly exhausted. Q.

*The Homilist. Conducted by the Rev. DAVID THOMAS. Vol. IV. Nos. 21 to 26. London: Ward and Co.; W. Oliphant and Son, Edinburgh; R. Stark, Glasgow; G. and R. King, Aberdeen; and J. Robertson, Dublin. 16mo. Pp. x. 432.*

We rejoice to see that this periodical holds on its way with undiminished vigour and increasing success. We have sometimes thought the able editor has not always been sufficiently careful in the insertion of contributions forwarded to him, nor in the notice of books sent for review; and we have reason to know that a similar impression has been made on the minds of others in whose judgment some confidence may be placed. This we attribute to the multiplicity of his engagements, and the haste with which his work has sometimes to be done. On the whole, however, we have no hesitation in declaring this the most useful publication a large class of our ministers can read. Eminently informing and suggestive, no one can read it without feeling his soul quickened by its perusal. The charge of heterodoxy has, we believe, been brought against it in some quarters. In our opinion the charge is without foundation. The character of the work is fairly indicated in the Preface: "The book has no polemical theology. The editor holding, as he does, with a tenacious grasp, the cardinal doctrines which constitute what is called the orthodox creed—has, nevertheless, the deep and ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and secondly, that systematic theology is but means to an end. *Spiritual morality is that end.*" W.

*The Church: A Sermon, preached in St. George's Church, Edinburgh, June 4, 1856, in behalf of the Society for the Irish Church Missions to Roman Catholics. By the Rev. JOHN CUMMING, D.D., &c., &c. Edinburgh: Paton and Ritchie, 3, Hanover Street. London: Hatchard, Piccadilly. 1856. 16mo. Pp. 24.*

This sermon has the excellences and defects which mark all the productions of the author's pen. We have a rich vein of evangelical sentiment, and occasional beauty of expression, marred by imperfect criticism and bad taste. As illustrations of what is faulty we refer to the paragraph on the term *Εκκλησία*, and the designation of a place of worship as an "architectural umbrella." W.

*The Cottage Tracts. Large Print Series. Christ's Welcome to all Comers. Nos. I. to XII. London: Ward and Co. 24mo.*

We have here a series of tracts on some of the narratives of the New Testament. The writer (Rev. Andrew Reed, B.A.) is a well-known and valuable minister in the congregational body. We rejoice in his having undertaken such a work as this, and congratulate him on his success. Good tracts are of the utmost value; few are the men who can produce them. The writer of this series is one of the few. To Loan Tract Societies, and all Christians who engage in tract distribution, we heartily commend "The Cottage Tracts." W.

*Scriptural Elucidation of the Article of the Christian Faith: I Believe in the Holy Ghost. By H. F. KOHLBRUGGE, D.D., of Elberfeld, Germany. London: Partridge and Co. 1856. 16mo. Pp. 48.*

A very excellent treatise on the person and work of the Holy Spirit; full of scriptural truth, and well-fitted to promote the holiness and comfort of believers. W.

*The Christian's Sacrifice. By ROBERT S. CANDLISH, D.D. London: James Nisbet and Co. 1856. 24mo. Pp. viii. 155.*

The volume before us is the substance of a series of expositions on the first eight verses of the twelfth chapter of Paul's Epistle to the Romans. The discourses here condensed were preached to the author's own congregation in Edinburgh, and to Dr. Hamilton's congregation, Regent Square, London. Both congregations suggested their publication; and in this proved their wisdom. Great freshness of thought and earnestness of soul mark the volume throughout. W.

*Good Seed for the Lord's Field. By the Rev. JAMES SMITH. Halifax: Milner and Sowerby. London: Simpkin and Marshall. Pp. 384.*

It is altogether unnecessary for us to commend to the Christian public the writings of Mr. Smith. His praise as a popular religious writer is among all saints. This volume, like its predecessors, is adapted for extensive usefulness, and will no doubt have a wide circulation. W.

# INTELLIGENCE.

## AUSTRALASIA.

MELBOURNE.

*To the Pastors and Members of the Baptist Churches of Great Britain.*

DEAR BRETHREN,—As a part of the same section of the church of Christ—indeed many of us having been numbered with you in our father-land—we feel a strong desire to lay before you the present state of our denomination in this colony, and of this church in particular.

During the last few years, the influx of population to this country has been great and various; almost all nations and every clime have contributed to swell the tide which has rolled upon our shores; and which has rendered society here very heterogeneous in character; for while presenting many painful features to the pious observer, it exhibits also a sphere of action deeply interesting to the philanthropist, and a field of labour possessing peculiar and important claims upon the Christian church.

The baptist denomination has had a standing in this city for some years, and in the early history of the colony, progressed in a comparative ratio with the other sections of the Christian church; but it cannot be denied that of late years, our progress has been slow, for while we cannot say we have retrograded, yet the denomination does not occupy the position it should, either as regards the spiritual standing of the churches, or the aggressive character of the church of Christ in the world. This morbid state has several causes; we will notice a few:—

First. The unhealthy excitement into which all classes were thrown upon the first discovery of gold, thinned our churches, scattered our members over the face of the colony, or entangled them in mazy pursuit of sudden wealth, which we fear in too many instances, seduced them from fidelity to the cause they once espoused; while isolation of many from Christian fellowship and the means of grace, caused them to forget the vow of their God, or at least to become lukewarm in the cause of their master.

Secondly. The lack of a really efficient ministry. While other denominations have had numerous arrivals to occupy the various positions of usefulness which this colony presents, the denomination has had but few, and those who have come, are with two or three exceptions, wholly unsuited to the work, and have turned their attention to other pursuits. We believe we are correct in stating that the Congregational Union has, unsolicited

by the colonial churches, sent out two or three useful men who have done much to raise the independent body to a position much beyond what it had prior to their arrival; besides these, several ministers have come out of their own accord, who, in addition to the metropolis, are occupying the country and the mines.

Thirdly. The want of unity. Whether it is considered as between the churches or individual members, it is lacking in both. There is neither community of action or of interest for the welfare of the cause of Christ among us as baptists. This brings us to consider, that the same worldly spirit and influence operate upon new arrivals as upon older residents; in addition to this, each individual has his own peculiar notions, prejudices, and customs, which he brings with him, and which it must be confessed, cannot be thrown aside easily or without great effort; but what is most baneful to the progress of our cause is the fact, that many who have been associated with you as baptists, on their arrival here unite themselves with other denominations rather than assist to sustain the principles they once professed, or help to alter those things which offend them. Much as we deplore this, we esteem it light in comparison with a greater evil—that many on their arrival in the colony “walk no more with Jesus.”

It is with deep regret that we record the recent painful bereavement which our denomination has sustained, in the sudden death of the Rev. W. P. Scott, pastor of the church in Albert Street. God in his mysterious providence, has been pleased to remove our brother from his church below to that above, while we are left to mourn the loss of a zealous and devoted, though at the same time, unobtrusive minister of Jesus Christ; and the church over which he presided, a judicious and attentive pastor. On his sorrowing partner devolves the sole responsibility of seven children, most of them of tender years.

By the last census, the denomination was returned at 4,727, which is perhaps under the real number, but of this we have no certainty, nor can we check the amount as all our churches put together do not represent a moiety of the whole.

There are five churches in Melbourne, three in suburban townships (which are, properly speaking, stations supplied by this church), one at Geelong, and about five stations besides. There are, since Mr. Scott's death, four settled pastors, three of whom are in Melbourne, and one in Geelong; the



latter has been in the ministry for some years, the others are brethren called to preside by the churches in which they laboured. The above constitute, with a few lay preachers in Melbourne, our whole strength, as far as means in our denomination are concerned, to operate upon a population of 350,000, of which Melbourne and its suburbs have about 100,000, and Geelong 40,000; beside these two places the rest of the colony is destitute, and now that society is settling down in various localities, both at the gold-fields and the out-ports, we have constant appeals for help, but these appeals are made to us in vain.

You will, doubtless, perceive by this time the object we have in addressing you. We have no agency organized as a means, under the blessing of the Holy Spirit, to supply the bread of life to our spiritually destitute fellow-countrymen, or the strangers gathered out of every nation under the heavens. We are, therefore, constrained to lay the case before you, hoping and praying that the great head of the church will send from among you some spiritual, devoted, and talented men to labour in this part of the gospel-field. Spiritual and devoted they must be, as many difficulties will have to be overcome, and many seductions to be withstood. As a people we are not individually wealthy; but as the recent crisis in commercial matters is passing away, its effects we trust will, in a short time be effaced; and we believe that even now, where a servant of Jesus Christ is able to get a people to hear him, they will see that he does not lack in temporal things.

We now propose to speak of ourselves. We are known as the First Baptist Church, or the Church in Collins Street. The situation of our chapel is central, and is in a position that attracts the notice of strangers. It has been erected upwards of ten years, and was the first chapel of the denomination in Victoria, then known as Eort Phillip.

The church has now on her roll 120 members of whom we esteem 80 as in actual membership, and of these about 50 is the weekly attendance.

The congregation averages 200; but the whole languishes for want of a really efficient and devoted ministry. From the church has been formed a church at Brighton, about seven miles distant; one at Prahand, about two miles; and one at Emerald Hill, which is a suburb of the city. These places are chiefly supplied by brethren of our number.

As a church, we profess to hold the doctrines of grace, endeavouring to avoid unwarrantable inferences on the one hand, and universalism on the other. We desire to recognize the attributes and character of the Triune Jehovah as he has been pleased to reveal himself in his Word, as also, what he has declared respecting his designs and dealings with the children of men. But we

desire also, above all things, that the gospel may be preached in its fullest extent to guilty sinners, believing it to be "the power of God unto salvation to every one that believeth," and that it is addressed to all men as reasonable and accountable beings; it being a message of mercy which all may receive, and being within the compass of the lowest intelligent capacity, we believe that its full proclamation, accompanied by the most earnest persuasion, is the first duty of the church of Christ in the world. We are in practice a close communion church.

Our chief want is a talented and devoted servant of God as pastor, one who, holding the truth in Christ, is constrained by love to his Master and the souls of sinners to set forth a full and free salvation to all who repent and believe the gospel; one who not only could build up the church, watching over it in the Lord, but also raise the cause in this city so as to rally the scattered members of the denomination. To accomplish this, talent is required as well as piety; for most persons coming here have had the advantage of hearing the eminent men who fill your pulpits, or those of the transatlantic states, and therefore seek for similar privileges here, but, finding them not in their own denomination, go elsewhere.

We believe that this city presents a sphere of great usefulness to a really eminent man, and a position of great influence also, it being the centre or heart of the colony, from whence the streams must flow which shall yet convey on their life-bearing bosoms, peace and glad tidings of mercy throughout our land.

The chapel is commodious and capable of enlargement. It will hold about 300 persons. To it are attached vestries suitable for schoolrooms, all finished, and in good repair, free from debt or incumbrance.

At present we are unable to offer a guarantee as to stipend, but we confidently believe, to a good and useful man, one suitable to the cause which ought, with its advantages, to be the first in the colony, not only in name but in fact, there would be no difficulty in providing adequately for his support.

It has been the fear of inducing any one to leave his native land, and, at a venture, to come among us, an unknown people, as well as the probability of our being unable to receive him as our pastor unknown and untried, that has been one great cause of our hesitation to make an appeal to you in years past; but now there is a wider scope, a larger population, so that, if our position is occupied by another, or that unsuitableness on either side should be manifested, there is room and to spare. Another cause of delay has been the expectation of some one being sent by, or come out from you, to look after the members of your churches which have

emigrated to these colonies. This course was adopted by the Congregational Union, and we have hoped would have been imitated by you. We state this, not to imply blame, for it was as much our duty to communicate with you as it was yours to do so with us.

We are afraid the compass of a letter is insufficient to convey to you the exact state of things in the colony, and therefore would suggest that a discreet, conscientious, and devoted man be sent out by you as a messenger to ascertain the true state of the denomination in the colony. Could not the principal sections of the denomination with you co-operate in selecting a suitable person? In twelve months he could be back with you after visiting all the Australian colonies, and we will undertake to provide £200 towards his travelling expenses.

We do not expect that what we have written will induce any considerable number of ministers to remove to this colony, but we think it will be desirable for anyone who may contemplate such removal to know whether any ministers have sailed for Melbourne before him. This information can be obtained by application to the editor of this magazine, and to the editor of the "Primitive Church Magazine," to whom communications are requested to be made.

There is now room for three ministers at least in Melbourne and its suburbs, and we are of opinion that if such were arriving now, they would be adequately supplied.

Committing our cause afresh into the disposal and protection of the Great Head of the church, we invoke the continued blessing of our God to be upon you, and upon that land which he has so highly favoured for his truth's sake.

The grace of our Lord Jesus Christ be with you.

Signed on behalf of the First Baptist Church, Collins Street, Melbourne, Victoria,

ROBERT KERR, }  
JOHN COLLINS, } Deacons.

Melbourne, April, 1856.

## EUROPE.

### HAMBURGH.

#### VISIT OF MR. ONCKEN TO ENGLAND.

The following letter from Mr. Oncken will be read with interest. Our readers know too well the importance of the German mission to need any urging from us to respond to this cry for help.

*To the Editor of the Baptist Magazine.*

*Hamburg, August 8th, 1856.*

DEAR SIR,—Repeated missionary tours into Prussia, Hanover, and Oldenburg, have prevented me from addressing you earlier. Permit me now to tender you my grateful acknowledgment of your kindness, in

furthering the cause of the German Mission by giving the appeal made on its behalf, by my esteemed brethren, Sir S. M. Peto, Bart., and S. Wilkin, Esq., a place in your periodical. I feel greatly indebted to these gentlemen for having thus commended to the Christian public, the object I have in view by my proposed visit to England. It was my intention to have been in London by the month of August, but an urgent call to Holland and Switzerland will compel me to postpone my departure for England until the close of October.

It is not without hesitation I look forward to a lengthened absence from home-duties, and to the onerous task of *begging*. The hope has even arisen in my mind, that some English brethren may feel impelled to contribute to our need without a personal appeal on my part. But, be this as it may; the present financial state of our mission calls too loudly for aid, to admit of delay. The American Baptist Mission Union is at present unable fully to continue the appropriations on which we have hitherto depended; and, without supplies from other sources, there remains no alternative but to dismiss twenty-five of our missionary labourers, for whose support annually about £1000 are required. Will British Christians who are familiar with the deplorable moral and religious condition of Germany, permit this field to be vacated by those who are here preaching the gospel? No, rather may they, whose forefathers held not their lives dear in the cause of truth, gladly contribute to its support in Germany.

While pleading for our mission, it is gratifying to be able to report favourably of its progress. During my recent journeys, three new churches were planted in Pomerania and Oldenburg, and my spirit was refreshed while beholding the marvellous deeds wrought, under the divine blessing, by the humblest instrumentality. In Mecklenburg and Schleswig too, where the greatest oppression is still exercised over us, the work proves itself to be of God, inasmuch as our brethren continue "stedfast and immovable." Never more than now was the saying true of Germany, "The field is white unto harvest; few the labourers, few as they are, shall their number be diminished!" For which of our 500 preaching stations shall be first abandoned? None, I trust. I cannot but hope, not only our own denomination, but every section of the Christian church who pray for the coming of the Redeemer's kingdom, will cheerfully come forward, to the help of the Lord against the mighty.

I am, my dear sir,

Yours faithfully,

J. G. ONCKEN.

*Pastor of the Baptist Church at Hamburg.*

## HOME.

## HORTON COLLEGE, BRADFORD, YORKS.

THE annual services introductory to the session at Horton College, were held on Wednesday, August 6th, in Stion Chapel, Bradford. At 11 o'clock a.m., the Rev. Dr. Ackworth took the chair, and called on the Rev. C. Daniell, resident tutor, to read the report. It appeared that twenty-five students had, during the past year, studied in the institution. Six of these had left to settle over vacant churches, viz., Mr. Judson, at Wellington, Salop; Mr. Mostyn, at Haddenham, Cambridgeshire; Mr. Rowson, at Warrington; Mr. Brown, at Salford; Mr. Bowden, at Hunalet, near Leeds; and Mr. Ashmead, at Rotherham. One student had left the institution owing to ill-health. Two young men have just been admitted as probationers, the number in the house is thus reduced to twenty. Satisfactory testimonies were borne by the tutors as to the diligence and conduct of the students; and the reports of the examiners attest a high degree of proficiency, especially in the departments of Old and New Testament Exegesis, in the higher Greek Classics, and in Mathematics. The project of a new college still engages the anxious attention of the committee. The plans have not as yet been finally matured, but the way was being made clearer for a satisfactory conclusion. The new arrangements for the internal management of the house, consequent on Dr. Ackworth's retirement from the domestic supervision, are found to work in a manner altogether efficient and admirable. W. Stead, Esq., one of the treasurers, presented the financial statement, which showed a balance of forty pounds against the society. After a discussion on the college finances, the Rev. C. M. Birrell moved the adoption of the report. The resolution was seconded by the Rev. Dr. Steane, who most touchingly and eloquently commented on the lengthened and honourable career of his old fellow-student and friend, Dr. Ackworth, who had even at college, given rich promise of the distinction which he had since attained. Dr. Steane, then entering upon the whole subject of Non-conformist collegiate instruction, and referring to the fact that the metropolitan college of the denomination at Stepney was, like this, in a transition state, forcibly urged the importance of seizing the opportunity to found a complete theological faculty, in which the force of the whole body might be concentrated and combined. A lengthened conversational discussion followed, and by a resolution passed at the close of the meeting, submitted by Dr. Godwin and Mr. Birrell, the subject was remitted to the new committee, with instructions to enter into communication with the authorities and the supporters of kindred institutions, with the view, if possible, of initiating some com-

bined and efficient system of thorough theological training. In the evening, after devotional services, conducted by Drs. Acworth and Steane, an address was delivered to the students by the Rev. T. Pottenger, founded on 1 Cor. iv. 1, and discussing the responsibilities and duties of the "Minister of Christ;" first, in the *study*; secondly, in the *pulpit*; thirdly, in the *church meeting*; and fourthly, in *pastoral visitation*.

## GLOUCESTER.

On Monday, August 11th, a recognition service was held in the baptist chapel, Gloucester, upon the settlement of the Rev. William Collings, as pastor of the baptist church in that city. After tea in the school-room, a public meeting was held in the chapel; Thomas Nicholson, Esq., of Lydney, presiding. After an introductory address by the Chairman, Mr. Sims, on behalf of the church, gave a statement as to the step that had led to Mr. Collings being invited to the pastorate. Mr. Collings said this settlement over them he felt to be an important step. His own peace and comfort and the welfare of the church were identified with it. He had left a people to whom he was ardently attached; but coming amongst them as he did, upon their unanimous invitation, and after earnest prayer to God, and much anxious consideration, he could but conclude that God had directed him in the step he had taken.

The meeting was then addressed by the Revs. C. H. Davies, of Long Hope; J. Hyatt, of Gloucester; W. Yates, of Stroud; T. Roberts, of Gloucester; and J. Penny, of Coleford; who expressed their sympathy with the pastor and people, and desires for their success and happiness.

## CHURCH STREET, BLACKFRIARS.

The Rev. William Barker, of Blackburn, Lancashire, has accepted the unanimous invitation of the church meeting in Church Street, Blackfriars, to become their pastor, and proposes to enter upon his duties the third Sabbath in September.

## COATE, OXON.

Rev. B. Arthur, of Bideford, has accepted the cordial and unanimous invitation of the baptist church, Coate, to succeed his father-in-law, the late Rev. John Jackson, in the pastorate.

## RECENT DEATH.

## REV. W. P. SCOTT OF MELBOURNE.

This amiable and faithful servant of the Lord departed this life on the evening of Tuesday, the 8th of April, 1856, in the 48th

year of his age, having been born on the 20th of September, 1808. His native place was Gosport, in Hampshire, England. He was born of pious parents, and early led to the house of God.

He was baptized, and admitted into church fellowship by the Rev. Isaac Mann, pastor of the baptist church, Maze Pond, London. While a member of that church he was engaged as a sabbath-school teacher, and having an ardent desire for the work of the Christian ministry, was sent by the church to Horton College, near Bradford, in Yorkshire. After prosecuting his studies at that place for a period of three years, he received an invitation, and was settled over the baptist church in Colne, Lancashire. There he laboured for five years. From Colne, he was removed to Loughborough, in Leicestershire, where he laboured a period of seven years. In both of these spheres he prosecuted the work of the ministry with much diligence, and not without success. He was honoured of the Lord in the conversion of sinners, and in the edification of such as had truly believed through grace.

Mr. Scott arrived in these colonies in April, 1849. After a brief stay in South Australia, he came over to this colony. This was in June of the same year. His first labours amongst us were in connexion with the baptist church, Collins Street, Melbourne, which at the time was destitute of the services of a fixed pastor. After the lapse of two or three months, Mr. Scott was invited to the pastorate of that church, and laboured amongst them for twelve months. At the expiration of that term circumstances, which we need not here detail, led to the dissolution of his connexion with that congregation. At this time Mr. Scott was visited with an appalling affliction. For several weeks he laboured under mental aberration, during which the anguish and agony of his spirit was intense and dreadful. Much prayer, however, was offered up by the Lord's people on his behalf, and some who could more particularly appreciate his work, were assiduous in their attention to him, waiting upon him night and day; and by the blessing of God on the means that were used, Mr. Scott was at length restored to perfect soundness of mind, and enabled to resume his ministerial labours. Subsequent on this affliction, and for a period of three years, Mr. Scott officiated in the Mechanics' Institution, ministering to the minority, who were affectionately attached to him, and who wished to retain his services. While worshipping in this place, the congregation greatly increased, and on the 16th of October, 1853, they were enabled to enter into their neat and commodious place of worship in Albert Street. This edifice, which was erected when labour was at its highest in this colony, and the very site of

which, though not more than one rood, cost £1000, must ever stand as a noble monument of Christian liberality, and also of devoted attachment on the part of a small Christian congregation to an humble, godly, and faithful pastor. Here Mr. Scott laboured, and oftentimes in much weakness both of body and spirit, till his divine Master summoned him away to his bright reward in the realms of rest and glory.

His last service was on sabbath, March 23rd. On that day he officiated morning and evening. Other two sabbaths had scarcely passed over him, when he entered on his sabbath of eternal rest. The last text from which he preached was Psalm lxxiv. 22, "Arise, O God, and plead thine own cause!"

In his last illness, as on a former occasion, his mind was much affected. He was conscious and sensible, however, at intervals, and at such times was heard to utter expressions which satisfied his friends that he was peaceful and happy. On one occasion, to a female friend, he said, "I believe, I do believe, Lamb of God! Salvation by Christ, free, full salvation." The last words he was heard to utter were these, "Come, Lord Jesus, come quickly."

Mr. Scott has left to the sympathy of the Christian church, and the care of that God whom he served in the gospel of his Son, a widow and seven of a young family. To the Judge of the widow, and the Father of the fatherless let them be often and devoutly commended; surely the Lord will be their stay, and their shield: "Precious in the sight of the Lord is the death of his saints."

In the family the deceased was grave, judicious, affectionate, and tender. In the pulpit he was instructive, earnest, and spiritual; and on the platform he pled with sound argumentation and unaffected zeal. With Mr. Scott there was no vapouring or display. His zeal in any good cause showed itself at the board, as well as on the platform. And in all his labours in connexion with the cause of Christ, or of the common weal, there was a marked sense of propriety. He was quiet and unobtrusive, yet earnest and attentive to the business in hand.

The various evangelical and charitable institutions of the city have lost in Mr. Scott a valuable counsellor and supporter. Whether the Christian enterprise of the day took the direction of the evangelization of the city by special agents, or the removal of the foul stain of intemperance, or the sanctification of the sabbath, or the advancement of the cause of civil and religious freedom, or the conversion of the vast emigration that has set in to our shores from the land of Sinim, and other islands afar off, or the alleviation of the wants and sorrows of the emigrant population from the land of our fathers—the enterprise had ever his warmest sympathy,

and in most instances his active co-operation. While his spirit has instinctively fled to the realms of love, his bones have been devoutly

laid in that peaceful valley "Where the wicked cease from troubling, and the weary are at rest."  
A. M. RAMSAY.

## CORRESPONDENCE.

GOD'S TREATMENT OF CAIN, AN ARGUMENT AGAINST THE INFLICTION OF DEATH FOR MURDER, CAREFULLY EXAMINED: IN REPLY TO THAT PART OF THE REV. J. W. TODD'S ESSAY ON "THE MORAL ASPECTS OF CAPITAL PUNISHMENT."

To the Editor of the Baptist Magazine.

DEAR SIR,—Justly does Mr. Todd regard the subject of capital punishment, as one of no ordinary importance—as at this time exciting an interest wide and deep—and as requiring, in behalf of many persons, something in the way of guidance, in order to their forming a correct opinion in reference to it. It strikes me, however, that—independently of the fact, respecting which he says, "the writer is quite aware that the views he has to advance are opposed by the convictions of intelligent men, and the authority of great names,"—an essay so brief as that to which he has restricted himself, must be very insufficient to afford satisfactory guidance on a question so momentous as that which he seeks to determine. That essay I have subjected to "careful examination;" and, as the result, in part, you have before you my thoughts on the topic already named. The remaining topics will be considered in one or two additional articles, and which will be forwarded for insertion in your excellent periodical, should you kindly intimate your willingness to receive them, but not otherwise.

It is important that we should have distinctly before us the conclusion to which Mr. T. wishes to bring his readers; which is nothing less than the negative of the question. "Are capital punishments legitimate in the sight of God?" "The force of evidence alone," he says, "is that by which he wishes to make his appeal in attestation of the immorality of all punitive inflictions of death. This is the position to be proved." It will thus be seen that he takes high ground; and (though at the antipodes from the point to which he would conduct me) I respect him for taking that ground, as much more becoming one who professes to accept the revealed will of God as the supreme standard to which all moral questions are to be brought, and by which they are to be decided, than practically to ignore, as many do, all reference to that standard.

We proceed to a portion of the "evidence," as he views it; and which he attempts to deduce from God's treatment of Cain. It may be desirable to cite the

whole passage, which is as follows: "The inference drawn from the precept to Noah is, that it stands before us as the primitive law, and ought to be regarded as the final rule of society in dealing with the murderer. The answer to this is a distinct denial of the former statement. The original edict will be found in God's treatment of Cain, the first murderer. This takes priority of the precept to the patriarch by the space of 1600 years: and the practice of the antediluvian age is evidence that it was a law unto the people. Lamech's language to his wives in pacification of their fears, is proof that it was so regarded. Adverting to the aggravations of Cain's conduct in shedding the innocent blood of Abel, and to the fact, that Jehovah had distinctly prohibited that man's death in punishment of his offence, Lamech says, 'I have slain a man for wounding me—a young man for bruising me: if Cain be avenged seven-fold, surely Lamech seventy-and-seven.' Jehovah's conduct towards Cain is here construed into a rule of life. And if the original intimation of the divine will, may be presumed to be the one intended to be final, therefore Christian, then we shall spare the criminal, whilst we sever him from society. Cain is driven forth, not destroyed."

I must confess to a feeling of no little surprise, that after he had said, only two or three sentences before this passage, and as the heading of the paragraph, that "the earliest biblical utterance of an express kind upon the subject, is that addressed to Noah, Gen. ix. 6. 'Whoso sheddeth man's blood, by man shall his blood be shed,'" he should give "a distinct denial" to "the inference drawn from the precept to Noah, that it stands before us as the primitive law." Nor is it less surprising, however consistent with such denial, that he should state further, that "the original edict will be found in God's treatment of Cain, the first murderer." Besides, how it could be an "edict," and yet not an "utterance of an express kind," I must leave others to explain. If Mr. T. should say that he does not call the treatment itself an edict, but that the edict is "found in" the treatment, as being embodied in it, the obvious reply is, that such a representation, to be just, must be understood as implying the separate existence of an edict or law, of which the treatment so spoken of is an embodiment. But where is any separate edict or law—such as Mr. T. contends for—in connexion with God's treatment of Cain, to be found?

But let us apply our minds to an examination of Mr. T's argument; which, so far as I am able to understand him, is to the following effect. Cain, though he had committed murder, did not die for it: neither did God strike him dead, nor did he allow any one else to inflict death upon him. This was virtually an edict—binding upon the antediluvian world—against the infliction of death upon any one for murder. He represents antediluvian practice, and Lamech's reasoning, to have been confirmatory of this view; to which he adds, "And if the original intimation of the divine will may be presumed to be the one intended to be final, therefore Christian, then we shall spare the criminal, whilst we sever him from society. Cain<sup>s</sup> is driven forth, not destroyed."

Such is the argument which Mr. T. derives from God's treatment of Cain. How far it is justly derived from that treatment, and what weight it has in favour of the cause for which it is employed, we shall be better able to decide upon when we shall have endeavoured, as impartially as possible, to understand the case itself. Here, it is to be regretted that, partly from its own nature, and partly from the misinterpretations extensively given of it, for any one unaccustomed to close thinking, clearly to understand it, is by no means an easy attainment. But let us look steadily at the circumstances of the case. To aid our conceptions of its guilt, look at these two brothers. They are the sons of parents who were originally perfect; but, though fallen, had become, as we hope, truly penitent; and, therefore, may be presumed to have given their children a pious training; the rather, as being next to themselves, the depositaries of the first promise respecting the world's Redeemer. They are the first sons, the first brothers, of the human family; on whose individual and united conduct and example much depends, for good or for evil; much more, probably, than upon the conduct and example of any other sons and brothers by whom they have been succeeded. Abel, the younger, is believing and holy; but Cain, the elder, is unbelieving and profane. The faith and holiness of the one draws forth the envy and hatred of the other. These vile passions—after having settled down into malice—become exasperated beyond control, by tokens of divine approval in the one case, and of divine disapproval in the other. But we forbear enlargement. Suffice it to say, "Cain was of that wicked one, and slew his brother," slew him, it is not improbable, just after being engaged in acts of devotion!" "And wherefore slew he him? Because his own works were evil, and his brother's righteous!" No words can do justice to the enormity of his guilt. What heartless cruelty to the victim! what bitter anguish

to the parents! what deep injury to the world! what daring insult to the Most High! If murder, in any case, is of all social crimes the most dreadful, what shall be said of this first murder; perpetrated, as it was, under such peculiar circumstances, and in violation of such solemn and unparalleled responsibilities! In the history of our fallen world, one murder, and only one, has ever transcended it, or ever approached an equality with it; but that was the murder of God's own Son!

Now, since Cain's guilt was so singularly aggravated, what less could be expected but that his punishment would be correspondently terrible? Such it was. Not mercy, but justice was the principle which regulated the Divine conduct towards him. True, God did not demand the blood of the murderer to avenge the blood he had shed; that, indeed, would have been a light punishment to the criminal, as also an ineffectual and evanescent warning to mankind, compared with what actually took place. How startling the arraignment!—"And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not: am I my brother's keeper?" How appalling the charge, and unanswerable the conviction!—"And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground." How tremendous the sentence!—"And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Let this sentence be revolved. Compare it with the sentence pronounced upon Adam, who was doubtless a great sinner. To Adam God said, "Cursed is the ground for thy sake;" but to Cain he says, "Now art thou cursed from the earth." To Adam he said, "In sorrow shalt thou eat of it all the days of thy life;" but to Cain, "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." This was not the sentence of a mortal—dreadful in word, but uncertain or feeble in execution—it was the sentence of an omnipotent, holy, and angry God. Hence, no sooner was it pronounced than it began to take effect. The curse "came into his bowels like water, and like oil into his bones." It was "unto him as the garment which covered him, and for a girdle wherewith he was girded continually." Tormented by the ceaseless ringing in his ears of this terrible sentence—by his abandonment to "that wicked one," of whom he was, and at whose instigation "he slew his brother"—and by the burning impressions of almighty but righteous and merited displeasure—no wonder that Cain said unto the Lord, "My punishment is greater than I can bear.

Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me." But not so was the sentence in any part of its fearful import to be frustrated. Hence the threatening pronounced against the man who, on whatever ground, should slay Cain,—“And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold.” The more effectually to prevent his being slain, either by design or by mistake, “the Lord set a mark upon Cain, lest any finding him should kill him.” Thus he was neither cut off, nor shut up, nor “severed from society;” but “driven forth,” with a feeling, it may be presumed, that he was then and would ever be the abhorrence of universal and intelligent being. Thus he became a spectacle wherever he wandered—the most revolting and horrifying that human eye from that day to this ever beheld—of guilt, misery, and vengeance; a public monument, perhaps for successive centuries, and to be witnessed in most, if not in all parts of the then inhabited world; that God’s righteous indignation against so great a crime might be publicly, everywhere, and lastingly made known, and as a warning against yielding to the impulse of an ungodly, proud, and malignant heart.

I would now put it to any one of your unsophisticated and unprejudiced readers, learned or illiterate, whether anything could be more utterly groundless, than to affirm that in Cain’s days there was any edict, applicable to any case beyond his own, against the punishment of death for murder;—that there was any such edict, either separate from God’s treatment of him, or implied in that treatment. That an all-wise and spotlessly holy Being should either expressly or virtually enact a law simply for the protection, not of the victim, but of the perpetrator of murder, is to my mind absolutely inconceivable; and that any one who fears God—still more, that any one who is officially bound to inculcate the fear of God on others,—should represent Him, and that without the shadow of evidence, as having made such a law is, to me, beyond anything I ever before met with, utterly astounding! I would put it to them, whether it be not equally groundless to say that “the practice of the antediluvian age is evidence that it was a law unto the people of that time;” or that Lamech’s construction of God’s threatening against any one who should slay Cain, was anything better than an unauthorized attempt to allay his own fears, or those of his wives; and, therefore, could have no authority as “a rule of life,” in the sense intended by Mr. T. Besides, during a period little short of that which has elapsed since the commencement of the Christian era, it may very rationally be

supposed that numberless murders were perpetrated, especially as before the close of that vast period, as remarked by Mr. T., “the old world seems to have descended by a natural law to the lowest point of depravity.” Indeed Moses tells us that “the earth was,” not only “corrupt” but “filled with violence;” a testimony which God himself confirms by repeating the very words. And yet, except the voluntary confession of Lamech, not a single instance of murder is recorded. What then can be more meaningless than to pretend to say what was the rule, law, or practice in cases of which we have no record? I ask, once more, whether anything could be more completely baseless than the supposition?—“And if the original intimation of the divine will, may be presumed to be the one intended to be final, therefore Christian” “If it may be presumed!” Reluctant as I feel to appear disrespectful, a regard to the claims of truth impels me to ask, what correct reasoner presumes upon that which is the very thing to be proved? Mr. T. does this, and more; for upon the basis, such as it is, of the presumption, he goes on to say, “then we shall spare the criminal, whilst we sever him from society. Cain was driven forth, not destroyed.” But unless I am strangely mistaken, it has been shown, that there was no intimation of the divine will, throughout the antediluvian period relative to any case of murder but that which was perpetrated by Cain; much less was any such intimation of the divine will “intended to be final, therefore Christian.” No argument, therefore, can thence be deduced that we should “spare the criminal.” As for “severing him from society,” it would be rather difficult to make it out how that would be answerable to the treatment of Cain, who was left at large, “driven forth” indeed, but thus compelled to appear before and amongst mankind more extensively than had been the case, as there is obvious ground to believe, had he not committed the crime for which he was so dealt with.

Upon the whole, it is hoped that it will be seen by every impartial reader, first, that Cain’s case was one by itself; alike singular in the aggravations of its guilt, and in the awfulness of its punishment; that his life was spared, prolonged, divinely and specially guarded, not in mercy to himself, but as a warning to others, yet forming no precedent as to the precise way in which other murders were to be treated. Secondly, that there is no Scripture record of any divine law during the antediluvian period prohibiting the infliction of death for murder in any other case than that of Cain. Thirdly, that there is no Scripture proof of the antediluvians having inferred that it was the will of God that no murderer should be punished with death; that such inference, if drawn by them,

had no sanction from God; and, therefore, could have no authority in the regulation of human conduct. Fourthly, that Lamech's reasoning on Cain's case had exclusive reference to what he supposed, or affected to suppose, to be its bearing upon his own, not upon that of others; and that Scripture affords no evidence of any Divine warrant he had for such reasoning. Lastly, still taking Scripture as our guide, that God before the deluge enacted any law against the infliction of death for murder, and which he intended to be ultimately the final law upon the subject, is an entirely groundless assumption.

Norwich.

JAMES COOPER.

ON MARRIAGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—Having formerly given a reply to your querist on the duty of the churches in reference to those who transgress the apostolic law of marriage, I shall now, with your permission, make a few observations on the subject of marriage itself. And,

1. It is admitted that 1 Cor. vi. 14, does not apply immediately to marriage, but to religious fellowship; but it certainly includes more remotely all unnecessary communion with the world. Surely the Lord's table is not the only place where we are to separate from the wicked. If we ought not to make companions of the wicked, should we unite with them in marriage? A son of God and a daughter of the devil, voluntarily becoming "one flesh," appears to me to be the greatest incongruity in the world. "Women," it is said, "are generally more disinclined to marry below their own grade than men." Be this as it may, Christian women certainly degrade themselves exceedingly by entering this union with the children of "the wicked one." The language may be considered harsh; but it is only calling things by their right names. Between a child of God and a child of the devil there is no medium.

2. A former correspondent seems to think that those who are opposed to mixed marriages, do not pretend to have anything in their favour beyond 1 Cor. vii. 39., 2 Cor. vi. 14. This, I presume, is an error. If I am not greatly mistaken, the majority of Christians, of all denominations, consider the following texts, to which many more might be added, as bearing more or less on the subject: Gen. vi. 2—5., xxiv. 3., xxvi. 35., xxvii. 46., xxviii. 18., Ex. xxxiv. 16., Deut. vii. 3, 4., Josh. xxiii. 12, 13., 1 Kings, xi. 2., Ezra, ix. 2., Neh. xiii. 25—27., 1 Cor. vii. 39., ix. 5., 2 Cor. vi. 14. And I am of opinion that it will require "a very narrow examination" of these passages indeed (particularly Deut. vii. 3, 4., 1 Kings, xi. 2., Ezra, ix. 2.) to render it "proper for a Christian to marry a heathen," and of course an idolator.

3. On the supposition that the apostle in 1 Cor. vii. 39, "circumscribes the previous license" of the women to be married "only to a believer," Mr. Grove observes, "Here a condition is made indispensable about which she can have no certain knowledge;" and on the supposition that "a man who appears to be a believer" is meant, he asks, "Who is to be a judge of the appearance of faith?" I would just answer this question by asking him another. Does not the commission of Christ "circumscribe the license" of a minister to baptize "believers only?" Is it not his duty to baptize all candidates, who have "the appearance of faith," or appear to him to be "in the Lord?" And may not a woman have as "certain knowledge," that a man is "a believer," as a minister that the candidate whom he baptizes is one? Is it not as easy for her to "judge of the appearance of his faith," as it is for the church to "judge of the appearance of the faith" of a member whom she receives into fellowship? Surely Mr. Grove does not mean to teach us that a believer cannot be known. Should this be his meaning, however, if it be a good argument against "circumscribing the license" of a Christian to marry "a believer only," it is equally good against "circumscribing the license" of a minister to baptize "believers only," and of a church to receive "believers only" into fellowship—a doctrine which I hope few baptists are prepared to admit.

4. What is called "a necessity of our nature" is a very unsafe guide. If, "under certain circumstances," Mr. Grove "easily conceives, it might be proper for a Christian to marry a heathen," another may conceive that, "under circumstances, it might be proper for a Christian to marry"—within the prohibited degrees of consanguinity—his own sister for example. The latter supposition comes within the range of possibility as well as the former. Indeed the daughters of Lot appear to have reasoned on this very principle, Gen. xix. 31, 32. The Polygamist, too, may conceive that the "necessity of his nature," renders it "proper" for him to have a plurality of wives. It may be said that the cases are not parallel, and that the necessity is not pled for, should it be the occasion of "disobedience to one of the Lord's commands;" but this is assuming the question in debate, and taking for granted the thing to be proved, viz., that the marriage of a believer with an unbeliever, is not a transgression of "one of the Lord's commands."

I shall not tax your patience longer, however, at present; but I may trouble you again on a future occasion. In the mean time believe me to be,

Yours, in Christian love,

JOHN BROWN.

Contig, Newtonards, Ireland,

17th August, 1856.



## THE WATCH-TOWER.

THE languor prevalent at this hot season of the year seems to have affected all society. With no more war, and "News from the Crimea"—no more palaver of parliament, nor exciting events of any kind whatsoever to report, the editors of the newspapers complain that there is "nothing astir." Let us hope that when the life of society thus falls to its more secret channels it is all the more healthful. "Great" events very often indicate an intense excitement of the body politic, for the production of which there has been, as in all diseases, a disturbing cause. For the quietude and calmness we should be devoutly thankful, and proportionably careful to improve so rare an opportunity for our national advancement, especially in *spiritual* development.

While the tired citizen, the restless votary of fashion, and the jaded senator, are recruiting themselves at the sea-side or at some more favourite resort *beyond* the sea, the husbandman is labouring harder than ever, and already it appears that God has blessed us with no ordinary harvest. Indeed, amongst dealers in corn there has been almost a panic, so rapid and so large in a single week was the decline in prices. Perhaps the decline was *too* rapid, for a change of weather has not only checked it, but produced a slight reaction. But, upon the whole, and unless all reasonable expectations as to weather are entirely disappointed, we may fairly reckon upon a harvest of larger than average value; and having now no war with corn-growing countries, being at peace with all the world, and enjoying the liberty of freely trading with all the world, there can be little fear of any approach to famine in the coming winter. Let our hallelujahs be duly sung to HIM who "satisfieth our poor with bread."

Just for a moment it seemed as if our newly-won peace was likely to be soon broken, and just for that moment there was throughout the land a measure of excitement. Russia was reluctant, or *appeared* to be reluctant, to fulfil her part of the conditions of peace. Rumours reached us that she had destroyed the fortresses of Ismail

and Reni in the territory to be ceded, that she would not give up Kars, nor quit the Isle of Serpents at the mouth of the Danube. The British fleet had already left the Black Sea, but two ships were immediately ordered round from Constantinople. One of them proceeded straight to the Isle of Serpents to ascertain the truth of the reports, the other stood sentinel before Sebastopol. But happily the alarm was a groundless one. The Isle of Serpents was not indeed wholly evacuated by the Russians, for eight of them still remained there, but they were unarmed, and lived very harmoniously as guests with their Turkish rivals. Why they remained at all is not yet, however, very clear. For the destruction of the fortresses Russia apologizes, and to the garrison of Kars she gives orders immediately to leave. So all is restored to order again; but a suspicious feeling has been created that is not pleasant to indulge. We fervently hope that Russia, according to the declaration of her new emperor, really means to abandon her old policy of aggression, and to commence a new career that shall give her an honourable place among the nations of Europe.

One *Trial* in the late assizes has attracted more than common attention, and the crime of the guilty man has thrown a broader shadow across the land than any recent ones excepting *Palmer's*. William Dove, of Leeds, gave strychnia in many successive doses to his wife, a very gentle trusting woman, and so murdered her in the month of March. Dove was a man of a small income, but belonging to a highly respectable family connected with the Wesleyan Methodists. His early training had been carefully religious, but from boyhood he had displayed a most rebellious and vicious spirit. He was a man, undoubtedly, of weak mind, but no weaker than many others who pass creditably through life. Having conceived a prejudice against his wife, he went most deliberately to the execution of his purpose, and finally accomplished it with a coolness and cruelty rarely equalled by villains of the most abandoned sort. For nearly a fortnight

he looked unmoved upon the tortures he was inflicting, and when she asked him in tender phrase for the medicine that she thought was to work her cure, turned away his face and privately mixed with it more of the deadly poison that should take away her life! When the heartless wretch was sentenced to death he confessed the crime, but imputed it to the instigation of some so-called "wizard," who seems from his own indignant denial to be rather foolish than wicked, and yet had the hypocrisy to assert his confidence in the Redeemer as his hope in death! It was well that such a case of brutal cruelty and hardened wickedness should awaken the public horror; well, too, that we should be taught not to trust even to religious training and religious knowledge for being safe at last. Both these had Dove, and yet how gross a miscreant! Let us remember that without individual conversion nothing—perhaps something worse than nothing—is effected, and that without the grace of God in the heart, there is no security for a well-spent life or a hopeful death.

From the cabinets of statesmen and the courts of law we turn to the halls of *science*. The British Association for Science has held a prosperous meeting at Cheltenham. Astronomers and chemists, geographers and geologists, meet here in friendly discussion to stimulate each other to heartier effort. Here reports are presented from all quarters of the world of the labours of scientific men, and of the results that have followed their researches. Science is not, any more than philosophy, a panacea for human ills, and will never conduct the human race to a millennium of glory and optimistic felicity. If such results have ever been expected from scientific discovery (and we fear they have), it has been an illusion from the Evil One, always ready to propose a substitute for the gospel. But assuredly science may become a most serviceable handmaid to religion. The printing-press prints *bibles*, the steamship carries *missionaries* to heathen lands, and brings idolators to Christian shores. And they who use science aright also make it another help to a devouter and more worshipping spirit. Therefore, it is good, and brings its own rewards. Dr. Daubeny, the

president, said, "In a future and a higher state of existence the chief occupation of the blessed is that of praising and worshipping the Almighty. But is not the contemplation of the works of the Creator, and the study of the ordinances of the Great Lawgiver of the universe in itself an act of praise and adoration? and if so, may not one at least of the sources of happiness which we are promised in a future state of existence, one of the rewards for a single-minded and reverential pursuit after truth in our present state of trial, consist in a development of our faculties, and in the power of comprehending those laws and provisions of nature with which our finite reason does not permit us at present to become cognizant?" Let science, therefore, be held in honourable esteem by the church of Jesus Christ. And we are glad to see that it is so held, and that disciples of Christ are devoting their faculties to scientific pursuits for the greater glory of their Master. Thus Dr. Livingstone, the African missionary, guided by faithful converts, passes through lands never trodden before by European feet, finds that unknown central spot from which the great rivers of Africa take their rise, investigates the languages of tribes unheard of heretofore, and then declares to the chairman of the Geographical Section, "but the ends of this geographical feat is but [the beginning of the missionary enterprise; in the hope that I may yet be permitted to do some good to this poor, long trodden-down Africa, the gentlemen over whom you have the honour to preside, will, I doubt not, cordially join." And so Captain Rawlinson, likewise, spends years of toil, and often risks his life, to decipher at Ecbatana or elsewhere inscriptions in the Persian, Medean, and Babylonian tongues, by which, if the interpretations be correct, the statements of sacred scripture relating to Nebuchadnezzar receive entire confirmation, and the infidel is again put to shame. Let such men of science be held in highest honour in the church!

The present season is devoted to a popular species of amusement—*horse-racing*, about which we must say a few words, because, otherwise, our picture of the season would be quite incomplete. There are races at Epsom,

Newmarket, Goodwood, and we know not how many other places of less note, to which the local gentry, peers of the realm, and royalty itself give sanction and countenance by their presence. Yet what is this racing but a fashionable system of gambling on a large scale? How can men who affect to be public guides, like Lord Derby,—how can persons of exalted station dare to encourage what serves only, we say *only*, as a powerful stimulant to vice? Amusement, doubtless, is necessary, but what is the *amusement* of the race-course? To its habitual frequenters it is no recreation, but a *trade*, and a trade of an utterly immoral kind. The plea that it is useful for the improvement of horses, even if it were true, which is doubtful, will never justify the practice. It is well, perhaps, that we can have the testimony of a Christian eye-witness on this matter. Hugh Miller says, after personal observation lately at Musselburgh, "There seemed to be but little enjoyment stamped on the grave and anxious faces of the men who surrounded the stand; whatever the races might be to others, they were serious occupation to them—an occupation utterly profitless to the community at best, and fraught with disgrace and ruin to thousands. The spirit that seemed to pervade the entire crowd, was a mercenary one—*every game played on the ground appeared to be played not for its own sake, but for that of the winnings*; these, when small, were mostly spent in strong drink; and the ground before the close of the last course presented but a wild scene of inebriety." Yes; the *great* players—the squire, the lord, the duke—were gamblers, and nothing but gamblers, as much so as the *little* players at thimble-rig and other ingenious games! But which the most guilty: the university-bred man, or the man *dragged* up in the dark back-slums of some great city? And then to see on the day following, the gambling duke or lord who established and patronized the races, sitting in judgment on the bench over a culprit card-player, and sentencing him to two months' imprisonment "because he gambled!" We may not be able to hinder races, but let us never cease to denounce the immorality and wickedness of the thing.

From our estate social we pass to our estate *ecclesiastical*, and first of all to the STATE-CHURCH. Here all, or well nigh all, is bickering and confusion. Two bishops, Dr.

Blomfield, bishop of London, and Dr. Malby, bishop of Durham, want to retire from their posts by reason of infirmity and age. Extraordinary, but very good; let them retire! But they *also* want six thousand pounds a-year as long as they live! This, after saving enormous sums of money during their long sway of the pastoral crook, seems too bold a demand, and has created no little scandal, as well it might. However, they have got their annuities; and we have still got the bishops, for as yet they have not retired from their much-loved domains. We hope the time will come when the nation will grow weary of the combined arrogance and covetousness which seem the inalienable birthright of all state-made bishops. But a much more serious affair, and one which threatens to rend in two the episcopal church itself is the trial of Archdeacon Denison for preaching the doctrine of the real presence. The Archbishop of Canterbury, in delivering judgment at Wells, through Dr. Lushington, ruled that there could be no appeal to *Scripture*, but only to the thirty-nine articles, as the creed or confession of the Church of England. The question was not whether Mr. Denison had preached *the truth*, but whether his preaching was according to the thirty-nine articles. He then declared the true doctrine of the church to be "that the body and blood of Christ are taken and received by the worthy receivers only, who, taking the same, do spiritually eat the body of Christ and drink his blood, whilst the wicked and unworthy, by eating the bread and drinking the wine, do in no wise eat, take, or receive the body and blood of Christ." The evangelicals have thus gained a triumph, but it is a triumph which will, we believe, cost them dear. Incensed at their defeat, the Tractarians will put forth new energies; by no means exhausted of resources, they will protract the struggle with all the pertinacity of wrestlers in the heat of combat; and should they and their nearest partizans in the Church of England be ultimately compelled to withdraw, there cannot be a doubt that they will carry with them some of her brightest ornaments, at least in scholarship and zeal. We cannot but indulge the hope, however, that the people may be led by these disputes to consider for themselves the great questions at issue, and to learn that the Church of Christ is something *essentially* different from a state-supported and governed church.

THE WESLEYAN METHODISTS have just held their annual conference in the city of Bristol, and they report much more of harmony, and something more of prosperity, than for several years past. But there are few signs of progress—none whatever of the vigour of former days. They seem to be paying more attention, indeed, to strengthening their internal organization than to propagating their belief;

and, perhaps, after the shock their system has received, they can do no otherwise.

THE WESLEYAN REFORMERS have likewise held their conference in Bristol. They have not only made some progress (though not much) but have entered into a fraternal alliance with the methodists of the new connexion; a step which will, probably, greatly promote their efficiency, and has our cordial approval because it is a union, and a union moreover without the compromise of truth.

Our INDEPENDENT brethren, we regret to say, are still at strife among themselves. The autumnal meeting of the congregational union will be a crisis in its history. We pray God that a spirit of conciliation and brotherly love may possess them, and that, "in honour preferring *one another*," they may maintain peace. Let the arrogant and unruly be answered with silence. We are persuaded that the dispute began in misunderstanding; that it has been continued through lack of discretion on either side. Let such acknowledgment be made as will heal the wounded spirit and restore unity.

FOR OURSELVES we bless God we are at peace; though not, indeed, so heartily united as we *should* be. But this, we hope, the autumnal meeting of the Baptist Union, will do something towards setting right. If brethren would but approach each other more nearly, we are confident they would gain a cordiality of esteem for each other, which a suspicious temper and a distant deportment altogether suppress. Oh! for that charity which "*thinketh no evil*."

CASTING our eyes over *foreign lands* we are arrested first, by the condition of Spain; next, by that of Italy; the former in the very throes of revolution—the latter on the verge of one. In Spain, the Cortes and the governments have been too liberal and progressive for the dissolute and despotic queen, who has therefore dismissed both, and called General O'Donnell to power instead of Espartero. The result has been a rebellion which, though momentarily quelled, will assuredly break out again. The rebellion is, in itself, a gratifying proof that the PEOPLE are bent on reform. In Italy, there is a stir from north to south. In the Papal States even the aristocracy are combining for the removal of their Austrian overseers and task-masters. In Naples, the king, rebuked by France and England for his iniquitous rule, answers in the language of insolent defiance. But Austria has notified to him that *she* will not help him in case help should become requisite, and already the talk in the streets of Naples is of a new dynasty on that much-abused throne. The people are animated with the most sanguine hopes. We wish it were possible for us to join in their hopes; but *what* hope is there or can there be so long as the papacy is not only their adopted religion, but is actually supported

there by French, Austrian, and even English counsels? Still, we do hope, because He who turneth the hearts of princes rules over Naples also; and we cannot but think that the bible is finding its way among the people there, as we know it to have done among the subjects of Isabella the Second.

Of the other parts of Europe we have nothing of consequence to report this month. Mariolatry *grows* in Roman Catholic countries: in France, for example, images of the virgin are publicly crowned, almost weekly, with as much pomp as the statue of a goddess in the old time. And jesuitism *grows* also in power and insolence, for a *prefect* was lately dismissed from his post, through jesuit influence, because he had forbidden an image to be erected just opposite a protestant church, thinking it would be construed by the protestant into a party insult. In Germany also high-churchism *grows*, with a particular spice of bigotry towards ourselves as baptists, if Dr. Kliefoth, "Upper Church Councillor in the Duchy of Mecklenburgh-Schwerin," may be regarded as its expositor. Dr. Kliefoth *hates* the Evangelical Alliance, and Lord Shaftesbury, and their doings in Sardinia, and what they would do in Germany; and takes the hardest names he can find with which to abuse all. But he surely ascribes to us more influence, both in the Evangelical Alliance and in the Bible Society than we can justly claim, when he says, "In addition to these comes contempt of infant baptism, from due respect to the baptists, as the leaders of the sacred war, and in due gratitude to the British Bible Society, as the most efficient instrument in settling the canon, according to the views of the baptists!" But let Dr. Kliefoth rave, and Dr. Stahl denounce; we know who has said, "He maketh the wrath of man to praise Him," and we have not quite lost patience or hope respecting Germany as yet.

Looking still farther a-field we might say much of China, where the semi-Christian rebellion seems to be gaining ground again; of India, where our mission so much needs reinforcement; and of Australia, from whose southern shore come voices, proclaiming the growing importance of Victoria, and the pitiable weakness of the baptist cause through the want of efficient ministers. But we must stay our pen for the present. The ever-consolatory thought is still with us, that "He that keepeth Israel shall neither slumber nor sleep." When men are in greatest commotions HE reduces all to order, and to obedience to His will; and when society seems asleep, HE worketh still, with the same untiring energy and ever-productive force. In Him, then, let us trust and have rest!

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

# IRISH CHRONICLE.

SEPTEMBER, 1856.

## THE LATE REV. WILLIAM GROSER.

It will be expected that something should appear in the official publication of the Baptist Irish Society, respecting the lamented decease of its late secretary. The Rev. William Groser has been a member of the committee for sixteen years, and during that time has been one of the most constant attendants. In 1851, the pecuniary condition of the society was at a very low ebb; and it was felt that a secretary was wanted who was well known to the religious public, who should give influence as well as ability in the service: this was at the time the only apparent means of saving the society, and the post was offered to Mr. Groser. The debt then amounted to £1828; and it was only on the express understanding that this should, if possible, be immediately reduced that he accepted the office. He at once set himself to accomplish this object, first by a reduction of the expenditure, but mainly by an augmentation of the income. In

this he was successful. The first year, the debt was reduced to £140; the second, showed a balance in hand of £419: the third, of £906. During his secretaryship, he undertook three journeys to Ireland, and by them was the means of giving to the committee and the public much correct information respecting the state of things then existing in that country. It was when engaged in the last of these (in the autumn of 1854) that he was attacked by the disease which ultimately terminated in his death. During the succeeding two years, though suffering extreme and unmitigated pain, he was enabled, when most men would have relinquished all labour, to conduct the business of the society, attending every committee meeting till the one on the 5th of August, the day previous to his decease. His last mental effort was dictating letters on the business of the society.

## THE TWENTY-NINTH OF SEPTEMBER.

The friends of the society are earnestly entreated to send in their subscriptions and donations within the first three weeks of this month. On the 29th, the salaries of the agents must be forwarded to them, and at present there seems no prospect of sufficient funds coming in to meet their accounts. The only resource in that case is to borrow of the bankers. But a large sum is already owing them, and even should a loan be granted, interest on it must be paid. It is extremely desirable, therefore, that money should speedily be forwarded. It will thus

bear a value five per cent. greater than at the close of the financial year. Those of our collectors who have already made progress, will oblige by forwarding the amount they have obtained, and intending donors will, we hope, see the propriety of speedily supplying our wants.

We may also inform our friends that collecting cards and boxes, suited to the present circumstances of the society, are now ready. We shall esteem it a favour if those persons who are willing to render service to the society, will kindly drop a line saying

where they would wish them sent. Pastors of churches who have among their flock those who would be likely to collect, would oblige by sending word. Applications of this nature shall be promptly attended to.

It may not be generally known that the "Irish Chronicle" is supplied gratuitously to those who desire it for distribution. We shall be happy to forward these to any who would like to receive them.

### THE DEPUTATION TO SCOTLAND.

MR. BIGWOOD and MR. FISHBOURNE, who went as a deputation to Scotland on behalf of the Society, have given to the Committee an encouraging report of their visit. They believe that there is a general feeling in the Society's favour, and that liberal contributions will be afforded to it, but that personal applications are necessary to obtain them. Their testimony on this point is amply borne out by the experience of the last few years. The immediate pecuniary result will be found in the list of contributions, but that is by no means all that has been done. Besides the interest in our operations in Ireland which, no doubt, has been excited by this visit of our friends, they have obtained promises of collections from Mr. Dickie's church at Edinburgh, Mr. McDonald's church at Aberdeen, Mr. Archibald Watson's church, John Street, Glasgow, from

both the baptist churches at Grenock and from the churches at Perth and Dunfermline. Conditional promises, which it is hoped and expected will be performed, have been obtained from the churches at Edinburgh under the care of Mr. Horsburgh, Mr. Tullock, Mr. Watson, and Mr. Wilson, and from Charlotte chapel. Also from Mr. Stewarts of Aberdeen.

At their meeting, on August the 5th, the Committee expressed their thanks to these brethren for the service they had rendered, and their opinion that arrangements should be made for a deputation to visit Scotland next year.

It deserves to be noted that the season of the year is believed to have been very unfavourable; many persons, from whom contributions might have been expected, being at the various watering places.

### ITINERACY IN ULSTER.

THE following are extracts from the journal of Mr. Eccles, of Belfast. The alarming illness of a daughter brought his tour to a close sooner than was intended. The former part gives an idea of some of the hindrances to gospel preaching even in the protestant north. "I start to-day (July 22nd) for some of the most distant and less-favoured districts of County Down. The train brings me to Lisburn. After this the conveyances will be slow, casual, and expensive. Car from Lisburn to Dromara. After scarcely an hour's drive, and when I am lost in admiration of the wild and variedly pleasing scenery, the horse, a very vicious one, begins to kick, the har-

ness is completely broken, and, as we have only some eight or ten miles before us, myself and fellow-traveller step out to walk the remainder of the way. We had scarcely proceeded three miles, however, when our car overtook us, the driver having so repaired the harness with some old ropes as to make it sufficient for the remainder of the way.

"Our arrival in Dromara was of course later than was expected by me, and the consequent opportunity of my doing anything here, without injuring my other engagements, virtually lost; still I thought I might give a few tracts, and converse a little with individuals. I soon found, however, from unmis-

takeable symptoms, that this would be most dangerous. Night is settling down fast, and I find that not only must I not stay longer, but for safety's sake, I must find my way forth as speedily as possible. I apply to the proprietor of the car that brought me, for either it or another to take me forward to Crosskilt. A most frivolous apology is alleged for refusing, and there is no alternative but to walk forth under the care of the Father in heaven.

"The journey is long and wearying. Dark, pyramidal mountains rise all around. I know not the way, and fear to ask it from men who seem to know you are a missionary, and are seeking to undermine their church. The population here is entirely Romanist. More than once, however, I knock at a window, raise the sleeping inmates, and happily, just when the road is peculiarly difficult, it is a protestant I have roused. He seems to have the same instinctive discernment, and volunteers to be my guide. . . .

"Arrived in Crosskilt, footsore and utterly exhausted. Of him under whose roof I now am, I may simply say he is, in the expressive language of scripture, "a good man." An attempt at public preaching he did not think so advisable as private personal conversation with those to whom he had intimated my intended visit. It was, therefore, in this way I employed the following day, opening up the grand peculiarities of the gospel, explaining difficulties, pointing out the nature of a Christian church from the New Testament, and answering questions relative to the baptists. I was thus engaged from an early hour till half-past eleven o'clock at night.

"Before I left Belfast, I had arranged that Mr. W., a presbyterian minister, should meet me on the following day at the post-office, Newcastle, at twelve o'clock; I therefore hastened forward, partly on foot, partly by car, to meet this friend, and to address the two meetings which I had understood he would have convened. . . . "But I wait an hour at the appointed place, and he never appears, nor is there even a letter to account for his non-appearance. After seeing the episcopalian minister, therefore, of whom no one can speak too highly, and arranged with him that his reader shall assume the responsibility of a

meeting on the following Friday evening, I return to Castlewellan to look after my presbyterian friend who so disappointed me, and to see about the meeting in that town. This is eight miles additional walking in a tropical heat; but I have plenty of tracts, and in giving them and conversing with the people, I hope to spend the time usefully. To many I offered tracts; some respectfully but firmly declined them, saying, "We are obliged to you, sir, but we cannot read." I left some hundreds, however, at suitable intervals, not only in the houses, but by the way, and in the suburbs of Castlewellan. Having succeeded in finding Mr. W., I am grieved to find I cannot have a meeting here; to prove which he takes me to a number of the leading protestants, who are all of his mind. To force a meeting where I am utterly unknown, in opposition to the mind of the minister, I feel to be unwise. The next question to be resolved is, where am I to sleep? Mr. W. brings me to the hotel, but I cannot have a bed there; but another party who supplies the hotel with an occasional bed, agrees to give me one for to-night, and I accept the invitation of Mr. W. to take tea at his house, about a mile in the country. During the evening my parcel is sent forward by the party who had agreed to accommodate me for the night, declining to do so. The episcopalian minister had joined us at tea, and neither he nor Mr. W. thought there would be any difficulty in town, and their assurances made me quite easy. Still, I was not without the fear that, if regard for their Romanist neighbours would hinder the protestants to a man from attending an open air meeting, it might also hinder them from entertaining the preacher; and the tract distribution had already compromised me, as I was fully aware. But, to shorten an unpleasant narrative, no sum of money could obtain for me in Castlewellan the accommodation of a bed in the house of a protestant, and there was no alternative between passing the night in the street and seeking, if it were but a chair, in the house of the episcopalian minister, a young man whose house was only fitting up. He received me kindly and housed me, though at positive inconvenience to himself.

(To be continued.)

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Burwash, Sussex—				King, Miss .....	1	0	0
Mr. John Buss Noakes .....	1	1	0	King, Miss E. ....	0	5	0
High Wycombe, by Rev. D. Pledge—				Scorey, Mr. George.....	1	10	0
Mr. George Thompson.....	0	10	0	Scorey, Rev. P. G. ....	0	10	0
King Stanley, Gloucester, by Mr. G. Scorey—							5 7 0
Collected by Miss E. King—				London, Mr. J. P. Bacon .....	1	1	0
Alder, Mrs. ....	0	5	0	Louth, by Miss Beeten—			
Friend .....	0	2	0	Simons, Miss .....	0	5	0
Heaven, Mr. ....	0	5	0	Twigg, Mr. ....	0	5	0
Hoare, Miss .....	0	5	0				0 10 0
King, Mrs. J. ....	0	5	0	Bromley, near Newcastle-on-Tyne, by J.			
King, Mrs. P. ....	1	0	0	Angus, Esq. ....	1	10	0

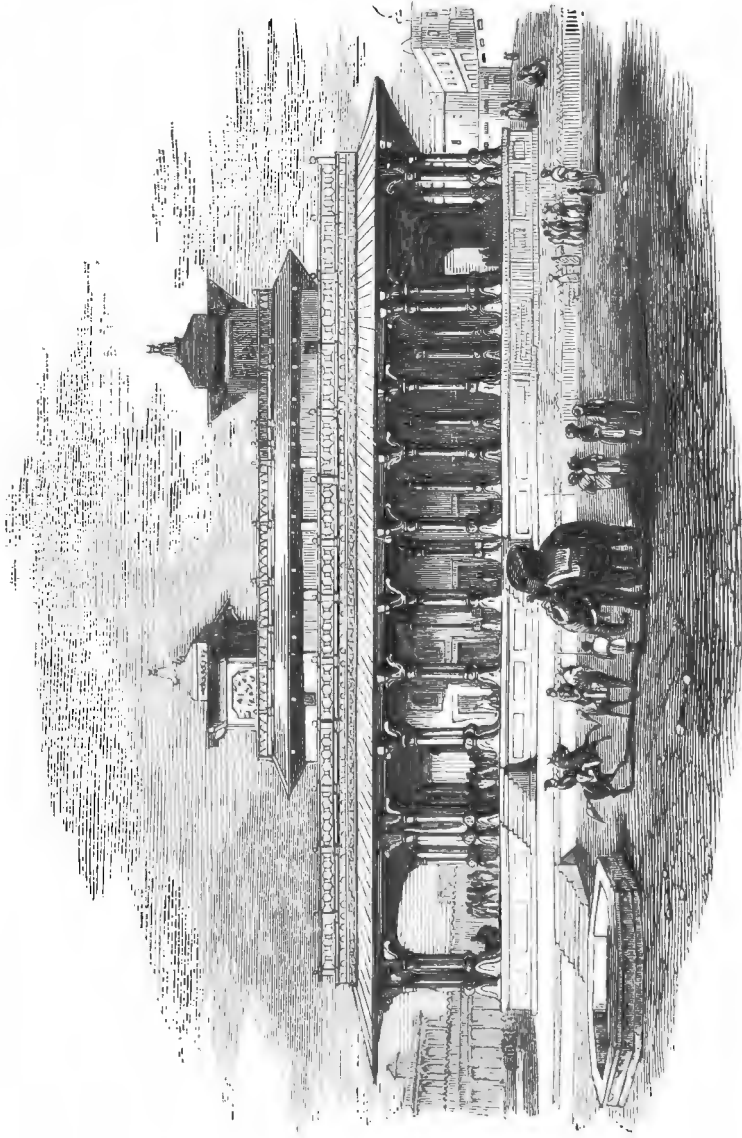
SCOTLAND.

By the Rev. J. Bigwood and Rev. G. W. Fishbourne—				Friend .....	0	2	6
Aberdeen—				Grant, Mr. James .....	1	0	0
Rowell, Joseph, Esq. ....	5	0	0	Haldane, Mr. ....	1	0	0
Collection at John Street				Haldane, Mrs. ....	0	10	0
Chapel .....	3	0	0	Macandrew, John, Esq. ....	1	1	0
			5 0 0	Macandrew, Mr. John .....	1	0	0
Cupar—				Macandrew, Mr. Donald M. ....	0	10	0
Taylor, Mr. W. C. ....	0	5	0	Miller, Mr. ....	0	10	6
Collection .....	0	13	0	Young, Archibald, Esq. ....	1	1	0
			0 18 0	Friends at Charlotte Chapel	1	5	0
Dunfermline—				The Church, late Rev. C.			
Dewass, Mrs. ....	2	0	0	Anderson's, now meeting			
Inglis, Mr. ....	0	10	0	in Queen Street Hall, by			
Inglis, Mrs. ....	0	10	0	J. Milne, Esq. ....	9	0	0
Robertson, R., Esq. ....	5	0	0				20 9 6
Spittal, Mrs. ....	1	0	0	Kirkaldy, Crown Street Chapel,			
			9 0 0	Rev. J. Robbie—			
Dundee—				Friend .....	1	0	0
Ewan, John, Esq. ....	1	0	0	Sang, Mrs. ....	0	10	0
Friend .....	0	1	0	Collection .....	2	1	1
Gibson, William, Esq. ....	0	5	0				3 11 1
Gilroy, Alexander, Esq. ....	1	0	0	Milport, Collection at Rev. J. M'Kirdy's			1 4 9
Low, Mrs. ....	1	0	0	Paisley—			
M'Gavin, Robert, Esq. ....	1	0	0	Baldwin, Mr. Charles .....	0	10	0
Nicol, Mr. David .....	0	2	6	Coats, James, Esq. ....	5	0	0
Petrie, Mr. David .....	0	2	6	Coats, Peter, Esq. ....	5	0	0
Poor Widow .....	0	0	2	Coats, Thomas, Esq. ....	10	0	0
Puttullo, Mr. G. A. ....	0	2	6	Coats, Mr. William, and			
R. N. ....	0	10	0	Sons .....	2	0	0
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Smith, P., Esq. ....	0	10	0	Reid, Mrs. ....	0	5	0
Sturrock, Mr. James .....	0	2	0	Shanks, Mr. Thomas (three			
Watson, P., Esq. ....	1	0	0	years) .....	1	10	0
Church at Meadowside .....	5	0	0	Speir, Mr. A. ....	0	5	0
Collection at Faumuro				Collection at George Street,			
Chapel .....	1	8	5	by Mr. T. W. Macalpine	3	0	0
			13 14 1	Collection at Store Street,			
Advertising and Printing			0 3 0	by Rev. D. Wallace .....	5	1	8
			13 11 1				33 1 3
Glasgow—				Rothesay, Rev. Mr. Calender—			
Blackfriars Street, Rev. Mr. Aitken—				Collection .....	1	15	9
Quarriker, Mr. ....	0	10	0	Scotstown, near Whiteinch—			
Collection .....	1	10	0	Oswald, Miss .....	2	0	0
Trades' Hall, Rev. J. Williams, Collection .....	4	0	0	St. Andrews—			
			0 0 0	Ackman, Mr. ....	0	10	0
Edinburgh—				Brown, Mr. ....	0	5	0
Duncan, Mr. ....	1	1	0	Mackenzie, Mr. ....	0	3	0
Fuley, Miss. ....	1	0	0	Stobie, Mr. ....	1	0	0
Friend .....	1	1	0	Thompson, Miss .....	1	0	0
Friend .....	0	5	0				2 18 0
Friend .....	0	2	6	Stirling, Collection by Rev. Mr. Culeros	2	7	0
							104 16 5

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# THE MISSIONARY HERALD.



PALACE OF SULTAN KHOSROO, ALLAHABAD.

## PALACE OF SULTAN KHOSROO, ALLAHABAD.

THE city of Allahabad is a place celebrated in the annals of the Mogul dynasty, but now more distinguished for its being one of the permanent stations of the civil establishments, attached to the British authority, in the province which has been indebted to the capital for its name.

Following the course of the Ganges, Allahabad is 320 miles from the sea; but the travelling distance from Calcutta is only 550 miles. It stands in latitude  $25^{\circ} 27'$  north, longitude  $81^{\circ} 50'$  east. The population, exclusive of the garrison, is estimated at not more than 30,000.

"The antiquity of the place," Tennant says, "is supported, not only by the tales of ancient tradition, but by large fields of rubbish, which seem to attest its former splendour, as well as its remote origin. The soil, for several miles in the vicinity of the fort, consists of mortar, broken pottery, and brick-dust. The straggling huts cover a space of five miles. Nine-tenths of the buildings are of mud, reared upon the foundations of more substantial edifices of brick, which have long since fallen to decay."

Allahabad, however, was once a very important place, for the Emperor Akbar made it one of his favourite residences, and adorned it with many magnificent buildings. The fortress erected by him was one of the many that extended from Lahore to Chunar, on the Ganges, and so secured his empire, from the confines of Persia to the borders of Bengal. In the present day, Allahabad is esteemed by the Hindoos as the chief of sacred places, because it is near to the junction of the Ganges and the Jumna. It is one of their popular places of resort; and, standing in perhaps the most favourable situation which India affords for a great city, when it is connected by railways with Calcutta, Madras, and Bombay—as no doubt it will, in the

course of a very few years—there can scarcely be a question that, under the vigorous rule of the British, it will regain more than its ancient importance—probably become the capital of the Anglo-Indian government.

The city is now in a very squalid condition—it having obtained, even among the natives, the sobriquet of "Fakeerabad," or *beggars' abode*. The principal buildings consist of the fort, the Jumna Musjeed, and the Palace of Sultan Khosroo—all of which have been subsequently repaired at the expense of the Indian government.

The illustration shows this palace when it flourished as an imperial residence; having, very likely, no less a distinguished occupant than Akbar himself, or his still more illustrious grandfather, the renowned Mahommed Baber.

Bishop Heber, referring to this palace, says: "The finest things in Allahabad are Sultan Khosroo's serai and garden; the former is a noble quadrangle, with four fine gothic gateways, surrounded—within an embattled wall—by a range of cloisters, for the accommodation of travellers. The whole is now much dilapidated, but was about to be repaired from the town duties, when, unhappily, the Burmese war arrested this excellent appropriation of an unpopular tax. Adjoining this serai is a neglected garden, planted with fine old mango trees, in which are three beautiful tombs, raised over two princes and a princess of the imperial family. Each consists of a large terrace, with vaulted apartments beneath it, in the central one of which is a tomb like a stone coffin, richly carved. Above is a very lofty circular apartment, covered by a dome, richly painted within and without, carved yet more beautifully. All these are very solemn and striking; rich, but not florid or gaudy."

## SERAMPORE COLLEGE.

Thirty-seven years have elapsed since the first appeal was made to the liberality of the Christian public, on behalf of Serampore College, by the following notification: "The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and virtue in the Eastern world, and as they conceive that the college recently founded by their brethren at Serampore may materially promote this desirable object, they beg leave to recommend it to the liberal attention of the British public.—July 26th, 1819, John Ryland, John Dyer." Circumstances now render it necessary to renew this application.

The College was established in 1818, by the Serampore Missionaries to assist their plans for the diffusion of evangelical truth in India. So important did they consider this institution to the efficiency of their labours, that they devoted more than £15,000 from their own private resources, towards the erection of the edifice, and the creation of a library. Mr. Ward, moreover, travelled through England and America to raise funds for its support, and Dr. Marshman personally solicited the King of Denmark—within whose dominions the town of Serampore then lay—to grant the College a charter of incorporation, which was graciously accorded. The charter was subsequently confirmed by the British Government on the cession of the town. In the progress of circumstances, the charge of the College has devolved on the Baptist Missionary Society, and the duty of carrying forward the plans of usefulness laid down by its founders, may now be considered as resting with them. After the decease of Carey, Marshman, and Ward, Mr. John Marshman was enabled to assist materially in the support of the College, and on his retiring from India at

the close of last year, it became necessary to make new arrangements regarding it, and to provide funds for its support. Two courses of action were open to selection; to resign the charter and the institution to Government, or to appeal to the generous sympathies of the friends of education. The institution would have been highly acceptable to the Government of Bengal, as an auxiliary to its enlarged plans of education; but in the hands of Government it would have been employed, though with great efficiency, only on the objects of secular education. It was, therefore, considered by the Council of the College more fitting, and more in accordance with the dictates of duty to offer it to the Baptist Missionary Society, and thus endeavour to preserve it to the cause of religion in general, and to the missionary interests of the denomination in particular. The Committee could not hesitate to accept the proposal. They felt confident that their friends would fully support them in the conviction, that it was an imperative duty to prevent the secularization of an institution so intrinsically valuable, and, moreover, consecrated by so many interesting associations. They were likewise desirous of securing to their own missionary labours, the benefit of such an auxiliary. At the close of last year, therefore, they took over the College with its advantages and its responsibilities, in the full assurance that the friends of the mission would cheerfully aid them with the funds which might be needed, and which, for the present, are estimated at about £500 a year. It is with the view of obtaining this assistance, so as to prevent the contraction of their missionary labours by this new obligation, that the present address is circulated.

The ground of this solicitation has reference more particularly, though

not exclusively, to the missionary department of the College. Provision has already been made by funds vested in the public securities for the repairs of the building, and by landed property for the support of the professor who presides over the English department of the College. The recent enlargement of the Society's efforts, more especially in Bengal, requires the assistance of such an institution to supply its various stations with a regular succession of preachers, itinerants, and schoolmasters. Experience is constantly confirming the truth of the assertion made by the Serampore missionaries when founding the college, that "if ever the gospel stands in India it must be by native opposed to native in demonstrating its excellencies." The constant aim of the Baptist Missionary Society, as of all other missionary bodies, is the establishment of indigenous churches, under the care of native pastors, who shall be in every respect independent of foreign aid. To bring about this desirable consummation it is necessary that the evangelizing of the country should be prosecuted with increased ardour by the European missionary and the agency of native coadjutors is indispensable to the efficiency of his exertions. Every missionary ought to be supported by five or six well-trained and zealous native itinerants who shall be incessantly traversing the circle of his labours, and disseminating the Word of Life in the villages comprised in it. One missionary with such a staff of assistants will be able to accomplish as much as three missionaries without it.

It is, therefore, the desire of the Committee to enlarge the missionary training school, of which the nucleus has been already formed in the College at Serampore, and to increase the number of students to twenty-five or thirty. Each of these youths will receive instruction generally for a period of four

years, and through means exclusively of the vernacular tongue. Their studies will embrace the elements of history, arithmetic, geography, astronomy, and natural philosophy in order to place them on high vantage ground as public instructors in a land of darkness, and to keep them up to that knowledge which is associated with the civilization introduced under British rule. But, above all, they are to be trained to their sacred vocation by a thorough acquaintance with the precepts, the doctrines, and the evidences of Christianity, as well as habituated to public speaking by periodical itineracies in the cold season. It will be an object of particular solicitude to maintain the simplicity of their native and national habits, that they may not be raised above the rough work of breaking up the soil. Those youths who do not manifest any particular aptitude for public ministrations, may be usefully employed in the superintendence of schools, and the College will thus become a normal institution, both for schools and missions.

Since the death of the Rev. J. Mack, the Rev. W. H. Denham, one of the missionaries of the Society, has presided over the labours of the College. He has been constrained to return to England to recruit his health, which has been impaired by twelve years of severe and incessant labour; and the Committee are anxious to avail themselves of the opportunity afforded by this visit to obtain, through his personal exertions, the funds which are necessary to sustain and to increase the efficiency of the College. On Mr. Denham's return to Serampore, the superintendence of the missionary department in it will in a great measure devolve on him, and the Committee are convinced that a more suitable agent to represent and to explain the exigencies of the institution could not have been selected.

It is highly desirable to give a per-

manent character to the efforts made in the College for the general promotion of Christian education, and the Committee desire, therefore, to draw the attention of the friends of the mission to the creation of a fund, the interest of which shall be perpetually devoted to these objects, under the control of the Society. At the same time, however, they are anxious to leave it entirely to

the option of those to whom they apply to assist in the creation of such a fund, or to give their liberality the form of an annual subscription.

On behalf of the Committee,

S. MORTON PETO, *Treasurer.*

FRED. TRESTRAIL, *Secretary.*

*Baptist Mission House,  
Moorgate Street.*

*August 1st, 1856.*

## FOREIGN INTELLIGENCE.

### INDIA.

#### NORTH-WESTERN PROVINCES.

As in Calcutta, so in Agra, a Conference was held by the brethren labouring in the district. Similar subjects engaged their attention to those which had occupied the brethren in the South. As we have published most of the papers of the Conference of the Bengal brethren, we do not propose to publish those of the Northern, inasmuch as there is great similarity of opinion. We insert, therefore, instead, Mr. Underhill's letter to them, containing his views on the subjects which had been discussed, and on the Mission generally in the North-west provinces. This will give a sort of summary of the whole, and present to our readers, at one view, the state and prospects of this part of the Indian Mission.

*To the Missionaries of the Baptist Missionary Society in the North-West Provinces of India.*

DEAR BRETHREN,

It was with much pleasure that I united with you in conference on various matters connected with your work. The general results of our deliberations are so accordant with the views of the Committee, as to require on my part but few additional remarks. In the object you aim at, and in the means of its attainment, I most fully agree with the opinions expressed in the foregoing reports, and earnestly pray that your efforts may be crowned, through the divine blessing, with constantly increasing success.

2. The four chief stations of the Mission have each their peculiarities, and will require special adaptation in the methods you adopt to bring the gospel before the minds of the

people. Delhi is the chief seat of Mohammedanism in the Upper Provinces, and perhaps the place in all India where its hold upon the population is the most powerful. In no city that I have visited are the mosques in finer repair, or the attendance at them more numerous. Nevertheless, the gospel has been spread with some effect amongst the people, by the labours of our late excellent missionary, Mr. Thompson; and if our native brother can scarcely obtain a patient hearing, yet the European will be listened to by large numbers and with great respect. But it is especially requisite that the missionary should know well the system which holds the minds of the people in thralldom, and be able to convince gainsayers, from the Koran itself, of the inability of the Prophet to teach aright the way of God. He may expect bitter hostility from the Moulvies, and his patience will be sorely tried by the blasphemies of the enemy. He will need strong faith in God, and the constant support of the Spirit of God, to "be able to withstand in the evil day, and, having done all, to stand."

The welfare of the Hindi-speaking population around Delhi will also require attention, and I rejoice to have witnessed some favourable indications that the word of God has not been there spoken in vain by our worthy native brother, Walayat Ali.

Agra is the seat of government, and important as a mission station from its connexion with the Upper Provinces. The city and its suburbs contain a very numerous population, chiefly Hindus, among whom prejudices are giving way, and who usually listen with approval to the word of life. The faith of the false prophet is here to a great extent on the wane. The ruins of every kind of Mohammedan structure, are but an emblem of the decay which has overtaken both the temporal and spiritual power of the religion of the crescent. It has lost its internal vitality. Stability it has none, except in the passions and bigotry of its upholders.

At Muttra, Hinduism still bears sway. The followers of the vile Krishna continue to revel in licentiousness, and in the orgies of idol-worship. Yet even there, the missionary has conquered a hearing for the doctrine of Christ crucified, and large audiences patiently and often approvingly testify to the excellence and purity of the gospel. The missionary had need to know the shastras, and be able to meet the learned pundits, with which the place abounds, by an intelligent appreciation of the false philosophy on which the great fabric of Hinduism is built.

Among the rural population of Chitoura a considerable impression has been made. Prejudices are every day becoming less, and the exclusive influence of caste is giving way, while numerous villages receive with pleasure the visits of the servants of Christ.

3. Thus in all your stations you are able, without fear of personal injury, to preach Christ crucified, and this you are resolved to do. But allow me to urge upon you, not to rest satisfied with the gathering of crowds around you, or by a daily visit to the thronged parts of the cities and towns you occupy. In the hot season, your labours in the streets and lanes must probably be confined to the earliest hours of dawn, or the last hour of the day. But in the cold season a very large part of the day may be spent amongst the people. Let them meet you at every turn. Let them, as it were, stumble upon you at every corner. Be anxious not merely to proclaim to crowds your message, but seek to enter into close conversation with individuals. The temple of God is built stone by stone. Avail yourself of all the forms of politeness, of the passing salutation, of the unoccupied moments of the shop-keeper, of the idle hours spent by many at the ghats, of the willingness generally displayed by the temple-attendants to converse on the object of their worship, of the curiosity which will always prompt some to follow you, to speak to each and to all the words of eternal life. Strive to be on terms of free and familiar intercourse with all the people. Encourage inquirers to seek you not at your own houses only, but at any place and at any moment. So long as any one is ready to listen or discuss with you the truths of religion, patiently give yourself to answer the doubt, to explain the difficulty, or to enforce the truth. Not only sow the seed, but water it, and watch the least sign of life to foster its development and growth.

4. To pursue this course will doubtless require much self-denial. It will entail weariness both of the flesh and the spirit. But you will be sustained by the gracious promises of God's word, and by the remembrance of the example of Him who in a similar way visited the towns and villages of Judea, and traversed the streets of Jerusalem.

5. You are well aware of the importance of great caution in the reception of inquirers, especially when they come from remote places, and are without any obvious means of support. It is usual, for a time at least, in order to test their sincerity, and to afford them the opportunity for receiving further instruction, to locate them in the mission compound, or among the native Christians, and to allow a monthly stipend for their support, until some decision is arrived at with respect to them. Continued observation and thought increase in my mind the conviction that this course is unwise. It must be remembered that "inquirers" do not, as such, break their caste: that they are not necessarily separated from their friends, or constrained to abandon the localities where they usually reside; nor are they forced, by the mere fact of their seeking an enlarged acquaintance with the gospel, to give up their usual avocations. Nor must it be forgotten, that a very small sum is sufficient to support a native of this country; that the barest clothing and shelter, with a little rice or meal, suffice for all his natural wants. Any sum, therefore, that a missionary may be willing to give, however small, to a large number of people in this densely populated country, is a sufficient temptation to awaken their cupidity, and to induce the profession of an anxiety to know more of the gospel. An occasional meal, or a small gift to meet some obvious want, may indeed be bestowed. Christian benevolence may require it. But to give a regular stipend, seems to me a sure encouragement of hypocrisy. It removes that test of sincerity which the endurance of some trouble in the seeking of the truth would afford. The necessity for aid may indeed arise in the case of a youth driven from home by his natural guardians, on account of his inclination towards the gospel, but it can seldom occur in the case of men grown to the years of maturity. Less evil would, I am convinced, result from a refusal to entertain such mendicant inquirers. The case is not much mended when the missionary provides the supposed inquirer with work. Frequently the work will be such as the individual either dislikes or is unacquainted with, and in a majority of instances will be overpaid by the allowance given. In other cases the man must be more than an inquirer. he must have become a convert indeed, to submit to an employment which may be opposed to, or entirely discordant with the habits of his former life. But the missionary will naturally hesitate to force upon a mere inquirer work of such a nature; so that practically it is found that the individual either gives his whole time to reading and attendance on the missionary for instruction, or is set to some unremunerative employment.

6. If, however, the individual be baptized,

then it not unfrequently happens that he is driven from his home, his village, his occupation. For a time he must look to the kindness of the missionary. Not a little difficulty is experienced in finding suitable employment for him. If he belong to the higher castes, he may be wholly unaccustomed to manual labour, and even be unfitted for trade. If he have been a priest, or a brahmin, or a pundit, or a byragee, he may perhaps be able to take a situation as a writer, a teacher, or perhaps he may be fitted by further instruction for a catechist or native preacher. Every such case is beset with difficulties, and it too often ends in the convert becoming a mere dependent on the missionary's bounty. It is not possible to establish a general rule for the treatment of such persons; but it is evidently desirable that the dependent state should be terminated as soon as possible, and the convert be made to feel that he must rely on his own exertions and the providence of God.

7. On the whole, I am disposed to urge a freer treatment both of inquirers and converts. Let every step they take, be taken on their own responsibility. It would be better for them to be less closely tied to the missionary than is the case at present, and to stand in less servile relations towards him. Experience shows that dependence on the missionaries, whether for employment or subsistence, is not favourable to the growth of Christian character, or to the development of that self-reliance it is so desirable to cultivate.

8. It gave me great pleasure to be present at Chitoura, at the ordination of John Bernard, as pastor of the native church which, by God's blessing, Mr. Smith has gathered there. The arrangement will have, I am sure, the approbation of the Committee. The friends of our Mission will watch with prayerful solicitude the progress of this measure, and hope that it will become an example which other native churches will be anxious to follow.

9. I should indeed rejoice if any or all the places mentioned in your report, could be occupied by the Society as mission stations. This I can scarcely venture to anticipate. Yet perhaps much may be done by giving attention to the training of several native brethren, in the manner you suggest, who may go forth as missionaries to those destitute and populous regions. Should it please God to raise up such men among you, they would enter on this work at a very much smaller expense than it is possible for Europeans to do. I shall be glad to see native brethren undertaking such a work, and of themselves seeking to spread abroad the savour of the Redeemer's name. Meanwhile, in your itineracies, you will give these places, as far as practicable, the benefit of your devoted labours.

10. The interesting narration given by Mr. Smith of his labours at Chitoura, will afford sincere gratification to the friends of the Society. The character and circumstances of the people are full of interest, and I rejoice with Mr. Smith at the success which has followed his untiring exertions. That success will be complete when the people shall have worked out their own independence, and their existence in a separate community is rendered unnecessary by the destruction of prejudice and caste-customs amongst their neighbours and countrymen, so as to allow of their residence in their native homes. Every year testifies to progress in this respect. The way is slowly but surely opening for the continuance of the converts in the places of their birth, and in the midst of their family connexions.

11. I fully agree with you in the views expressed in reference to the translation of the scriptures, and I hope before I leave India to make arrangements for the early accomplishment of your wishes with respect to the versions in use. I should also be glad, with you, to see an improvement both in the style and character of the tracts and books issued for the religious instructions of the native Christians and the heathen.

12. You have so well expressed the general views I hold on the question of schools, that no further remarks are required. The schools at Agra and Multra are of considerable value and importance. I shall be glad to learn that the suggestions made are fully carried out, and the schools put into as efficient a state as possible. As a subordinate agency, they are of great value to the missionary, and will amply repay the daily visit he may find it necessary to make.

13. In conclusion, I have to thank you for the kindness with which you listened to the suggestions it was my duty to lay before you, and your ready assent to the arrangements I proposed for the future occupancy of the stations. My visits to the stations were full of interest and instruction. They have deeply impressed me with the grandeur and difficulties of the work you have undertaken. It is only by divine strength that you can prevail. But the promise is sure. The Lord has said, "Lo! I am with you." May you realize His gracious presence in every department of your work, and being found faithful unto death, receive at His hands the crown of an unfading life! For your hospitality and affectionate interest in the welfare and comfort of my dear family and myself, I heartily thank you.

Believe me to remain,

Yours in the service of Christ,

EDW. B. UNDERHILL

**MONGHIR.**—Mr. Parsons has forwarded an account of one of his numerous journeys, in company with his native preachers. We print it entire, because it supplies a graphic representation of a truly evangelistic effort, and will enable our readers to form some idea what missionary work really is in India. And this is what *all* our brethren, with one or two exceptions, as Mr. Thomas the press superintendent, and Mr. Wenger, our translator, are constantly doing at the colder season of the year. Could such visits be oftener repeated over the same districts, a more permanent impression would be made. As it is, the missionary and his fellow-labourers, though two or three years may elapse before he can return to these places, is cordially welcomed by those who heard him before.

“December 11th, 1855.—With my dear wife, and having brethren Nainsookh and Bundhoo as companions in labour, I left home, and in the afternoon we reached the mouth of the Gunduck river, where we found that the whole of the village and bazaar of Jufra had been cut away by the Ganges in the rains. A new temporary bazaar has been built, where a brisk trade seemed to be going on. Here we all, by turns, repeatedly declared the blessed gospel.

12th. From sunrise till about half-past eight or nine a.m., we spoke to the people of Jufra in four places where they have settled after the submersion of their former village, and at every place found attentive hearers. We then proceeded to the landing-place next to the village of Gogaree, and soon after noon the native brethren sat on the shore to watch for opportunities of conversing with passers-by. Among those they met with was a pundit (*i.e.*, a man learned in the Hindoo Shasters), who acknowledged that he read and expounded his religious books merely with a view to profit, knowing nevertheless that they do not teach the way of salvation. Subsequently, we went into the market-place of Gogaree and preached, but as is usual here, the people were noisy and inclined to sport and ridicule.

“13th. Arrived at Sultangimge, and preached in the evening.

“14th. Reached Bhaugulpore, where we stayed till noon of 17th, and by the evening of the 18th we entered the mouth of the Kosee river, having preached at Colgong by the way. We must go some miles up the Kosee to where the Gugree river joins it, then a few miles up the Gugree, till we find the mouth of the Tiljooga.

“19th. Came on to the large village of Kutluuree by about ten o'clock. Nainsookh

was unwell, but Bundhoo and I went into the village. We preached in two places, in the latter of which, in the fishermen's quarter, we had a large and interesting congregation; many women also were present. Nainsookh, though not well, accompanied us to the village in a second visit in the afternoon. He had some desultory discussion with the brahmins at a large farmer's house, and afterwards we obtained but a small congregation in the village.

“20th. We addressed three considerable congregations (in the same village, in each of which women formed a large proportion of the hearers, and all appeared attentive; but not more than two or three books could be distributed for want of readers. In the afternoon we moved forward and came to Bhoona; but found it very desolate, and could obtain no congregation to listen to a discourse.

“21st. We crossed the stream to Bailawur, where we had a large congregation in a fisherman's yard, of nearly a hundred grown-up persons, besides many children. We all addressed them in turn, and endeavoured to make the gospel clear to them, and Nainsookh then concluded with many homely arguments to persuade them to relinquish their idol-worship. We afterwards proceeded to Sehora at the junction of the Gugree river with the Kosee, which we reached a little before sunset, and had just time to collect and address a small congregation.

“22nd. From our boat at Sehora we went early in the morning to a large village called Rungra, four miles inland. We were nearly interrupted in a progress thither by a deep though narrow stream; but providentially we got a villager to ferry us across in a canoe, and declared the way of salvation to the inhabitants in three convenient spots in the village, goodly numbers of attentive hearers being present; several books also were distributed. On our return we met with another smaller village, where we found a few hearers, and a villager willing to oblige us by ferrying us back over the brook.

“23rd. Lord's Day. Early in the morning we went to Mundarownee, a respectable village about a mile from Sehora, where our boat was lying. On our first entrance into the village, we found the people had all fled from the fires where they were warming themselves and had hidden themselves in their houses, but when they understood that we were not government officials, but religious teachers, they came out and we preached to a good congregation, and afterwards to smaller assemblies at two other places. We spoke also to two of the principal farmers at their houses. One was inclined to dispute and ridicule, but the other a very old man, listened attentively, and recognized Nainsookh, as having visited him on a former occasion. We returned to our boat a little before noon. In the after-



noon, we had a service with our boatman, and afterwards spoke the word of reconciliation through the death of Jesus to three considerable congregations in Sehora village. In the last place, many more than a hundred grown-up persons were present. After two of us had addressed them, they remained so quiet and respectful that Nainsookh offered up prayer, of which several testified their approbation.

"24th. Leaving Sehora, we moved up the Gugree, and came early to two villages opposite one another, named Sadhoopore and Bhouwa, where we spoke to the villagers, and then proceeded. From the village of Bysee, further up the stream, we walked about four miles to attend a market at a village named Bhowaneepore. We found it a small market, but we addressed the people by turns, and distributed books to those who could read. When we returned in the evening to our boat, we found it put to at the mouth of the Tiljooga.

"25th. In the morning, while we were engaged in Bysee, the boat moved on to Nugra village. This is a large village, and chiefly inhabited by brahmans and respectable landholders. We visited two of them at their houses. One was sitting before his door with some religious mendicants, and would not listen to the gospel, but Nainsookh had some discussion with him and the mendicants. The other, an intelligent man, heard respectfully, and forbade those who came round from interrupting us. Yet he expressed his steadfast adherence to his own religion, and quoted Sanscrit verses in support of it. Many persons followed us to the river side after we had preached in the village, and we spread a drugget for them, and sat conversing and singing hymns till after dark.

"26th. Preached in three places in Nugra. The people were not serious, nor did they oppose us. Our last place was among the poorer villagers, where a blind man interested us by his attention, and a poor washerwoman stopped us as we came away to ask further explanation, which Nainsookh gave her. At another part of the village, on the opposite side, we had a long conversation with the villagers, especially an intelligent man, a follower of Kubeer. Two men paddled across from the other side in a canoe to ask for gospels. From Nugra we came on by the evening to Dhobuncea, where we find a funeral feast is to take place in a day or two, to which some two or three hundred guests are invited. In the evening we sat down and conversed with three or four poor villagers, and tried to explain the gospel. They were much pleased, and one of them offered us something to eat.

"27th. We went from our boat about half-a-mile to a pretty large village on the banks of the Gugree, named Poonama.

Here we spoke to an assembly of the villagers, and afterwards at the house of the principal landowner to a much larger number. The landholder was a mild and pleasant man, heard willingly, and received books with much apparent pleasure. In the afternoon, spoke to the Dhobuncea guests.

"28th. We had numerous and attentive hearers among the guests till noon. Afterwards, they were too busy to attend to us, and we moved on to Bajitpore, a small village, where we could secure no congregation, till my dear wife and self went out for a walk, and the novel sight of a European lady brought about fifty villagers after us, whom Nainsookh took the opportunity of addressing on the message we foreigners had come to bring.

"29th. Had an attentive congregation in Bajitpore, then proceeded to Nuwada, where we were rather too late to find the people at home. In the afternoon, came to Mukkhatukeea, and conversed with the villagers, and in the evening to a crowd, whom we brought with us from our walk.

"30th. Lord's Day. Engaged in the two villages last mentioned.

"31st. Being market-day at Bhowaneepore, mentioned on the 24th, which was not far off, we set out early to preach in the adjacent villages, and in the market. In the villages we had good opportunities, but could not secure much attention in the market.

"1856. January 1st. In three villages we had pleasing opportunities of speaking to the people, who for the most part paid good attention. In a fourth, which we reached about noon, named Oojanee, we could find no one at home, and so put our boat to, but in the evening also very few came to converse.

"2nd. In the morning we obtained two good congregations in Oojanee. About one half of the inhabitants are Mussulmen. They heard attentively, but concluded by declaring in a determined manner that they would never leave Mahomet. We then moved forward to Sreepore, where we had a long and interesting conversation with a few followers of Kubeer. A teacher of the sect was present, but made no objection, even to some remarks of Nainsookh's which bore heavily on the character of professed religious teachers in general, as being really hypocrites for the sake of gain. Afterwards, we moved on to the next village, P'urtanuggur.

"3rd. In this village we had a large congregation, who listened very attentively to two addresses. When the time was come for them to disperse to their fields we proceeded to Lookmanpore, a large village through which the road to Bhaugulpore passes. At the ferry we sat and read and discoursed to travellers about noon, and again in the evening.

"4th. In the morning we went into the village, where we were able to collect four large assemblies. The adults were very attentive, and would have heard us longer than they did but for the disturbance made by the children. We concluded by a long argument against the worship of Kalee in front of a house erected to her honour near the ferry. We then crossed to the villages of Datpore and Gopaulpore, where we did not find many people at home; but in the latter place the people expressed their cordial approbation of the advice given them to cast off their subjection to the brahmans, and the arguments by which that advice was supported.

"5th. In Doreea, whither we had come yesterday, we had a large and interesting congregation. One man made several objections, perhaps with the purpose of eliciting our arguments, for he received with approval the replies that were given. Several spoke in favour of Christian doctrine, and one brahman, who came to oppose and deride, met with no countenance from the people. At Bispooreea, spoke to a number of people in a carpenter's shop, and put to at Pipurpantee.

"6th. In Seehkoond, a larger village on the other side of the stream, we preached in two places. The latter was at a landholder's house, who was very polite and attentive. Full two hundred persons were present, and very orderly. They listened to two addresses, and we prayed with them before leaving them. We then sent on our boats to Chorhur, which was the termination of our tour, and we proceeded by the road to the large village of Bhumunpoora, which lies a little distance from the stream. Here we had two good congregations to listen, and some discussion also, and then were called to a landowner's house, whose conduct was in remarkable contrast to that of the Seehkoond farmer. After hearing a few sentences the old man began to revile and blaspheme the dear Saviour in a shameful manner, as well as to talk abusively against government. In the afternoon, we went into Chorhur market, and spent some hours in speaking to the people and conversing with them. One of them told Nainsookh in the evening, that he entirely approved of what was said, and had only started objections to obtain more information.

#### WEST INDIES.

THE BAHAMAS.—NASSAU.—Mr. Capern in writing to announce the speedy departure of Mrs. Capern, who has since arrived safely, and has found the change most beneficial, observes:—

"I am glad that God has been pleased to

make Mr. Littlewood's visit to this place beneficial to his health, so that he has returned to Inagua quite recruited. He left this on the 5th April with his family. The people here were very generous, having subscribed towards his chapel nearly one hundred pounds sterling. This proves that the baptists are not in such bad odour as they were some years ago. God maketh even our enemies to be at peace with us.

"It has been arranged that the churches at Long Cay and Crooked Island shall belong to the Inagua station. These churches are far away from Nassau, and near to Inagua, and can be conveniently visited by the missionary there.

"Two of the native preachers were here last week, and gave us, in public, some account of their trials and triumphs. From their statements we gathered that the hand of the Lord had been with them. Brother Davey, who then saw and heard them for the first time, felt considerably interested by the descriptions they gave, and was convinced, I think, that these and such like men, are the labourers best fitted for the toils and privations of out-island work."

Mr. Davey has not yet taken any journeys beyond the island of New Providence. He has hitherto confined his labours to Nassau, and the country stations connected with it. He waits until he acquires more knowledge of the people and the native preachers in their visits to the chief station, aided by Mr. Capern's long experience, before he takes the responsibility so long and honourably borne by his senior colleague. Subjoined is his description of his visit to Fox Hill and other stations; and as the scenes and incidents were to him peculiar and novel, so his impressions are vivid and fresh:—

"I have now had an opportunity of visiting not only Fox Hill, but also Adelaide and Carmichael. At Fox Hill, our best station in this island, I found a good Sunday school and a pretty good congregation. The little chapel was filled by about 200 children and their parents.

"Adelaide is a small settlement at the south-west of the island, distant fourteen miles from Nassau. I was told we were to go in a "carry-all," and thought it would be something like a London omnibus, instead of which it is more like a huckster's cart. This being loaded with a mattress, or rather a bag of grass, and baskets of provisions, we take our places and start for the journey.

"After riding for about two miles we come into a pine barren where the trees, to some

extent, shield us from the fierce rays of the sun. This pine barren stretches the whole way to Adelaide, and is both a prairie and a forest on a small scale. There were several fires in it, and here and there pines might be seen burning like torches.

"Carmichael lies almost midway between Nassau and Adelaide. In passing through we gave notice of our intention to stay the next day and hold a service.

"Having reached Adelaide, the mattress and baskets of provisions were taken into a little hut about twelve feet by eight. This is the missionary's residence when he visits the station. All the furniture it contains is a small table. Seats are brought from the chapel. About seven o'clock some 50 persons, old and young, assembled for worship; and after the service was over, the men brought seats into the hut, spread the mattress upon them, and that was our bed for the night. Having heard a good deal about ground spiders and centipedes, I kept a candle burning all night, and as I lay on the hard seats and looked up to the leafy roof of the hut, I felt I was a missionary indeed.

"Next morning, soon after six, we held our meeting in the chapel, which was better attended than on the previous evening. The people heard with attention, thanked us for our visit, and we left them well pleased that we had an opportunity of speaking to them 'all the words of this life.'"

"We reached Carmichael on our homeward journey about 10 a.m., where we held an interesting service, though only eight persons could be assembled. This was formerly a flourishing station; but nearly all the people who then formed the settlement, have removed from it. The people are also fast removing from Adelaide. They are nomadic in their habits, and this renders great caution necessary in regard to the erection of chapels; for when a settlement is deserted, chapels are worth nothing.

"There are many such settlements in the out-islands; indeed, some of the out-islands themselves may be regarded as such settlements. The most flourishing island of the colony, if we except Nassau, is Inagua, to which persons are going from all parts, and some have settled there from Bermuda. You will be pleased to hear that my health continues good, and Mrs. Davey is getting stronger."

DEATH OF MRS. LITTLEWOOD.

We regret to have to announce the decease of Mrs. Littlewood, the beloved and devoted wife of the Rev. W. Littlewood, who is now labouring at Inagua, in the Bahamas. Mrs. Littlewood was removed suddenly, in the midst of plans of usefulness and devote co-operation with her husband, on June 13 last. She now rests from her labours,

and is for ever with the Lord, whom she delighted to serve. May her bereaved husband share largely in the sympathy and prayers of the churches, and realize, in this great affliction, the sustaining power of the great Comforter.

JAMAICA.—We have had no opportunity lately of calling attention to the state of the churches in this island, partly from the want of information, and partly from want of space. Having just received the annual Report of the Jamaica Baptist Union, we have sincere pleasure in giving insertion to the Report of churches connected with the Jamaica Baptist Union, for the year ending December 31st, 1855 :—

"In presenting the usual annual reports of churches connected with the Jamaica Baptist Union, it becomes us gratefully to record the goodness of the Lord to the land in which we dwell, and the churches with which we are connected. During the past year 'goodness and mercy have followed us.' We have 'a goodly heritage' and 'the lines have fallen unto us in pleasant places.' We have been highly favoured and richly blessed. In some countries during the past year, the pestilence has swept away thousands into eternity, though a case or two of the dreaded disease, cholera, appeared in Kingston, this land has been mercifully spared. The angel of death has not been allowed to traverse the land and spread death through its borders. In Europe, in some parts of India, yea, in the neighbouring island of St. Domingo, hateful war has afflicted the people: but in this island, peace has been preserved and enjoyed. While in America, Brazil, Cuba, and other places, millions of our fellow men have lingered through the year in bitter bondage, yet in this isle the tree of liberty still stands spreading her branches, affording bliss to every heart. Again, in some countries, as Austria, Roman Catholicism is attempting to enslave the human mind and re-establish herself by teaching unscriptural doctrines, and foolish mummeries, but in Jamaica the gospel is preached in the majority of places of worship in simplicity, and Christ Jesus is set before the people as the ONLY, the PERFECT, the ALL-SUFFICIENT SAVIOUR. A privilege this, which cannot be too highly prized, the more so, as while in Sweden, some parts of Germany and Italy, men and women who dare to worship God according to the dictates of their conscience are persecuted, fined, imprisoned, and banished from home and country, in our island every man can worship His Maker 'under his own vine,' no one daring to make him afraid. Truly for these mercies we cannot be too grateful unto the Lord our God.

"During the past year death has not re-

moved any of the pastors of the churches in the Union, but the Revs. C. Armstrong, and R. Gay, have, through affliction, been compelled to quit the field. The latter has just left his station. May the removals of both these brethren be sanctified to their churches.

"One pastor, the Rev. B. Millard, after eleven months absence, has returned to the island improved in strength and health.

"The church at *Stewart Town* sent an invitation to the Rev. Samuel Hodges, to become their pastor, and in the month of April had the happiness of welcoming him in their midst. The churches at *Salem* and *Dry Harbour* united in requesting Mr. Joseph Gordon Bennett, who had completed his course of study at the Theological Institution, Calabar, to become their pastor, and he has entered on his work with encouraging signs of success. The church at Providence, (left destitute of a pastor, through the removal of the Rev. W. Clayton to Four Paths,) and that at Mount Peto, have invited the Rev. E. Hewett to become their pastor. The Rev. J. E. Henderson, after repeated applications from the people, has become the pastor of Gurney's Mount church, and the Rev. W. Teall has consented to take the permanent oversight of the church at Fletcher's Grove, lately under the care of the Rev. C. Armstrong.

"In accordance with a recommendation of the "Union" collections have been made at some of the stations in aid of the Patriotic Fund, and upwards of £66 have been collected. Had all the churches been able to do something a much larger sum would have been realized.

"Much of late has been said respecting the failure of the *voluntary principle*, and boldly some are found to declare that our own, and other missions have proved a failure. Now with regard to ourselves what are the facts? This Union embraces forty-eight churches, worshipping in buildings which are generally well filled, and which cost tens of thousands of pounds, contributed chiefly by the members of the churches, who, in addition to this, have also spent large sums of money towards the erection of school-rooms, mission-houses, and village class-houses: that though our people generally belong to the peasantry, they support their pastors without any foreign aid, and are required to do their best towards meeting the contingent expenses of the churches, with which they are connected. Nor is this all. Our members are called upon to contribute towards foreign objects such as Calabar, Africa, and other matters. Let our friends, and the well-wishers of the colonists generally, only understand what is being done, and instead of pronouncing the voluntary principle a failure, they would bless God for its successful operation, and do all in their power to advocate and recommend its further, if not universal extension.

"Returns have been received from forty-seven churches, from which the following particulars appear. During the year

	809 have been baptized
	529 have been restored
	188 have been received
Total increase	1526
	374 have died
	786 have been excluded
	45 have been dismissed
	73 have withdrawn
Total decrease	1278
Nett Total increase	248.
Number of Members.....	17,492
Number of Inquirers.....	1,803
Sabbath School Scholars	8,742
Of Teachers .....	750

"These figures excite mingled feelings of joy and sorrow. Who can but rejoice to discover that so many as 809 individuals have, as we hope through Divine grace, been constrained to be baptized on a profession of faith in the Lord Jesus; and that 529 persons who had backslidden, have thought upon their ways, and returned to the Lord? A band of 1,338 has, during the past twelve months, been added to the churches, being an average of 28 to each station, exclusive of reverts. For this we bless God. Against this increase, however, we have to set 783 exclusions, and 73 withdrawals, in all 856, not reckoning those who have departed this life, and who, we hope, are now in a better world. The nett average increase on each church, is only 5. This fact should be duly weighed, as affording a loud call for a revival of deep toned piety.

"Another particular observable from these figures, is the *disproportion in the number of Inquirers to that of Members*. Whilst in the 47 churches, there are 17,492 members, there are reported only 1,803 inquirers. Now when large numbers receive the gospel, obey its precepts, enjoy its ordinances, and exhibit its spirit, it is but right to look for a large accession of inquirers. Last year there were reported 2112 inquirers. Of these 809 have been baptized—leaving 1303 on trial. This year the number is 1808. Now supposing that say, 100 were erased from the list of 1854 on account of inconsistency, then it will appear that 600 persons have been added during the year to the list of inquirers who profess to 'repent of sin toward God and believe in the Lord Jesus Christ.' We cannot do otherwise than rejoice over this success, but is this an *adequate result*? We fear not.

"Ministers in the Union generally have not to complain of diminished congregations. In three or four places, the attendance is far from good, but generally, the sanctuaries of the Most High are filled. Though cholera and small-pox removed thousands from our chapels, the places of the dead are for the most part occupied by other hearers.—This proves that there is a spirit of hearing for

which we cannot be too thankful. But the returns alluded to, show that conversions are not equal to the efforts employed. Then where is the evil? This is a subject which demands the serious and faithful consideration of the pastors, officers, and members of the united churches.

"We admit fully that we have many difficulties to contend with, and many influences against us. Numbers of the better educated classes set a fearful example to the community; the rulers, as a body, are not godly; the rejoicings over the fall of Sebastopol, have had in some localities a most pernicious influence, and whetted the appetite for disgraceful carousings; superstition now and then displays its soul injuring effects; the sins of at least 786 professors of religion excluded from the churches; must tell sadly against the work. Still with all these, and a host of other obstacles and drawbacks, the conviction remains that the church of Christ is not making any *proportionate* inroads on the world. Christians must awake, arise, and attack the kingdom of darkness. Let ministers and members unite in earnest, united prayer for the gift of the Holy Spirit; let the pulpit present the truth to the hearers earnestly, affectionately, faithfully; let the deacons and leaders institute house to house visitation, and call on sinners to turn to the Lord; let special class meetings be held to stir up believers, and draw the ungodly under the influence of the gospel; let the churches secure the aid of the sisterhood to help in the work of the Lord; let each wrestle with the Great Head of the Church for a blessing, and we have no doubt, that next year we shall have to present a report which will yield joy to the church, and give glory to God.

#### FRANCE.

MORLAIX.—The little church here, which has had to struggle with so many difficulties, has lately been a good deal encouraged. Mr. Jenkins reports some fresh additions, and altogether matters wear a more hopeful aspect than for some years past. The little community begins to show signs of personal activity, and now that they have been strengthened, are endeavouring themselves to do good. If they set about the work in earnest, we shall have better tidings than these.

"In giving you an account of the labours of the mission, I am glad to say that it was our privilege to receive last sabbath fortnight two Bretons as members of our church. They were baptized before our usual service in the morning. A good number of our Breton friends from the country were present on this interesting occasion. One of these

brethren, though sixty years of age, had walked full seven leagues sabbath morning in order to be present. The preaching was chiefly in Breton. The Lord's supper was also administered among us; and it was precious thus to meet together on so joyful an occasion, in the union and communion of Christ the Redeemer. The two friends received are natives of the neighbourhood of this town, and are young. One of them is a sailor and widower, his wife having died about a twelve-month ago of the cholera, while her husband was on sea. She died in faith in Christ; and though she had not yet made a profession, still she remained steadfast in that faith, and resisted to the last all interference of the priest. At her request I visited her in her illness. Nevertheless the priest would have to bury her. The husband returned home in a very shattered state of health, after a long illness with the yellow fever, and on his arrival learnt the death of his wife, and the circumstances. His mind was now seriously impressed with his need of true religion. After a certain stay at home, which proved a blessing to him in his affliction, he went to sea again, and made a voyage of nine months, during which he read his bible much, and conversed on religion among his comrades. On his return his attachment to the gospel was evident in his sentiments and life, and he soon made known his desire to join us in the Lord. The other brother received, is a young man about twenty-five years of age, the good eldest son of a widow advanced in years, who keeps a little farm, mill, and public oven, a short distance in the country. By means of reading the New Testament, and a few good religious books, and a regular attendance for about eighteen months at our place of worship, he is become a truly evangelical Christian, and has followed Christ, uniting himself to his people. Thus the Lord blesses his work, and there are still signs of good and further progress.

"Our friend Boloëh has continued his labours, going together with the Breton Colporteur. He goes on quite satisfactorily. He returned yesterday from an excursion he undertook alone; during which he had interesting religious conversations with the people, read to some, portions of the New Testament, and disposed of a dozen testaments.

"We are now taking steps to recommence tract distribution. Of late years little of this work could be done; we thought it a great thing to be able to continue the distribution of the scriptures in the Cotes-du-Nord. However, we shall now do all we can to re-commence an active distribution of tracts, Breton and French. Moreover, we are taking steps to carry into execution our plan of a lending religious library, as we are convinced that such a library would be very

useful. I referred to this some time ago. I will let you know our progress as we go on.

"You know the favourable disposition manifested by the government with regard to religious liberty, it is valuable and encouraging.

"With June we are commencing a penny-a-week subscription in favour of the work in the country; I mean scripture distribution and teaching. This proposal has met with the cordial approbation of our Christian friends here. I wish in due time to lead on

our little church in Brittany to activity and liberality by all means for the propagation of the gospel in the country. I believe that in a few years, under the direction and blessing of God, we shall see in this country encouraging progress. I may remark, in passing, that we pay attention and do good as regards the temporal wants of our poorer Christian friends. We think the gospel, by its light and virtues, is intended by Divine goodness to be a great blessing in the world, and especially, and in all respects, to him who receives it in spirit and in truth."

## HOME PROCEEDINGS.

During August Mr. Allen, from Ceylon, has visited, on behalf of the mission, the churches in the East Gloucestershire Auxiliary, commencing with Bourton on the Water, and completing his engagements at Cirencester. Mr. Oughton has pleaded the cause of missions at Brighton, and Mr.

Smith, from Chitoura, has entered on an extended tour among the Yorkshire churches, commencing with the East Riding, comprising Malton, Scarborough, Burlington, &c. He will be engaged during the whole of September amongst the churches of the West Riding and other districts of the county.

## DESIGNATION OF MISSIONARIES.

On Wednesday, August 20, the brethren George Kerry and W. H. Gamble were ordained at Hastings as missionaries of the Baptist Missionary Society.

By the judicious arrangements of the Rev. John Stent, at whose chapel the meeting was convened, all the various parts of the solemn service were comprised within one evening assembly. Considering the stormy weather, the previous tea party was well attended, and the congregation at the subsequent service was large, and remained unbroken to a late hour.

Worship was opened by the Rev. S. Lillycrop, of Windsor, after which the Rev. W. H. Denham, of Serampore, gave a masterly description of India as the field of labour to which Mr. Kerry was appointed. The varied information—historical, political, and geographical, as well as moral and religious—was listened to with fixed attention. Dr. Angus then sketched the history of our Trinidad mission in the most lucid manner, tracing all our operations and successes there to the unwearied and generous perseverance of one benevolent Christian lady, who never ceased for a series of years to implore the aid

of the Society for that benighted island. The pathetic reference to Mr. Gamble as the son of that lady, was quite thrilling. To see him there thus introduced, after a due course of preparatory study, to defray the cost of which he had parted with his business, and was now ready to carry out fully the ardent desires of that mother's heart, awakened deep emotion throughout the assembly.

The missionaries then gave, in turn, such statements of their religious views and experience, and of the guidance of God's providence in reference to their respective undertakings, as have rarely been surpassed in interest on similar occasions; the early history and boyish efforts of Mr. Kerry as a youthful evangelist having clearly been his training for the field of missions. After these communications, Dr. Angus commended them to God in the designation prayer.

A few paternal counsels were addressed to the missionaries, in the name of the Committee, by Dr. Hoby, who remarked that so clearly did the mind of Christ seem to be indicated in reference to these brethren and their appointment, one to the east and the other to the west, as to afford great satisfac-

tion, and forcibly bring to mind the words, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Remarking on the great success which God had granted to our mission, and yet that all had been accomplished within the personal recollection of a few who were still living, he nevertheless advised the young brethren not to be on that account feverishly anxious to do something great, but rather to be calm and steady in labour and prayer; not to be eager to invent new schemes so much as earnest in the use of instruments and appliances which had always been employed; and to take heed to themselves, their doctrine, and their work, espe-

cially remembering, while stimulated to the utmost exertion by all they were to witness, and knowing that the gospel was the only remedy, how powerless they would be without the vitalizing energy of the Holy Spirit. Paul's Second Epistle to Timothy was specially commended to their regard, that "they might be strong in the grace which is in Christ Jesus."

The Rev. John Adey, of London (independent), most appropriately closed in prayer. Many remarked that on the whole it was the most impressive service they remembered; and certainly it seemed to bear a close resemblance to meetings of the earliest days of our missionary history.

FOREIGN LETTERS RECEIVED.

- AFRICA—Saker, A., one letter, no date, received July 31.
- CLARENCE, Diboll, J., June 26.
- AMERICA—NEW YORK, Colgate, W. and Co., July 18.
- ASIA—ALIPORE, Pearce, G., July 3.
- CALCUTTA, Thomas, J., June 4 and 17, July 3.
- COLOMBO, Davis, J., June 24, July 10.
- HOWRAH, Morgan, T., June 16.
- KANDY, Carter, C., June 23.
- MONGHIR, Lawrence, J., May 28.
- POONAH, Cassidy, H. P., June 10.
- SERAMPORE, Underhill, E. B., June 2 and 17, July 2.
- SEWRY, Williamson, J., June 28.
- BAHAMAS—GRAND TURK, Hutchings, J. July 19.

- INAGUA, Littlewood, W., June 20.
- NASSAU, Capern, H., July 10; George, J., S., June 24.
- BRITTANY—MORLAIX, Jenkins, J., July 23, August 14.
- JAMAICA—BROWN'S TOWN, Clark, J., July 10.
- CALABAR, East, D. J., July 7 and 24.
- KINGSTON, Gibson, R., July 9; Spraggs, W., and others, July 11; Wood, J. A., and another, July 11.
- MONTEGO BAY, Henderson, J. E., July 24; Reid, J. M., July 24;
- MOUNT CAREY, Hewett, E., July 7.
- PORT MARIA, Day, D., July 9.
- SAVANNA LA MAR, Clarke, J., July 23.
- SPANISH TOWN, Phillippo, J. C., July 23.
- STEWART TOWN, Hodges, S., July 23.

ACKNOWLEDGMENTS.

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

- The Directors of the London Missionary Society, for a copy of the Chinese Bible;
- The church meeting in Devonshire Square Chapel, London, for a number of volumes from the library of the church;
- Friends at Plymouth, by Miss Square, for a parcel of books, for Rev. A. Saker, Africa.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1856.

ANNUAL SUBSCRIPTIONS.		£ s. d.	DONATIONS.	£ s. d.
Bacon, Mr. J. P. ....	1 1 0	2 10 0	Buxton, Sir E. N., Bart.	50 0 0
Do., for India .....	1 1 0	5 5 0	Cox, Rev. John, Pimlico	0 10 0
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THE  
BAPTIST MAGAZINE.

OCTOBER, 1856.

MEMOIR OF THE LATE REV. WILLIAM JONES, CARDIFF.

BY THE REV. THOMAS THOMAS.

THE name of William Jones has been intimately associated with the history of the baptist denomination in South Wales for nearly half a century. He was born on the first of August, 1790, at a place called Penycaemain, in the parish of Llangadock, Carmarthenshire. Of his parents, Mr. Jones, in an autobiography of his early life, says, "They had a family of seven children, of whom I was the youngest but one; and they lived together in the married state for a period of sixty-two years, when my father died at the age of eighty-seven, and left my mother a widow at the age of eighty. She survived him thirteen years, and finished her course at the advanced age of ninety-three." In their early years this venerable pair passed through many trials, and experienced many vicissitudes of fortune; but were strangers to personal religion, and neglected to bring up their children in the nurture and admonition of the Lord. There was very little evangelical religion in the part of the country where they lived. There was no sabbath-

school in existence, nor any efficient day-school within reach of young children. The young people spent a great part of the Lord's day in demoralizing games, and the elder men and women amused themselves by talking over the affairs of their neighbours. Under these unfavourable circumstances, William Jones, at the early age of five or six years, became the subject of strong religious impressions. A poem read by his brother out of a celebrated old work called, "The Vicar's Book, or the Welshman's Candle," and his mother's answers to his questions respecting the torments of "the rich man" in hell, disclosed to him, for the first time, the awful truth that the wicked in death go away into everlasting misery. To his young mind this was a fearful discovery; for he already felt that he was a sinner, but knew nothing of the way of escape from future punishment. In this interesting and critical state of mind, how precious and welcome would have been the instructions of a pious parent, or of a sabbath-school teacher!

But there was no one in the family, or the neighbourhood, with whom he could converse, or from whom he could obtain the assistance so much needed. He continued to question his mother, whose unsatisfactory answers increased his perplexity, and drove him almost to despair. He was taught the Lord's Prayer, and the Apostle's Creed, which he used frequently to repeat under the impression that this was a meritorious service. In this state of mind, he was taken, by his father, for the first time, to the presbyterian chapel, and was much pleased, not because he had any idea of the nature of spiritual worship, but because he thought his attendance would be a sort of atonement for his sins. His sister, who was two years older than he, was subject to similar impressions, and they both used to retire together to say their prayers. But there was little in his circumstances and associations favourable to the growth of religious principles. As he became more intimately connected with the youths of the neighbourhood, he eagerly joined them in the rustic sports and amusements in which they generally spent the afternoon of the Lord's day. But still, in moments of reflection, especially by night in bed, he felt the pangs of remorse, and forebodings of future wrath; but found relief in promises of amendment in old age, and in the prospect of death. He remained in this state till he was about ten years of age; and up to that time he had never been a day at school. But in anticipation of being sent to a school in the neighbourhood to which the family was about to remove, he prevailed on two of his youthful companions to teach him the alphabet instead of playing on Sunday afternoons. He soon entered the little rural seminary where he learned to read and write in Welsh and English, and acquired a knowledge of arithmetic as far as compound mul-

tiplication. All the education he ever enjoyed was only about a year and a half, and that was obtained in the winter by a daily walk of eight miles, and was interrupted in the summer by working for his father. Such were the disadvantages under which intelligent children laboured in the principality so lately as the beginning of the present century, and so small was the stock of knowledge with which a youth, destined to occupy an important and influential position in society, entered upon the world!

When William Jones had completed his thirteenth year, he accompanied his eldest brother to the Glamorganshire Iron Works, and found employment at Dowlais. His brother, with whom he lived, was a thoughtless man, and his fellow-workmen were proverbially wicked. Here he lost his early impressions, and, though he was kept from open profligacy, he sank into such obduracy, that, though reduced to the verge of death by an attack of small-pox, he was utterly unconcerned about the state of his soul during the whole of his dangerous illness.

On his recovery, he returned to Carmarthenshire; and, for several years subsequently, spent the summer at home, and the winter at the Merthyr Iron Works. Before he finally left home, he became a teacher in a small sabbath school at Gwynfe, established by an old man of pre-eminent piety, whose humble efforts were crowned with success, and followed by a signal revival of religion in the neighbourhood. Soon after this, he found employment as engineer in the Penydarran Works, where he happily resided with an elder brother who was assistant manager in the same department, and a deacon of the baptist church at Zion Chapel. Here the only thing that troubled him was the necessity of attending to his secular employment every alternate Lord's day.

At this time a great revival of religion commenced at Merthyr. The chapels were crowded to excess, the preaching of the word was attended with extraordinary power, and great numbers were aroused to a sense of their spiritual state. Amid this hallowed excitement, the heart of William Jones was deeply impressed; his former convictions were revived; he saw and felt his need of a Saviour; and was enabled to put his trust in the merits of the great atonement. With many fears he attended one of those experience meetings called in Wales societies, where he was kindly received, and, after a short probation, approved as a candidate for baptism. He was one of eighteen persons baptized, on a frosty morning, in the river Taff, by Mr. Rees Jones, and, on the same day, he was admitted to communion. Associated in his worldly avocation with some extremely wicked characters, he became, for a time, the object of their scornful raillery. But, finding that their hostility produced little effect, they ceased from their opposition and treated him with marked kindness and respect. On this circumstance he remarks, "The reproach which frightens many from decision, is more formidable in the anticipation than in the actual realization." His Sunday work, though necessary, now caused him much uneasiness and perplexity. He entertained conscientious scruples with respect to its lawfulness. He, therefore, gave up his employment at the engine, with the comparative ease and leisure of the situation, and took the work of a second-hand pudler, which is one of the most laborious departments in the iron works. The disadvantages of this situation, however, were more than compensated by the profitable intercourse he enjoyed with many religious persons who had been converted during the revival which was still prevailing. "Among them were several

youths who afterwards became ministers of the gospel, such as Dr. Jenkyn, late President of Coward College, and his brother D. Jenkyn; Mr. John Phillips, late of Whitechurch, in Shropshire, Mr. David Beynon, and some others whose society was to him of much service, and contributed to his advancement in the knowledge of divine truth." He was, however, frequently harassed with doubts as to the reality of his conversion. He had not experienced those extraordinary impressions which he had witnessed in others, at that time of religious excitement. His feelings were then, as ever afterwards, under the control of an enlightened judgment, and a clear understanding; and his spirit found repose in the all-sufficiency of the Lord Jesus. He cherished a tender conscience, and walked in the fear of God. He had not been long a member of the church before he began to entertain thoughts of the Christian ministry. His first desire was to warn his former companions to flee from the wrath to come, and the responsible office to which he began to aspire, he contemplated as a distant object for which much preparation was necessary. At that period young men of the working classes had very few of the facilities for the acquisition of knowledge which are now enjoyed in most parts of Wales. Precluded therefore from the advantages of education, associating almost entirely with men as uncultivated as himself, and compelled to get his living by hard labour, and to work by night every alternate week, this youth had to struggle on amidst formidable difficulties. But he eagerly seized such opportunities for improvement as presented themselves. He assiduously attended the ministrations of his pastor, who was a good preacher, and whose labours were remarkably blessed to the conversion of souls. He frequented the experience meetings, conducted by

the elder and best informed members of the church. He attended catechetical meetings in which a large class of young members were questioned on the leading doctrines of the gospel, and the proofs by which they were supported. He also took part in conferences in which the members read portions of scripture, and delivered their thoughts upon them extempore for mutual edification; and he often assisted at two weekly prayer-meetings, of which one was exclusively designed for the benefit of the younger members of the church.

Thus he happily spent two years at Penydarran; but the forge at that place having been stopped, probably in consequence of a strike for wages, he found employment in the Plymouth Works, where he became associated with men of the most irreligious and immoral character. "Their oaths and curses," he says, "resounded in my ears from morning till night, and their drunkenness and dissipation were unparalleled, and their scoffs at religion knew no restraint. I have thought a thousand times that *Sodom* could not have been worse than the Plymouth Forge was when I worked in it in 1808." His desire for the Christian ministry, however, continued to increase, though he had not yet mentioned it to any except the three friends already named, who were found to be in a similar state of mind. And from that sink of iniquity where he was daily distressed at "the filthy conversation of the wicked," the providence of God was now opening a way for him to a sphere of usefulness and honour in the kingdom of Christ. He soon learned that the officers, and other leading friends at Zion Chapel, entertained a favourable opinion of his qualifications for the ministry. Encouraged by their importunities, he consented to attempt preaching at a friend's house before a select congregation of twelve persons,

comprising the pastor, an assistant preacher, and the four deacons with their wives. Having preached twice before the church, he obtained the full consent of the brethren to preach the word in the numerous stations connected with the chapel. From that time he had ample opportunities for preaching far and near: and the prevalent religious excitement in the district, and his singularly earnest and impressive delivery, together with his small stature and youthful appearance, drew together very large congregations. His friend, Mr. John Phillips, was his companion in his preaching excursions. And those who know anything of the bleak and dreary hills of Monmouth and Glamorgan, and of what they must have been to pedestrians half a century ago, will be able, from the following extracts, to estimate the magnitude and extent of these youthful labours, and the self-denials which they involved. "Every other week we worked by night; and then our employment ceased from Saturday morning at six, till eight o'clock on the following Monday; and then we arranged to go to spend the sabbath at some distant place, such as Caerphilly, Hengoed, Ystrad-dyfodog, Llanwenarth, Blaenavon, Blaenau Gwent, or Pontypool. After working on Friday night, and walking fifteen or eighteen miles, more or less, on Saturday, we preached that evening; and generally three times on the sabbath, the afternoon frequently out of doors. We returned on the following morning in time to resume our employment in the Forge, without much complaint of weariness. Being used to hard work, and animated with zeal, we spent our time in full labour, and knew nothing of that languor which has often since paralyzed our energies." The excessive toil, of which these were but a sample, there is reason to believe, impaired the youth's constitution, and irreparably injured an excellent voice

which ever afterwards became inflexible and inharmonious. But in many subsequent years, he had the satisfaction of knowing that these "labours were not in vain in the Lord." Many attributed to them their first religious impressions, and some remarkable instances of conversion came to light.

In January, 1810, Mr. Jones was induced to relinquish his secular employment, and devote himself wholly to the work of the Lord. At that period, and for many years afterwards, it was a common thing in Wales for pastors of churches, and other preachers, to itinerate through the country, preaching in chapels, farm-houses, cottages, parish-rooms, and the open air, wherever they would be received. These tours, now unnecessary, were then well adapted to the state of the country, and were much blessed to the spread of the gospel among the people. In compliance with the wishes of his friends, Mr. Jones, as soon as he gave up his employment, made a journey of about two months through the counties of Monmouth, Glamorgan, and part of Carmarthen. His heart was fully in his work, and he preached with universal acceptance, and great success. He traversed the fertile vale of Glamorgan, which was then a moral desert, where few dissenters or pious churchmen were to be found. But young Jones was everywhere well received; and he sometimes preached in parish-rooms, situated in church-yards; and, on some occasions, several clergymen, attracted by his fame, came among their parishioners to hear him. By some good men he was advised to settle at once as pastor without academical training, and he had the offer of the pastorate of one of the oldest churches in Glamorgan. Others strongly advised his seeking admission into Bristol College; but he eventually accepted an unexpected offer of immediate entrance into the academy

recently established at Abergavenny, and now at Pontypool. He entered that institution in April, 1810. He applied himself so assiduously to his studies there, that, though when he entered, he was not able even to read his text in English, he began, in a few months, to preach in that language with acceptance. When he had been about sixteen months in the house, the late Rev. Timothy Thomas, of Islington, proposed that he should enter the new College just founded at Stepney; the celebrated Christmas Evans urged his settling in North Wales, where labourers were much needed; and the Monmouthshire Itinerant Society wished to engage him as an agent in the English part of the county, which was lamentably destitute of an evangelical ministry. Neither of these offers was accepted. But he soon became virtually a home missionary, as well as a pastor in the benighted district just referred to. He generously acceded to the wishes of a small church at Penuel, with a salary of £30 a year, and a prospect of labours and journeys of which it would be difficult to give the reader an adequate conception. "The members," to use his own words, "though but seventy-two in number lived in as many as eighteen parishes; the services were to be conducted partly in Welsh, and partly in English; and the people of the district were very unconcerned about religious matters. I stood, as it were, alone in a dark country, where there was no other society of Christians of our persuasion in all that tract of land which lies between the river Usk and the river Wyc, and between the New Passage and the town of Coleford, except at Abergavenny, and a branch of the church at Caerleon, which met at a dwelling-house called Carrowhill." The smallness of his salary, and the want of a common education among the people, determined him to open a

school. This furnished him with adequate support, and served to increase his influence and extend his usefulness in the district. He did not suffer it to interfere materially with his ministerial duties. He established and continued to supply as many as eight preaching stations from Chepstow to Usk; preached several times every week after school-hours; conciliated the good will of the inhabitants generally; and enjoyed satisfactory tokens of the divine favour in the conversion of sinners, and the edification of the church.

Having thus laboured in Monmouthshire for nearly four years, he removed to Cardiff, and commenced his pastoral labours there on the second Lord's day in January, 1816. The church, which had been in existence more than ten years, had encountered much opposition and persecution from irreligious but influential parties in the town. Through their unrelenting hostility, the first pastor and several of the members had been subjected to many annoyances and heavy losses. The good cause, however, grew and prospered; and it has steadily advanced up to the present time. The church, when Mr. Jones became its pastor, consisted of twenty-seven members, and had a new chapel which measured only thirty feet by twenty. It is now, with the exception of the Welsh sister church, the most flourishing dissenting congregation in the town, and occupies a spacious chapel which has been twice enlarged. "Behold what hath God wrought!"

Mr. Jones' first years at Cardiff do not appear to have been remarkably happy. He seems to have been discouraged and disappointed. His chief difficulties arose from the apathy and hostility of the population, from slight disagreements among the members of the church, from serious doubts as to the propriety of his removal from Penuel, and from a morbid sensitiveness,

and habitual depression of spirits. Still he made slow but steady progress. The attendance improved; accessions were made to the church; and the Sunday-school—the first, and, for many years, the only one in the town—gradually increased. In the year 1818, he again opened a day-school, in which he was employed for at least twenty years at Cardiff: and very many of the inhabitants enjoyed the benefit of his example and instructions in that department of his labours.

For many years this good man laboured on, preaching generally three times every week to his own people; devoting himself with diligence and earnestness to his large day-school; attending several prayer-meetings weekly; taking the general oversight of the sabbath-school; preaching occasionally in Welsh, as opportunities offered, in neighbouring places; holding religious services on board vessels in the port; and assisting his Welsh brethren at their annual, quarterly, and other public meetings, in which he always evinced a lively interest, and was always welcomed with much cordiality, respect, and confidence. He supported his family in comfort and respectability with limited means, and gradually rose in public estimation, till his influence was extensively felt by all classes of the population.

To the English he was almost unknown as an author; but in Welsh his literary productions are considerable. He was joint editor of a Welsh periodical, called "Yr Ystorfa Weinidogaethol," and wrote all the anonymous theological articles which appeared in its pages. Another periodical, "Y Bedyddiwr," contained a series of articles from his pen, comprising an epitome of the "History of the Christian Church down to the Sixteenth Century." He also translated into Welsh a large portion of Dr. Gill's "Commentary on the New Testament." These he added to his

ordinary labours in the latter years of his life, when his strength was visibly declining, and he must have felt that his death was slowly but surely approaching. For about five years previous to his decease he was greatly aided by his respected co-pastor, the Rev. A. G. Fuller, with whom he harmoniously co-operated to the last; but he did not relax his efforts, nor seek that repose which failing health seemed to require. He was rather "in labours more abundant." His preparation for the pulpit was more careful and elaborate than ever; and he delivered several valuable courses of lectures which produced a deep impression in delivery, and are still gratefully remembered by many who heard them. He took great interest in all public Christian objects, particularly the Young Men's Christian Association, to whom he gave several admirable lectures. The last intended for that society was left unfinished when death took him to his reward. In his beloved work of preaching he continued till within two or three weeks of his death; and on the last Lord's day, prior to his departure, he was enabled to appear in public worship in the sanctuary where he had laboured nearly forty years. He gently sank to rest, "without pain and without fear," on the 17th of May, 1855, and was interred on the 22nd, in the grave-yard attached to his chapel, amidst a large concourse of sorrowing friends.

In concluding this biographical notice, a few remarks may be allowed, illustrative of the most prominent traits of Mr. Jones' personal and official character. He was remarkable for prudence and circumspection, combined with strict integrity and uprightness. These qualities enabled him, on many occasions, to surmount great difficulties, to harmonize discordant elements in his church, and to acquire and maintain

extensive influence over a large body of ministerial brethren and others in South Wales.

The trials and persecutions which had almost crushed the infant church at Cardiff, prior to his settlement as its pastor, convinced him of the necessity of abstaining from the civil strifes and the political conflicts of the inhabitants, and of devoting himself wholly to the religious and educational improvement of the people. In acting for many years on this conviction, he evinced great practical wisdom. A premature antagonism to ecclesiastical domination and rampant torism could have done no good; but when new circumstances arose, and a number of ardent and enlightened nonconformists gathered around him, he zealously, yet with characteristic discretion, co-operated in new movements for the defence and advancement of civil and religious liberty. He stood forth as one of the ablest local advocates of the Anti-State-Church Association, while he continued to enjoy the respect and confidence of pious episcopalians. On the question of popular education he entertained very decided opinions; exposed the gross partiality and injustice of the government commissioners in their notorious reports on the state of education in Wales; and earnestly co-operated in the establishment and support of a British school, without the questionable aid of the Committee of Council. On the popular agitation produced in England and Wales by the Papal Aggression, his views were equally decided. He denounced it, in strong terms, as mischievous, fanatical, and absurd. He declared his astonishment and grief that so many dissenters in England had been carried away by the excitement, and expressed his high gratification that the Welsh ministers and churches had been preserved, almost universally, from its influence. Though a man of

truly catholic spirit, and ever ready to work with Christians of other denominations in promoting the objects of bible, missionary, and educational societies, he was on principle a strict communionist. He often spoke warmly, and, as some thought, without his wonted candour and discrimination, on the tendency and results of the practice of admitting pædobaptists to the Lord's Supper. On this controverted point, however some of his friends might differ with him, none questioned his honesty and conscientiousness; more especially, as of late years a different course must have been suggested by considerations of interest and expediency. His theological views were decidedly evangelical; and his ministry exhibited the doctrinal, the practical, and the experimental in happy combination. As an interpreter of prophecy he was sober and practical, and decidedly opposed to the wild speculations of modern Millenarians. As an English preacher, indeed, his pronunciation was uncouth, and his gestures deficient in ease and gracefulness, which sometimes made an unfavourable impression on casual hearers; but in-

telligent and good men, when once accustomed to his manner, generally sat under his ministry with much pleasure and profit. They found the fulness of divine truth presented by a man of clear intellect and devout heart. In his social intercourse there was discoverable a natural peculiarity which was more generally felt than understood. It was, the writer believes, a constitutional tendency to melancholy, which imparted a somewhat sombre hue to his thoughts and feelings, made him sometimes appear to the young and cheerful, distant and reserved, and led him frequently to take a gloomy view of the conduct of individuals, the state of the nation, and the aspect of the times. Yet this was never suffered to shake his confidence in the Redeemer's love and power, nor to paralyze his efforts in the kingdom of God. He was faithful unto death. And having finished his Master's work on earth he calmly descended into the vale of death, and passed away amidst the regrets of thousands who hope to rejoin him in a better world. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

#### ADDENDUM TO THE AUTOBIOGRAPHY OF THE LATE REV. W. GROSER.

OUR friend, the Rev. W. Groser, having brought down his reminiscences only to about 1842, it devolves on another to record the circumstances of his life from that date to the period of his decease. His later years were not less busily occupied than his earlier ones. Of the nature of his engagements, personal recollections, together with documents easily accessible, enable the writer to express himself with confidence. Perhaps, as being more in accordance with that portion of his biography which has already appeared,

it will be better that little more should be added than a statement of those engagements.

The editorship of this magazine had been in his hands from the commencement of 1838. His removal to London facilitated the discharge of his editorial duties. These, together with those which devolved on him as Secretary of the Anti-Opium Society, would have supplied a person less conscientiously diligent than himself with sufficient occupation. In his case, to these were added many others. To the interests of



the Baptist Missionary Society he was accustomed, during more than half his life, to consecrate a large proportion of his time. He had also a seat on the Committees of most of our denominational institutions, and was one of the most regular and painstaking of their attendants. His services as a preacher were in constant requisition, so that for many years he preached nearly as frequently as when sustaining the pastoral relation. For two or three years, he was the "London Correspondent" of a New York religious newspaper. At the request of the New Selection Hymn Book Committee, he edited the volume which they issued, and which is now so extensively used by the churches of our denomination. The Committee of the Religious Tract Society for many years availed themselves of his services; manuscripts of "Prize Essays," published by them, and of several of their monthly volumes were submitted to his judgment, and published under his superintendence. For twelve years he officiated as Secretary of the Board of Baptist Ministers in London, and from 1847 to 1850 as Secretary to the "General Body of Protestant Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster." Even these labours did not suffice to exhaust his energies, or to prevent him from directing them into additional and very important spheres of service. A small baptist church, meeting in Paradise Chapel, Chelsea, having experienced many changes, and fallen at length into a condition of great feebleness, were accustomed to secure our friend's occasional services. Eventually they invited him to become their pastor. Regarding the neighbourhood as being in much need of evangelistic effort, and deeming the acceptance of their invitation not incompatible with the discharge of other obligations, he acceded to their wishes, and was

publicly recognized at a service at which many neighbouring ministers were present, in December, 1849. The relation thus formed continued three years. During this period he much enjoyed pastoral intercourse with his people; many persons were baptized and added to the church; several benevolent institutions were originated or revived, and a more healthy and vigorous tone was imparted to the entire community.

The engagement, however, which for the last five years of his life made the largest demand on his time, was that of Secretary to the Baptist Irish Society. The following minute copied from the records of that Society, and bearing date March 4, 1851, is inserted here, as supplying illustration of the estimation in which Mr. Groser was held by his Christian brethren:

"That it is the unanimous conviction of this Committee, that in the present state of the Society it is expedient in the choice of a Secretary to have chiefly in view the obtaining the services of some gentleman whose name shall be well-known to the churches, and whose aptitude for business shall have been satisfactorily proved."

\* \* \* \*

"That this Committee unanimously concur in inviting their esteemed friend, the Rev. W. Groser, to become Secretary of the Society, assured that his great experience, his known administrative talents, the position he occupies in the baptist denomination, and his tried attachment to this mission, eminently qualify him for the post, while his acceptance of it would, the Committee have every reason to believe, be attended, under God's blessing, with great and permanent advantage to the cause they are labouring to serve."

To the request thus urged, the following characteristic reply was returned:—

"To the Committee of the Baptist Irish Society,

"MY DEAR BRETHREN,

"It appears to be my duty to accept your invitation. The ample opportunity you have had to form an estimate of my qualification for the work, the kindness of the resolution you have passed at your recent meeting, and the paramount importance of Ireland as a sphere of missionary exertion in the present state of Europe, seem to leave no alternative but to render it imperative upon me to treat your voice as the voice of God's providence. I am perfectly sensible of the arduousness of the undertaking, but as it is an Omnipotent Patron whose kingdom we are seeking to advance—one who is not only strong but able to communicate strength, not only wise but able to impart wisdom, I conceive we ought not to shrink from any service to which he apparently calls us, because it requires powers greater than our own. At the approaching annual meeting of subscribers, therefore, should the constituency concur in your views, I shall accept the appointment, relying on the aid of our Almighty Redeemer, and I shall thenceforward endeavour to serve the Society as its Secretary to the best of my power.

"I am, dear Brethren,

"Yours with much esteem and respect,

"WILLIAM GROSER."

If proof were needed that the relation thus entered upon was wisely originated, it might be found in the fact, that whereas there was at this time a debt on the Society of £1,828, at the end of two years our friend had the happiness of announcing, that partly as the result of some diminution in expenditure, but principally owing to the increased liberality of Christian friends, this burden was entirely removed. Of his devotedness to the interests of the Society many could bear testimony, and not any would more

readily do so than the agents themselves. In its interests, and for the purpose of promoting its efficiency, he visited Ireland in 1851; again in 1852, and for a third time in 1854. The time, however, was now approaching when the Master, whom he thus served in the gospel, would say to him, "Give an account of thy stewardship, for thou mayest be no longer steward." His own pen has recorded the anguish occasioned by the death of his first, and, at that time, only child. He became afterwards the father of a numerous family, and lived sufficiently long to see all his children pass safely through the several stages of infancy and early youth. In the character and conduct of them all, he was supplied with reason for delight and gratitude. His *sons*, however, appear in most instances to have been the subjects of great delicacy of constitution. The child who died in Buckinghamshire was a boy. His next son was permitted to reach his twentieth year. He was then studying at Stepney College, with a view to the Christian ministry. His ardent piety and affectionate disposition endeared him to many, and to those most who knew him best. A rapid consumption bore him to the grave, in May, 1843. Our friend's third son lived to be twenty-eight. Unaffectedly pious, of superior intellectual powers, and full of energy and zeal, he had been for some time engaged as an occasional preacher, and had recently studied, first at the London University, and then in Edinburgh, with a view to his permanent devotement to the work of the ministry. The same malady, alas, which had proved fatal to his brother "weakened his strength by the way," and brought him to the grave. He died, October 13, 1852. Shortly after this event, it became evident that a fourth son was in danger of being added to those already deceased, unless decisive measures were

promptly adopted to avert such a result. A voyage to New Zealand and residence there were suggested and resorted to, and it is gratifying to know have apparently secured the end desired. Although under these successive painful dispensations our brother did not fail to exhibit that patience and submission, an exemplification of which he had been accustomed to enjoin on others, there is little doubt that they assisted in developing that latent disease of which he ultimately died. The loss of his third son, especially, must have fallen heavily on his spirit. He had tasted the pleasure of having that son for a co-worker in benevolent and Christian enterprizes, and several observed that immediately after his death he began to droop, and that he never recovered his former buoyancy and vigour. It was whilst on his last journey to Ireland that his ailments assumed a serious form. On his return home an unusual press of business prevented him from immediately seeking medical advice. When at length he did so, his malady (an obscure visceral disease) appears to have exceeded the reach of human skill. Neither the medical gentleman whom he first consulted, and who continued to the last to be his most attentive and disinterestedly kind adviser, nor either of the several other physicians of eminence to whom he resorted appears to have been able to check its progress, if indeed to understand precisely its nature. Its advance was slow, but inexpressibly painful. Although enabled until the last week, and almost the last day of his life, to attend in some measure to his customary duties, he was never free from pain, whilst the paroxysms to which he was subject were most agonizing. Passing over the two years of suffering with which his life terminated, it may serve some useful purpose to note how he died. "As he lived,"

is perhaps the phrase which best, as well as most concisely describes the manner of his decease. Emaciated in body, in mind worn and weary, he was yet himself. There was still the same occasionally cheerful sally, the same regard for exactness and love of method, the same interest in public business, and especially in all denominational movements, and, above all, there was the same appreciation of evangelical doctrine, and confidence in the faithful friendship of his Divine Saviour. "I experience," he said, "little of that transport of which we often read as being realized by dying Christians, but I hope you will not suppose that I do not feel Jesus Christ to be dealing very kindly with me."—"Give," he said to the minister of whose church for the last two or three years himself and his family had been members, "Give my love to your people, and tell them to cleave to the Lord Jesus Christ, and to abound in prayer." At another time, he referred to the following sentence, as expressing his own latest sentiments. —It occurs in the preface to Dr. J. Brown's "Discourses and Sayings of our Lord Illustrated."—"It is a growing conviction in my mind, that vital and influential Christianity consists, much more than is ordinarily apprehended, in an intimate personal acquaintance and friendship with our Lord Jesus Christ." A finer testimony than the following could scarcely be uttered, under similar circumstances, by any mortal, "I have a consciousness," he said, "that my mind is in sympathy with the word of God." But enough; these are but specimens of his dying sayings, and after all there is an important sense in which

"A man's own deeds are his best monument."  
By these our departed friend "yet speaketh."

May a remembrance of his sterling integrity, conscientious adherence to

every religious conviction, and diligent employment of every energy in his Master's service, stimulate survivors to the adoption of a course as honourable as was his in its character, and which shall prove to be as satisfactory in its end.

He was "a good man," an affectionate husband and father, a generous friend, and an eminently judicious adviser. It was "after he had served his generation by the will of God," that he "fell on sleep." He shall "stand in his lot at the end of the days." The following lines, composed by himself, to be sung to the tune "Miriam's Song," may not inappropriately close this sketch:—

"Praise the Redeemer almighty to save;  
Emmanuel has triumphed o'er death and the grave.  
Sing! for the door of the dungeon is open,  
The captive came forth at the dawn of the day;  
How vain the precautions! the signet is broken;  
The watchmen in terror have fled far away.  
Praise the Redeemer, almighty to save;  
Emmanuel has triumph'd o'er death and the grave.

"Praise to the Conqueror; O tell of His love!  
In pity to mortals He came from above.  
Who shall rebuild for the tyrant his prison?  
The sceptre lies broken that fell from his hands:  
His dominion is ended; the Lord has arisen,  
The helpless shall soon be released from their bands.  
Praise the Redeemer, almighty to save,  
Emmanuel has triumph'd o'er death and the grave."

Among many testimonials of esteem and respect for our departed friend, his family have received the following:—

"That on the occasion of the decease of their lamented friend, the Rev. William Groser, the proprietors of the 'Baptist Magazine' desire to place upon record their affectionate remembrance of his many personal excellences, and

of the valuable services which he has rendered, not to themselves only, but to the churches of the denomination, and to the Christian public at large.

"Gratefully would they recal the fact that, for a period of upwards of eighteen years, Mr. Groser sustained the labours and responsibilities of his office as editor of the Magazine, bringing to the discharge of its duties intelligence of thought, maturity of judgment, uncompromising rectitude, and singleness of aim; while to these must be added the results of close observation and study, combined with an unwearied practical application, continued to the very last days of his life.

"Firmly attached to the distinctive doctrines of the gospel in his own writings, and those which received his approval, evangelical truth was always prominent, while the Christian spirit was commended and maintained.

"The proprietors have the satisfaction of believing that he has not left behind him one enemy in the arena of controversy, and he has gone to his rest amidst the regrets of numerous friends.

"In conclusion the proprietors would convey to their deceased friend's bereaved widow and family, the expression of their sincere condolence in this hour of deep trial, and commend them to God and to the word of his grace for consolation and succour."

At a meeting of the Committee of the Baptist Irish Society it was resolved that—

"The committee record with feelings of deep sorrow and regret the removal by death of their respected secretary, friend, and brother, the late Rev. William Groser, and the grateful remembrance in which they hold his faithful and valued services to the society, and the pleasure they have experienced in their association with him. They would also convey their sincere expression of

Christian sympathy to the esteemed widow and family, and commend them to the care of their Heavenly Father, in whose service their beloved relative had been for many years so prominently and usefully engaged."

## NAOMI ; OR, THE WIDOW OF BETHLEHEM.

BY THE LATE REV. WILLIAM GROSER.

"And it came to pass when they were come to Bethlehem that all the city was moved about them, and they said, *Is this Naomi?*"—RUTH i. 19.

It was her native town, and not a very large one. There had been a time when the inhabitants were familiar with her countenance. She had been known as an active, spirited girl, a good specimen of the daughters of Judah, and when Elimelech obtained her as his bride he received hearty congratulations; but now, she had been absent so many years, and was so much altered, that she was scarcely recognized by her former neighbours. In addition to the natural effects of time, there were visible traces of anxiety and grief; her whole appearance indicated dejection, and she was evidently disposed to avoid conversation, and seek retirement. The Bethlehemites could not look at her without emotion. "All the city was moved, and they said, *Is this Naomi?*"

Here is a picture of human life. The young, in looking forward to future days, seldom see anything before them but pleasant prospects; but how different is experience from expectation! The prosperous, who have never undergone reverses, seldom feel duly their obligation to that providential goodness that has thus distinguished them, and they are apt to suppose that their course will be as smooth hereafter as it has been hitherto; but they would do well to remember the days of darkness, that they may be many. "The Lord was with Joseph," we are told, "and he was a prosperous man;" this was in the early part of his residence in the

house of Potiphar; but the next chapter shows him the victim of false accusation—the inmate of a gloomy dungeon. When Naomi was born her parents gazed upon her with complacency and joyful anticipations. "A pleasant one," said the mother; "a pleasant one," said the father; and Pleasant became her name. "A pleasant one," said Elimelech, when he first began to watch her movements and listen to her voice; "a pleasant one," said his friends and acquaintance, when she entered on her duties as a wife. But now, one says to another, "Is this Pleasant?" "Call me not Pleasant," is the mournful answer. "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me."

The commencement of her course had been auspicious. It was a man of Judah she had married, a resident at Bethlehem. They escaped one affliction which marred the happiness of some of their neighbours; they were not childless, but soon had the satisfaction of watching over the opening faculties of two beloved boys. But trouble of another kind came upon them. The crops failed. The district was visited with that dreadful evil, a famine. Elimelech saw that his little farm had not produced enough for the support of his household, and his heart grew heavy. The scarcity was general. The soil all around Bethlehem appeared to be exhausted, or, for some reason or other, genial showers did not fall on that part

of the country, but it became parched and barren. The case was perplexing and grievous.

It may seem strange that the Almighty Giver of "rain from heaven and fruitful seasons" should have thus exercised the faith of his chosen people ; yet trials have ever been among the most common of his appliances for teaching difficult but necessary lessons. They are intended to cause us to feel as well as to acknowledge our dependence on his favour ; to remind us that we have forfeited all our enjoyments by sin ; to convince us that this is not our rest ; and to lead us to careful examination of our spirit and ways. Is a farmer unsuccessful ? Are his crops blighted ? Is the harvest-month a season of unwelcome leisure and bitter disappointment ? God is not parsimonious, or unmindful of his wants ; but he knows that it is more necessary that the man should be humbled than that he should be enriched ; that it is better for him "to go to the house of mourning than to the house of feasting," and that "sorrow is better than laughter, for by the sadness of the countenance the heart is made better." Hunger, thirst, cold, nakedness, disease, bereavement,—anything is a blessing that causes us to feel our need of God.

Poverty has its snares, however, as well as affluence. It may lead to dishonest expedients, or to blamable despondency. Elimelech in the time of trial acted foolishly. Perhaps he was not a man of faith, for they were "not all Israel who were of Israel ;" but at any rate his faith was not sufficiently strong to sustain his spirits amidst the depressing scenes around him. He determined to sacrifice the spiritual interests of his family to the hope of temporal advantage. He resolved to leave the land in which alone divine ordinances could then be observed, and dwell for a season among idolators.

"He went to sojourn in the country of Moab, he, and his wife, and his two sons." The dangers arising from such a course were correctly appreciated by David, when he said, remonstrating with Saul, "If the Lord have stirred thee up against me, let him accept an offering ; but if they be the children of men, cursed be they before the Lord ; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods." He that drove an Israelite beyond the boundaries of the Holy Land, tempted him to become a worshipper of the gods of that country to which he went ; and he who emigrated spontaneously displayed a suicidal disregard to his own highest interests. To leave Canaan because there was a famine in the land was a sad indication of an unbelieving heart ; for the sentiment afterwards embodied in the words was but a fair deduction from the terms of the covenant then in force, "Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed." What blessing could be expected to rest upon a descendant of Abraham who withdrew himself from the land flowing with milk and honey, because there was a famine, and "went to sojourn in the country of Moab, he, and his wife, and his two sons !" Yet hundreds of Christians have trodden in Elimelech's steps. How many in their choice of a residence have overlooked the spiritual disadvantages to which it exposed them and their children, intent only on the facilities it offered for the acquisition of property. How many have thought only of the conveniences it would afford, the pleasantness of the scenery, and the salubrity of the air ! How many in placing out their sons or daughters have consulted principally, if not exclusively, the prospect afforded of worldly advancement, as though their spiritual interests were of inferior im-

portance! And how melancholy have been the results! Poor Elimelech! The remainder of his life was passed far, far away from the tabernacle and its refreshing services; and when he died, there was no Levite near to discourse with him, no brother of the house of Israel to commend his spirit to his father's God. His wife was left a widow in a foreign land; and his sons "took them wives of the women of Moab!"

When Naomi had obtained for her husband a burying-place among the sepulchres of strangers, and had returned to her joyless abode, the hills of Bethlehem doubtless presented themselves to her imagination, and the remembrance of scenes in which her earlier days were passed aggravated her grief. It was not possible that she should look without solicitude at the two remaining objects of her love, now her stay, her hope, or that she should refrain from sighing at the thought that in their habits and tastes they were more like men of Moab, than men of Israel. Often, it is probable, did she wish that they were all at Ephratah again; but the wish was fruitless: her sons had settled, and they had no such love to the institutions of Jehovah as would induce them to relinquish their present connexions, and return. It was necessary that she should undergo still more painful discipline; she must be stripped yet more completely; she had as yet too many earthly comforts for her spiritual welfare. Afflictions, however, multiplied rapidly. Mahlon fell sick and died. Chilion alone survived; and he continued to engross her anxieties and cheer her solitude but a little while; Chilion died also: "and the woman was left of her two sons and her husband." She could now remain in Moab no longer. She returned to the place of her nativity; but ah, how changed! What altered circumstances,

altered mien, and altered countenance! "Is this Naomi?"

Very different is the estimate she now forms of what her condition was when she left Bethlehem from that which she had formed at the time. "I went out full, and the Lord hath brought me home again empty." Went out full! Was it not the pressure of famine that occasioned the departure? Yes: and she then thought she was going out empty. But in comparison of her present case she looked back on those as happy days. Her husband was living then, though the failure of his crops had depressed his spirits. Her sons were living then, though their prospects were clouded. But now they are gone—all gone—irrevocably gone—and she feels herself to be poor indeed. Now, looking back, she thinks of herself as having then been affluent: "I went out full." Ah, how much have we had to be thankful for, even at those times when we have been most ready to repine! How much have we that calls for grateful acknowledgment at the present hour, though it may be the gloomiest hour on which we ever entered! Is there no friend or relative left whose removal might add to our sorrow? Is there no limb at ease that might be racked with anguish? Is eye-sight gone? and hearing? and touch? and taste? and every faculty? Is there no pillow for the head, no plaister for the wound, no water to mitigate the thirst, no hope whatever, even in the distance? Is it not possible to be brought yet lower?—so low that present troubles should appear, in the retrospect, something like a species of prosperity? "I went out full," says Naomi, "and the Lord hath brought me home empty." Let us be admonished to thank the Father of mercies for remaining comforts.

But what a delightful instance is presented to the reader of attractive

piety. After all, the voice is the voice of a daughter of Israel. Every event that has taken place is referred by Naomi not to chance, not to second causes, not to the objects of Moabitish superstition, but to the sovereign will of the living God. Notwithstanding all that has occurred, her faith in Jehovah remains unshaken: his hand, she recognizes as the hand that has brought her home again, and his blessing she invokes as the best inheritance for her daughters-in-law. "The Lord deal kindly with you, as ye have dealt with the dead and with me! The Lord grant that ye may find rest, each of you in the house of her husband!" Submissively she refers to her bereavements as testimonies against her; faithful testimonies; righteous testimonies; not undeserved, or capricious, but paternal rebukes for sin: "the Lord hath testified against me." So amiable was her piety as to have won the love and confidence of her daughters-in-law. The relation is not always a happy one; there is much in it to put to the test the discretion and the generosity of those who occupy the position which Naomi occupied in respect to Ruth and Orpah. Yet they both esteemed her highly, and regarded her with filial affection. Both wept aloud when the time was come that they must either separate from their native land or from their mother-in-law. Both set out to accompany her; though only one of them was prepared to say resolutely, "Thy people shall be my people, and thy God my God."

There was much even in the Old Testament system to incline those who enjoyed its blessings to be upright, considerate, and kind. The character of God as developed in it was that of a righteous Being who loved righteousness, and who at the same time delighted in mercy. But under the New Testament economy, obligations and induc-

ments to exercise the attractive virtues are greatly multiplied. How much is there to subdue pride in the representation given of our recovery from deserved ruin through unmerited grace! How much to subdue selfishness in the fact that the Saviour to whom we owe our all came "not to be ministered unto, but to minister and to give his life a ransom for many!" How strong a motive to forbearance and generosity is furnished in the exhortation, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you!" "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should 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." Shame on professed Christians if they equal not the moral excellence of Naomi the Jewess! Surely it should be the aim of all, whether parents, children, servants, masters, daughters-in-law or mothers-in-law, so to win the hearts of their connexions as to incline them to feel as Ruth felt when she said, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

But what an animating specimen of providential goodness is furnished in the subsequent history of this afflicted woman! The bitterness of her portion passes away. The sun shines brightly on her path. Her way was not hidden from the Lord; her judgment had not passed over from her God. The object of her hope was that gracious Being who says, "When the poor and needy seek water and there is none, and their



tongue faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake them." Is this Naomi? Yes, and she is pleasant in the eyes of Him who looketh at the heart. Yes, and she learns to smile again when she witnesses the happiness of her beloved Ruth. The tears which in the kindness of her heart she shed when thinking of the forlorn condition of that young widow were wiped away. "It grieveth me much for your sake," she had said, "that the hand of the Lord is gone out against me;" but

"The Lord can clear the darkest skies,  
Can give us day for night;  
Make drops of sacred sorrow rise  
To rivers of delight."

He raised up for them both a friend and protector in the legal representative of the deceased Elimelech. She shares in the felicity of her daughter-in-law whose consistent attentions to her comfort have excited admiration, and appeared to render her better to the aged widow than seven sons. Is this Naomi? It is; and she responds to her name, when she embraces in her arms the babe of her affectionate Ruth, and receives the congratulations of her neighbours. "Blessed be the Lord," say they, "who hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age, for thy daughter-in-law who loveth thee, who is better to thee than seven sons, hath borne him. And Naomi took the child and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed; he is the father of Jesse, the father of David." Thus Ruth, the object of her solicitude, though a daughter of Moab, was honoured to be ancestor of the great

Messiah, in whom all families of the earth are blessed!

When many years had passed away, how gratefully would these two pious women, in the enjoyment of affluence and honour, sit and converse together of the mysteries of providence! What thanksgivings to the God of Israel would fall from the lips of Ruth, once a heathen, but now a worshipper of Jehovah, and united indissolubly with his peculiar people! How wonderful were the methods by which he had brought her to the state of temporal and spiritual privilege which she ultimately enjoyed. Married in her youth to a foreigner whose condition was lowly; deprived by his early death of his protection and support; accompanying her mother-in-law to his fatherland,—when the gleaner first enters the fields of Boaz, she combines in herself the circumstances proverbially indicative of destitution, she is at once an orphan, a stranger, and a widow. But her misfortunes were the stepping-stones by which she rose to comfort and prosperity. Through these God brought her to himself; through these he communicated to her temporal blessings and everlasting hopes. All the trials of Naomi, in like manner had conduced to her advantage. Gratefully she accepts in advanced age, the name conferred upon her in infancy, and rejoices habitually in the care, the tenderness, and the unfathomable wisdom of her ever-living and Almighty Father.

Thus, in modern times, through the instrumentality of trouble, many have been brought to an acquaintance with the plan of salvation through the blood of Christ, who, had it not been for the providential changes which altered their circumstances, would have lived and died in ignorance of the way of life. Thus have many been humbled and subdued by afflictive dispensations, who in the days of their prosperity main-

tained a stubborn indifference to the message of reconciliation. Thus by vicissitudes most distressing in their endurance, a basis has been laid for everlasting praises and thanksgivings, and for the admiring exclamation, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

#### JEREMIAH'S PORTRAITURE OF A CHRISTIAN UNDER AFFLICTION.

THE third chapter of the Lamentations of Jeremiah is a faithful description of the feelings and conduct of a Christian under affliction. 1. When afflictions first come he very feelingly, fluently, and minutely relates all his sufferings. He thinks no other person was ever troubled in the way he is. "*I am the man*"—the remarkable man, that exception to other men—"who hath seen affliction." He erroneously supposes that the affliction necessarily cometh by the rod of God's wrath, and that he delights in leading him "into darkness, and not into light." In this state of mind prayer seems to have avail: "Also, when I cry and shout, he shutteth out my prayer." His judgment is so perverted by the intensity of his suffering, as to lead him to imagine that God finds a sort of amusement in afflicting him: "He hath bent his bow, and set *me* as a mark for his arrows. He hath caused the arrows of his quiver to enter into *my* reins. Even his familiar friends and acquaintances seem wanting in sympathy, and laugh at his sufferings: "I was a derision to all my people, and their song all the day."

2. The remembrance of his afflictions produces humility. It is worthy of remark for the consolation of many Christians that the period of suffering is not the time when most benefit is derived from affliction. While the body is racked with pain, and the brain excited by fever, it is impossible calmly to consider the cause and object of the

visitation. A good man under affliction may even seem to grow worse, becoming more unimpressible, irritable, and manifesting tempers very unlovely and unholy. He exclaims: Why am I thus tried? It is not until the disease has passed away that he can say, "It was good to be afflicted;" "Remembering mine affliction and my misery, the wormwood and the gall, my soul hath them still in remembrance, and is humbled in me."

3. Being humbled, hope arises because the Christian recalls various mercies. However heavy his afflictions may have been, "It is of the Lord's mercy he is not consumed."

4. He sees also a blessing in the *time* of his affliction. Before he was inclined to ask, Why this peculiar kind of trial? why at this particular time? *Now* he is submissive: "It is good that a man should both quietly hope and wait. It is good for a man that he bear the yoke in his youth."

5. His hope passes into a strong assurance: "For the Lord will not cast off for ever. He doth not afflict willingly the children of men."

6. He even blames himself for murmuring on account of sufferings, as they are no more than his sins deserve, and his life is still spared: "Wherefore doth a *living* man complain. Rather let him search his ways, and turn unto the Lord."

7. Having acknowledged his transgressions, and prayed unto God without

finding peace, he considers mournfully the signs of God's absence: "Thou hast covered thyself with a cloud, that our prayer should not pass through."

8. Amidst all these mental sorrows and conflicts he still calls upon the Lord, and is finally heard. He then discovers that the Lord, like a tender parent,

had been mindful of him in his affliction, and had determined to deliver him. Had the prophet the same clear view as we have of an Intercessor within the veil, sitting at the Father's right hand, with what emphasis he would have said, "Thou hast redeemed my life."  
R. B.

### SUPERNATURAL DREAMS.

THE following extraordinary narrative is given by Dr. Bahrdt. The celebrated Jewish missionary, Stephen Schlutz, sent forth as a missionary, Mr. Burgmann, afterwards pastor of Essen, of whom the following anecdote is told by Dr. Bahrdt.

Having on one of his missionary journeys come to London, he preached there on Christmas-day, in St. Mary's church, from the text, "Unto you is born this day a Saviour." As he was expounding the word, he observed a Jew timidly enter and take his stand behind the inner door of the church. Immediately Burgmann addressed him in an elevated voice, saying, "O thou son of Abraham, who standest afar off, to thee also a Saviour is born to-day." About two years later, when Burgmann was stationed at Essen, as pastor, a stranger was announced one morning. He was a respectable young Israelite from Amsterdam, who with deep emotion gave him the following account: "Not long ago my father died. As he felt his end approaching, he called me to his bedside, and told me that on the Christmas-day before last he had heard a young German minister preach in London, who had addressed to him the

words, 'O thou son of Abraham, to thee also a Saviour is born to-day.' By this word he had been led to the conviction that Jesus of Nazareth was the true Messiah: he had found peace in believing on him, and was now about to die in a good hope of salvation through Jesus Christ. Having said this, continued the young Israelite, he entreated me also to bow the knee to that Saviour, and then expired. The words of my dying father gave me great uneasiness. Thus a few weeks passed away, when one night in my dream I distinctly heard a voice saying to me, Go to Essen, to pastor Burgmann, he will show thee the way of salvation. And as a sign that this is really true, thou wilt meet there another Israelite, unknown to thee, whom the same want is agitating."

As he was relating this, a second stranger was announced. Burgmann ordered him to be shown into another room, and on going there, found that he was a Jew of good family, who had come direct from Hamburg, and who told him exactly the same dream which he had just heard from the young Dutchman. Both became staunch confessors of Christ.

### NATURAL RICHES.

LONG before man was planted upon the earth, Providence had determined the career of the nations by the con-

formation of the countries assigned to them, and by the natural riches which were treasured up beneath their sur-

faces. The same productions seem to follow the same races wheresoever they go. Iron and coal constitute the greatness of Britain; iron and coal are the riches of the United States; iron and coal still seem to pursue the Anglo-Saxon race, though, perhaps, in diminished measure, throughout their colonies in the southern seas; and in some degree even in their conquests in India. Gold was the portion of ancient Spain, and wherever the Spaniards and the Portuguese—the two peninsular nations

—have gone, gold and 'the precious things of the everlasting hills' have been awaiting their arrival.

But the plastic genius of Greece demanded a different material; and wherever the Ionian, the Dorian, and (to use a mythic term) the Pelasgians spread, the marble rocks rose before them; often glittering like snow in the mid-day sun, as we may still witness on the sides of the mountains of Carrara."

*Passing Thoughts.*

### HUME'S HISTORY OF ENGLAND.

ENGLAND has been very unfortunate in its most popular historian—Hume. The country which has been made the channel of conveying religious knowledge to the nations, has fallen to the lot of the most irreligious of narrators; and the struggles for liberty, that would have required the pen of a Greek historian to do them justice, have been

obsured by one, all of whose prepossessions were on the side of imbecility and tyranny. Hume's original design was evidently an apology for the house of Stuart; to this all his remarks tend, and to veil their misdeeds the facts of history are disguised and distorted.—*Passing Thoughts, by James Douglas of Cavers.*

### "AND THEY WENT AND TOLD JESUS."

Poor weary one, though sorrows o'er thee roll,  
And enemies pursue thy fainting soul;  
When friends depart, and none are left to cheer,  
Go and tell Jesus, He is always near.

When heavy burdens press thy spirit down,  
And every brow is darkened with a frown,  
When even angel-hope shall disappear,  
Go and tell Jesus, He will always hear.

Should every earthly flowret fade away,  
And thorns alone bestrew the rugged way,  
Friends all desert, nor of your grief partake,  
Go and tell Jesus, He will ne'er forsake.

Go and tell Jesus,—sweet consoling thought!  
How full of joy, how much with comfort fraught.  
Oh, precious privilege to be allowed access,  
And find a refuge at a throne of grace!

Yes, Lord, I come; I know thou canst sustain,  
Though great the burden and severe the pain;  
No more on broken reeds this heart shall rest  
But where alone I can be truly blest.

MARY.

## REVIEWS.

*Memoir of the Life and Writings of Ralph Wardlaw, D.D.* By W. L. ALEXANDER, D.D. *Second Edition.* Edinburgh: A. and C. Black. 8vo. Pp. 538.

By some persons the increase of religious biographies is regarded with disfavour, and occasionally it has been denounced, in somewhat harsh terms, from the press. For the most part, the grounds of objection which have been urged against them do not appear to us to be valid. "Memoirs" are a class of works largely promotive of piety in readers, as they exemplify principle embodied in action, and as applied to the every-day duties and business of life; and in many instances treasure up rich materials for the future church historian. Within the last few years, Scotland has furnished numerous records of Christian excellence. In some instances they have exhibited gentle forms of goodness, gladdening and adorning the narrow circle of home; in others, sanctified greatness filling a public sphere, and exerting a beneficent influence on the hearts and habits of multitudes, and to some considerable extent giving tone and fashion to the thinking and institutions of the age. On these grounds we welcome the volume whose title we have placed at the head of this article.

The late Dr. Wardlaw, of Glasgow, was descended from an ancestry in which the distinctions arising from eminence of rank and eminence in sacred learning were singularly blended: he "counted a lineage connecting him with the royal blood of Scotland, and passing up into the fabulous antiquity of Scandinavian genealogy," and a still nobler one connecting him with the piety of the Erskines. He was the third of seven sons, and was born at

Dalkeith, in the county of Mid Lothian, on the 22nd of December, 1779. The home influences under which he rose up into life, were of the best and happiest kind. His education was conducted at the public schools of Glasgow; to which city his parents removed when he was but six months old. His father added to the habits of a merchant those of a student, and became so familiar with the New Testament in its original tongue, that he had it read to him every morning while attending to the claims of the toilette. When his son had sufficiently mastered the Greek, he assumed the post of reader. The exercise gave birth to observations, on the part of the senior, which sank deep into the heart of the boy, and became the germ of his future religious life. That "a strong bond of love and piety ever united the two," was the natural result of such circumstances.

Before he was twelve years of age, Ralph entered the university of Glasgow, to study the Latin language and literature, under the care of Professor Richardson, "an accurate and elegant scholar;" and Greek, under the tuition of Professor Young, "a man of splendid abilities and profound erudition." Of his diligent and successful application to college duties, evidence was furnished in the prizes which he carried off. The "decided impulse towards the study of subjects resting on moral evidence, which continued with him through life, as well as that sobriety, sagacity, and critical acuteness by which his pursuit of such studies was felicitously distinguished," he acquired under the skilful training of Mr. Jardine, Professor of Logic. In this department of study young Wardlaw carried off the first prize for an essay on Abstraction. In

his seventeenth year he was introduced to the communion of the Christian church, in connexion with the body which then bore the name of the Burgher Synod; and soon after was accepted as a student in the Theological Hall at Selkirk, under the presidency of Dr. G. Lawson, eminent for his attainments as a biblical scholar. Such were the favourable auspices under which his mind developed itself, in its progress to maturity.

Before leaving Selkirk, a controversy had arisen on the power of the civil magistrate in matters of religious faith and practice. This prepared him for listening favourably to the opinions of the Scottish congregationalists,—a body then recently organized, and of which ultimately he was destined to become one of the main pillars, and the brightest ornament. With its members, earnestly craving for more spiritual life, more energy, more freedom and diffusiveness than they could find in existing systems, the sympathies of Mr. Wardlaw became increasingly strong. Hence he declined to apply for license to preach in that section of the presbyterian community to which he had hitherto belonged; and in the year 1800 became a member of the independent church, recently formed in Glasgow, under the pastoral care of the Rev. G. Ewing. Soon after he appeared in public as a preacher, and temporarily exercised his ministry in Edinburgh, Perth, Dumfries, &c. On the 16th of February, 1803, a new place of worship, erected for him in Glasgow by his friends, was opened; and on the same occasion a church was formally constituted, and he himself ordained to be its pastor.

From the commencement of his ministry Mr. Wardlaw followed the goodly practice, universal in the Scottish churches and borrowed from primitive times, of devoting one part of the Lord's day to the regular and continuous ex-

position of one of the books of scripture. Greatly to be desired is it, that this practice were equally prevalent on this side of the Tweed; possessing, as it does, so many advantages in reference both to the preacher and to the people. "To this usage, affording so much scope for the elucidation of divine truth in the form in which it issued from the inspired pens, and constraining the speaker to withdraw from mere general disquisition or declamation, and to follow the footsteps of the divine teacher, must be ascribed principally that extent and accuracy of scriptural knowledge in which the Scottish people, as a mass, undoubtedly surpass all other nations."—P. 77.

In the year 1805, Mr. Fuller paid his last visit to Scotland on behalf of the Baptist Mission. Mr. Wardlaw, who had seen much of him on previous occasions, and formed a high estimate of him as a profound thinker and forcible preacher, now placed his pulpit at his disposal; and his people generously responded to the appeal of the English secretary by a collection of £77 6s.

"The lively interest which Mr. Wardlaw took in Mr. Fuller's labours and success, on this occasion," says the biographer, "was prompted partly by his affection for the man, partly by his love of the cause which he came to plead. It is the more worthy of being noted, however, at this time, because there were reasons which *might* have induced Mr. Wardlaw rather to deprecate than to court Mr. Fuller's presence in Scotland. Mr. Fuller, it is well known, was a zealous baptist; and as baptist sentiments were just at this time beginning to agitate the congregational churches of Scotland, the visit of so able and venerated an advocate of these sentiments could hardly be regarded without some anxiety by those who were opposed to them. In Mr. Wardlaw's bosom especially might such

feelings have arisen, for not only was he warmly opposed to the views of the anti-pædobaptists, but he had experienced some vexation from the agitation of the question in his own church, and from these views having been embraced by some of his dearest friends and relatives. No feeling of this sort, however, appears to have, even for a moment, passed across his spirit. Everything of mere personal or denominational interest was absorbed and lost in his admiration of the preacher, and his desire for the success of his mission."—P. 90.

The agitation of the baptismal question, as it led the church to separate the immersed from its membership, and to admit them only to communion at the Lord's table, so did it give occasion to Mr. Wardlaw's making his first appearance before the public as an author. At the time, he was engaged in delivering a series of expository discourses on the Epistle to the Romans, and was led to dwell on what the apostle states (ch. iv. 9—25, compared with Galatians iii.) respecting the covenant with Abraham, with a view of showing a connexion between that covenant and infant baptism. His exposition extended through three lectures, and these, in an enlarged form, he committed to the press. Mr. Maclean, of Edinburgh, soon appeared in the lists, and while wondering that Mr. Wardlaw should find his main support for his practice in two chapters in which the subject of baptism is never once mentioned, with his usual acumen reviewed the work, and, as we think, successfully refuted its main positions. Twenty years afterwards, when he had established a high and just reputation for biblical scholarship by his admirable lectures on Ecclesiastes and the Socinian controversy, and Yale College, Connecticut, had confirmed the popular sentiment by conferring on him a theo-

logical diploma, Dr. Wardlaw received a letter from his friend, the Rev. H. F. Burder, of Hackney, in which he playfully writes, "I have this morning received a copy of my neighbour Mr. Cox's book on baptism, replying to Dr. Dwight, Mr. Ewing, and Dr. Wardlaw's Lectures on the Abrahamic Covenant. Now, my friend, you must put out your strength to vanquish this daring champion." Thus summoned, he was nothing loth to obey; especially as he had long been desirous of remodelling and republishing the argument in his lectures. He accordingly issued a volume, entitled "A Dissertation on the Scriptural Authority, Nature, and Uses of Infant Baptism." Resting his practice, as a pædobaptist, mainly on the connexion between children and parents under the Abrahamic covenant (which, he contended, was in its spiritual aspect *identical* with the covenant of grace), and on the use of circumcision as the sign and seal of that covenant; he laid down, and "put out his strength" to sustain, the following position: "Before the coming of Christ the covenant of grace had been revealed; and under that covenant there existed a divinely instituted connexion between children and their parents; the sign and seal of the blessings of the covenant was, by divine appointment, administered to children; and there can be produced no satisfactory evidence of this connexion having been done away."—P. 236. Such was, and still is, the sheet-anchor of the Scottish pædobaptist churches, whether established or dissenting, presbyterian or congregational; yet neither Dr. Carson, a quondam fellow-student of Dr. Wardlaw, nor his personal friend, Dr. Halley, found any difficulty in lifting it from its holding-ground. The biographer candidly acknowledges, "I question if any one ever tried to reproduce the argument in his own mind without

feeling that there were some serious gaps in it, over which one had to take a flying-leap in order to reach the conclusion." While we fully concur in the justness of this statement, the probability is, that, did we know Dr. Alexander's theory in support of pædobaptism, we should feel justified in predicating the same of it.

But we hasten, though with great reluctance, to bring our notice of this interesting volume to a conclusion. Gladly would we linger over the sunny scenes of Dr. Wardlaw's domestic life, or the wise and instructive ones of his tutorship, ministry, and pastorate. It would be a grateful task to follow him in all the activities of the Christian life; to listen to his cogent pleadings in favour of man's responsibility for his religious opinions, while exposing the latitudinarianism of an ex-lord chancellor; to notice in detail the numerous and admirable productions of his pen; and to mark his firm and dignified stand for principle in the Apocryphal controversy, for the rights of humanity in the immediate enfranchisement of the British colonial slaves, and for the scriptural authority of congregational independency in the constitution and voluntarism in the support of Christian churches. Nor would it be less impressive and edifying to trace him in his descent, full of years and honours, into "the valley of the shadow of death;" and his progress through it, until lost to view amidst the beatitudes of heaven. But, for want of space, we forbear; emphatically commending the "Memoir," alike genial, discriminative, and eloquent, as a handsome but well-deserved tribute to departed greatness and goodness.

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*The Christian Sabbath, considered in its various aspects. By Ministers of different denominations. With Preface by the Hon. and Rev. BAPTIST W. NOEL, M.A. Pc-*

*ple's Edition.* The Religious Tract and Book Society of Scotland (Depositories, 13, South Street, Andrew Street, Edinburgh, and 120 and 122, Queen Street, Glasgow). 1856. 16mo. Pp. xii. 401.

*The Day of Rest. Tracts for Working Men and their Firesides. No. I. Every Man's Right to the Weekly Day of Rest.* Pp. 8.

*No. II. Every Man's Need of the Weekly Day of Rest.* Pp. 8. *No. III. Every Man's Duty to avail Himself of his Sabbath Rights.* Pp. 8. 16mo.

*Man and the Sabbath.* By the Rev. R. WALLACE, of Tottenham. London: Judd and Glass. 1856. 16mo. Pp. 32.

*The Sabbath Primeval: being a Reply to the Three Sermons by George Dawson, Esq., M.A., entitled "The Christian Sunday not the Jewish Sabbath.* By the Rev. MICAHIL HILL, Secretary to the Birmingham Town Mission, &c., &c. London: Hall, Virtue, and Co., Paternoster Row. 1856. Pp. 36.

THE importance which the sabbath question is assuming and the interest it is exciting in the public mind, may be judged of by the numerous publications bearing on it, which have recently been issued from the press. Last month, we called the attention of our readers to some two or three; and now we have to lay before them several more.

The first on our list, is a work of the highest excellence. It consists of a series of essays on various aspects of the holy day, written by some of the best and ablest men of this age. It may be useful to give a list of the subjects and the writers. They are as follows: I. The Divine Authority and Early Origin of the Sabbath: its Universal and Permanent Obligations; and the Change of the Day from the Seventh to the First, under the Christian Dispensation. By the late Ralph Wardlaw, D.D., Congregational church, Glasgow. II. Traces and Indications of the Primitive Sabbath in many of the Institutions and Observances of the Ancient World. By the Rev. John Jordan, Vicar of Enstone,



Oxon. III. The Sabbath, not a mere Judaical Appointment; with an Examination of the more Prevalent Arguments, by which it has been attempted to show that the Sabbath Law has been abolished or relaxed. By the Rev. Andrew Thomson, D.D., United Presbyterian Church, Edinburgh. IV. The Adaptation of the Sabbath to the Temporal Well-being of Men, and more especially to the Working Classes; with Application of the Argument to Sabbath Railway Travelling. By David King, LL.D., United Presbyterian Church, Glasgow. V. The Adaptation of the Sabbath to Man's Intellectual and Moral Nature. By James Hamilton, D.D., English Presbyterian Church, London. VI. Several Prevailing Forms of Sabbath Desecration Exposed. By the Rev. Peter M'OWan, Wesleyan Chapel, Mount Pleasant, Liverpool. VII. The Sabbath, a Happy Day, viewed especially in its Influence, when rightly observed, on the Religion of Individuals. By John Hannah, D.D., Wesleyan Chapel, Didsbury. VIII. Biographical Notice on the Subject of Sabbath Observance, showing its Influence on the Piety of Individuals. By William Innes, D.D., Baptist Church, Elder Street, Edinburgh. IX. The Influence of the Sabbath on Domestic Piety. By William Glover, A.M., D.D., Greenside Parish, Edinburgh. X. Historical Notices on the Subject of Sabbath Observance, showing its Influence on the Prosperity of Churches. By W. M. Hetherington, LL.D., D.D., Free Church, Edinburgh. XI. Indirect Influence of the Sabbath on the General Prosperity of Nations, and especially on their Intelligence, Trade, and Commerce, Social Order, and Liberties. By James Seaton Reid, D.D., Professor of Ecclesiastical History in the University of Glasgow. XII. The Sin and Evil of Sabbath Mails. By Andrew Symington, D.D., Reformed Presbyterian Church, Paisley. XIII. The Law

of the Sabbath, the Proper Statute of Religion, identical in Principle and invariable in Force through all Times and Dispensations. By Richard Winter Hamilton, LL.D., DD., Congregational Church, Leeds. XIV. The Spiritual Observance of the Lord's Day. By Rev. Edward Bickersteth, Rector of Walton, Herts. XV. The Blessing promised on the Sabbath Sanctified, and the Penalty annexed to the neglect or Profanation of it. By Stewart Bates, D.D., Reformed Presbyterian Church, Glasgow. XVI. Concluding Practical Address: the Sabbath; its Religious Observance, a National Duty, and a National Blessing. By the Rev. John Angell James, Congregational Church, Birmingham. After such a list, no further words of ours are necessary to recommend this book. We may, however, add a sentence or two in relation to the present edition. The work was originally published some six years ago. It is now re-published in a cheap Edition for wide distribution among the humbler classes. And although it is issued at the low price of eighteenpence, yet the gentleman who is the mover in this matter (all honour to him!) has arranged for the supply of congregations, sabbath school teachers, &c., in all parts of the kingdom, with quantities at *one shilling* per copy. This Edition is not only *cheaper* than the former,—it is in one important respect *better*; it has prefixed to it a very copious and useful Index, so that the reader may refer at once to any particular argument or illustration with which he desires to make himself acquainted.

The three tracts whose titles are given above under the general announcement, "The Day of Rest," are part of a series of some twenty or more, which are to appear, written by various ministers of the Christian church, and embracing views of the sabbath either wholly omitted or only incidentally glanced at

in the volume we have just noticed. The collection when complete will form an admirable companion to that volume; meanwhile we trust congregations, town missions, large employers of labour, and all who are interested in the sabbath cause, and desire to preserve "the day of rest" unbroken, will scatter the successive tracts as they are published, broadcast over the land.

"Man and the Sabbath" is an excellent discourse by the pastor of the baptist church, Tottenham, founded on the words of our Lord, "The sabbath was made for man, and not man for the sabbath." Two propositions are deduced from the text; first, that the sabbath was instituted for the benefit of all men without exception; and secondly, that it was instituted and intended for the benefit of man's whole nature. These propositions are ably sustained and powerfully enforced.

The last publication on our list is a reply written by the secretary of the Birmingham Town Mission to three sermons by George Dawson, Esq., M.A., entitled, "The Christian Sunday not the Jewish Sabbath." As we have not seen Mr. Dawson's sermons, we are not in a position to say how far this pamphlet is a reply to them. So far as we are able to form a judgment, Mr. Dawson stands convicted of bad logic and worse criticism—unsound theology and inconsistent action.

We cannot close these notices without expressing our earnest hope that all who are concerned for the welfare of men and the glory of God will in this hour of fierce conflict rally around the standard of the Christian sabbath. "O sabbath! needed for a world of innocence, without thee what would be a world of sin? There would be no pause for consideration, no check to passion, no remission of toil, no balm of care! He who had withheld thee would have forsaken the earth! Without thee he

had never given to us the bible, the gospel, the Spirit! We salute thee as thou comest to us in the name of the Lord, radiant in the sunshine of that dawn which broke over creation's achieved work, marching downward in the tract of time, a pillar of refreshing cloud and of guiding flame, interweaving with all thy light new beams of discovery and promise, until thou standest forth more fair than when reflected in the dews, and imbibed by the flowers of Eden, more awful than when the trumpet rung of thee in Sinai! The Christian sabbath! Like its lord, it but rises again in Christianity, and henceforth records the rising day. And never, since the tomb of Jesus was burst open by him who revived and rose, has this day awakened but as the light of seven days and with healing on its wings! Never has it unfolded without some witness and welcome, some song and salutation! It has been the coronation day of martyrs, the feast day of saints! It has been from the first until now the sublime custom of the churches of God! "Still the outgoings of its morning and its evening rejoice! It is a day of heaven upon earth! Life's sweetest calm, poverty's best birthright, labour's only rest! Nothing has such a hoar of antiquity on it! Nothing contains in it such a history! Nothing draws along with it such a glory! Nurse of virtue, seal of truth! The household's richest patrimony, the nation's noblest safeguard! The pledge of peace, the fountain of intelligence, the strength of law! The oracle of instruction, the ark of mercy! The patent of our manhood's spiritual greatness! The harbinger of our soul's sanctified perfection! The glory of religion, the watch-tower of immortality! The ladder set upon the earth, and the top of it reacheth to heaven, with the angels of God ascending and descending on it!"—*The Christian Sabbath, &c.*, pp. 334, 335.

## BRIEF NOTICES.

*The Mental and Moral Dignity of Women.*  
By BENJAMIN PARSONS. *Third Edition.*  
London: John Snow. 12mo. Pp. 494.

This *third* edition of a book, which is a treasure for those in whose service it was written, is worthy of a lengthened notice. To such we should cheerfully appropriate our pages, and thereby benefit our fair readers, but that an event, universally deplored, will demand immediate reference. Benjamin Parsons, the revered and beloved author of this work, is no more! His name is enrolled among the honoured dead. Not only are his printed works now the monument of departed worth, but a volume of Biography, of no ordinary value, is presented by its talented writer, as the best and loliest cenotaph in which to enshrine, not the name only of his reverend friend, but the memory of the thoughts, and words, and deeds which made that name illustrious. With the anticipated gratification of presenting "the Earnest Minister" to our readers, we give a less copious review of this *Book for Woman*. Not, however, that woman alone will find these twenty chapters edifying; the lords of the creation may read much to task their imagined superiority of intelligence. The lamented author in his second edition omitted the chapters on Mental Philosophy, intending to publish them in a separate form. While correcting and enlarging these, he wrote a treatise on "*The Moral Influence of Woman*," so as to make of this work three small volumes on I. The Mental and Moral Dignity of Woman. II. The Mental and Moral Powers of Woman. III. The Mental and Moral Influence of Woman. All is now compressed in this one compact volume, and certainly few books in our language of equal size contain so much. It forms in itself a little library of science and information. The table of contents of these twenty chapters looks rather forbidding, but passing over it, youthful readers will find themselves led gently and pleasantly along, and he almost conscious of considerable mental and moral growth before they reach the end. The author does not overlook the "physical," but gives much sound and enlightened instruction relative to health, appearance, and manners; his vigorous and comprehensive mind grasps the entire subject, and with much original thought, and an incredible variety of reference to books and anecdote, he is a most agreeable teacher of woman, while he teaches as a master in Israel.

*The First Chapter of the Bible, and the Last Chapter of Astronomical Science Viewed in Conjunction.* A Discourse delivered at Cambridge, July 6, 1856. By WILLIAM ROBINSON. Cambridge: Macmillan and Co. London: Bell and Daldy. 1856. 8vo. Price 1s.

In this discourse a hypothesis is started which professedly renders intelligible the

account of creation furnished by Moses in the first chapter of the book of Genesis. According to modern astronomers, the side of the moon facing the earth bulges into a mountain several miles high, far too high for the atmosphere of life, and the other side is proportionately depressed; the one side a desert, the other a deep. Mr. Robinson's hypothesis is, that the earth, at the commencement of the six days, was what the moon is now, the one side a deep, the other a desert, and without rotatory motion; and that the meaning of the words "without form and void," is a deep and void—that the work of the first day was to give rotatory motion, and thus produce day and night—that the readjustment of the earth's density and the creation of the atmosphere constituted the work of the second day—that to separate the waters and give the crust of the earth its present form, and clothe it with vegetable life, was the work of the third day—that on the fourth day the earth settled into a state of rest after its convulsion, the atmosphere became transparent, and the lights, the sun, moon, and stars, became visible—that on the fifth day the air and waters were animated with life; and that on the sixth day God created the inhabitants of the land—Man, to whom was given dominion over all. Such is the hypothesis. It is ingenious. It may be true. At any rate it is worthy of careful consideration.

*History of the Baptist Church assembling at Arnsby, in the County of Leicester; with a Memoir of the Rev. Robert Hull, Sen, and Biographical Notices of his Successors.* By WILLIAM BASSETT, of Countesthorpe, one of the Deacons. London: B. L. Green. 16mo. Pp. 84.

"The church first assembled at Arnsby, according to the church-book, on May 12th, 1702, at which time many of the members lived at a great distance; and church meetings, to break bread and receive members, were occasionally held as far off as Coventry, Northampton, Ramsey in Huntingdonshire, and other places in the country, where it had been agreed in 1700 to keep a church meeting once a quarter; brethren from Leicestershire being deputed to go and attend these meetings." The pastor at this time was Mr. Benjamin Winckles, originally a servant, but marrying a rich widow, he built a meeting-house adjoining his dwelling, a portion of which still remains, and ministered faithfully in it for nearly forty years. He was succeeded by Daniel Hill, and he by Robert Hall. Concerning these worthy persons, and the state of the church during their terms of office, much that deserves attention is related; the biographical sketch of Robert Hall and his wife occupying half the volume. To these succeeded Thomas Blundel, William Cuttriss, and John James. The Revs. Isaac New, now at Birmingham, James Webb, now at Ipswich, Joseph Davis, and

Shem Evans, have since occupied the pastorate. The volume will give an insight into the manners and trials of our forefathers, and is very interesting. It is evidently the product of considerable research.

*The Golden Lyre, Containing 130 Original Psalm and Hymn Tunes.* By WILLIAM PAGE, West Haddon. London: Hart.

"The Golden Lyre" makes its appearance without either date or preface. Judging from internal evidence, we should conclude that the work had been published subsequently to the Russian war; as Alma, Balaklava, and Inkermann, Widdin, Bessarabia, Wallachia, Moldavia, and Sulina, all stand sponsors in turn to Mr. Page's compositions, and make the index look quite patriotic. Indeed, he seems to have a decided partiality for "peculiar" titles, as well as peculiar metres. They have been collected from all points of the compass; from sacred and profane history, geography, and biography; while a few are undoubtedly the composer's own "creations." For example, of the minor prophets we have Obadiah and Micah; of the Hebrew monarchs Josiah and Amaziah; with Caleb, Sheba, Mary, and Jobn. Then there are Edom and Exeter, Confucius and Camden Town; with Origen and St. Clare, Eva and Ophelia! When Mr. Page publishes his second series of Original Tunes, we shall anticipate the pleasure of meeting with other celebrities — Chedorlaomer, Nebuchadnezzar, and Mahor-shalal-hash-baz, perhaps; with Haroun Al-Raschid and Peter the Great! From West Haddon, too, come Love and Bliss, Mercy and Might, Goodness and Gladness. These are very delightful; but we can hardly say so of Piteous Cry and Doleful Cry. Why does not Mr. Page try Dismal Howl, Heart-rending Shriek, or Horrible Scream? Of course a composer has a right to bestow what names he pleases upon his musical offspring, but surely there is no need to select such ridiculous titles as these. Nor do the tunes of "The Golden Lyre," deserve so motley a garb. Some of them are really good and serviceable compositions; and although there are not a few strange and erratic passages, and awkward arrangements, yet we are glad to find that Mr. Page is not one of the new musical oracles, who look suspiciously on crotchets and shudder at quavers, and whose dull and lifeless "favourites" are rapidly depriving our service of favour of all its cheerfulness and animation.

*Family Life; or, Masters and Servants as they were, are, and ought to be.* By the Rev. W. M. HETHERINGTON, D.D., LL.D., and the Rev. ANDREW THOMPSON, D.D. Edinburgh: Shepherd and Elliot. 24mo. Pp. 49 and 46. Price 1s. 6d.

Two short essays by two distinguished men on a most important subject, bound up together to form a neat and ornamental volume. The place of the servant in the family demands the serious consideration of all Christian people, and were the treatment here recommended generally adopted, it would be a blessing to all classes. These treatises possess great excellence, but we think their value considerably

diminished by the number of breaks and fresh headings which interrupt the current of the thoughts.

*The Library of Biblical Literature; being a Repository of Information on Geographical, Historical, Biographical, Scientific, Archæological, and Literary Subjects in Relation to the Holy Scriptures. Volume the Fourth.* London: W. Freeman. 16mo. Pp. 256. Price 1s. 6d.

The fourth volume of a series that has contributed as to popular biblical education as this, and which sells in sufficient number at so cheap a rate as to remunerate the publisher, needs but little additional commendation from us. In this volume we see nothing which calls for censure, but we warn the author that the narrative style which he has adopted in some of the parts is likely, unless great circumspection is exercised, to lead him, if not to state some things not strictly true, at least to adopt some for which there is but slight foundation. The series is expected to close with two more volumes.

*The Sunday Teacher's Treasury, containing Materials ready for use.* Edited by the Rev. W. M. WHITTEMORE, Rector of St. James within Aldgate. No. 1. London: Wertheim and Macintosh. 16mo. Price 3d.

In this little serial, the rector of St. James's thinks he shall be able to afford to those Sunday-school teachers who have small experience and few opportunities for study just the kind of aid which they need. If succeeding Numbers resemble the first, many an overworked teacher will be of the same opinion. Here are four Lessons on the Life of Christ; then a Chapter on the Topography of those lessons; then several brief "Biblical Papers," to serve as a substitute for a Cyclopædia; followed by a dozen Anecdotes for illustration; Outlines of Addresses, and Model Lessons for the Little Ones. All the above are excellent in quality, and we only hope that "stilt" so valuable may not supersede careful study, on the part of those teachers who have both books and leisure to use them. We wish Mr. Whittemore every success in a work which, we agree with him in thinking, will involve "no small amount of literary and editorial labour."

*The Last of the Patriarchs; or, Lessons chiefly from the Life of Joseph.* By the Rev. JOHN CUMMING, D.D., F.R.S.E., Minister of the Scotch National Church, Crown Court, Covent Garden, Author of "Apocalyptic Sketches," "Sabbath Evening Readings," &c. London: Arthur Hall, Virtue, and Co. 1856. 16mo.

This is decidedly the best production of the pen of Dr. Cumming that we have read. It is free from many of the imperfections which characterize and mar his publications. It affects no criticisms; it contains no rash predictions. It is simple, and not without beauty. In it the doctrinal, the practical, and the experimental are happily interwoven, and its pages can scarcely fail to refresh the heart of the child of God.

*Capital Punishment wholly Unscriptural and Unreasonable. A Discourse (with Additions) Preached in the Lower Chapel, Oak Street, Abingdon, on the Occasion of the Execution of William Palmer.* By SAMUEL EDGER, B.A. Abingdon: A. W. Bezant. 16mo. Pp. 19. Price 2d.

Without pledging ourselves to all our friend's advances, we may safely say, that this sermon is characterized by earnestness and force, and will, we hope, carry conviction to many minds.

*The Fisherman.* London: Wertheim and Macintosh. 24mo. Pp. 36.

Were the title a descriptive one, it would have gone into our List of Approved. As it is, we may just say, that this short story illustrates the manner in which our conversationalists, while engaged in business or pleasure, may be made to rebound to the good of our fellows, and the glory of God.

*Facts about Boys, for Boys: being a Selection of Interesting and Instructive Facts, and Incidents of a Moral and Religious Character.* By the Rev. JOHN CRAWSHAW, Author of "Lectures to Children," &c. London: Hamilton, Adams, and Co. 24mo. Pp. 250.

This would be an acceptable present to any child who had not previously read the stories it contains in our own juvenile illustrated periodicals. To few, however, would all here reprinted be new.

*Self-Educator's French Lessons. The Essentials of the French Language, or how to read, write, and speak it with correctness and propriety.* By W. J. CHAMPION, A.B. London: Houlston and Stoneman. 16mo. Pp. 80. Price 6d.

A grammar of the French language, in which we perceive neither great excellence nor many defects. The price, however, is astonishingly low.

#### RECENT PUBLICATIONS,

##### Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

*Missionary Reminiscences, or, Jamaica Retraced.* By the Rev. P. H. CORNFORD, ten years Missionary in that Island. Reprinted from the "Froeman." Leeds: J. Heaton and Son. 12mo., pp. 116.

Ince and Gilbert's Outlines:—Descriptive Geography, Mathematical, Physico-Political, and Statistical. By Professor WALLACE, M.A., of the University of Glasgow, and Collegiate Tutor of the University of London. With a Superior Map of the World in Hemispheres, Map of the British Isles, Plans of Rivers, Mountains, &c. London: James Gilbert. 24mo., pp. 112. Price 1s., sewed.

Questions on the Lives of the Patriarchs, embracing the Book of Genesis. By the Rev. JOHN TODD, D.D., Author of "The Student's Guide," &c., &c. Revised by the Rev. W. B. Mackenzie, M.A., Minister of St. James's, Holloway. London: Knight and Son. 32mo., pp. 200.

Plain Instructions for the Management of the Aquarium, or Tank for Gold and other Fish, Water Plants, Insects, &c. Edited by James Bishop, assisted by A. H. Lloyd, F. S. Leach, and other Gentlemen. London: Dean and Son. 16mo., pp. 69. Price 1s.

An Hour with the Kings: an easy method of remembering some of the chief Facts and Dates of English History. By THOMAS BOURNE, B.A., Master of the Endowed Free School, Stoke Golding, Leicestershire. London: Houlston and Stoneman. 24mo., pp. 132.

The Bible and the Turf. A Discourse for the Times. By the Rev. GEORGE WIGHT, Author of "The Mosaic Creation viewed in the Light of Modern Geology," &c. Edinburgh: Shepherd and Elliot, 16mo., pp. 16.

Flowers of Paradise, or Little Ones Gone Home. Memorials of James and Catherine Cuthbert. By Rev. ALEXANDER CUTHBERT, A.M. Second Edition. Edinburgh: Shepherd and Elliot. 24mo., pp. 36.

Rhoda: A Pastor's Gift to his Female Bible Class. By Rev. ALEXANDER GREGORY, A.M. Edinburgh: Shepherd and Elliot. 16mo., pp. 29.

The Great Plague, 1665. By CHRISTOPHER WOOLLACOTT. London: Haddon, Brothers, and Co. 16mo., pp. 8. Price One Halfpenny.

Jesus Only! By J. OSWALD JACKSON. London: Ward and Co. 24mo., pp. 64.

Talking and Debating; or, Fluency of Speech attained without the Sacrifice of Elegance and Sense. A Hand-Book of Conversation and Debate. London: Groombridge and Sons. 32mo., pp. 20. Price 6d.

A Plain Man's Examination of Popery; showing the Duty of a Protestant People in reference to Holigious Liberty and Protestant Security. London: Houlston and Stoneman. 12mo., pp. 72. Price 6d.

Seventy-five Original Hymns for Sunday-School Teachers and Union Meetings. By J. K. STARLING. London: B. L. Green, and sold by the S.S.U. 12mo., pp. 80.

The Thirty-ninth Annual Report of the General Baptist Missionary Society. Presented to the Subscribers at the Public Meeting, held at Spalding, on Wednesday the 23rd of June, 1856. London: Hamilton, Adams, and Co. 8vo., pp. 80.

Report of the Voluntary School Association, for the year 1855-6. Presented to the Subscribers and Friends at a Public Meeting held at Crosby Hall, London, May 28th, 1856. London: 7, Blomfield Street.

The Eclectic Review. September, 1856. Contents:—I. Studies of Foreign Literature, Ancient and Modern.—No. II. Bunsen's Signs of the Times. III. Bacon's Essays. IV. Ramus, his Life, Writings, and Opinions. V. Gotthe and Crétinism. VI. Popular Religious Teaching. VII. Oxford Essays. Brief Notices of Books. Review of the Month, &c. London: Ward and Co. 8vo. Price 1s. 6d.

The Leisure Hour: a Family Journal of Instruction and Recreation. Published September 1st. London: R.T.S. 8vo. Price 5d.

The Sunday at Home. Published September 1st. London: R.T.S. 8vo. Price 6d.

## INTELLIGENCE.

## ASSOCIATIONS.

## LANCASHIRE AND CHESHIRE ASSOCIATION.

Forty-six churches constitute this body:—

Accrington .....	C. Williams.
Ashton-under-Lyne .....	W.K. Armstrong, B.A.
Bacup, Ebenezer .....	J. Smith.
Second Church .....	J. Howe.
Birkenhead .....	
Blackburn, Branch-road .....	W. Barker.
Fielden-street .....	
Bolton .....	
Burnley .....	R. Evans.
Burslem .....	J. W. Kirton.
Bury .....	
Chowbent .....	T. Skemp.
Cloughfold .....	W. E. Jackson.
Colne .....	R. Botterill.
Coniston .....	R. S. Frearson.
Crewe .....	
Goodsbaw .....	J. Jefferson.
Haslingden, Pleasant-street .....	
Ebenezer .....	J. Bury.
Heywood .....	F. Britcliffe.
Hill Cliffe .....	A. Kenworthy.
Inskip .....	J. Compston.
Liverpool, Myrtle-street .....	H. S. Brown.
Pembroke Place .....	C. M. Birrell.
Lomb .....	
Manchester, York-street .....	R. Cheney.
Oxford Road .....	F. Tucker, B.A.
Grosvenor-street East .....	
Wilnot-street, Holme .....	
Mills Hill .....	J. Kightley.
Ogden .....	D. Chegwidan.
Oldham .....	J. Birt.
Oswaldtwistle .....	J. Harbottle.
Padham .....	G. Ashmead.
Pendle Hill .....	H. Kitching.
Preston, First Church .....	F. Buggy.
Second Church .....	
Ramsbottom .....	P. Prout.
Rochdale .....	W. F. Burchell.
Salford .....	L. B. Brown.
Stalybridge .....	J. Ash.
Stockport .....	J. Pywell.
Sunnyside .....	A. Nicholls.
Tottlebank .....	T. Taylor.
Waterfoot .....	
Wigan, Scarisbrick-street .....	T. Vasey.

The Annual Meeting was held at Colne, the 14th and 15th of May, Rev. J. Harbottle in the chair. Sermons were preached by Revs. J. Smith and J. Bury. The Circular Letter, written by Rev. W. F. Burchell, on "Considerations addressed to the Churches in regard to the Choice of a Pastor," was read and adopted. Addresses were delivered by Rev. W. E. Jackson of Cloughfold, on "The Necessity of Holiness and Effort being combined in the Ministry of the Gospel," and Rev. J. Compston of Inskip, on "The necessity and utility of Prayer." The Letters from the churches reported numerous changes. The Revs. J. J. Owen has removed from Bolton to Paddington, London; and J. Martin, B.A. from Stockport to Edinburgh; D. M. Evans has been compelled, by

shattered health, to retire from Grosvenor Street, Manchester; and J. Blakey, of Pleasant Street, Haslingden, has finished his course, and entered into the joy of his Lord. Of the churches, one has made no return; four remain stationary in numbers; eighteen have sustained from various causes, a clear decrease of 110 members; and twenty-two have realized a clear increase of 147.

The following resolutions among others were adopted:—

"That the churches of this Association have heard, with painful regret, of the persecutions to which the baptists in Sweden are still subjected; and, while expressing sympathy with their suffering brethren, would record their deep abhorrence of these and all other acts of ecclesiastical tyranny, as opposed alike to the letter and spirit of the New Testament scriptures, and to the dictates of enlightened humanity."

"That Messrs. J. Adshead of Manchester, W. Littlewood of Rochdale, and the Secretary, be a committee to draw up a Memorial to the King of Sweden, on the subject of these persecutions; which Memorial shall be signed by the Moderator and Secretary, on behalf of the Association."

"That this Association renews its solemn protest against slavery, especially as patronized and practised by numerous members and churches of the baptist denomination in the United States of America; and expresses its earnest hope that they will speedily adopt measures for the entire extinction of a system so opposed to all the natural rights of man, and abhorrent from the benign spirit and holy character of the gospel."

"That this meeting has heard, with unfeigned pleasure, of the proposed establishment of a branch of Horton College at Manchester; and believing that this arrangement will conduce to the extension of the Redeemer's kingdom in the counties of Lancashire and Cheshire, earnestly entreats the churches to regard it as equally their privilege and duty to render the institution all the assistance in their power."

## Statistics.

By Baptism .....	101
By Letter .....	77
By Profession .....	55
By Restoration .....	23
	— 346
By Death .....	69
By Letter .....	98
By Exclusion .....	50
By Withdrawment .....	52
By Erasure .....	40
	— 309
Clear increase .....	37
Number of members .....	4840
Sunday scholars .....	12183
Sunday-school teachers .....	1829
Day and evening scholars .....	1544
Preaching stations .....	53

## WESTERN AND DEVON.

Fifty-nine churches are included in these Associations:—

Appledore .....	E. Hands.
Ashwater .....	

Ashburton.....	J. Dore.
Bampton.....	W. Walton.
Barnstaple.....	S. Newnham.
Blideford.....	B. Arthur.
Bovoy Tracey .....	
Brayford.....	W. Cutcliffe.
Brixham.....	M. Saunders.
Budleigh Salterton .....	T. Collins.
Bridgwater.....	G. M'Michael.
Burnham.....	
Boroughbridge.....	T. Baker.
Burton.....	J. Merchant.
Bridport.....	H. W. Stembidge.
Collumpton.....	U. Foot.
Combmartin.....	W. Davey.
Culmstock.....	G. Brockway.
Chard.....	E. Edwards.
Creech.....	G. Medway.
Crewkerne.....	W. Evans.
Dorchester.....	
Exeter, South-street.....	S. Williamson.
" Bartholomew-street.....	E. Tuckett.
Heroyock.....	
Honiton.....	W. E. Foote.
Hatch.....	J. Teall.
Highbidge.....	J. Bolton.
Horsington.....	D. Bridgman.
Ilfracombe.....	
Isle Abbots.....	J. Chappell.
Kingsbridge.....	
Kentisbury.....	T. Blackmore.
Lifton.....	J. Wheeler.
Loughwood.....	J. Stembidge.
Lyme.....	A. Wayland.
Modbury.....	J. Light.
Minhead.....	W. H. Fuller.
Montacute.....	J. Price.
North Curry.....	R. Serie.
Newton Abbott.....	
Ringmore.....	A. Foster.
South Molton.....	J. B. Little.
Stogumber.....	G. T. Pike.
Street.....	
Stoke Gabriel.....	
Thorverton.....	
Tiverton.....	E. Webb.
Torrington.....	D. Thompson.
Torquay.....	J. Kings.
Taunton, Silver-street.....	R. Green.
" Octagon.....	J. H. May.
Upottery.....	J. Chapman.
Watchol.....	S. Sutton.
Wellington.....	J. Baynes.
Weymouth.....	L. Birt.
Wincanton.....	G. Day.
Yarcombe.....	H. Lockyear.
Yeovil.....	R. James.

The Annual Meetings took place at Wellington on the 9th, 10th, and 11th of June. Rev. W. D. Horsey was chosen moderator. Sermons were preached by Messrs. M'Michael, Edwards, Newnham, and Foote. The Circular Letter on "Worldly Conformity in the Church—its Forms and Influences," written by Rev. R. James, was read and adopted.

## Statistics.

Baptized.....	106
Received by Letter.....	65
By Profession.....	45
Restored.....	12
	— 268
Deceased.....	66
Removed.....	98
Excluded.....	14
	— 178
Clear Increase.....	110
Number of members.....	4088
Village stations.....	67
Sunday schools.....	67
Sunday-school teachers.....	778
Sunday scholars.....	5854

## HOME.

## KINGSBRIDGE.

On Tuesday, September 9th, special services were held for the purpose of recognizing the settlement of the Rev. Thomas Peters as pastor. After a public tea, Peter Adams, Esq., of Plymouth, was called to the chair. Several important practical addresses were given by Richard Peek, Esq., of Hazelwood, Rev. George Short of Plymouth, Rev. C. M'Michael of Bridgwater, and brethren Adams, Holmden, Thomas Nicholson of Plymouth, and other friends.

## ARLINGTON.

The Rev. G. W. Humphreys, B.A., of Bristol College, has accepted an invitation from the baptist church at Arlington, Gloucestershire, to become its pastor, and commenced his duties on the 24th of August.

## WARMINSTER.

The Rev. John Price, late of Weymouth, has accepted the cordial and unanimous invitation of the baptist church and congregation assembling in North Row, Warminster, to become their pastor.

## COVENTRY.

The Rev. R. P. Macmaster, of Walsall, having accepted the invitation of the baptist church, Cow Lane, Coventry, entered on his pastoral labours there on the first sabbath in September.

## INSKIP.

The Rev. J. Compston has intimated his intention to resign the pastorate of the baptist church at Inskip, Lancashire, in November next.

## RECENT DEATH.

## MR. WILLIAM BENNETT.

Mr. William Bennett, usher, of Blunham, Bedfordshire, was born August 10, 1782. His mother dying when he was very young, he was taken under the care of his grandfather and grandmother, and was brought up by them. When a youth he used to attend the parish church at Everton, and remembered the excellent John Berridge putting his hand upon his head and blessing him; he also recollected, when but eight years old, hearing that venerable servant of Christ preach. The ministry of Mr. Wittingham, Berridge's curate, was divinely blest to the mind of our friend, and they regarded each other with mutual affection and esteem. Mr. Wittingham expressed his surprise, that the

subject of this notice having received a blessing at church, he should leave it and join the dissenters. But this is easily to be accounted for; for while the Gospel opened his eyes to the evils of his own heart and life, it also led him to discern the errors and inconsistencies of the church of England, and to seek a spiritual home more congenial with his enlightened views and affections.

He joined the Baptist church in this village when it was destitute of a pastor, and was baptized by the late Mr. Vorley, of Carlton, May 3th, 1808; he was chosen deacon in 1821, and honourably sustained that office till his death, thirty-five years. We can but rejoice, that fifty years of the life of our deceased friend were spent in the service of God, and nearly that time in connexion with the church of Christ in this village; the interest of which laid very near to his heart to the last. Fifty years of active life, spent under the directive and preserving power of religion, is a pleasing testimony to the friendly and faithful care and grace of God.

His views of religion were those derived from the Bible, comprising the divine purposes in relation to the salvation of sinners; the pardoning and adopting love of God; the precious atonement and redemption by Christ Jesus; the renewing and sanctifying grace of the Holy Spirit; the peace, joy, and hope of the gospel; the daily use of prayer, reading the Scriptures, and practical godliness.

In delineating his character, no one will expect us to say that he was perfect; were he living he would not allow us to say anything approaching to this; and it was his repeated wish, that not much should be said about him, but that his death might be improved with a view of usefulness to the living. Human nature, though renovated by the grace of God, is still subject to various imperfections, and these are seen in the Christian; still he is presented without fault before the throne of God. It is his high privilege, that he is complete in Christ.

There were many excellent traits in his character; he was widely known and much respected; a man of sincere and practical piety; a partaker of the grace of God in Christ Jesus, and one who lived and died under the influence of that grace. He was a friend to ministers; his heart and his house were ever open to them; he appreciated the ministry of those who preached a plain, free, and full gospel; whose ministrations were of a simple, searching, earnest, practical character and tendency. He was a lover of good men, of many such I have often heard him speak with respect and affection. He was generous to the poor, a considerate master, a kind friend, an affectionate relative.

For several years he suffered much from lameness of one side, often making it exceed-

ingly difficult to walk from his house to the chapel, though but a short distance. He ever evinced his happiness in the service and worship of God, and rejoiced to be there on week evenings as well as on Sabbath days. Many will not soon forget his powerful and musical voice, and his delight in the exercise of sacred song. He was very familiar with the hymns both of Watts and Rippon, and often quoted them in conversation and during his last illness.

Throughout his affliction, which lasted several months, he exemplified a patient, grateful, cheerful, hopeful state of mind. He had every attention and comfort that relative affection, vigilance, and sympathy could supply. He said, "All is mixed up with mercy." In the morning he often spoke of the mercy of having passed another night. One morning, not long before his death, he expressed himself as being in a comfortable frame of mind, and as enjoying the consolation and hope of religion. At another time, his now bereaved companion said to him, "As your sufferings are so great, my dear, do you not desire to depart and be with Christ?" He replied, "my dear, I wish to wait with patience the will of God."

Speaking to him one day in his sick-room, on the condescension and kindness of God in listening to prayer at any time and place, and whether uttered with audible voice or silent whisper, he seemed to enjoy the remark, and quoted a hymn of Dr. Watts on the erection of the throne of grace as applying to it. Some week or two before his death, his attendant supporting him, he said, "You are a good earthly prop, but Christ is a heavenly one." How true and how precious the promise, "Underneath are the everlasting arms."

One afternoon, about a fortnight before his death, he wished to see me. I found him conscious, collected, and in a comfortable frame of mind, but suffering much, and able to speak only in a whisper. He said,—

"When I can say, 'Thy God is mine;  
When I can feel thy glories shine,  
I tread the world beneath my feet,  
And all that earth calls good or great."

He wished me to read and pray with him a few minutes. I read, for the last time, at his sickbed-side, the twenty-third Psalm, and commended him to Jesus his Shepherd and Saviour. He wished to be kindly remembered to the poor friends. He mentioned, in his usual affectionate manner, his beloved and afflicted sister, Mrs. Skilleter, of Sandy, the wife of our surviving deacon. To his brother, who was very attentive and sympathising in his visits, he expressed his fervent desire that they might meet in heaven, and also all his relatives. He was very anxious for the conversion of the young; these occupied his thoughts much during the former part of his last illness. May his many



prayers for them, and affectionate desires, be answered in their salvation. He much valued the reading of the Scriptures and prayer, and highly prized the book of Psalms, many of which had been much blessed to his spiritual comfort and joy.

In his days of health he had been a strong active business man; but affliction had long been making its inroads upon an excellent constitution. The strong tabernacle was gradually taken down, weakened from day to day, almost imperceptibly, by painful and protracted disease, till, at length, it was prostrated in death; it was a remarkably gradual departure. His end was peace. The foundation of his hope for happiness was the atonement and grace of Jesus Christ: this was "all his salvation and all his desire."

The day preceding his death, etanding at his bed-side, I think he was not able to see me nor to speak, yet he seemed to know me. I said, "you are very bad;" he appeared to put his lips into the form of "yes." I said, "are you happy?" and again he tried to say, "yes." I said, "Jesus is still your Saviour and Friend," to which he again seemed to respond. He died on Tuesday forenoon, June 3rd, 1856, in the 73th year of his age. Thus he "came to his grave in a full age, like as a shock of corn cometh in his season."

May the favour of God rest upon the widow, who has been bereaved of a kind husband; the children, with their children, of a tender parent, members of the family, of an affectionate relative, and the minister, deacon, church, and congregation, of a sincere friend. Especially may the widow find renewed strength and consolation, with brightening prospect from day to day, suited to all the changes of her pilgrimage, and finally, with her beloved partner, who is just gone before, share "the rest that remains for the people of God." As the minister, I feel that I have lost a truly kind friend, one uniformly kind, kind from the first day I entered his house up to the last. This scripture has been much upon my mind of late; "And Israel said unto Joseph, Behold, I die, but God shall be with you." Thus our friends die, but our God lives. "This God is our God for ever and ever; He will be our guide even unto death."

"Friend after friend departs!  
Who has not lost a friend?  
There is no union here of hearts  
That finds not here an end.  
Were this frail world our final rest,  
Living or dying none were blest."

Our friend has joined the church in heaven there is the true element of his happy spirit; he is uniting with the glorified in singing the new song of salvation to God and the Lamb. In heaven he has already recognised some beloved relatives and numerous friends, especially a beloved daughter, who died some years since; and also another member of the

family, who died but a week previously, the husband of his surviving daughter, Mr. A. Anthony, of Hastings, leaving five children. May a compassionate God be the husband of the widow, and the Father of the fatherless.

On Sabbath evening, June 15th, a very large congregation gathered together in the Old Meeting House, to pay their last tribute of respect to the memory of the deceased. The writer preached a sermon on the occasion, from the 1st of Peter I., 24, 25 verses, a text selected by the deceased many years since. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

W. ABBOTT.

MR. T. HUNT.

Mr. T. Hunt was a native of Worcester, and was brought up in the fear of God from his childhood; his parents, as well as himself, being members of the baptist church in that city. He removed in the year 1819 to Woodstock, at which time it was a very dark place, with scarcely any profession of religion; this, to one who had been used to mingle with those that "Took sweet counsel together, and walked to the house of God in company," bore a most uninviting aspect; while, in the eyes of the inhabitants of this place, he was looked upon as some poor weak-minded fanatic. This, however, did not prevent him, and one or two other friends, from endeavouring to introduce the gospel, for which purpose he sought the aid of that worthy man of God, the late Rev. J. Hinton, who had once, accompanied by some friends, visited this place, for the purpose of preaching the gospel, and hardly escaped with their lives; but though this was the case, it did not deter this good man from responding to the appeal, "come over and help us." He came and delivered the sermon that he began without completing nearly thirty years before. From this time the cause went on and prospered, many coming forward and declaring themselves on the Lord's side. This increase made a more commodious place of worship necessary, for the attainment of which Mr. Hinton was using his best endeavours, when the Lord, in his all-wise providence, saw fit to remove him from this world, the object was thus retarded, but at length in 1826 the chapel was opened. In 1828 a church of twelve members was formed, and Mr. Hunt was chosen as one of the deacons. For many years he visited some of the neighbouring villages, both on the Lord's day and the week evenings, to endeavour to make known the glad news of salvation. For some time previous to his death he had been in a very weak state of

health; the last time he attended any of the means of grace was on May 23rd, and then he was obliged to go into a friend's house on the road to rest himself. On a subsequent occasion he attempted to go to chapel, but he was obliged to return home without reaching it. On the 14th of June he was obliged to take to his bed, which he did not leave for many minutes together till his death. He suffered much from pain and shortness of breath, but not a murmur was heard to escape from his lips; the greater portion of his time was spent in prayer, and reciting favourite passages of scripture and hymns. The day preceding his death his pains ceased, and he said, "I know not how to be thankful enough to God, for all my pain is gone," this was a signal of the approach of that death he had so much desired, and on the morning of the following day, June 25th, he fell asleep in Jesus, the pain of death seeming, in his case, quite gone. His death was improved by the Rev. J. Macaulay, A.M., on the evening of July 13th, from the words, "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord, &c."

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MR. J. BROOKES.

June 22nd, at Bewdley, Worcestershire, John Brookes, Esq., in the eighty-seventh year of his age. Mr. Brookes was deacon of the baptist church, Bewdley, fifty-four years, and was brother to the late Rev. George Brookes, who sustained the pastorate in the baptist church upwards of forty years. He was a warm supporter of the cause of God in his own locality, and a friend to all charitable institutions. In business he was respected as an upright man, in social life as a benevolent friend, and in the church of Christ as a truly pious and devoted Christian. He lived the life of the righteous, and, therefore, his end was peace.

—  
MRS. D. SEACH AND MISS E. HUNTLEY.

Within two months the baptist church at Bow lost by death two members whose ages were unusually great, and whose pilgrimage approximated to that of the later patriarchs.

Mrs. Deborah Seach was long an honourable member, and died on the 5th of June last, having entered her ninety-seventh year.

About a quarter of an hour before her departure, she repeated, with a voice become strong,

"Rock of ages! shelter me,  
Let me hide myself in thee!"

And then, with other supplications to the Saviour whose excellence she had known, like Polycarp the martyr, for more than eighty years, she exchanged this vale of tears for the regions of the perfected just.

Miss Elizabeth Huntley was born in August, 1767, and thus, at her death on the 4th of August last, had arrived at the full age of eighty-nine years. Till the decease of the Rev. Abraham Booth, in 1806, she was a constant attendant on his ministry, and was highly respected by that excellent man of God as one who had her face heavenward. Years, however, rolled on, till on the 2nd of June, 1819, she was baptized by the Rev. Dr. Newman, preparatory to her being received into the church on the 6th of that month.

She was one who much valued the means of grace, whose Christian career was honourable, and whose liberality to the cause at home and abroad made the well-wishers to Zion rejoice. The path of her pilgrimage, however, abounded in valleys, arising, doubtless, in a measure, from a constitutional tendency to despondency. But in the last valley, what was constitutional had no scope for darkening the future. For, amidst her usual comparative health, unconsciousness came on four or five hours before death, which itself was so easy as for no other sign than the cessation of breathing to indicate the departure of the emancipated spirit to realms where all causes of disquiet shall for ever cease, and where the weary are at rest.

In reference, however, to our desponding friends still living, it should ever be our aim so to bring them into the position of a Christian warrior as for them to acquire new evidences if the old ones fail to be clear. For, while we sympathize to the full extent of what is constitutional, we must acknowledge that "Rejoice evermore" is such an injunction of holy writ, as would not have been where it is if means to such bliss had no existence.

—  
BENJAMIN FERRAND, ESQ.

The subject of this brief notice entered upon his rest, August 7, 1856. He had been for about seventeen years a most consistent and useful member of the second baptist church at Bradford, Yorkshire, and for the last few years a deacon. He was released from that office in compliance with his own request, on account of his inability to discharge its duties, only a few days before his death; when the church unanimously passed a resolution expressive of their sympathy with him, and their hope that the Great Head of the church would mercifully spare and restore him to resume office again. That hope, however, was soon destroyed, as in less than a week from that time our dear brother had gone to his reward. His bereaved widow and family, together with his pastor and Christian brethren, all have abundant reason to mourn their loss, but can rejoice nevertheless in the assurance that to him it is gain.

GEORGE KITSON, ESQ.

During the past month this old and attached friend of baptist missions and missionaries, and zealous promoter of the cause generally, has been called to his rest. Of a disposition so retiring as almost to amount to reserve, with a natural dislike of every thing tending to mere show, he appeared singularly free from those motives which detract so much from the beauty of doing good. His negative virtues shed a lustre over his many munificent acts of Christian benevolence, and characterized his life as one of eminent blamelessness.

Nearly fifty years ago he was elected as one of the deacons of Lion Street chapel, and during his connexion with that place, he made a point of acquainting himself with the circumstances and trials of every member, so that he might be the better fitted to express his Christian sympathy in times of trial, or to minister to the wants of the necessitous. He was subsequently deacon of Maze Pond chapel, also of Salem chapel, Brixton Hill, (mainly built through his exertions), and finally of Cavendish chapel,

Ramsgate, up to the time of his decease on the 18th of September.

For many years past he suffered severely from a disease in the throat that frequently threatened him with suffocation. With increasing years the malady gained increasing strength, until at last the patient sufferer sank beneath its weight. His confidence in the sufficiency of the Redeemer's work, and the personal interest he felt in the great Atonement, remained undisturbed during the trying hour, and the last words that escaped his lips united the name of his faithful partner below with the name of his Saviour above. Truly the end of this Christian man was peace.

REV. W. TOMLIN.

With deep regret we announce the death of the Rev. William Tomlin, of Chesham, Bucks, who, after an attack of bronchitis, which lasted three weeks, gently fell asleep in Jesus on the 4th of September. Some account of our much esteemed brother will appear in a subsequent number.

## CORRESPONDENCE.

DEATH FOR MURDER WAS THE REQUIREMENT OF GOD: THE SECOND PART OF A REPLY TO THE REV. J. W. TODD'S ESSAY ON "THE MORAL ASPECTS OF CAPITAL PUNISHMENT."

THAT the announcement to Noah and his sons, on the subject of murder, speaks of the murderer's blood being shed as what would follow his having shed blood, Mr. Todd attempts not to deny; but intimates his opinion that it might be simply *predictive*. Without going the length of *affirming* it to have been so, he says, "It still remains doubtful whether it can be construed into a *precept* or a *prediction*." However, more than willing, as it should seem, to take the benefit of the latter supposition, though without saying a word in support of it, he states that, "The abolitionist regards it as intimating what shall come to pass in the ordinary ways of Providence;" meaning, I presume, not as judicial infliction, but as private revenge, or as the effect of those violent passions in surviving relatives or others, to which they who indulge them may be righteously abandoned.

Of course, could this view of it be established, no argument could be derived from the announcement referred to in favour of capital punishment. Hence, though Mr. Todd advances nothing to justify that view of the subject, yet, since he states that it is entertained by "the abolitionist," which is

ordinarily the fact, it may not be superfluous, with as much clearness and decisiveness as possible, to ascertain how far it is correct or otherwise. If "great names" may be supposed to have any "authority" in determining the point, the difficulty is not to produce, but to select them from many which are at this moment before me, irrespective of such as might be obtained elsewhere. And if human opinion have any value, the testimony of writers confessedly "great," on a subject like that now before us, must be allowed to have attached to it no inconsiderable importance. And here it may be remarked, as not a little satisfactory, that the general correctness of our common version of the Scriptures has continued through successive centuries, and never more so than in the present enlightened day, to be eulogized by men of the loftiest intellect, and by scholars of the profoundest erudition. Besides, as to the particular passage now in view, and which apart from the present controversy may never have been accounted obscure, we can appeal to linguists and commentators, to moral philosophers, and other distinguished writers, whose competency in the case will be disputed by none, except by individuals whose own incompetency to correct them is beyond question. I might name many, not one of whom appears to have hesitated in the slightest degree, while citing and commenting upon the passage as in our *English version*; citing and commenting upon it, not as de-

*tached*, or for any *special* purpose, but in several instances at least, simply as part of the chapter which contains it. Not a single word was penned, so far as appears, by any one of them, as if they thought our common version needed any defence in the case; or as if they imagined any other translation of the passage could possibly, or with the least justice, be given.

In an article like the present quotations can only be sparingly expected or allowed. I hope, however, I may not be deemed trespassing too much by giving those that follow. Bishop Hopkins in his "Exposition on the Ten Commandments" says, "Magistrates, and such who have lawful power and authority, may and ought to put capital offenders to death; and if they do not, God will charge it upon them as their sin. It is an ancient law upon record (Gen. ix. 6), 'Whosoever sheddeth man's blood, by man shall his blood be shed;' as if there were no other way for expiation, no other method to wash away the stain and guilt of blood, but only by his who unjustly spilt it." Ainsworth, in his learned "Annotations on the Pentateuch" (edition 1843), remarks as follows, "'He that sheddeth man's blood,' meaning *wilfully* (for he that killed his neighbour unawares, his life was provided for by the law in Numbers xxxv. 11), '*By man shall his blood be shed.*' That is by the magistrate, whose power is here established for killing all wilful murderers; as the Chaldee expresseth it, saying, 'with witnesses by sentence of the judges, shall his blood be shed.'" Poole, an expositor of high biblical celebrity, notes to the same effect. Philip Henry, whose adequate learning and stern conscientiousness, combined with the purest benevolence, and the gentlest spirit, no reader of his life will for a moment question, thus writes, in his "Exposition of the First Eleven Chapters of the Book of Genesis" (edition 1839). "This," taking our version as it is, "makes the punishment of murder to be death, and who will not say it is a righteous law: a law which has left abiding impressions upon the hearts even of those that are perfect strangers to the God that made it? With most of heathen nations murder was accounted a capital crime. This law was to be executed by the magistrate, by a man clothed with authority and vested with power for that purpose; a man that hath a sword put into his hand to make him a terror to evil-doers, in which he is the minister of God (Romans xiii. 4). Matthew Henry, who, on this subject, is very much an echo to his revered father, can be easily consulted. They who have the opportunity of referring to them, will find that Drs. Dwight and Stowell, on the sixth commandment, avow the same opinion.

To commentators on Holy Scripture might be added writers on moral science, as in per-

fect agreement with the former. Omitting quotation, in this place, from Drs. Paley and Wayland, Dr. Beattie, in his "Elements," &c. (third edition, 1817, vol. ii. page 145), says, "Both reason and scripture seem to declare that some crimes deserve it (the punishment of death), particularly murder: 'Whoso sheddeth man's blood, by man shall his blood be shed,' is a very ancient law, and it would not be easy to prove it unreasonable."

As a writer who has recently advocated the *preceptive* character of the declaration to Noah, Mr. Rippon, author of "An Essay on the Punishment of Death," must not be omitted. It were strange if he were. That he is an abolitionist, and a zealous one, only adds weight to his testimony; since it is inconceivable that anything less than conviction of its truth, could have induced his avowal of an opinion so directly adverse to that of almost every abolitionist but himself. But let us hear him: "A proportionate amount of critical argument and ingenuity has been expended by abolitionists, upon an endeavour to reduce the words to a mere *declaration*, or *prediction*, of the *consequences* which would usually, from the revengeful passions of mankind, follow the wilful shedding of man's blood; denying that the passage can be correctly interpreted as an imperative injunction at all." In reply to this he says, "That the sixth verse, as it stands in the authorized version, is in the form of a prohibition, with a penal sanction, and that this is a far easier reading than any other appears to be undeniable." We "contend that the words (Genesis ix. 6) contain a law enjoining the punishment of wilful murder with death; for if it be decided that these words fairly embrace in their scope, not only wilful but also accidental homicide, our argument is certainly not weakened by such decision." As the correctness of our English translation of the passage has been more than questioned, notwithstanding the high testimonies, some of which have been already referred to which, in long succession, have been given in its favour, Mr. Rippon very closely examines that point; and, after an appeal to the highest authorities, he says, "These considerations then, independently of learned criticism, would compel us to conclude that the common translation only expresses the true import of the original, in regard to the direct intervention of human agency in executing the awful punishment of this crime." He goes on to say, "Having, by these preliminary observations, cleared our way, we come at once to the principal point disputed in connexion with this passage, whether it contains a law or an injunction; or whether it is to be regarded as only a *predictive* declaration? It is here that we think abolitionists at fault, in contending that it is a simple prediction. We regard it as a plain

command given to Noah." After having further argued the point, he concludes by saying, "We have endeavoured to show that this passage, which occupies so conspicuous a place in the discussion of the subject, must be admitted to contain a command; we cannot, therefore, attempt to serve our cause by such a construction as has been put upon it by many abolitionists." I may just add that Mr. Rippon shows also that the sixth commandment is a prohibition, *not of punishment, but of crime.*" He says, "Although they (the authorized translators) render the text by the words, 'thou shalt not kill,' this avails nothing, unless it can be proved that these translators intended the words to be understood as prohibiting the official infliction of death as a *punishment* of malicious assassination." "The almost universal opinion of commentators, that this prohibition is directed against the *crime of murder only*, renders it needless to refer to them by name;" which omission, however, has, to some extent, been supplied in the preceding pages.

Should anything further be required to establish the point, I will venture to add, that the announcement to Noah is not to be regarded as a *prophecy*, but a *command*, may be inferred from two considerations: first, from the *circumstances under which it was uttered.* We have adverted in our former article, to the awful depravity, corruption, and *violence* of mankind, with the exception of Noah and his family, on account of which, God was provoked to sweep them away with a deluge. That deluge had now subsided; and Noah, as an expression of gratitude, had presented sacrifices, which were honoured with tokens of Divine approval. In this connexion, the words under present notice occur, and in the midst of a most condescending and gracious communication (ver. 1—17) made by Jehovah to "Noah and his sons;" the evident design of which was to allay any apprehension which the previous history, of the world especially, which immediately preceded events, might have occasioned; and to encourage their hopes for the future. I must confess I do not see how it would have been at all in accordance with *such* design, just to have stated, that for a man to shed the blood of his fellow-man, would certainly lead to his own blood being shed by another, under the impulse of feelings similar to those by which he himself had been actuated; or, whether similar or not, by feelings of revenge. Such a statement, with reverence be it spoken, would have been as superfluous, as it would have been ill-adapted to afford consolation; suggesting anything rather than an idea of security. Noah and his sons, as being so addressed, might have felt almost irresistibly tempted to reply, "Alas! we need no such information. We know too well how it *has* been; and it seems the earth is to be filled

with like violence again!" Instead, therefore, of a *mere predictive statement of fact*, its connexion, or the circumstances under which the declaration was uttered, seems to require that it should be regarded as a *judicial denunciation* of punishment, intended to deter the posterity of Noah from a repetition of that lawless violence which had so awfully prevailed amongst the antediluvians, and to afford to the well-disposed, as the earth should become re-peopled, the highest security, of a social kind, which the case admitted, against such violence.

The other consideration from which it may be inferred that the announcement to Noah was not predictive but preceptive, is the *reason by which it is enforced.* For it is said, not merely that "whoso sheddeth man's blood, by man shall his blood be shed;" but it is added, "*For in the image of God made he man.*" By the way, it seems not a little remarkable how almost universally, of late days at least, and so far as reading and observation serve me, these words are left out when the verse is referred to. Especially is this the case with writers and others of abolitionist views; insomuch, that persons but slightly acquainted with the scripture, are more likely than not to suppose that no such words are contained in the verse quoted. But what is the reason? Why, that *God made man in his own image!* Sublime distinction! This, however, is not the place to attempt an explanation of it. It may, nevertheless, be allowed just to remark, that it thus appears that man is to be viewed, not merely as *God's creature*, but as "*his offspring*;" that he bears and exhibits, not merely some faint reflection of his *natural attributes*, but a resemblance, however imperfect, of his *moral character*; rendering it impossible to do unauthorized violence to man without insult to God. Such were the views of writers already quoted, from three of whom I select the following remarks: Poole thus paraphrases—"So that murder is not only an offence against man, but also an injury to God, and contempt of that image of God, which all men are obliged to reverence and maintain, and especially magistrates, who, being my vicegerents and servants, are therefore under a particular obligation to punish those who deface and destroy it." Philip Henry thus writes: "To this law a reason is annexed—*for in the image of God made he man.* Though this image was in part lost by sin, yet there are some marks of it remaining. . . Now this image of God upon man is not only his honour and dignity, but also his safety and security. Man must not be killed, because he hath God's image upon him. Murder is a defacing the image of God, and, therefore, *crimen læsæ majestatis*—no less than high treason against the crown and dignity of the king of heaven." Howe says: "How careful a guard

hath God set over every man's life, fencing it by the severest law! 'If any man shed man's blood, by man shall his blood be shed;' and how weighty is the annexed reason! 'For in the image of God he made man.' This then highly greates the matter." To these testimonies I feel great pleasure in adding Mr. Rippon's, who observes: "On a fair view and consideration of the words, there does appear to us something even strikingly agreeable and proper in the supposition, that it was on this account, primarily, that murder, as an affront to God himself, rather than a wrong suffered by the creature, was, for a time, to be punished with death, under the Divine direction and warrant." Whether "for a time" *only* will hereafter be considered.

Such is the *reason* by which the command is enforced. Let it be especially observed, that this is not given as a *subordinate* reason, or as one among others, but as the reason; if not the *only*, yet the *supreme* reason;—nor merely why the *crime* should not be perpetrated, but why the *punishment* should be inflicted upon *any one* committing the crime. I can hardly suppose that it will be objected, that if man's having been made in the image of God, be a reason why *murder* should *not be committed*, it is also a reason why the *murderer* should *not be executed*. To such an objection, were it made, my reply would be,—Execution is threatened to deter from the crime; but if the crime be committed, the threatening must be carried into effect, *as what God requires, and to deter others*. I cannot think it would be consistent with due reverence for *Him* whose "understanding is infinite," to suppose him to say, in effect, "If any man shed the blood of his fellow-man, *his own blood will be shed* by some other man, as reckless and murderous as himself; *for in the image of God made he man!*" How *murder*, in the latter instance (and such, if not a judicial punishment, it must be), could be either *justified* by *such* a reason or accounted for by *such* a fact, I must confess my entire inability to comprehend. Besides, the murderer, in all probability, would be *ignorant* of the fact or insensible to its importance as a reason; nor can it be supposed, without absurdity, that he would be influenced thereby, if acquainted with it. I find myself supported in this view of the subject by Mr. Rippon. Having adduced proof that the language in Gen. ix. 6, is a command, he immediately adds: "The context confirms this, 'for in the image of God made he man.' If the preceding words be a mere prophecy, the coherence of the latter clause is completely lost, and the verse is made to contain a false prophecy, for this is not the reason why men shed blood." But taking the words as a reason which Jehovah assigns for appointing the highest punishment to be

*officially* and *judicially* inflicted, as expressive of his intense detestation of the highest crime, and to deter men from committing it,—all, to *my* mind, at least, is perfectly clear. Thus understood, the appointment or law, assumes a character doubly terrible.

In concluding this article—for the length of which our apology is the importance of its subject—we would appeal to any thinking, reflective, and unprejudiced reader, whether it has not been conclusively shown, that death for murder was the requirement of God. That such *was* his requirement, Mr. Todd partially admits; but explicitly denies that it is so *still*. How far his reasons for denying it are satisfactory or otherwise will be carefully examined in the third part of our reply to his essay, which will be forwarded immediately after the appearance of this one.

Norwich.

JAMES COOPER.

#### ON MARRIAGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the close of my last letter I made a conditional promise that I would forward you some additional observations on the subject of marriage. In fulfilment of this promise I now observe:—

5. That Mr. Grove denies it to be the intention of the apostle, in 1 Cor. vii. 39, to limit the choice of a believing woman to a believing man. He thinks that the words, "Only in the Lord," refer "to the person choosing," and not "to the object of choice." And in confirmation of his view of the subject, he quotes Col. ii. 18: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." "Here," says he, "it is plain that 'in the Lord' applies to the persons commanded, not to the persons about whom they are commanded." This is not so plain to me, however, as it is to him. I think the words are capable of a different interpretation. Perhaps the meaning would have been more clearly expressed had our excellent translators arranged the words thus: "Wives, submit yourselves unto your own husbands in the Lord, as it is fit." It is no doubt the duty of those wives who have the misfortune to be "unequally yoked," to "be in subjection to their own husbands," even though they "obey not the word" (1 Pet. iii. 1, 2), but Paul is not speaking of the duty of Christian wives to unbelieving husbands, but of Christian wives to *Christian* husbands. Obedience is frequently enjoined on Christians to worldly men who are placed over them in civil things; but in such cases the phrase "according to the flesh" is employed, instead of "in the Lord." Eph. vi. 5. Husbands "in the Lord" are here distinguished from husbands "according to the flesh," and the circumstance of a husband

being "in the Lord" is adduced as an additional motive for love and respect. If obedience be due to a husband merely "according to the flesh," it is still more so to a husband "both in the flesh and in the Lord." Philem. 16; Eph. v. 22—25.

6. Alluding to several interpretations of 1 Cor. vii. 39, all of which are too strict for him, Mr. Grove says, "All these interpretations are liable to the objection that they are formed without the support of one other bit of scripture, on the supposition that the words 'only in the Lord' refer to the object of choice, rather than to the persons choosing." We shall, therefore, have recourse to the *usus loquendi*, and by comparing with the text some of those passages in which the phrase occurs, endeavour to ascertain whether "one other bit of scripture" can be found in justification of the common interpretation. Take the following examples from Rom. xvi. throughout: "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints," i. e., that ye acknowledge and treat her as a sister in the Lord, as it becometh saints to be received. "Greet Priscilla and Aquila, my helpers in Christ Jesus." "Greet Amplias, my beloved in the Lord." "Salute Urbane, our helper in Christ." "Salute Apelles, approved in Christ," i. e., an approved or tried Christian. "I Tertius, who wrote this epistle, salute you in the Lord." "Receive him, therefore, in the Lord with all gladness; and hold such in reputation."

A plain Christian, on reading the above sentences, would at once understand the words "in the Lord," or their equivalents, which occur so frequently, as descriptive of the state and character of the parties whom Paul recommends to the Romans, and not to the act of the Romans in receiving or saluting them. But that all doubt may be removed, there are several sentences in this chapter which it is impossible to understand in any other sense. For example: "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who also were in Christ before me." Thus Andronicus and Junia are described as being the apostle's "kinsmen—in Christ." It is evident that the words "in Christ," refer to the conversion of these disciples, as having taken place before the apostle's conversion, and consequently they cannot apply to the salutation of the Romans, which was both a different thing and a subsequent event. They refer not "to the persons commanded" to salute, but "to the persons about whom" this command is given. Again: "Greet them that be of the household of Narcissus, which are in the Lord." I should like exceedingly to see Mr. Grove construe this passage on his favourite principle, that "'in the Lord' applies to the persons commanded, not to the persons about

whom they are commanded," and rightly dispose of all the words in the sentence. In this instance the voice of grammar incontrovertibly establishes the meaning, as well as the voice of common sense. The terms "which are," without all controversy point out the words "in the Lord," as *exclusively* joining in construction with "them that are of the household of Narcissus;" so that, as in the former case, "in the Lord" applies not "to the persons commanded," but "to the persons about whom" the command is given." Once more: "Salute Rufus, chosen in the Lord." "*Elect* in the Lord, i. e., a chosen follower of Christ."—*Barnes*. The phrase "chosen in the Lord," is descriptive of the state of a believer (Eph. i. 4), and it is therefore most natural to understand the expression "in the Lord," here, as referring to the election of God, who had chosen him in Christ, and not to the salutation of the Romans. As in the former cases it refers not "to the persons commanded," but "to the persons about whom" the command is given. See also Philemon 16.

In all these passages "it is plain that 'in the Lord' applies not to the persons commanded," but "to the persons about whom they are commanded." I am still, therefore, disposed to believe that "the words 'only in the Lord,'" in 1 Cor. vii. 39, "refer to the object of choice, rather than to the person choosing," inasmuch as this is the meaning which the apostle generally attaches to the phrase wherever it occurs in his writings, and I flatter myself that your readers in general will agree with me, that this "supposition" is "supported by many more bits of scripture" than Mr. Grove imagines. I shall not, however, trespass longer on your pages. In the meantime, believe me to be,

Yours in Christian love,

JOHN BROWN.

Conlig, Newtonards, Ireland,  
Sept. 12, 1856.

#### MISAPPROPRIATION OF TRUST.

To the Editor of the Baptist Magazine.

SIR,—As you have several times inserted in your pages queries on trusteeship, and procured in reply a legal opinion such as I presume you deemed worthy the confidence of those who sought your advice, I feel encouraged to ask the same favour for myself and brother-trustees in a case of which I will try to give you a short outline.

A sum of £700, forming part of a trust fund, and the interest of which has always formed part of the salary of our minister, was placed on a safe mortgage at 4 per cent. About three years ago it was taken without the consent or knowledge of the trustees (except of one trustee, who was also a leading member of the building committee) and

applied to the erection of school-rooms. About £1200 was expended in the whole in purchasing old houses, and building the rooms; and the trust money was so obtained that the senior trustee, in whose house was kept the box containing the mortgage deed, was not aware of the transaction until six months after, having at the time been from home on business.

But on discovering the facts, that trustee communicated with another person, who resides in a distant town; and it was agreed to consult a gentleman who was formerly in the profession of the law, but is now a magistrate in a neighbouring county and a dis-senter. By him we were told that the money was *misapplied*, and that the duty of the trustees was now to require from the persons holding the money a mortgage upon the whole school property consisting of the rooms, and a dwelling house worth from £250 to £300, and with it the personal security of the persons who misapplied the money; also an engagement to refund the whole to the trustees within a limited time.

A friendly application was made for that security and flatly refused, and an unmistakable intimation given by the individual applied to, that it was their intention to alienate that portion of the endowment; that the money belonged to the church, and that the church had now the rooms instead.

All efforts to bring the parties to proper views and conduct having failed, the same gentleman whose advice we first sought, has advised us to place the matter in the hands of a respectable solicitor, and he guided by him, but a desire to avoid the publicity of such a course has induced a pause, and before taking that step I solicit your advice.

The government having determined early in next session to introduce into parliament a measure by which persons unfaithful to their engagements as trustees, are made amenable to the criminal laws for misapplication of trust funds,—it is desirable that we should know whether our position is or is not a safe and honest one.

And your early attention will oblige,

Yours truly,

A CHAPEL TRUSTEE.

It would be impossible to give a satisfactory answer to the above inquiry without seeing the deed by which the trust was originally created. But there can be little doubt that the advice which has been given the trustees is correct, and that they are bound to see that the money is secured, and the income devoted to the purpose for which the money was originally put in trust.

They should, therefore, place the matter in the hands of a respectable solicitor, and be guided by his advice after he has acquired a knowledge of all the facts.—W. H. W.

A WORD FOR THE COLONIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—Some years since there existed amongst us a Colonial Missionary Society. I am not sure that this was its exact designation, but the terms employed will suffice to recall to the minds of your readers the society to which I refer. If I am not quite mistaken, in order to avoid the expense of agency, that society was merged in the Baptist Missionary Society, on the understanding that the work of the former should be done by the latter. It appears, however, from the Reports, that nothing is now done for any of the colonies (the West Indies excepted), and the field formerly occupied by the Colonial Society has been entirely abandoned.

I cannot help thinking that in this matter we are in error. Great numbers who belonged to our churches and congregations have emigrated within a few years past, and on every hand others are preparing to follow them, especially the young and enterprising. Many of these are lured by the mere prospect of gain, for which they are partially or entirely surrendering all means of religious instruction. It behoves us not to abandon these to the consequences of their poverty or of their worldliness, but to endeavour to continue amongst them, as far as possible, the ministry of the word of life. In Australia and New Zealand it appears that there is a sad scarcity of evangelical labourers, especially in connexion with our own denomination. There are few of us, I apprehend, who have not received private applications from brethren there, begging us to endeavour to procure ministers for them; and, although unable to guarantee any exact sum for their support, assuring us that it was in a high degree probable that in a short time the income arising from congregations collected would be amply sufficient. Individuals, of course, shrink from incurring the responsibility involved in a compliance with such requests. To me it seems that we need a society formed to entertain such applications, and to provide funds to defray the expense of the voyage, and in aid of support for a limited period. This work would never be done better than by the committee of the Baptist Missionary Society, if they will undertake it; the annual outlay would be small, and a new interest in the society would be excited in the minds of many of our friends on observing that its operations were in part directed to the welfare of some whom they will see no more, but whose salvation is still the subject of their hearts' desire and prayer to God.

I am, dear Sir,

Yours truly,

THOMAS T. GOUGH.

Clipstone.



## THE WATCH-TOWER.

A GREAT calm prevails throughout the nearer parts of the world; only afar off, in America and in China, can we distinguish the sounds of tumult. Never have times been more favourable for the free dissemination of the gospel, either at home or abroad. The church grows daily in material strength, and they who have mostly been hinderers of the truth—statesmen and princes—not only withdraw the obstacles which they usually lay in our path or strenuously maintain there, but are becoming placable and courteous, and even ready to help. With such signal advantages in our favour, how greatly is our responsibility increased! If, now that the world lies open, we do not go up and possess it in the name of the Lord, what reproofs and corrections may we not expect at his hands!

The harvest season is now past in the greater part of the land, and the reports from all quarters are most favourable. God has given us an abundant harvest; even the cold rains that intercepted for a while the labours of the husbandman, and awoke the fears of the people, have done little or no harm, while they have been a source of wealth and rejoicing to the vine-growers on the Continent of Europe. Riches will abound, therefore, not only in the manufacturing, but also in the agricultural districts, and nothing will be wanting but the "liberal spirit that deviseth liberal things" to enable the church to make ample use of the new highways that every day sees opening for the spread of Messiah's kingdom in foreign lands.

In the present temper of the nation and state of political parties we have little reason to regret the temporary cessation of parliamentary debate, and there is good ground for believing that the progress of the people in all that civilizes and sanctifies is quite as rapid without the help of our lawgivers as with it. To see our statesmen become social reformers, and thus teaching society to be a law unto itself, is truly delightful; for, after all, no laws are so binding—perhaps none are at all effectual—but those which arise spontaneously from the nation's heart. We have looked with intense pleasure, therefore, on the meetings held lately at Bristol in behalf of Reformatory schools, and at the manifestly growing strength of the Early Closing movement. Both of these enterprises are eminently adapted to promote the great cause of social reform, and merit the earnest support of Christian men. It augurs well that some of our large towns have already adopted the system of a Saturday half-holiday for all wholesale and manufacturing establishments, and that they are considering the much more difficult step of engaging retail tradesmen

the same beneficent mitigation of toil. Let Christian tradesmen only view this question of shortening the hours of labour, not in the selfish and jealous spirit of employers, but in the benevolent and just spirit of Christian discipleship, and they will soon perceive that not only the welfare of society at large, but *their own* prosperity too will be promoted by the measures proposed. The Reformatory idea has also justly taken a strong hold of the national mind. Men of all parties were present at the Bristol meeting, and the facts adduced were such as imperatively demanded the co-operation of all parties in so necessary an experiment. It is quite awful to reflect on the accessions which the criminal class is daily receiving to its ranks—accessions of young and oftentimes vigorous minds inured from childhood to scenes of vice and a life of infamy. About one-tenth of our population consists of persons between fifteen and twenty years of age; and this tenth supplies our prisons with a full quarter of their guilty inmates! The common punishment for juvenile offenders is a short imprisonment; but this, so far from acting as a cure, or even as a check to their vicious propensities, seems rather to foster them, for three-fourths of those who have been imprisoned for a fortnight, and one-half of those who have suffered for a month, soon come back again! Reformatory institutions are, therefore, loudly called for, and after the success which has attended the experiments at Red Hill in our own country, and at Mettray in France, we cannot but be hopeful of the result. But why attend exclusively to the class *convicted* of crime? This will not be going to the source, for as Mr. Adshead shows, the larger class of the *unconvicted* is perhaps quite as bad; and as long as it exists, will be at once the hot-bed for criminals and a gangrene in our social state. Out of one hundred criminal children he found that sixty were born of dishonest and profligate parents; thirty, of parents profligate, though not proved dishonest; and only ten of parents who were honest and industrious; so that our Ragged School system needs great extension in order that inceptive criminality may be nipped in the bud.

It is pleasant also to know that while schemes are in action for ameliorating the condition of the working classes in England, the state of the sister island is rapidly improving. The misery of Ireland has been a general theme of lamentation for many a long year, but the scene is wonderfully changed, and bright prospects are unfolding for that unhappy land. Since 1841 a quarter of a million of acres have been brought into cultivation, and although the population has

greatly decreased through emigration and the famine, the annual rate of decrease has so regularly diminished, that we may fairly expect it now to cease altogether. The loss in 1851 was more than a million and a half, but last year it was only thirty thousand. In the meantime the people have learned habits of industry, have built better dwellings for themselves, and are beginning to educate their children; so that we may reasonably expect that the season is drawing nigh when the empire of the twin tyrants, Ignorance and Popery, shall be brought to a final close.

What progress there may have lately been in the Church of Christ is not very patent. We wait, and wait for Pentecostal showers of grace, and wonder they do not come. But still "He is faithful who hath promised." If these showers are withheld, we must search for the cause in ourselves. And it wants not much searching to discover it. If Christian men seek their own things rather than the things of Christ, they need not marvel that they are not blessed. If Christian men exhaust their energies in idle or spiteful bickerings, they need not marvel that they are not blessed. If Christian men trust to means more than to God, they need not marvel that they are not blessed. And faults like these, none will deny, are but too common in the holiest churches of the present day. Chiefly a worldly spirit, but next a contentious and egotistic, and lastly a self-confident and vain-glorious spirit, are vices widely spread, and universally disastrous.

It is matter for congratulation and rejoicing, that the value of a well and wisely educated ministry is generally acknowledged, if not even yet as deeply felt as it should be. We trust that the contemplated alterations, in reference to Stepney College, will be productive of great advantage. Its removal to Regent's Park is every way worthy of commendation. During one half of the session, the atmosphere at Stepney, surcharged with smoke and loaded with all sorts of fœtid exhalations, was not only noxious to the students' health, but to their mental well-being too. The gloom that overhung them sank into the mind, and nothing but the buoyant spirits of youth could have saved them from serious and lasting injury. But the new residence will be as free as any in the neighbourhood of London can be from this important objection, whilst its proximity to University College will throw open to its inmates high scholastic advantages, and its magnificent aspect will make it an honour to the denomination.

The projected scheme of receiving lay students will also greatly tend, not merely to enrich the college, but to improve the social habits of all parties. It will help the theological student to get rid of cloister-rust and the exclusive spirit of his *caste*, and the lay student will be provided with a Christian

home and Christian society. We may reasonably hope to find hereafter that many young men of our wealthier families are making their way through this college to university degrees and high places in the civil service or the learned professions. The friends of the college will please to bear in mind that the next session will commence on Thursday, October 16, the day after the missionary quarterly meeting.

It would be encouraging to find that the committees of the Bradford and Bristol colleges were prepared to follow the example so nobly set them by their brethren in London.

We have watched with painful interest the controversy which has arisen in America respecting the Bible Union, and although the Bible Union is not a baptist institution, yet as it largely enjoys the sympathies and countenance of the baptist body both in England and America, we prefer noticing it in this place, to including it in our general survey of American affairs. The primary causes of the unseemly strife that has arisen between the committee and Drs. Maclay and Judd, have not yet clearly transpired, though there are intimations of them sufficiently suggestive. At present it appears to us that it originated in the resentment of Dr. Judd at having been dismissed from the office of Reviser. How Dr. Judd has influenced Dr. Maclay to share in his feelings is not quite so plain. But the answer of the committee to the charges made against them are so full, and apparently conclusive, that we cannot suppose that the public confidence will be in any degree weakened. As much care seems to have been taken in the management of the translation and revision department as human wisdom could employ; and although certainly no care of this kind will compensate for defective scholarship, yet the specimens we have seen of the revised versions lead us to hope very sanguinely that the *final* revision will produce a very great and acceptable improvement on the version now in common use.

The worst result of this dispute (though this also may prove an advantage), is the use that has been made of it in this country. Mr. Heywood's proposal for an authorized new translation of the Bible, has been discussed in the *Times* newspaper during the recess of parliament, and one argument against the proposal has been most unfairly drawn from the wretched mistranslations which Dr. Maclay falsely charges upon the American Bible Union. The truth is, that the mistranslations in question had never been subjected to revision—had never been published, and cannot, therefore, be ascribed to the Bible Union at all. But so much publicity will rather, it is to be hoped, turn to the benefit of the Union after all, and we would urge a more cordial support of it, for the very reason that it may forestall, as it is

almost certain to surpass, any labour of the same kind undertaken by "authority."

Our Independent brethren are still waging a warfare among themselves, though it is only a few who take part in it on either side. From the first the worst feature in the controversy has been the *personal* form it has assumed. Rancorous feeling seems to suggest some of the strongest assertions, and some of the hardest epithets. Thus, as if to give a sharper sting to the accusations that have been made against certain ministers of the gospel, the doctrine they preach is stigmatized as a "Negative Theology," although no evidence is supplied that their theology is other than that commonly received as orthodox. In reply to this reproach, the aspersed party point to what they call the "Negative Morality" of such procedures. And, indeed, it is to be deeply deplored, not in this instance only, that Christians, when engaged in controversy, are so swift to renounce the charities of life, and in the heat of conflict for what they deem the truth, to wound Truth herself almost unto death. By such impetuosity and recklessness of debate, no good end is gained, whilst friends are alienated, the army of Christ is divided, and the enemies of the cross lift up a shout of scornful exultation.

Our Wesleyan brethren have had to mingle tears with their rejoicings at the close of a tolerably peaceful and prosperous year. Their prosperity, indeed, has not been great; for their total accessions in Great Britain only amount to three thousand. The cause of their lamentation is the murder of one of their missionaries, the Rev. J. Thomas, of Beecham Wood station, in Kaffraria. The border-land between a country inhabited by natives and a district newly settled by Europeans, is generally a scene of strife. The natives are jealous, and the settlers are nearly always grasping and overbearing. Some of the white men, lately engaged in a foray upon the natives, had taken refuge at Beecham Wood, and the Kaffirs headed by Faku, a chieftain, and thirsting for revenge, made an attack on the station. Mr. Thomas went forth to pacify the invaders; but he was greeted with loud shouts and execrations, and, as he turned to fly, he was stabbed in the back with a knife. He exclaimed, "I am your missionary!"—a character which even the Kaffirs commonly hold sacred; but their fury was too fierce to pause, and he was presently dispatched with four other wounds. In their wrath the savages threatened to "fill the house with blood" unless the mission family immediately departed; but afterwards the dread of punishment, and perhaps some feeling of remorse, induced Faku to order a withdrawal. Some alarm is expressed lest other missionaries, now that the sanctity of their character has once been violated, should fall victims to native vio-

lence. We believe, however, that He who "maketh the wrath of man to praise Him," will much rather turn the martyrdom of His servant into a source of blessing.

In the Church of England all progress is slow. New bishops have at length been appointed to the dioceses of London and Durham. Dr. Tait, the new occupant of the former, is a man of high reputation for learning and moderation; and both he and Dr. Langley, the new bishop of Durham, have shown some sympathy with evangelical religion. But so, it must be remembered, had Dr. Blomfield before his elevation to a bishopric. On the whole, we do not expect any great advantage from the exchange, excepting, perhaps, that the see of London may enjoy a little more repose than of late years. A much sounder reason for rejoicing, if we could only count on its continuance, would be the attitude lately assumed by the *Times* in relation to the established church. In some trenchant articles, it has boldly exposed the unjust division of labour and of remuneration among the clergy;—between a curate, labouring hard seven days a week and many hours a day for fifty pounds a year, and a rector who preaches once a fortnight, or once a month, and sweeps two thousand pounds per annum into his treasury—well filled already. The *Record* also dares to affirm that the statements made "are based on substantial truth," which, indeed, is tolerably well-known, without the information of either *Times* or *Record*. Both papers speak also with just indignation, though the *Record* tries to extenuate the fact of the haughty bearing of one portion of the clergy towards the other; but it is notorious—obvious to all who have chances of observation, that pride of the most insufferable kind takes hold of *no class* of men so readily and so strongly as the clergy of the established church. But what shall be the cure? The *Times'* writer must have laughed in his sleeve when he proposed that clergymen, like other men, should be required to give an exact return of their daily work. There is, in truth, no cure but that of setting the church free from her dependence on the state, and making each clergyman *responsible* to his own congregation.

On the continent of Europe there is a suspicious quietude. Rumours of secret plottings, which go even to the length of projected assassinations, come from France, Italy, and Spain. The narrative of Felice Orsini, lately escaped from a prison at Mantua, gives us a glimpse of what is passing in the Austrian dominions; and we learn that oppression, espionage, and rebelliousness pervade Italy from north to south. Whether revolt and bloodshed will arise first in Naples or in Lombardy is doubtful; but it is hardly doubtful that before long the whole peninsula will be under arms. In

Spain, there is talk of some *liberal* measures to be adopted by the O'Donnell cabinet, in spite of the unprincipled queen; but we scarcely dare to hope. In France, the attention of the public is largely occupied with a dispute respecting the *Univers* newspaper, which has an authority and influence like that of the *Times* in England, but especially in matters of religion, and which is now accused, like the *Times*, of playing fast and loose, now upholding despotism, and anon preaching democracy as best suits its purpose, and, in short, of being utterly destitute of settled principles. The pleasantest feature in the affair is the hope which it suggests that the *unity* of the Romanist party in France will thus be broken up; for the men who take part in the quarrel are amongst the leading minds of the nation, such as Montalembert on the one side, and Louis Veuillot on the other. It is not of ill omen, either, that the Romish priesthood still persist in thrusting such superstitious nonsense on the ignorant as excites the indignation and contempt of the better informed. Only to think of the poor people being gravely assured that a certain letter found by a little child in a church at Nancy, was written by Jesus Christ on Corpus Christi day, 1851, and that whoever keeps a copy of it will be saved from fire, lightning, and evil spirits! And this is but one example of many such absurd profanities. In Prussian Germany there is considerable excitement among the High Lutheran party at the proposal to hold the next meeting of the Evangelical Alliance in Berlin. The king, however, favours the idea, and it is even said that he contemplates giving the United Reformed Church perfect freedom, by making it independent of the state. Thus, slowly as the world moves, by no means keeping pace with our ardent and perhaps foolishly impatient desires, yet, after all, as Galileo said, "It still moves!"

Russia has been wholly absorbed during the month in the magnificent pageantry of the coronation of the emperor—a series of spectacles quite unexampled (we are told) for gorgeousness of display. Such variety of costumes, Russ, Georgian, Circassian, Koord, Lapp, and Calmuck, with many others—such flashing of diamonds and precious stones, and gold and silver jewellery—such pomp of ceremonial, both military and ecclesiastic, seems never to have been witnessed in Europe since the downfall of old Rome. The barbaric profusion of splendour was rather oriental than European. One fact connected with the event deserves to be recorded with gratitude. The emperor has issued a decree that for the next four years there shall be no conscription throughout the empire for recruiting the ranks of the army. This speaks indeed of a fearful exhaustion of strength, but it also proclaims a pacific policy

which will be welcome to the whole world, and will commence, we confidently hope, an era of social progress and renewed prosperity for Russia herself.

#### EDITORIAL POSTSCRIPT.

THE elegant and commodious edifice now erecting for the church under the pastoral care of the Rev. J. Bigwood, at Brompton, progresses rapidly, and, it is hoped, will be completed and opening services held in the course of next month; meanwhile, a bazaar, the proceeds of which will go to the building fund, is to be held in the school-rooms, on Tuesday, the 7th instant, and two following days. We hope many of our readers will be disposed to assist, which may be done, not only by attendance at the bazaar, but by contributions of any useful or ornamental articles, such as books, paintings, needle-work, or curiosities, which, we are informed, will be thankfully received by Mrs. Bigwood, 10, Tregunter Road, West Brompton. The church is still in its infancy, and the responsibility of the undertaking heavy.

Too late to be inserted in the body of the work, but in time for a short notice here, is an account of an important meeting that was held on the 9th of September. It appears that it has been thought desirable to establish a "Baptist Union" in Scotland, and a meeting was called by a circular signed by James Paterson, John Pullar, James Culcross, and W. B. Hodge. Twenty-seven ministers met at Stirling, and constituted themselves into the Baptist Association of Scotland; the objects being the revival of spiritual religion in the churches, the encouragement of young men in devoting themselves to the ministry, and pecuniary assistance in the support of the smaller churches. A harmonious spirit prevailed, and resolutions were adopted for carrying out these objects. A committee was appointed of eighteen representatives of eleven of the larger towns; the meetings to be held in Glasgow. W. B. Hodge was appointed treasurer, and William Tomlie, secretary, whose address, it may be convenient to observe, is 8, Princes Square, Glasgow. We rejoice in this effort, and trust it will be productive of much good. We will make one suggestion: the difficulty of obtaining religious statistics from Scotland is well known, and were the association to publish a list of baptist churches and ministers in Scotland, in the same manner as the "Baptist Manual," it would be found very useful.

The Rev. Francis Wills requests us to say that he has removed from Granville Square, to 2, Kingsgate Street, Holborn, next door to the new chapel.

# IRISH CHRONICLE.

OCTOBER, 1856.

## THE LATE REV. WILLIAM GROSER.

At the meeting of the Committee of the Baptist Irish Society, held September 2nd, the following resolution was carried unanimously:—

“The Committee record with feelings of deep sorrow and regret the removal by death of their respected Secretary, friend, and brother, the late Rev. William Groser, and the grateful remembrance in which they hold his faithful

and valued services to the Society, and the pleasure they have experienced in their association with him. They would also convey their sincere expression of Christian sympathy to the esteemed widow and family, and commend them to the care of their Heavenly Father, in whose service their beloved relative had been for many years so prominently and usefully engaged.”

## ITINERACY IN ULSTER.

The following is a continuation of a journal kept by the Rev. W. S. Eccles during a journey in the north of Ireland, the former portion of which was in last Chronicle.

“Friday evening. Preached in Newcastle to an admirable meeting. Not only the very poor people, but a goodly number who were there from all parts of the country for the benefit of sea-bathing, listened with peculiar attention. A large number of Romanists were present.

“Saturday, I have to be up at 2 o'clock in the morning, in order to walk into Castlewellan to take car for Ballinahinch; by coach thence to Belfast, in order to supply my own pulpit on the following day.

“Monday, 4th August. Left by appointment for Antrim: preached there in the centre of the town: more than 300 attended: they were of all denominations, and of every rank in life. A Wesleyan minister introduced the service. The congregation was very attentive, and every one eager for tracts.

“Tuesday. Pushed forward to

Coleraine, and after a meeting in the chapel there, got a few to come with me to the Diamond. Here also we were soon surrounded by a crowd of those who attend no place of worship. It was on their account I came; it was to such I wished to speak; it was a precious opportunity, and I have reason to think that God's blessing was vouchsafed.

“Wednesday. Preached on Portrush Quay. The meeting was not so numerously attended, owing to what I did not previously know of, other meetings of a missionary nature. But those who were present were most attentive, though ‘fellows of the baser sort,’ who possibly were never in a place of worship in all their lives.

“Thursday. On Portstewart Rocks had quite a cloud of auditors. Scarcely had the solemn music of our psalm begun to rise when people issued almost from every quarter. They listened with rapt attention to the whole discourse, which I cannot say was short, as I spoke under the feeling that I should never, perhaps, address one of those present again.

"Friday. Leave by rail to Derry. From Derry by car to Letterkenny.

"Lord's day. Gave a short address in the morning to the brethren assembling for worship here. In the evening, owing to the state of the weather, the idea of speaking in the street was abandoned. The meeting is to be held in a large and convenient school-house. About half-an-hour before the time of commencing, the rain falls in torrents; it gets worse and worse. I have never seen heavier rain; yet through what was practically a waterspout a goodly congregation assembled. This to me who expected nobody was a pleasing surprise. May the Most High bless what was said to those who thus risked so much to hear one whom, from previous occasions, they knew only to preach Christ.

"Monday evening. Preached at Lochnagin. Owing again to the state of the weather, it was in-doors."

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#### CORK.

Miss Crosbie writes thus :—

"I ought to lose no time in reporting, I dare not say, triumphant progress, but certainly quiet, steady improvement, in our various undertakings.

"To the affectionate and efficient co-operation of Mr. Crawford in every work of usefulness attempted here, I beg leave to bear cheerful and grateful testimony.

"With regard to my immediate duties, it has been requisite for me to devote from five to six hours daily to the management and teaching of our week-day school. It had, from various causes, very considerably fallen off, notwithstanding all the labour bestowed upon it. At the beginning of this month we had thirty names on the attendance roll, and there have been some additions since. Though rather arduous work at this season, I could not, in present cir-

cumstances, venture to give vacation; much as I seemed to require a little change, it would have been too hazardous, I thought, thus to run the risk of perchance losing hold of even one we had been enabled to draw around us. As our pupils all belong to the middle classes of society, we must adapt our instructions to their necessities, consequently the branches taught, of course still gratuitously, are, besides careful scriptural instruction, grammar, writing, ciphering, history, geography, and vocal music, general knowledge holding a prominent part. We have lately added an infant department, and in this I am assisted by one of the older girls. All the expense has hitherto been met by Mr. Crawford or myself. Some friends of Mr. Crawford in England, have kindly furnished us with about sixty volumes as a lending library, which is much prized. I am very thankful to say I already perceive a marked change in the department of some of my senior scholars, who, I trust, are being taught by the great Teacher of hearts to know and love their Saviour. The formation of an adult class, on sabbath afternoons, has been aimed at, but not yet accomplished. Meanwhile, old and young are admitted to the morning sabbath school, for which we find it very difficult to obtain teachers, indeed, at present, we have no one to aid us, still we are recovering lost ground, for here too we have, oftener than once, been brought very low, and in this manner—first, the Romish priests succeeded in carrying off all the children whose parents it was supposed, ought to belong to their church; then the Plymouth brethren, and other bodies, who previously had no school of their own, discovering their young people were coming to us, immediately commenced something of the kind under their own auspices. The established clergy have likewise employed means to thin our ranks. We

can only perseveringly labour on, and patiently wait and hope for the pleasure of the Lord to prosper in our hand. In love provoking others to good works, may it be said of us we have done what we could—done it unto Jesus.

“My wonted visiting, &c., has necessarily been a good deal curtailed recently on account of school engagements. Provided it be deemed desirable to go on with it, and the school continue to thrive, as soon as a suitable teacher can be procured, I shall (D.V.) be free from at least a part of the merely secular tuition, and have more time to prosecute former avocations. Settled, too, in a little cottage, which I have at length been permitted to enter upon the occupation of, very near to Mr. Crawford’s present residence, and in the neighbourhood where I have become known, I fondly anticipate extended opportunities of usefulness; my housekeeper being Margaret Keane from Waterford, one of the most hopeful and steadfast converts from popish superstition amongst us.

“Not far from my new habitation resides a large family who, up to the time of our becoming acquainted with them, seemed utterly careless about sabbath observances. They have resisted every effort employed to shake their confidence in us, send four of their children to our week-day and sabbath schools, with full permission to remain for divine service, when the parents themselves frequently join them now, and otherwise evince a growing interest in our cause. In another dwelling, near at hand, the mother was sadly addicted to intemperance. One son, a young man of twenty-four, had, apparently during a sojourn in England, been exposed to the contamination of socialist principles; he returned to the paternal home in bad health. At first it seemed all but impossible to make

any salutary impression on either; repeated intercourse, with little acts of kindness, however, gradually softened callous hearts, and paved the way for closer dealing. The son being fond of reading, and finding the tedium of sickness somewhat relieved by books, I gladly supplied him from time to time with such as I hoped might benefit him. He read and thought, till we have reason to rejoice in the belief that the way of peace has been revealed to his troubled soul. His poor mother, conscious of her own weakness to combat temptation, tells me her only safety is ‘in clinging to the strong for protection from the enemy.’

“I am envired by Romanists who so far manifest every disposition to cultivate a friendly understanding. May I have wisdom given to improve faithfully and judiciously the advantages thus presented !”

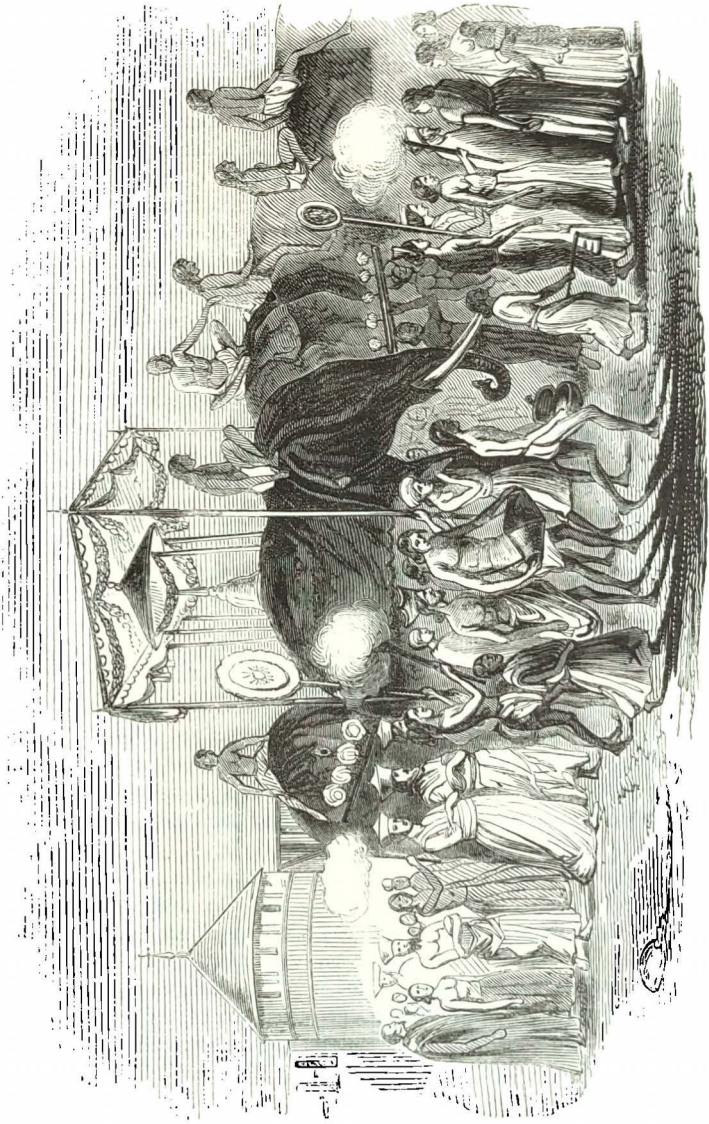
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DEATH OF MISS E. GRAHAM.

Died, May 27, at Conlig, Newtonards, Ireland, in the twentieth year of her age, Miss Ellen Graham, daughter of Mr. John Graham, teacher at that place. She was the subject of early religious impressions, and publicly professed her faith in the great Redeemer, by being baptized in his name, on the 4th of September, 1853, when in the seventeenth year of her age. She was an intelligent believer of Christ’s gospel, enjoying the full assurance of faith and hope, and we are happy to testify, that her assurance was supported by a uniformly consistent deportment. A few days before her death, she said to a friend with great confidence, “I am going to Jesus;” and when in conversation with her pastor, with whom she left some dying charges to be delivered to friends and relatives after her death, she expressed the gratitude of her heart to God, who had called her in youth, enabled her to confess Christ before men in the ordinance of baptism, and preserved her from the evils of the world; and closing the conversation with the words, “Christ has wrought out a robe of righteousness for me—Christ has wrought out a robe of righteousness for me.” On Lord’s day, 8th June, her death was improved by her pastor, from the words, “An Israelite indeed in whom is no guile.” (John i. 47.)







PROCESSION OF THE GODDESS KALI.

## PROCESSION OF THE GODDESS KALI.

THIS greatest festival in the Hindoo Calendar continues fifteen days. Numbers of people flock from the adjacent towns to behold the revolting cruelties which the devotees exercise on their bodies. Although the English government has obliged the natives to remove the scene of these barbarous ceremonies outside the town, numbers of Europeans, drawn by curiosity, approach the gates, where a poor creature, intoxicated with arrack and opium, is suspended by iron hooks in his sides, and throws down to the excited multitude the flowers from his wretched crown. Kali is the most terrible of the Hindoo deities—she only delights in carnage, and drinks the blood of her enemies. She is represented as having four arms, holding a sword in one hand and the head of a giant in the other; the other two hands are open. Two corpses are hung from her ears as ornaments; a long necklace of skulls reaches to the breast; her hair touches the ground; on her ancles are bracelets composed of giants' hands: in a word, all that can be conceived as

hideous is concentrated in this monstrosity. She is said to have killed the giant Ravan, who had 1000 heads, which means, he possessed an army of 1000 men. Killing a tiger procures 100 years indulgence from the goddess: a lion, a deer, or a man, secures ten times as much. The blood of three men slain at once propitiates her for 100,000 years.

This goddess has for her followers the Thugs, an organized society of assassins, who make murder a science, and even a religious duty. The origin of this community is not known. "As late as 1810," says Mr. Warren, "their existence was unknown, both to native governments and European conquerors. Between 1816 and 1830, many bands of them had been taken in the act and punished; but up to the latter period, all the revelations made by experienced officers seemed too monstrous for belief; and yet for half a century, this social plague has devoured the population from the Himalaya Mountains to Cape Comorin, and from Cutch to Assam."

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#### HISTORY OF THE BOARDING SCHOOL FOR NATIVE GIRLS, AT COLOMBO, CEYLON.

IN Ceylon, as in other eastern countries, women occupy a very degraded place in the social scale. They are, for the most part, denied access to the very limited amount of knowledge open to the men, and, accordingly, the ignorance of these wretched females is even grosser than that of the other sex. Though they are by no means destitute of intelligence and feeling, their understandings are so absolutely unfurnished, and their morals so debased, that they are totally unfitted to discharge the solemn responsibilities of the several relations of life they are called to sus-

tain. They have neither the intellectual attainments, nor the moral power, requisite to self-government, but are the mere creatures of impulse and instinct.

The contemplation of their sad condition, and the consideration of the good that must certainly be effected upon the great mass of Singhalese society by the influence of well-trained and pious women, exhibiting the domestic and social virtues in the various offices of life, excited Mrs. Davies, wife of the late Rev. Jacob Davies, baptist missionary in Ceylon, to seek effectual

means for raising the standard of female character in the island. It had been found exceedingly difficult, and almost impossible, to counteract, by education in a day-school, the pernicious influences of immorality at home; and no other mode of dealing with the evil could be suggested, more likely to succeed, than to withdraw the pupils from home-training, until the first principles of truth should have gained firm root, or maturity of age should have precluded further school instruction.

There were many obstacles to be surmounted in carrying out the plan. Funds had to be provided independently of the Missionary Society. The apathy and prejudice of the natives had to be overcome. A people, entertaining so mean an opinion of woman, would brand the attempt as novel and intrusive. Nor would men, so sensitive to the distinctions of rank, approve of the mixture of castes that must necessarily occur in a Christian boarding-school. These difficulties, with very many others, which it is not necessary to specify, might have daunted a less determined or a less benevolent mind, but the originator of this institution met them with a practical faith that ensured success.

Having obtained from the Female Education Society a grant of clothes, which were sold in Ceylon for £50, she at once announced her intention of taking a few girls to board and educate, hoping to obtain subscriptions in the island sufficient to enable her, assisted by occasional contributions from England, to defray the current expenses. It was not without urgent persuasions that some of the natives were induced to avail themselves of the opportunity afforded them, and the limited number of twelve pupils was gathered around their Christian teacher.

[From 1846 to 1849, the school continued, with a temporary interruption

occasioned by illness, under the fostering care of the enterprising lady from whose efforts it sprung. At the latter date, however, in consequence of the death of Mr. Davies, and the removal of his widow to England, the management devolved on Mrs. Allen, who had been previously engaged in missionary school work at Kandy, the native capital of the island.

The funds at that time were in a very low state, and the prospect of a serious deficiency in the annual income was very depressing to the new manager. By considerable efforts there was, however, soon collected an amount sufficient not only to meet the apprehended deficiency, but also to warrant an extension of the advantages of the school to a larger number. Fifty pounds were received in donations, while thirty pounds were contributed by persons willing to become regular subscribers. In conjunction with these exertions in the island, an appeal was made to friends at home. This appeal was generously responded to by a gentleman in London, who offered to give £35 per annum, provided that the like sum should be raised by some other party in England. The challenge was nobly accepted by the New Park Street Sunday School, Southwark, and for four years £70 have been annually received from these two sources. Thus the pecuniary difficulties were removed by the kind providence of God, and to the present time the school has been sustained with no other additional aid than the money realized by the sale of articles occasionally forwarded by working societies. The total annual cost of the institution is now about £140. For this sum twenty-five girls are boarded, clothed, and educated, so that the expense of each girl is on the average nearly £6.

The course of intellectual training includes reading, writing, geography, and arithmetic, all taught in Singha-

lese; and the reading and writing of the English language. An acquaintance with English may be thought by some unnecessary to native females, but it is, perhaps, the most valuable acquisition of an intellectual kind they make. It not only excites the *respect* of the natives, but procures for the young people more important situations when they go out into life; and both these circumstances increase their influence for good. It also throws open to them the riches of the English literature—a great gain to persons who would otherwise have recourse to the foolish tales and wanton songs which make up the staple of the compositions that exist in the native language. The Singhalese books available for the improvement of the mind are, indeed, so few, that the school itself can scarcely be supplied. The books in use, beside the bible, which of course is made the chief, are translations of valuable English works, as “Barnes’s Notes on the Gospels,” “The Pilgrim’s Progress,” “Peep of Day,” and “James’s Anxious Inquirer.” The girls have also a “History of Daniel and Joseph” in rhyme, of which they are extremely fond, and which they chant in a very interesting manner. Most of the translations are the productions of the Singhalese Tract Society, and the credit of them principally due to the laborious and enthusiastic energy of Mr. Murdock, the secretary of that society. May such labourers be greatly multiplied!

In addition to the foregoing intellectual and moral training, the girls are carefully taught to sing; an exercise which adds to their pleasure, and renders them useful auxiliaries in the public praises of God. Sewing and crochet-work receive considerable attention. Nor is their employment upon fancy work to be deemed injudicious. The articles made during school-hours are sold for the benefit of the school

itself, while those which are the voluntary product of the hours allowed for recreation, go to procure a little pocket money, the expenditure of which serves to form the judgment and to develop moral feeling. It may be also observed that many of the girls, after leaving the school, either entirely earn their subsistence, or obtain larger salaries by this sort of work.

One other thing, to which great prominence is given in the Colombo school, and the introduction of which into English schools has begun to be generally discussed, consists in the employment of the girls in household arts, including the preparation of their own food. A good training in these matters would, without doubt, increase the happiness of English homes. In Ceylon it is almost indispensable. So loose are the ideas of the natives in reference to the marriage relation, especially in that part of the country which remains under the Kandyan law, that a failure in domestic arrangements would not only, as among Europeans, seriously diminish the comforts of families, but probably lead to a dissolution of the marriage compact.

But in every institution, not directly ordained by God, it is right that the judgment should be determined by the results. Wherever we have His distinct injunction, we must go on in spite of continued disappointments; but where we have not, we ought to suspect a want of wisdom, unless there be a result corresponding in some measure to the expectations cherished. Has, then, the Colombo school been successful? The writer thinks that it has—that it has, in fact, rather exceeded the fair expectations of the first promoters.

Instead of having to urge parents to send their children, as was formerly necessary, the applications for admission are now so numerous that, if funds and accommodation could be provided,

the present number could be immediately doubled. And so great is the confidence now felt by the people in the management of the school, that on two occasions children have been left by their dying parents to the care of Mrs. Allen, the superintendent. Out of fifty girls that have enjoyed the discipline of the institution, several have become ayahs, or nurse-girls, in European families; and these have shown themselves to be so far superior, both in ability and character, to the servants generally met with in the island, and have consequently earned so good a reputation that, as often as others of the girls are fit for service, they are eagerly sought after. Several have given evidence of serious impressions, and though not avowedly pious, have sustained persecution rather than ally themselves with catholic and heathen superstitions. Eight have been added to the churches by public baptism, and four are employed as teachers of schools in the villages. The aid afforded to the various preaching and school stations, by the dispersion among them of these well-educated females, is most valuable. It is a truly gratifying fact, that notwithstanding the numerous temptations to which, in such a land, they must be exposed, only one of the fifty is known to have openly forsaken the paths of virtue.

Nor are these happy results, as it may be easily supposed, to be traced to severity of discipline. On the contrary, during the ten years that have passed since the establishment of the institution, no harsher means of correction have been employed than gentle admonitions and reproofs. As a pleasing proof of the affection generated by such treatment, it may be mentioned that on one occasion the girls spontaneously, and without the knowledge of their teacher,

purchased out of their private earnings a pair of gold spectacles, to be presented to Mr. Allen as a mark of their respect. They are also disposed to give freely of their little earnings to the collections that are made in the place of worship to which they are regularly conducted.

All who have visited the school have been delighted with it. Testimonies to this effect might be produced in abundance. Not only have the clergy and laity of nearly all denominations contributed to its support, but persons in the highest position in the island have sanctioned it by the expression of their approval, and by regular subscriptions. It may suffice to mention the names of Lady Anderson, the late governor's wife; Lady Oliphant, the wife of the Hon. the Chief Justice; and Mrs. Selby, lady of the Hon. Henry Selby, Queen's Advocate.

Mrs. Allen is now in England, and desires nothing more earnestly than that she may, on her return to Ceylon, have a wider sphere for her gratuitous labours. This cannot be secured without funds to meet the increased expense of board and clothing; and the foregoing statement has been drawn up, in the belief that many benevolent Christians in England would cheerfully help to furnish them. In the history of the school, no attempt has been made to stimulate the feelings to the prejudice of the judgment. It would have been easy to illustrate the narrative by romantic and interesting facts, but it is believed that enough has been said to excite that healthy feeling which is connected with genuine Christian principle, and which alone is likely to be regular and consistent in its action. Let the stewards of God's bounties be disposed to give liberally to God's work: "Freely ye have received, freely give."

## THE CASE OF THE PERSECUTED CHRISTIANS AT BARRISAU.

OUR readers will remember that, early in the present year, we furnished them with the particulars of the cruel outrages which had been perpetrated on several members of one of the churches in Mr. Page's district. In subsequent notices we endeavoured to give an idea of the Zemindary system, to which public attention was called by Edward Corderoy, Esq., in his most able speech at the annual meeting at Exeter Hall.

In the conference of missionaries at Calcutta in August last, several papers were read by missionaries, not only on the Zemindary system, but also on that of Indigo Planting, and their effect on the social condition of the ryots. Meanwhile a resolution of the Committee expressing sympathy with their persecuted brethren at Barrisaul, and encouraging Mr. Page and Mr. Underhill to prosecute the suit on their behalf, had been sent out to them. A letter was also addressed to the editor of the "Friend of India," calling his attention to the subject, and requesting the insertion of the resolution. This request was kindly complied with, and accompanied with some forcible observations addressed to landed proprietors in Bengal, and warning them that now the attention of English Christians had been turned to the subject, it would not be allowed to rest.

Since then a sharp controversy has been going on in the newspapers. A deep and wide-spread excitement has sprung up. The administration of law has come under criticism; and the minute of the governor of Bengal, exposing the evils of the judicial system, has tended to strengthen the desire which is generally felt to remedy them.

The publication of a pamphlet fully detailing the Barrisaul case, with translations of the evidence and proceedings

in court, by Mr. Underhill, assisted by Mr. Page, has increased the interest of the Indian public in the question; and as a sample of the way in which it is taken up by the press, we subjoin an article from the "Friend of India:"—

## "THE CHRISTIANS OF BARRISAU.

"The controversy between the planters and the missionaries continues, but with little practical result. There is a deficiency of facts on both sides. But one missionary has as yet published a distinct and intelligible charge, supported by figures, and confirmed by evidence open to cross-examination. Not one planter has yet come forward with a distinct account of the monthly earnings of his own ryots, and the amount of food, clothing, and superfluities such wages will procure. On the other hand we have had enough and to spare of assertions quite irrelevant to the general issue. The missionaries forget too often that a planter may not be individually responsible for a vicious system; that men are sometimes drawn towards a course they dislike by an apparent necessity. Slavery may be 'fiendish' without every slaveholder being a fiend. On the other hand, the planters forget that a charge of hypocrisy, utterly unwarranted by facts, would, even if true, be no answer to an accusation of masterful conduct. One gentleman strings together a series of quotations from missionary journals in the fashion of Sydney Smith. The sketch is amusing, and if the reputation of a great body could be perilled by a slipshod phrase, might be effective. Another writer accuses the missionaries of carrying provision by the way, and travelling in comfortable boats, as if Christianity and civilization were incompatible. But there has been as yet little that is novel, or convincing to the outside world, from either side.

"Meanwhile, the complaint of the Christians of Barrisaul, from which this discussion originally sprung, has been once more urged on the attention of the public. In a short, well written, and somewhat caustic pamphlet, Mr. Underhill, the secretary to the Baptist Missionary Society, analyzes the evidence produced, and impugns the decision of the judge. The story, intelligible even to Englishmen, is calculated in the highest degree to attract their sympathies. It is not in England, at all events, that men and women, driven from their homes, bound, tortured, and insulted for the true faith, will be deemed unworthy of commiseration. It is not in England, at least, that the words of native policemen or native vakeels, or even of Mr. Kemp, will weigh against those of men declared even by their enemies to be of a 'fanatic piety.'

"The story may be speedily told. For some time past the ryots of Baropokya, a village in the midst of the low swamp with which much of the district of Barrisaul is covered, have shown a disposition to embrace Christianity. Mr. Brown, the lord of the manor, acting apparently under the advice of Hindoo co-partners, put off all applications for a site, and a hut was run up on a plot of ground belonging to a ryot. Immediately after, an attack was made upon the Christians. Fourteen persons, six of whom were women, one of extreme old age, and one far advanced in pregnancy were seized, some of them stripped, and hurried off by clubmen. They were carried to a neighbouring village. The instant information reached the missionaries, they hurried to the deputy magistrate, who with his superior, Mr. Alexander, displayed some humanity and zeal. As the pursuit grew hot, the unhappy Christians were divided into separate bands, hurried about from place to place, beaten, and, as one of the wit-

nesses hints, yet more foully outraged. The men were always bound by day, and placed in the stocks at night, and allowed but one meal per diem. For forty-two days they were thus confined, but the outcry became dangerous, and they were at last sent back to Goila, and other neighbouring spots. There they were discovered, or at all events seen by the darogah, who sent them in to Barrisaul. This is their own story, supported by their unanimous testimony, by the admissions of the darogah, and by the decision of the magistrate. That gentleman sentenced their assailants to six months' imprisonment, and for a moment it appeared that there was justice in Bengal, even for those who profess the faith of its masters.

"The hope was speedily shown to be delusive. The defendants, as a matter of course, appealed, and after a delay of a month, during which time the Christians were deprived of their crops and fields, judgment was pronounced. It was virtually a condemnation of the plaintiffs for the very offence for which they now sought redress. Mr. Kemp was 'of opinion' 'that these fourteen Christians were secreted by their own fellow-Christians with a view to bring this counter and more serious charge against the Hindoos, who had already charged the Christians with plunder and oppression.' To any one who knows anything of Bengal, this decision conveys absurdity on its very face. Mr. Underhill may well ask: '1. How is it that among the fifty or more villages in which the Christians dwell, no evidence could be found of the fugitives having been there? 2. The heathen everywhere outnumber the Christians. Every individual Christian is known, and his house is a noted spot. How is it that for six weeks the Christians could secrete fourteen individuals, without discovery, with myriads of

eyes upon their movements, and the whole country alive with the event? 3. How is it that not one of these numerous villages was visited, for the purpose of searching for the fugitives, by the applauded police? Moreover, in order to commit this perjury without a motive, and under circumstances which rendered its detection certain, the Christians destroyed their own houses, and sacrificed their own crops and fields! And for what? To repel a charge in which nobody believed, and which the magistrate treated with contempt. That the charge had been brought, and previously brought, is true, as a convenient blind for the outrage already planned.

“Nor do the arguments adduced by Mr. Kemp in any degree obviate the antecedent improbability of his theory. The majority are smashed by Mr. Underhill in a style which the readers of his pamphlet will not fail to appreciate. They are destroyed, not by arguments of his own, or by any new facts, but by quotations from the official record misquoted by the judge. Of the spirit in which they are all produced, the following sentence is a sufficient example: ‘Now, without entering into the question whether a landholder has the power to eject tenants who are obnoxious to the majority owing to their apostacy,’ &c. A ryot, as no one knows better than Mr. Kemp, is independent while he pays his rent, and is the only man qualified to bring an action for trespass on his own ground. That point, at all events, was decided by the Sudder Court in the game-law case of the zemindars of Dhopa, not to mention so comparatively unimportant a matter as Act xxi. of 1850. It is, however, to the use of the word ‘apostacy’ that we invite the attention of the English reader. It is, we imagine, the first time a Christian judge ever passed from

the bench a deliberate stigma on conversion to Christianity.

“Besides the arguments impaired by the counter testimony of the official record, there remains one other. It refers to certain discrepancies in the evidence. They exist unquestionably, but with one reservation they are no greater than the discrepancies natural among witnesses divided into five parties, carried in five different directions, and having, therefore, five different stories to relate. The discrepancies reserved occur in the testimony of three persons, of whom the missionaries know nothing, who were disavowed by Mr. Page in open court, and who, so far as it appears, are not Christians at all. Therefore, because three accusers are suddenly added to a group, and give discordant testimony, the evidence of the remaining fourteen, which is just so discrepant as to destroy suspicion of collusion, is rejected. Moreover, the testimony not only of the Christians but of the Hindoo darogah, of the Hindoo deputy, and of the magistrate, is also tossed aside. The judge holds that the entire story is fabrication. Did he ever know a fabricated story in Bengal exhibit discrepancies? Or does he imagine that Bengalees, in becoming Christians, lose the acute intelligence of their race?

There is no need to enter further into the judge’s argument. Those who care to do so may read Mr. Underhill’s pamphlet. They will rise from its perusal, we believe, as we have done, convinced that fourteen poor Christians of Barrisaul have been deprived by their Hindoo neighbours and a Christian judge of their freedom and their property. It remains only to state that, ‘since this decision, the magistrate has dismissed the complaints made under Act iv. of 1840, instituted by his direction, and on which he had previously passed orders favourable to the



Christians' claims. He has likewise dismissed their petitions for the restoration of the paddy they had sown, and given the crop to their Hindoo adversaries.'

"This matter will not be allowed to rest. If all other schemes fail,—if justice is to be refused to men simply because of their Christianity, the Societies at home have at least one precedent before them. A protector of the slaves carried out in Jamaica the Act for the liberation of the negroes, in the teeth alike of planters and officials."

The "Calcutta Christian Observer," and the "Oriental Baptist," have recently printed several articles, as well as correspondence, on the statements of the missionaries. Many indigo planters have complained of the severity of the strictures on their modes of treatment of their tenants, and assert that, for the most part, they are not justified by fact. These denials have brought forth fresh evidence; and while gladly admitting many noble exceptions, the missionaries hold their ground, and contend that the system *as a whole* is full of injustice and cruelty. On this subject, we subjoin an extract from "The Englishman," an able paper, published in Calcutta, and having no such connexion with missions as the "Friend of India" has:—

"The missionaries are now flying at higher game than the planters. They have caught a civil servant, Mr. F. B. Kemp, late sessions judge of Backergunge, and they are making an example of him. A little wholesome persecution of Christian converts in each zillah, would go far towards effecting a reform of the judicial system.

"We refer our readers to the case of the Baropakhya Christians, Zillah Backergunge, just published by Mr. E. B. Underhill, secretary to the Baptist Missionary Society. The author gives the following statement in his preface,

which sufficiently explains the motive for publishing the case:—

"Three reasons have led to the publication of the following narrative. 1. To illustrate the character of the police, and of the judicial administration of at least one portion of the country districts of Bengal. 2. To exhibit the social disadvantages under which missionaries labour, especially from the covert or open lawlessness of the landholders. 3. To vindicate the missionaries and their converts from the aspersions which have been thrown upon their character and conduct.

"In the preparation of the narrative, I have confined myself to the briefest statement of the facts of the case, as they appear in, and are authenticated by, the records of the courts, certified copies of which have been obtained for the purpose. For the translation of the Bengali papers, I have been indebted to the Revs. J. C. Page of Barrisaul, and J. Robinson of Serampore.

"These papers are very voluminous, covering upwards of two hundred stamped sheets. The cost, both in stamps and in copying, has unwarrantably been enhanced by the large writing of the copying vakeel of the courts.\*

"By the benevolence of Christian friends, the oppressed people have temporarily been settled in other villages. Whether a civil process for the recovery of their lands and property would succeed is doubtful, from the same causes as those which have led to the denial of justice in the criminal prosecution recorded in the following pages. At all events, it would be unwise to

\* Thus the evidence of Mohesh constitutes a roll 23½ feet long, and 8½ inches wide. It is written on *nineteen* stamped sheets, and contains only 460 lines of writing, a large proportion of the lines running only half across the sheets. Each line of writing occupies nearly two-thirds of an inch. The cost of this copy was Rs. 19.

attempt it before the same courts in which their cause has been treated so unjustly, and their character traduced.

“It will be a day to be welcomed with exceeding joy, when the police and judicial administration of Bengal shall merit the confidence of the people, and its courts be swept of the chicanery, perjury, and corruption which prevail in them.”

“Mr. Kemp’s judgment in the case is printed at length with a running commentary in the margin, and thus the author says he leaves the reader to judge of Mr. F. B. Kemp’s justice, fairness, and impartiality.

“Why do not the missionaries follow the example of the planters, and petition parliament for a commission to be sent to Bengal, to inquire into the abuses now prevailing, and the best means of remedying them?”

“The missionaries cannot be suspected of sinister trading interests, the

East India Company cannot allege that they wish to oppress the natives, and their voices when united must be heard. Again we say,—petition.”

Several copies of this pamphlet have reached us. No time will be lost in putting them into the hands of those who can best ensure the adoption of some measure of relief, such as that suggested. A commission to examine into the matter, to take evidence on the spot, would bring to light deeds of violence which the English government would not permit for a moment to be perpetrated in their name. The East India Company could not, for decency sake, oppose such a measure; and we have good reason for believing that the Indian Executive would gladly co-operate in the good work. Thus, out of an apparently trivial occurrence—the oppression of a few native Christians—lasting benefit may accrue to all the labouring population of Bengal.

## FOREIGN INTELLIGENCE.

### INDIA.

**SERAMPORE.**—The following extracts from Mr. Underhill’s recent correspondence will afford some idea of the steps which have been taken to carry out his instructions, in so far as they relate to the questions more immediately referred to, as well as the suggestions of the brethren assembled at the Calcutta Conference.

“You will remember that in our Conference the question of occupying Bishtopore, one of the village stations south of Calcutta, formed a subject of discussion. Nothing could then be done, partly that there was no missionary at hand to occupy it, and partly because of the impracticability of settling a European there. The addition of a theological class to the labours of Mr. Pearce has rendered it still more important to give him assistance in looking after the stations south of Calcutta; besides which comparatively little has, of late years, been done in that quarter in preaching to the heathen. My correspondence with Mr. Pearce on this sub-

ject ended in my suggesting that Mr. Edward Johannes, till now engaged in Serampore College, should be located at Bishtopore. Mr. Johannes has again and again mentioned to me his wish to give himself wholly to missionary work. Till now, therefore, he has been chiefly engaged in the College, and but partially in preaching. With Mr. Trafford’s entire consent, I proposed that Mr. Johannes should render Mr. Pearce the assistance he needed, and this arrangement is now finally agreed upon. I need scarcely say that Mr. Johannes had the cordial and warm sympathy of all interested. He has laboured most efficiently in Serampore, and won golden opinions of all who knew him here. He has good abilities, is a Bengali scholar, and his zeal and piety are unquestionable.

#### *Two Native Missionaries appointed.*

“Yesterday, July 15, we had a very gratifying service in the Mission Chapel here. It was the designation of Ram Narayan and Chand to the work of the Lord in Bamset. The chapel was well filled by natives, several being young men from the College. The

devotional part of the service was conducted by Gunga, Ram's brother. Mr. Pearce gave the opening address. Mr. Wenger asked the usual questions, which were very appropriately responded to by the brethren, and offered the designation prayer. Mr. Robinson then addressed from the text, '*We are ambassadors for Christ.*' They enter on their work with very pleasing prospects of success. Already there are indications of a good work going on in the hearts of at least two individuals; while a very considerable number of educated young men have visited our brethren repeatedly for the purpose of religious conversation. Many of the neighbouring villages have also been visited, and a kind reception experienced. A house has been completed on the ground purchased a short time ago, for Chand, and he will shortly remove his family thither. A house for Ram Narayan will be erected when the rains are over; and a room for a vernacular school on the *pay system*. The teacher of it is now training at a Church Mission school; Mr. Ling, the missionary of that society, having kindly consented to take him under his care.

"I rejoice much at this attempt to carry on a mission by means of our native brethren. If with God's blessing this effort should succeed, it will open the way for an indefinite extension of the ministry by native agency, and at comparatively small cost indeed. Let our native brethren have your prayers, and the prayers of the churches of Christ at home.

#### *Signs of progress.*

"I am thankful to say that all our stations, Dinagapore excepted, seem now to be working with efficiency. The Lord's work proceeds slowly, yet surely. It is difficult to describe fully the state of things, so wide is the scale on which everything works in this country. You can see that every day the influence of the press extends—that a vast regenerative change is in progress in the bosom of Hindoo society, a very, very small part of which shows itself in actual open adhesion to Christianity. You feel surrounded by a power in motion whose tendencies and results it is almost impossible to anticipate. You meet constantly with the effects of Christian instruction in the knowledge displayed by thousands of the gospel, and their frank recognition of its value, beauty, and truth. The leaven is not only placed in the mass—you are sure it is working; but after all, at present, the tangible results in the way of conversion are comparatively small. This state of things is a very curious and attractive study. But one is obliged, after all, to fall back upon the promises of God's word, and to rest satisfied that He who rules the tempest and calms the raging of the sea, is the DIRECTOR of the whole, and will make this wonderful

movement subservient to His glory, and the salvation of men.

"I feel greatly cheered by what I have seen; but at the same time am deeply impressed with the vastness of the work we have entered upon. We need the giant's might and endurance to win our object. Our weakness shall be made strong by Him who is Lord of all power and might."

SEWRY. — BIRBHOOM. — Mr. Williamson writes under date of June 28th, and it will be seen that progress is being made in this district also, in regard to the native pastorate as well as in teaching the people to exert themselves in helping on the good cause. Now that these subjects have received the serious attention of the brethren, and their views have been published in the reports of the various conferences which have been held, it is very encouraging to see some fruit already. The work seems fairly commenced, and we feel sure it will go on. To *begin* seemed the great difficulty. But after all it is only returning after a season, of perhaps necessary preparation, to the principles laid down by the Serampore brethren nearly half a century ago.

"Being unable to write you at an earlier date, I now without further delay proceed to give you some account of what we have been doing lately. Since my last communication to the Society, we have by a kind Providence been conducted through another hot season with less harm than was expected. The season having been here unusually mild, and of comparatively short duration, our work was prosecuted with undiminished energy.

"As yet we have neither had admissions into, nor exclusions from our church, which, however, seems to enjoy the blessing of unity and peace. Nearly all our members subscribe to our auxiliary society from 1s. to 4d. per mensem. This is additional to the monthly collection at the ordinance of the supper. You will be glad to hear that our church has at length been placed under the care of native pastors, who will be independent of the missionary, though not excluded from his instructions and administrations when required. The church being unable to support a pastor, I thought a plurality would be more scriptural as well as more influential, they maintaining themselves by their own industry. They seem to be scripturally qualified; but as we are directed to lay hands suddenly on no man, it has been deemed advisable that they should exercise the duties of their office with approbation for some time previous to their ordi-

nation. May the gifts and graces of the Holy Spirit be vouchsafed to them according to their need.

"I have been lately collecting for our schools, and have received several subscriptions from military officers as well as civilians, this place being still occupied as a military station. The schools are four in number—one English and three Bengalee; of the latter, two are for boys and one for girls. They have all Christian teachers. The English school pays one-half of its cost, and the Bengalee boys' schools are expected also to contribute something towards their education. Our schools do not receive aid from government, as they would thereby be subjected to secular influence, while the Christian religion would be slighted.

"Our primary work of proclaiming the gospel among the people around us continues to occupy our chief attention, though as yet without numerous conversions; still there appears to be a gradual approximation towards the much wished-for results. The people generally are becoming better acquainted with Christianity, more convinced of its truth, and more disposed to embrace it, being prevented from actually doing so through fear of losing their caste, together with its consequences.

AGRA.—Mr. Williams prosecutes his labours among the native population of this large city, and is now and then encouraged by an addition to his little flock. He says in a recent letter:—

"Since my last I have baptized a native woman, and I trust that she may be kept in the good way unto the end. Having lately had an attack of fever, I went over to Muttra on a visit to brother Evans for change of air. I am glad to say he is making rapid progress in the Hindi, and will soon be able to preach to the people in it. I went out with him and the native brethren to preach in the city for a few days. Great crowds came together to hear—very many with attention, while others offered all the opposition in their power.

"I very much approve the plan which brother Evans has adopted in order that the preaching may be both extensive and effectual. Every Monday they begin at an extreme end of the city, and go through it during the week. On arriving at the appointed places he commences with reading a portion of scripture, and in the meantime many hearers gather around him; then one of the native preachers, taking up the same passage, preaches, and the other follows in the same way. Such efforts as these will tell upon the idolatrous inhabitants of this city.

"I am glad to say that my school is doing

well. The number of scholars is increasing. The work of preaching is attended to as usual. All things are going on well at Chitoura too. I visit the station as often as I can, and am otherwise in constant communication with it. May God smile upon all our efforts to advance His kingdom and glory in this heathen land."

## WEST INDIES.

TRINIDAD.—PORT OF SPAIN. By the time the letter, which we subjoin, from Mr. Law reaches the eye of our readers, he will have heard that Mr. Gamble has sailed for his destination, and will have nearly reached it. The tidings of Mr. Gamble's acceptance by the Committee proved a great solace to our devoted brother; those now on their way, that Mr. Gamble has commenced his voyage will, judging from the feelings expressed in Mr. Law's letters, be most welcome and cheering. The state of the churches in Trinidad appears to be a prosperous one, and scarcely a letter comes from that field without speaking of additions to the flock, and a constant accession to the number of inquirers

"I feel more and more that I am unable to do the work of Port of Spain, and fully superintend the stations left in my care on the death of brother Cowen. I am doing all I can to raise up and support a native ministry, but this is a work of time.

"All the native preachers do what they can in their several fields of labour, but they are unable to carry on the work without more personal superintendence than I can give.

"As to the location of the missionary you may send, I still think that he should be placed in the Savannah Grande district, doing the work of an evangelist in that quarter, and having the special care of the churches in New Grant and Indian Walk.

"Our native preacher at Montserrat is quite able for the work in which he is engaged. I should like to see him the pastor of the church now under his care.

"I hope I shall soon hear that the Committee have appointed a messenger of mercy to preach the gospel of the grace of God in this dark land.

"If a missionary is not to be sent immediately, one or more of the native preachers must be relieved from their worldly callings and be entirely devoted to the work of the Lord, but this would incur a good deal of expense. Besides, I do not for the present think it desirable to do anything that would tend to make these friends too much de-

pendent upon us. I think the best plan is to give a little help now and again as an encouragement.

"I wish that the native churches in the case of calling any of these brethren to the pastorate, should engage to support them, so that they may be able to give themselves entirely to the work of the ministry."

"It gave me unfeigned delight to hear from you lately, particularly to learn that Mr. Gamble has been accepted by the Committee as a missionary for Trinidad. Our prayers are answered. May the divine blessing abundantly rest on our brother! May he be endowed with power from on high, and come to us in the fulness of the gospel of Christ! I assure you that help will not come before it is absolutely required. I am far from being as strong as I used to be; still, though faint, yet pursuing. I have very lately visited the country stations, and found things on the whole in a satisfactory state. I found much sickness and poverty among the people. In consequence of a very long dry season there is a great want of ground provisions. Still the churches are in a prosperous condition; some are seeking the way to Zion, and during my visit I baptized five persons on a creditable profession of faith in the Lord Jesus Christ.

"In Port of Spain, also, the work of God advances. Our people here are animated by a *spirit* of activity and Christian liberality. The sabbath-school teachers are very zealous; indeed, all the friends seem ready unto every good work.

"A part of the debt on our new chapel must be speedily paid. We are all doing our utmost. Every Lord's day we have a collection for this purpose. At the end of last year I proposed to our people to give so much every sabbath, so that since then we have collected every Lord's day about two pounds sterling. But this is more than we can long continue to give. The friends at home will surely render us some aid.

"The mission house in Port of Spain is a cause of great expense from time to time. It is what is regarded here as an old building. All buildings in this climate require constant repairs, otherwise they soon go to ruin.

"If the Committee would grant £20 annually to help us with our debt, and to assist us to meet some of the expenses of repairs, in a few years the chapel would be free from debt, and then we should be able to give considerable aid to the society.

"In Port of Spain we have several inquirers, and some are about to put on Christ by baptism."

BAHAMAS.—NASSAU.—We are glad to find by recent letters that Mr. Capern's health is somewhat improved. He is, however, gradually making his arrangements with a view

of returning, Mrs. Capern being in this country, and there being no prospect whatever of her being able to return to Nassau. A few extracts from these letters will show how the affairs of the mission go on in this district.

"I have given up the mission house to Mr. Davey, and when I am at Nassau shall be a boarder in his family. I have also desired him to take the churches on this island under his care, and I remain here; I can attend to the native teachers and the out-islands. When the hot season and the hurricane months are past, it will be desirable for Mr. Davey to pay a visit to some of the out-island churches. Unless he does this he cannot possibly have any idea of his field of labour, or of its character or extent. At present he will do well to confine his labours to Nassau and its stations.

#### *Another native Teacher sent forth.*

"Last week the young man who has been with us training for out-island work, left for the northern district of Long Island, where he will open a day school and take the oversight of the churches there. He is an excellent youth, and God will, I trust, preserve him by His grace, and make him very useful.

#### *A new Church formed.*

"During the last month I visited Andros Island, and was received by the people with their wonted expressions of gladness. The season of the year was unfavourable for travelling in consequence of the calms, heat, thunder, lightning, and rain. I sailed along under the shore about seventy miles in a small boat which I had to charter for the purpose, but called only at three settlements. I might, had I had time, have called at ten; but my object was to visit the principal stations. I found the people had held their services regularly on the sabbath and during the week, and are, I hope, growing in grace and in the knowledge of Christ. There is a sabbath school at each of these stations, and at two, a day school. At the last settlement I went to, I found a church of twenty members. I had never been there before. Nearly all who reside there are Africans. I found some inquirers at each place, but did not baptize any, deeming it more prudent to leave that matter for the teachers to attend to.

"I have no intention of leaving Nassau immediately, much as I desire to be in the midst of my family. Mr. Davey ought, before I leave, to obtain a more enlarged and correct idea of his charge. But he can only get this by a visit to the out-islands, which he cannot pay till the hurricane months are passed."

## WESTERN AFRICA.

CAMEROONS.—Since his return, Mr. Saker has been too intensely engaged in getting the printing establishment into working order to write much. He and Mrs. Saker have both suffered from attacks of fever; but they have not been very severe, and were indeed expected after their long absence. Though referring to these seasons of sickness, he desires that no uneasiness may be felt on their account. Writing in June, he says:—

“I am at present suffering a first instalment of the maladies which belong to this country. I cannot sit but with pain, and am too weak to walk long. But it is a temporary evil, and expected.

“Since you last heard of me we have had our press at work, and have printed many thousands of school lessons. Three thousand books are now before me waiting to be stitched. In a few days this will be done. The printing of additional portions of scripture is now in hand. To do this, I have taken two fresh lads to the type case, and they are progressing in the simple art of composition quite to my satisfaction.

“I have had Fuller for a month. He is doing well at Bimbia. Here all things go on with prospects of success.

“Fever has laid me down at times, Mr. Saker informs us in a subsequent letter, leaving me but little time to attend to the multitude of duties here. For four days past I have been doing well, and am full of hope for the future. Mrs. Saker is now suffering from the same cause, but is also hopeful. Be not at all uneasy on our account. The weather continues wild in the extreme. The dampness we try to correct by fires burning day and night, yet we suffer chills in every room. The rains are very, very heavy.”

BIMBLA.—The tidings we now receive

from this station are cheering, and show that the dark cloud which rested upon it two years ago, has passed away. Order and peace are in some measure restored, and the people begin to attend again on the worship of God. Mr. Fuller writes, under date of April 16th:—

“Since January last I have had two baptisms, adding six members to the little church. I cannot describe to you the joy felt when examining them on the grounds of their belief; all I heard was satisfactory. I trust that the spirit now working among them will continue, until many be ingathered to Christ.

“I have now a class of six anxious inquirers after truth, who are, I hope, under penitential sorrow for sin, with seven more who come for spiritual conversation, but are still halting. They have been to some of the members and expressed a wish to join; but the weight of sin does not yet drive them to Christ.

“In regard to the progress of the gospel here, writing in July, Mr. Fuller remarks, God is still at work. Upon the hearts of some He seems now to be opening the pledges of His grace. Four of the inquirers are making rapid progression in spiritual knowledge. Others also are doing well, so that God is not leaving us without a witness.

“Last week I was going to speak with one who had been awakened to a sense of his sins. In passing along the sea-shore, turning round a large tree standing close to the water's edge, I saw a young man deeply engaged in prayer, I wished to join him, but fearing to disturb him I passed on, but with fresh courage to go on my errand. It was the first thing of the kind I had seen. I cannot describe the pleasure with which I spoke when I reached the place to which I was going. I felt as if all that was asked in that young man's prayer was for me. Doubtless there are many more who, like him, have their temple in the woods.”

## HOME PROCEEDINGS.

During the past month Mr. Allen has visited Sussex, and attended meetings at Hastings, Battle, Lewes, and Brighton; Leicestershire, representing the Society at Leicester, Blaby, and neighbouring churches; and in company with Mr. Manning of Frome, gone through the Worcester district. Mr. Smith of Chitoura, with Dr. Hoby, have been the deputation to the West Riding of Yorkshire; Mr. Oughton has taken the East Riding from Scarborough to Hull, together

with the churches in Lincolnshire; while Mr. Denham has been in Huntingdonshire, and Mr. Stent of Hastings, in Shropshire.

Mr. and Mrs. Webley departed for Haiti, on the 17th inst., in a great measure restored to health by their visit to this country. Mr. and Mrs. Kerry embarked at Portsmouth, in the “Queen,” on the 2nd ult., for India; and Mr. and Mrs. Gamble sailed for Trinidad on the 12th. We trust these friends will have a safe and prosperous voyage.

We regret that we have to announce the return of Mr. Morgan of Hourah. Fifteen years' labour in Bengal have thoroughly prostrated his health, and his medical advisers peremptorily insist on his early departure. By the first mail in September, directions were forwarded to him from the Committee, to lose no time in embarking, and he may be expected in England early in the spring.

Mr. and Mrs. Underhill will leave Calcutta in December, touching at Bombay on their way home, in order to visit Mr. Cassidy at Poonah. Any of our friends who may be writing to Mr. Underhill should not post any letter to him for Serampore, after the 2nd instant. If writing by the November mail, all communications should be addressed to him at the Post Office, Bombay.

#### NOTICE.

We beg to call attention to the following directions supplied by Mrs. Allen, the writer of the most interesting history of the Ceylon Native Girls' Boarding School, in a previous page. We are often applied to for the information here supplied, and we apprehend the articles mentioned by Mrs. Allen will be

found suitable for any oriental station. The ladies forming working parties will do well to copy these few but useful hints.

Ladies, sending out boxes of goods, are respectfully advised that materials for the clothing of the native girls should not be made up, and that articles for sale should be adapted to the use of Europeans resident in a hot climate. The following list may serve as a guide:—

For the use of the school: Good washing prints, checked muslins, materials for sewing, crochet, and embroidery, including patterns, thimbles, &c.; copy-books, writing materials, reward-books, and picture-cards.

For sale: Children's dresses and jackets, ladies' dressing-gowns, collars, sleeves, &c., all fashionably made; stationery and toys, with a few fancy articles.

All contributions in aid of the object may be forwarded to Mrs. Allen, through Sir Morton Peto, Bart., Treasurer of the Baptist Missionary Society; the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, Mission House, 33, Moorgate Street, London; or through Mrs. Thomas Whittard, Local Treasurer to the school, 17, Great Norwood Street, Cheltenham.

#### FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., July 14.

CAMEROONS, Saker, A., July 27.

CLARENCE, Diboll, J., July 17.

GRAHAM'S TOWN, Nelson, T., June 16.

ASIA—CALCUTTA, Thomas, J., July 18, Aug. 8.

COLOMBO, Davis, J., July 10, Aug. 16.

DACCA, Supper, F., Aug. 1.

JESSORE, Anderson, J. H., Aug. 6.

MONGHIR, Parsons, J., July 10.

SERAMPORE, Sampson, W., Aug. 7;

Underhill, E. B., July 16 (two letters), Aug. 4 and 7.

HAITI—JACMEL, Lilafois, J. P., Aug. 23.

JAMAICA—CALABAR, East, D. J., Aug. 7 and 24.

MOUNT CHARLES, McConachie, R., and others, June 30.

SALTER'S HILL, Denny, W., July 22.

SAVANNA-LA-MAR, Clarke, J., July 16, Aug. 5.

TRINIDAD—PORT OF SPAIN, LAW, J., Aug. 26.

#### ACKNOWLEDGMENTS.

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

Blyth Foster, Esq., Biggleswade, for an Encyclopædia in 28 volumes, for the Jamaica Institution;

Friends at Battersea, by Misses E. Brooks and E. Cook, for a parcel of clothing, value £5 13s. 6d., for Haiti schools;

Friends at Norwich, by Mrs. Wheeler, for a case of clothing, value £10, for Rev. J. Diboll, Clarence;

Mr. E. Hookway, Clevedon, for a box of magazines;

The Religious Tract Society, for a parcel of Tracts, for Rev. W. H. Gamble, Trinidad;

A friend, Hammersmith, for a parcel of magazines;

Miss Hatch, Highgate, for a parcel of the "Freeman," &c.;

Miss Square, Plymouth, for a parcel of books, for Rev. A. Saker, Cameroons;

J. L. Benham, Esq., Wigmore Street, for a parcel of Reports, &c.;

G. J. E., for a volume of the Baptist Magazine;  
 Friends at Birmingham and Luton, by Rev. J. Makepeace, for a box of bonnets, clothing, &c., value £30, for the *Benevolent Institution, Agra*;

The British and Foreign Bible Society, by Y. M. M. A., for a case of Bibles and Testaments, value £4 8s. 11d., for *Benares*;  
 Mrs. T. G. Collings, Dunstable, for a parcel of Baptist Magazines (five years).

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from August 21 to September 20, 1856.*

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL SUBSCRIPTIONS.</b>		Witham—		<b>WORCESTERSHIRE.</b>	
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Taylor, Mrs., Whetstone	1 0 0	A.S. ....	1 0 0	Collection .....	0 15 0
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<i>Society</i> , and £2 for		Juvenile Association,		Beaumaris—	
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Snell, Mr. James, late of		Fakenham—		Less expenses	6 7 10
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Collections .....	8 0 0	Contributions .....	1 0 0	<b>JAMAICA—</b>	
Contributions .....	10 0 0			POPUS, &c., by Rev. A.	
Do., Sunday School	0 18 0			Duckett, for <i>Africa</i> ...	4 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq., in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Pursar, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Coldate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.



THE

# BAPTIST MAGAZINE.

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NOVEMBER, 1856.

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## MEMOIR OF THE LATE REV. WILLIAM TOMLIN.

BY THE REV. W. PAYNE.

THE memory of the just is blessed. It seemeth due to society and the church of God that respectful mention should be made of departed excellence. It has been felt that the subject of this memoir, who had attained the good old age of seventy-five years,—who was a sincere Christian for more than fifty,—who was the respected and useful pastor of a baptist church for more than twenty-two years,—who leaves the world without an enemy,—amid the sincere regrets of old and attached friends and newer acquaintances, ought not to descend into the grave unnoticed. And no where could a slight reference be made to his personal worth and religious excellence with more appropriateness than in this periodical, to which he was a subscriber from the first, in which were reflected both his cherished convictions and religious sentiments, and which contains, moreover, sketches of the life and death of some of his oldest friends.

The history of every man is an object of interest to angels and God; how much

more the biography of one who has influenced the eternal destiny of many! For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?

The first part of the following sketch is from the pen of the deceased:—

“William Tomlin was born at Ash, near Sandwich, Kent, in July, 1781. He was intended for business, and served his apprenticeship to a respectable draper in the City of Rochester. Very soon after he was placed in that situation, he had at times serious thoughts about death and the eternal world. When he was about fifteen years of age, he heard that eminent servant of God, the late Rowland Hill, who preached at Chatham, one Sabbath evening, from 1 Peter, iv. 18: “If the righteous scarcely be saved, where shall the ungodly the and the sinner appear.” The sermon was very solemn, and left lasting impressions on the mind of our

friend. Soon after this, he forsook the established church, in the principles of which he had been educated, but he never lost his esteem for those members of the national church who appeared to be pious characters. He now began steadily to attend Mr. Slatterie's chapel, at Chatham, under whose ministry he was led on progressively in the ways of God, and sometimes was favoured with great enjoyment. He derived great benefit from reading Booth's "Reign of Grace," and other valuable publications; but after this he had some painful conflicts of mind, occasioned by reading some of the works of Mr. Huntington, which an acquaintance put into his hands. However, in the year 1804, when he resided in London, he became (through a divine blessing) more established in Divine Truth; and in that year he joined the church, under the pastoral care of the Rev. John Clayton, senior. In the following year he was encouraged to devote himself to the Christian ministry. This paved the way for his entering the college at Newport Pagnell, which was then under the superintendence of the Rev. William Bull, and Thomas P. Bull.

"On leaving college, he became pastor of the independent church at Sandwich; but, after remaining there two years and a quarter, he was led (by particular circumstances\*) to study the baptismal controversy more closely than he had ever done before. This ended in his conviction that none but professed believers are entitled to that ordinance, and that immersion is the scriptural mode of its administration. Accordingly, he resigned the pastorate of that church in a peaceful and affectionate manner. He soon after received invitations from three baptist churches, one of which was the church at Chesham, at which

place he began his ministry in September, 1810, as the assistant of the Rev. James Sleaf. In the following year that venerable minister departed this life, and Mr. Tomlin received a unanimous call to succeed him in the pastoral office. He sustained that office rather above twenty-two years, and was honoured of God with considerable success in his work. In 1833 his health was much impaired, and his medical attendant gave a decided opinion that he would not in future be at all equal to the regular engagements of the ministry; he, therefore, resigned his pastoral office at the close of that year." Here the manuscript terminates.

His ministry among that people was chequered, as is the pastorate of every faithful minister. To use his own emphatic words at his resignation service: "It is now above twenty-two years since I was ordained as your pastor, during which time we have had some trials and a great many mercies." More than 200 members were added to the church, the meeting-house and vestry were considerably enlarged, the school-room was built, the new burial-ground was purchased, and the chapel at Ley Hill was erected. "Not unto us, O God! not unto us; but unto thy name be all the praise."

From his resignation of the pastoral office to the time of his death, he has continued to be a consistent, devoted, honoured member of the church,—ever anxious to promote its peace and prosperity, always careful neither by word nor deed to wound the feelings of any of his brethren. His conduct to pastor, deacons, and the members generally, was considerate, candid, respectful; indeed, everything that could be wished. No member was more liberal in his pecuniary contributions; none more regular in their attendance on the means of grace. He was ready at

\* The birth of his first child.

all times to assist in devoted effort to the extent of his ability. His loss is severe and irreparable. Of course he had his failings, but even these leaned to virtue's side.

The last twenty-one years of his life he has been exercised with severe domestic trials. During that time four of his beloved children, as also his affectionate wife, have fallen on sleep. These trials were keenly felt—the iron entered his soul; but meekly and submissively he was enabled to say as did his Divine Master, "The cup which my Father has given me, shall I not drink it?" "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

We must needs die, and now the aged disciple is stricken by disease. We did not think, nor perhaps did he, that his sickness was unto death. We hoped he would be spared yet a little longer to profit us by his counsels, to benefit us by his example. He observed to one of his domestics in his last illness, that if it were the will of God, he should be willing to live a little longer; but if not, he was willing to die. To another friend, who said, "I trust you can say, I know in whom I have believed," he said he thought he could. How few death-scenes are given in the scriptures! There is only one death minutely described; the death of the Great Sacrifice for human guilt. "Let us beware of making the time or manner of a man's death, the criterion of his life. If he has lived honourably and nobly, his friends need not regret that he should die without investing his last hours with fictitious interest." Tell us not how a man died; but how he lived. For our departed friend to live was Christ; therefore, to die was gain. "Blessed are the dead that die in the Lord."

The moral features of the deceased—his guileless sincerity, his extreme

punctuality, his conscientiousness, his candour, his humility, his liberality, his devoutness, are patent to all who knew him. He was a lover of all good men. Though a dissenter and a baptist from conviction, he was neither bigoted, nor sectarian; and while he called no man master, his theological creed more nearly harmonized with the views of the great Andrew Fuller than of any other uninspired man.

The Christianity of the late Mr. Tomlin was enlightened, thorough, and decidedly evangelical. The knowledge of Christ was, in his estimation, the most excellent of the sciences. The love of Christ constrained him. Christ was everything to him—Prophet, Priest, King, Exemplar. All who knew him admired the Christian completeness of his character. Men took knowledge of him that he had been with Jesus. At the same time, there was nothing in his spiritual nature that attracted by its brilliancy: it was the combination of excellences which gave him power rather than the predominance of any particular virtue. In him was seen what great good common sense, honest purpose, prayerfulness of spirit, consistency of conduct, can achieve without great talents. Yet there was an individuality, the outgrowth of excellences, which, in the present time, are certainly not too highly estimated, which can hardly be called commonplace virtues. Among these may be noticed his great truthfulness. He abhorred exaggeration; he never equivocated; he detested lying; his word was his bond. If Mr. Tomlin said it, it must be true. Allied to this, was great conscientiousness. Few men possessed a more enlightened conscience, fewer still were more obedient to its dictates. Then he was distinguished for his considerateness of another's feelings. Naturally sensitive and shrinking, he was remarkably careful not to wound the head or

heart of a Christian brother. His life was a commentary on the lines—

“May I from every act abstain,  
That wounds or gives another pain,  
And every secret wish suppress,  
That would abridge his happiness.”

It needs hardly be said, he was noted for his candour. It was his invariable practice as a hearer to discover the excellences of a discourse, and forget its defects: his candour was perfect. No wonder that he was the peace-maker. His love of peace was a passion; sometimes, indeed, it led him astray, as it made him willing to sacrifice too much for it. He gave himself unto prayer; he loved prayer; he was habitually devout;—this was especially observable in the manner in which he conducted divine worship, whether in the family or the church. His prayers, especially at the prayer-meeting, were often model prayers—reverential, confiding, earnest, comprehensive, short: he never prayed too long. The loss of such a Christian is to society and the church a calamity. “Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men!”

What was he in his ministerial character? What he did during his more than twenty years' pastorate over the same church is the best eulogy. It is certain he had not great talents, nor extensive learning. He had little or no imagination; controversy was not his forte; nor was he eccentric in manner or coarse in style. In the pulpit and out of the pulpit, he was always the Christian gentlemen. His mind was neither subtle or profound, and yet he managed to collect and retain a large congregation, and many during his pastorate were added to the church; and when he was compelled by ill health to resign, it was amid the sincere regrets of both church and congrega-

tion. Where men of greater talent failed, he succeeded. Why? His temper was admirable; his conduct was consistent; he loved and lived the gospel; his life was more eloquent than his lips. His style of preaching was simple yet racy; his illustrations were often piquant; his poetic quotations were abundant and apt. Then his sermons were always evangelical; often richly experimental. If in them there were no flights of fancy, there was always food for the soul; if there were no flowers of rhetoric, they were full of Christ. It was manifest that he felt—Perish my name, if Christ be but honoured. And, then, preparation for the pulpit was his life-work. He studied to approve himself to God and man. And, moreover, he was the pastor: his pastoral visitation was regular, and though, perhaps, in religious conversation he did not excel, still by frequent communication with, he knew the state of his flock. In this part of his work he was greatly assisted by the late Mrs. Tomlin, a really great woman, uniting tact and talent in an eminent degree, who to great knowledge of the scriptures combined a wonderful acquaintance with the human heart. It was a great blessing to him, and to the church that he was united to one so gracious and so gifted. Surely the ministerial career of the deceased is suggestive and stimulative. The gospel only is the power of God unto salvation, and “Woe is me if I preach not the gospel!”

Our friend was eminently patriotic. Queen Victoria had not a more loyal subject. He was neither inclined nor fitted to take part in political strife; still he was too wise to eschew politics altogether; and on all suitable occasions he asserted his principles. He belonged to the Whig party. Lord John Russell was his *beau idéal* of a statesman; and though he regretted deeply his conduct touching church

rates, yet he never could forget the eminent services he had rendered to the cause of civil and religious liberty. To sneer at this politician was as if you plunged a dagger into his heart. He was *too grateful* for the small mercies the Whig party had conferred. Like almost all politicians of this school, we thought he was hardly just to the extreme section of liberal politicians. But among such a cluster of excellences this is only a slight defect, and then to err is human. While there is so much to admire in his Christian, ministerial, and public character, we are thankful to say nowhere was he more revered or loved than at home. He was dutiful as a son, affectionate as a husband, considerably kind as a father. His poor relatives will miss his generous aid, but one there is to whom he was more than kind—who nestled in his bosom: may his unceasing prayer for that dear orphan be heard. Well may that heart be ploughed up with grief, for she alone knows how full of tenderness was his kind heart.

“No song of triumph sounds his fall,  
No march of death salutes his bier;

But tribute sweeter far than all,  
The sainted sigh, the orphan tear.  
Yet mourn not ye who stand around,  
Nor bid the time less swiftly roll;  
Though shades of death the prospect bound,  
He a far happier world hath found:  
Death is the birth-day of the soul.  
History will not write his name,  
Upon the glittering roll of fame;  
But religion, heaven-born maid,  
Marks him in her tablet fair;  
And when brighter names shall fade,  
His will stand recorded there.”

On Friday, September the 12th, the mortal remains of the subject of this sketch were conveyed to the grave. He was buried in the grave-yard of the Lewes Baptist Chapel, where also repose the precious dust of his venerable father, his beloved wife, and three dear children, awaiting the resurrection morn. The Rev. W. Underwood delivered a most touching and appropriate address on the occasion. His funeral sermon was preached on the succeeding Lord's day, by the Rev. W. Salter, from the words of the Psalmist: “Mark the perfect man, behold the upright, for the end of that man is peace”—a sermon eminently characteristic, and peculiarly fitted for the solemn occasion.

## ABSTRACT OF A SERMON

BY THE LATE REV. DR. RYLAND.

“For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?”—ECCLESIASTES vi. 12.

THIS book contains the main evidence of Solomon's repentance and return to God, after a course of backsliding, perhaps the most aggravated and of the longest continuance that any person was ever guilty of, who was saved at last. He had been seduced by the enticements of worldly greatness to forsake the only fountain of happiness for lying vanities, and though no man could have had better means of obtaining earthly bliss, and of acquiring hap-

pineness in this present world than he had, yet no man more fully attests the unsatisfying nature of all the enjoyments of time than he does in this book, Nor did this arise from any great reverse of fortune; he continued to the last to enjoy more outward prosperity than any prince who had ever reigned. His own grandeur suffered little or no abatement, and his intellectual powers certainly were in full force when he wrote this book. The whole is summed

up in the second verse, "Vanity of vanities, saith the preacher, vanity of vanities, all is vanity." And he thus ends the book, "Let us hear the conclusion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man." The design of the book is, therefore, to teach the world that all is vanity but true religion.

The words of our text contain, *first*, a striking description of human life; *secondly*, a remarkable interrogation respecting it.

We have, first, a striking description of human life. The life of man is here called the days of the life of his vanity, and it is said, he spends them as a shadow. This singular expression may remind us of *the brevity of human life*. Jacob, seventeen years before his death, when he had lived as long again as Solomon, spoke of the days of his life as few. When he stood before Pharaoh, and he was asked how old he was, he said, "The days of the years of my pilgrimage are an 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." And though he afterwards reached to an hundred and forty-seven years, his days would look few when they had passed, and so it is with us. Those who are the farthest advanced, when they look back on the days which are past are most sensible of the brevity of human life. Some of us, perhaps, are looking forward to some change in our situation — some new connexion; but afterwards, when we have become settled, one day flies away after another, and one friend after another is torn away from us, till, in a very short period, we find them all gone, and old age steals upon us ere we are aware.

Again, human life is thus described, because of the *uncertainty of its con-*

*tinuance*. No one can say respecting himself, I am persuaded that the days of the life of my pilgrimage will attain to the days of my father; or, I know I shall be spared ten years longer, or even one. Who can answer for the events of even a day? Observation teaches us that providence follows no regular rule in the removal of one and another. Pause and consider, who were those who have been withdrawn from your circle during a course of years. Have they not, in many instances, been those whose deaths you least expected. If you were to look round this congregation, and say, "By this day twelvemonth probably three, or five, or seven, of my fellow-worshippers will have entered the eternal world! Let me select them." Oh, how vain the attempt! Youth is no security—health is no security. The prayers of numerous connexions will not arrest the stroke of death—nor the want of preparation. Oh, how many are suddenly removed who have never spent one hour in thinking of the care of their immortal souls! It is not your usefulness which will detain you here. Your standing idle all the day long, your doing nothing for God, will not secure you from death: you may be removed as "a cumberer of the ground."

Thirdly, human life is styled a vain life, or a life of vanity, because of *the fluctuating nature of its occurrences*. While life does last, the scene is continually shifting. He that is exalted to-day and in high reputation, enjoying all that heart can wish, may to-morrow be degraded and despised. He who has numerous friends may, through a slight inadvertence, or perhaps without any fault, lose them all. He that abounds in earthly goods may be stripped of his numerous comforts, and become the subject of deep affliction. The tongue of the eloquent may be silenced before death, and the understanding may be

darkened. The friendships we deemed the most permanent may be dissolved by death, and future comfort may result from those with whom, up to that time, we had no acquaintance. Human life, therefore, may be denominated a life of vanity, because of the transitory and uncertain nature of all its concerns.

Finally, this is a vain life, because *there is nothing that pertains merely to the present state which can afford felicity.* If we had a large supply of temporal enjoyments, and could secure their continuance as long as we lived, and were sure of living to a good old age, yet one single trouble might embitter the enjoyment of all these temporal blessings, or if there were no such ingredient mixed in our cup, yet still our happiness, if derived from temporal things, is hardly sufficient for the complete enjoyment of even the most happy worldling who ever lived, and the pleasure which he enjoys is far inferior to the pleasure of the Christian. There is nothing of an earthly nature that can fill the mind of man. He who is taken up with the things of this life is taken up with vanity. He must forget God and eternity to enjoy even comparative happiness. If we considered ourselves as born for eternity, we should find reason to be shocked at our infatuation, in seeking to derive our happiness from earthly sources. Very soon all these shadows will flee away, and everything of a merely temporal nature will vanish. They will take nothing with them but a load of guilt which will involve them in everlasting destruction. In this respect, then, the life of man is properly described as a life of vanity.

This leads us secondly to the interrogation, "Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?" This would admit of a two-fold answer. In one respect we may say no one can tell him; in another, we have reason to

bless God we can tell him what is good for man in this life. It is very hard to know what is good for man in reference to the events of this life, such is the connexion between one event and another, so frequently do they produce the most marvellous occurrences; frequently the most important events appear to depend on very inconsiderable circumstances, and such is the mysterious conduct of Divine Providence, that we frequently find those circumstances subservient to our good which we imagined would have a contrary tendency, while those circumstances which we conceived would be most desirable have proved injurious to us; this is illustrated by scripture history, and by the history of God's providence in all ages. For instance, it was good for Joseph to be sold for a slave; it was good for him to be afterwards cast into prison; Joseph did not think it so; he did not know how to think so till the command came to wait upon the king, "The word of the Lord tried him." "What," thought he, "were not those divinely inspired dreams which impressed my mind, and is this the way in which God will fulfil them?" Yes, contrary to his expectation, it was the way, and it was the right way. And it was good for Jacob to lose for a time his beloved son, though under a mistaken view, he said, "All these things are against me;" and no doubt with respect to the loss of Joseph, he thought it was against him a thousand times. Out of all his twelve children, it appears that scarcely any one of them showed any sense of religion but Joseph; he appeared to be a partaker of the grace of God, and he related to his father his dreams; and though his father thought fit to rebuke him before his brethren, he pondered them in his heart, but when they brought home Joseph's coat, and asked him whether it was not his son's, he said, "I will go

sorrowing to the grave," but it was not so. There is no doubt the providence of God rendered this useful, not only for the preservation of the life of Jacob, but for the conversion of Joseph's brethren. So with respect to the cruel law of Pharaoh, that the male children of the seed of Israel should be put to death—that very law occasioned the deliverer of the Israelites being brought up in Pharaoh's own court, and thus, no doubt, in some measure qualified for the important duty to which he was afterwards called; and many other instances might be shewn in which circumstances, eminently conducive to the glory of God, have been produced from circumstances apparently trivial. It might be easy to show how the prosperity of the wicked has increased their degradation, and only insured their ruin. It was bad for Haman to be high in authority—the exercise of his evil passions brought upon him swift destruction. It was good for Mordecai, that on a certain night, just that night when the gallows had been erected by Haman, the king could not sleep, and in consequence of this, the record of remarkable events was read before the king, and the faithful conduct of Mordecai in saving the king's life elicited the inquiry, what had been done for him. You recollect how this led to the man who had plotted his destruction, being compelled to proclaim his honour, and how it ended in the ruin of him, who, because his pride was wounded, sought to make the whole seed of Israel his prey.

Most persons may call to mind providential deliverances for which they have had reason to bless God, and many may recollect trials which have been blessed to their spiritual good. It was good for Manasseh that he was defeated by the Babylonians; that he was found among the thorns and was carried to Babylon. It was good for

him to be a captive, for there he began to pray, and God restored him to his kingdom, and so it is in a vast variety of instances.

I remember one very remarkable circumstance which may illustrate the text; it was recorded by the individual himself, and the friend who showed me the record had been acquainted with him. In going from the town in which he lived to attend Bristol Fair, in a lonely part of the road he was attacked with violent pain from the stone; he was obliged to dismount from his horse, and to lie on the ground for a considerable time. When he became better, he found that his horse, which he thought he had secured, had wandered, and further time was consumed in recovering him. Thus time was so far spent, that he felt he had lost his object, and he was induced to return home. He was not at all aware of the design of providence in visiting him with this temporary indisposition; for some years afterwards, when having occasion to go into the jail, a man who was about to be executed saw him, and immediately asked him whether so and so was not his name, and finding that it was, he inquired of him whether he recollected having had the intention of attending Bristol Fair in such a year. The gentleman recollected it, and stated that he was taken ill in a certain part of the road. "Well," said the man, "I could not conceive by what means you escaped from my hands, and the hands of some others with whom I was unhappily connected; we understood you were to take that journey, and would have a large sum of money about you; and we lay in wait in a wood which was near where you stopped. We determined to rob you, and as some of the men were well known to you, we should certainly have murdered you." Thus this gentleman found, that by this



attack of disease, which, when it had answered its purpose, was removed, his life had been preserved. Multitudes are more wicked in this life through their unsanctified prosperity. When, therefore, we are tempted to fret at God's dealings with us, to murmur at any bereavement or affliction, may the language of the text occur to our minds and properly impress them: "Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?"

But while we are on this interrogation, and reflect that it is impossible to determine on outward events what may be the design of providence, yet, in another view, we may give a more positive answer, what is good for man: whatever convinces him of the insufficiency of all temporal good to make him happy, does him good. Those events which show him that it is needful for him to seek his happiness in heavenly things; whatsoever makes a man aware, not only of the vanity of this world, but of the procuring cause of all vanity, will do him good. When God made the world, he made all the creatures good, and he pronounced all good; and, when man was in the image of God, all was very good, and had man continued upright, glorifying God in all things, and using all for God, all would have continued good. All would be good now if we made use of them only to glorify God; but it is giving to human things that heart which belongs only to God—that fills human life with vanity and vexation. If we attempt to derive our happiness from the things beneath us, no wonder we are disappointed; if we endeavour to do without that which is essential to our happiness, no wonder if we are disappointed. Whatever, therefore, convinces us that this our way is our folly,—that the setting our hearts on earthly things is the way to misery and not to happiness, tends to

our good. Whatever excites man's attention to the life to come, whatever stirs him up to seek superior happiness, will tend to good. Whatever convinces us that we must seek our rest in God,—that an interest in his favour ought to be an object of greater solicitude than all earthly things, is really advantageous. Whatever is the means of exciting us to seek pardoning mercy, sanctifying grace, to pray to God for his Holy Spirit, is good for us. Oh! that we may learn these things, that the events in Providence may be so sanctified to us by his Holy Spirit as to induce us to attend to the voice of his word. In these respects, whatever has a tendency to excite the Christian to set his affections more constantly and more intensely on things above—whatever brings the Christian more truly to the pilgrim state, is certainly good for him. Every one who is a real believer in Christ, who has fled for refuge to lay hold of the hope set before him in the gospel, professes to consider this world as a wilderness through which he is passing to his everlasting rest; but, alas, how apt we are to lose that deep impression which we sometimes feel! Christians need, therefore, to be reminded again and again, not only verbally, but practically, that this is not their rest; that they are strangers and pilgrims here below, and if the greatest trials and afflictions of the present life are rendered subservient to this end, they have reason to bless God. Whatever tends to detect sin, whatever increases our repentance for sin, is truly good for us. When we are first brought to a knowledge of the Redeemer, we may be ready to fancy that we never can forget our blessed Lord, that we shall go on rejoicing in his ways, and never shall again have our hearts entangled in this world; but, how apt are we to forget those blessed truths! and what need is there that we should be continually reminded of

them! Whatever tends to increase our dependence on Divine influence, is surely good for us; and, in order to this, it is good for us to be constantly reminded of our entire dependence upon God and of his continual kindness, by which we are sustained. The carnal Israelites, when they were called to leave Egypt, were very well satisfied with the prospect of a settlement in Canaan; but God thought fit to lead them about in the wilderness, to show them what was in their hearts, and to show them, at the same time, practically and experimentally, how wise, and gracious, and powerful he was. Now, to those who did not enter into his design, it would seem very strange that he should lead them about forty years, and expose them to so many difficulties; but, whoever took into account the end he had in view; that he was preparing them to be witnesses for him; that he would plant the land of Canaan with the right seed; that he wished to wean them from their Egyptian customs, and from their idolatries, and to humble them, and show them that he was all-sufficient;—whoever, I say, took these things into account, would perceive that he dealt wisely with them, and that his design was to do them good; and this is God's design in his providential conduct with his people now. This is the reason why he often leads them in a very circuitous way. It is the wisest way, the best

way which wisdom can choose, and though they are perhaps ready to say, "Oh! I could have borne any trial better than this!"—it may be that is the very reason it is best: it tries you the most, and at the same time it shows you the all-sufficiency of God. If he can bear you up, and bring you through such affliction, it will be a sign that he can do anything, and that he is infinitely wise, and infinitely gracious.

Whatever excites us to work while it is called to-day, is good for us, and, therefore, the uncertainty of human affairs may be good for us. It is but a little time that you may continue here, and if you are the heads of families, or if he has given you access to any of your fellow-creatures, oh! work for God while you have the opportunity. Let it be your anxious concern to promote the spiritual interests of those with whom you are connected. Oh! that you who are parents may, as it were, travail in birth on behalf of your children. They may be cut off in their youth, and your prayers, if not answered soon, may never be answered, or perhaps you may be taken from them. Bear in mind the uncertainty of life, and let each be concerned to use the present moment for God, to exert all the influence he may possess in the promotion of his cause, not knowing how soon those who are most useful in the church may be removed into the eternal world.

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## NEEDLESS TEARS.

BY THE LATE REV. WILLIAM GROSER.

Woman, why weepest thou?—JOHN XX. 15.

A WOMAN weeping is not an uncommon sight. Sin has brought into the world innumerable troubles, and many of them press heavily on females. Some afflictions they suffer in common with

their brethren; and some are peculiar to themselves. They have often cause to weep, and sometimes they weep perhaps without sufficient reason. "Why weepest thou?" may be the language

of sympathizing inquiry; or, it may be the language of affectionate remonstrance, or just reproof. It was so in the case of that disconsolate mourner to whom Jesus said, "Woman, why weepest thou?" It may be profitable to reflect on the true causes of Mary's tears.

1. If Mary had possessed correct views of some facts in which she was deeply interested, she would not have been weeping. Her tears were tears of ignorance. She thought her beloved Lord was dead; but he was living. She thought that he was lying in some obscure corner of the garden; but he was standing near her. She feared that she should see his face no more; when she had but to look, and she would perceive him gazing upon her with his accustomed kindness, and with more than his accustomed majesty. Thus it was also with the patriarch Jacob when he exclaimed, "Joseph is without doubt rent in pieces:" Joseph was living, and in the way to honour and usefulness. Thus it was with the ancient church: "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me," when he had "graven her on the palms of his hands," and her "walls were continually before him." And how often have our tears been caused by apprehensions that were without foundation! Imaginary evils depressed our spirits; "weeping endured for a night;" so long as the darkness lasted we were a prey to grief, but the light of returning day soon put an end to our anxieties: "joy came in the morning." And the delightful fact, the knowledge of which removed Mary's sorrow, may at all times afford us consolation. Jesus lives. "Death hath no more dominion over him." "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

2. If Mary had been mindful of instructions she had received in former days, she would not now have been weeping. Had not Jesus said when he was in Galilee, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again?" Had she understood and remembered his declarations to this effect, with what different emotions would she have left her chamber that morning! She would have risen quite as early, perhaps earlier; she would have gone to the sepulchre quite as eagerly; but she would have expected to find that the stone was rolled away, and that the tomb was empty. Oh, the miseries that have been brought on the followers of Christ by inattention to his words! If we understood and remembered his representations of his own character, and offices, and work, how much more cheerfully should we live! If we embraced and tenaciously retained the statements he has made respecting his providential care and unremitting love, how many anxieties should we escape! How would our fears of acceptance vanish before abiding scriptural views of the value of his sacrifice, the freeness of his grace, and the abundant provision which he has made for human wants! True spiritual wisdom teaches us to study the scriptures, in order to derive from them stores that may be available in the day of trouble—treasures that moth and rust corrupt not, and that thieves cannot break through and steal.

3. If Mary had possessed perfect unwavering confidence in the Redeemer's wisdom, she would not have been weeping. It had been evident that he foresaw the result, when he went the last time to Jerusalem. It had been evident that he went to the garden expecting his enemies to follow him. It was obvious that he made not the

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY:

APRIL, 1856.

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### THE ANNUAL MEETING

WILL BE HELD AT THE

### POULTRY CHAPEL, CHEAPSIDE,

ON MONDAY EVENING, APRIL 28th;

THOMAS THOMPSON, Esq., of Fairfield Park, will Preside.

THE CHAIR WILL BE TAKEN AT HALF-PAST SIX PRECISELY.

Tea will be provided for Ministers and other Friends to the Society, including Ladies, at half-past Five, at the Mission House, 33, Moorgate Street.

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Journal of a Missionary Tour in Huntingdonshire, by the Rev. HENRY FLOWER, of Offord.

By your request, I, with my dear wife, have once more visited a number of destitute villages. The Rev. J. H. Millard obtained a grant of tracts from the Tract Society, and M. Foster, Esq., a grant from the Weekly Tract Society, so that we had a good supply—two thousand eight hundred. Just before we commenced our tour, the ministers of the county with a few friends met at Fenstanton. At that meeting I was requested to give information respecting the spiritual condition of the people of the villages I had for the past three years visited. After giving them all the information I could respecting Yaxley, they requested me to go and supply it for one month, and visit the people. I consented to do so. On my arrival I discovered that the bulk of the people had no inclination to attend God's house. I and my dear wife went from house to house, leaving in each house a tract, and inviting the people to the chapel where I had engaged to preach. This we did weekly, urging those who never or seldom attended any place of worship to come with us and hear the word of everlasting life. We did not invite in vain. Numbers came, and I am happy to say we had an increase in attendance every time I preached, which was three times on each Lord's day, and once in the week evenings. The last two Sabbath evenings the chapel was full; great attention seemed to be paid, and I believe if a faithful working minister could be sent, a good cause might be raised. The few members

are longing, and I hope they are now beginning to pray, that the Great Head of the church would send them a minister. The chapel has long been neglected, and requires cleaning. At a small expense it might be made to have a good appearance, and accommodate three hundred persons. During our stay at Yaxley we visited a number of villages near it, giving away tracts to all we met, and to every family in every house. We were from home six weeks; we gave away two thousand eight hundred tracts; spoke to every man, and woman, and grown-up young person, who would listen to our exhortations. I send you a short account of our plan and of the villages we visited. All through our journey we went from house to house, leaving out only the higher class, and of these we saw but a few.

Morborne.—Visited from house to house, leaving in each a tract, and speaking to the people of their souls' welfare. At one house we found a young woman very ill. She seemed pleased with our visit. In conversation with her she said she once had a praying mother, and early convictions were made upon her mind; but since her marriage those impressions had worn off. She gave consent for a short meeting, and as a sudden death had just taken place a few doors off, the few people who were at home most willingly came. While reading God's word and speaking on the subject, "Prepare to meet thy God," great attention was paid, and the afflicted woman wept. At the close of our meeting they thanked us for our visit, and begged us soon to come again. After visiting the people we found at home, we

## THE INFLUENCE OF OCCUPATION ON RELIGIOUS CHARACTER.

THE character of a man is that by which he is distinguished from all others ; and in the endless diversity of forms and shades which it is capable of assuming, there is much to admire. An investigation of the causes which affect characters presents to a contemplative mind, a most instructive and important study, while natural constitution, education, and the force of example, operate very powerfully, and by a reference to them we account for many peculiarities ; occupation also becomes a sort of mould, which though gradually and perhaps imperceptibly, yet often effectually frames and fashions the man, and by long continuance in this mould it frequently happens that the manners and the mind become so hardened in a certain form that it is as difficult to assume another character as it is to recover a body warped by laborious exercise to its original rectitude and beauty. Every attentive observer must perceive that what affects men as social beings in some measure influences the Christian's natural constitution ; example, the spirit and fashion of the day, all lay us open to their respective temptations, and where their influence is in any instance combined, the believer will hardly escape even with the utmost watchfulness and prayer. Thus, a person of a naturally gay turn of mind, if in the habit of associating with the votaries of pleasure, will find it hard to remain meek and humble, and to deny himself. Instead of living above the world, he will most likely be "entangled therein and overcome." It is easy to perceive in how very powerful a manner the characters of Christians are affected by their several pursuits and occupations, and the reason why the consideration of this subject is of importance is, because it teaches in what particular respects we should be most watchful

over ourselves. There is a very large class of Christians to whom these remarks might not be supposed to be applicable, viz. those whom God has chosen to make children of his kingdom who have no portion in this life ; but whence is it that so frequently the most exalted piety is found in the most depressed circumstances ? that a spirit of dependence upon God, and confidence in him, is manifested in the most extraordinary degree amongst the poorest believers ? Is it not that their occupation itself, earning their daily bread with the sweat of their brow, is, when poverty is sanctified, most favourable for the improvement of religious character ? A man who is in the habit of commanding and using authority in his daily occupation is likely to assume the spirit of a master among brethren ; on the other hand, a servant will feel the difficulty of acting in a becoming manner towards a superior, when circumstances demand that a Christian equality should be manifested. It cannot be expected that a brother whose rustic occupation has given a character to his manners, can lay aside his roughness in his intercourse with Christians ; and the man whose intercourse with the world has produced a refined and courtly address, need be watchful lest his easy and affable manners be substituted for genuine Christian charity. While a man of studious habits is in danger of becoming a mere speculator and theorist, he who is never occupied in these pursuits is equally liable to be too satisfied with what he thinks he knows, and to profess a creed which he does not understand. But where the influence of occupation upon religious character is, perhaps, most lamentably felt and perceived is, when the days of the week appear hardly long enough for its labours. There are thousands who

are getting up early and sitting up late, who lose no time, but enter with the greatest eagerness into their lawful pursuits, and never for a moment stop to consider what influence all this bustle and hurry has upon their religion: it would be well if a person of this description should be induced to consider what is the reason that so very few minutes are allotted to devotional exercises, and ask, why are my prayers so short? why do I so little read the scriptures? why is God so much from my thoughts? why do I so seldom meditate on the momentous discoveries of religion, and anticipate the prospect it presents to view? The answer would be, that the Christian was affected by the man, religion by occupation, and the exercises of piety assuming the same character as merely worldly actions, all becomes hurried and short; it is well too, if this is the only evil which is experienced, for how frequently will it be found that through the perpetual irritations experienced in these little whirlpools, the tempers of Christians become impatient and fretful, while they are in danger of committing actions tending to lower that nice sense of honour and honesty which the gospel produces, and of either losing all concern for the glory of God, or else of engaging in the service of the gospel with worldly feelings. But while a Christian, overwhelmed with the affairs of this world, is in so much danger of a worldly spirit, he whom the Providence of God has placed in circumstances of ease and prosperity, is not safe; as in the former case, the danger arose from the pressure of business, here it arises from the want of serious employment, and he who is not in the habit of entering into anything seriously and heartily as a matter of importance, is in great danger of forming too low an estimate of the weighty allairs of religion, and, if this

be true, it suggests a caution of no inconsiderable importance to those who are in the habit of indulging in a temporary relaxation from the labours and cares of business; but, at the same time, they should consider themselves at liberty to relax in the duties of religion, and lay aside as much of the Christian character as they do of that of the man of business—an evil which prevails in the present day. If such, then, is the influence which even our lawful and necessary occupations have upon us, as Christians, the present may well be considered as a period of probation. We are always in danger, and in danger from quarters where we least expect it; for the purpose of being convinced of this, it is proper to consider the nature of our various pursuits, and into what evils they may possibly betray us; thus shall we be upon our guard, and by watching and praying against those sins which most easily beset us, we shall be preserved from evil. How illustrious does the character of our Lord Jesus Christ appear, who passed through this world free from all contamination, and has set us an example, that we should walk in his steps. It would be well for Christians if, in addition to their occupation as men, they were found imitating Jesus Christ, in the exercise of fervent devotion, and visits to the poor and distressed, and ministering to their wants; the influence of such conduct upon their general character would tend greatly to counteract these evils. One cannot but hail the day when we shall exchange the pursuits of the present life for heavenly occupation, if we are indeed the disciples of Jesus Christ; here everything, even the lawful pursuits of men, have a tendency, by occupying too large a portion of our time and attention, to impede our progress in the divine life, and to damp the ardour of devotion; but there we

shall be employed in such a way alone in the knowledge and love of God, for as shall be favourable to our increasing ever and ever.

### BASHAN, THE LAND OF GIANTS.

"For only Og, king of Bashan, remained of the remnants of giants; behold his bedstead was a bedstead of iron; Is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. . . . And the rest of Gilead, and all Bashan being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants."—DEUTERONOMY iii. 11 and 13.

THE following history of Bashan, a place frequently referred to in both the Old and New Testaments, is derived from an article by the Rev. J. L. Porter, missionary at Damascus, on Bashan, Ituræa, and Kenath, contained in the *Bibliotheca Sacra*, published at Andover, United States.

The word Bashan is in the bible almost always used to signify *Batanæa* the province, and not *Bashan* the kingdom. It may probably be regarded as descriptive of the country: it means "a light and fertile soil;" and the corresponding word in Arabic, which is the modern name of the ancient province, conveys the additional idea of level ground.

Bashan must have been inhabited from a very early period, probably prior to its occupation by the descendants of Canaan. In Gen. xiv. 5, we read that the princes of Mesopotamia marched against the land of Canaan, and on their way defeated the *Rephaims of Ashtaroth-Karnaim*. These *Rephaims* appear to have been the original inhabitants of this whole country; but the Amorites, the posterity of one of Canaan's sons, gradually took possession of these territories, and increased in numbers and strength, while the others diminished, until the days of Moses, when Og alone remained of this ancient and gigantic race. *Ashtaroth* was one of his royal cities. When the Israelites came out of Egypt, the whole region east of

the Jordan was under the rule of two great monarchs, Sihon and Og. The former held the country south of the Jabbok, and was called King of Heshbon; the latter governed the district extending from the Jabbok northwards to Mount Hermon. This kingdom was divided into two parts: the northern part was called *Bashan*, and the southern *half-Gilead*; the other half of Gilead belonged to Sihon, who also possessed the Valley of the Ghor on the east bank of the Jordan up to the Sea of Chinneroth. Reuben and Gad obtained from Moses the kingdom of Sihon, and all Og's kingdom was given to the half tribe of Manasseh, who thus possessed *all Bashan* and *half-Gilead*. Hermon, Salcah, Gilead, and the Jordan, are given as the limits of Bashan (Josh. xii. 4, 5, and xiii. 11; Deut. iii. 8—13). The Jordan and Hermon are well known, and Salcah is doubtless the modern *Sulkhad*, whose ruins now lie on the southern spur of the *Jebel Hauran*. The boundary line between Bashan and Gilead will be considered when we come to speak of the subsequent divisions of this kingdom. Bashan may, therefore, be described generally as the country stretching along the east side of the Jordan, from the southern coast of the Sea of Galilee to Hermon, and extending eastward to the borders of the Great Plain.

When the half tribe of Manasseh took possession of this country, it was



densely populated. In Argob, one of its provinces, were threescore great cities, besides villages and unwalled towns. They do not appear to have extirpated all the inhabitants—some they reduced to subjection, and some they drove to the more distant and less accessible parts of the country (Jud. iii. 5). During a period of nearly seven hundred years, from B.C. 1450 till B.C. 740, the children of Manasseh retained possession of the land. Some of the old inhabitants occasionally rose against them during this period; and the neighbouring nation of Damascus, also, more than once overran large portions of their territory (2 Kings x. 32, 33), and spoiled their cities and villages. Still the country remained an integral part of the kingdom of Israel, until the time when Tiglath-Pileser, king of Assyria, came against Israel. He conquered Galilee, Bashan, and Damascus, and carried the principal inhabitants away captive to the banks of the Kir. Twenty years afterward, Shalmaneser took Samaria, and planted colonies in the land. The remnant of the Jews in Bashan were thenceforth subject to the satraps of the Assyrian empire, until, after one hundred years, that empire was overthrown, and the Chaldæ-Babylonian established in its stead, when the provinces of Western Asia passed under the rule of the latter. B.C. 549, Cyrus conquered Syria and Palestine, and annexed them to the newly founded Medo-Persian empire. Thirteen years later, he published his decree for the return of the Jews to their own land; but though many took up their abode in Bashan, yet it remained under the rule of the Persian governor. In the year B.C. 330, Alexander the Great conquered Western Asia; and from this time till it became absorbed in the Roman empire, Bashan generally remained under the sway of Greek monarchs. The Ptolemies held it for

about a century and a half; and it then passed, for a time, into the hands of the Seleucidæ. It was conquered by the Jews, under Judas Maccabæus, who took and plundered Ashtaroth-Carnaim, or Carnion. The history of Bashan, from this time till the Romans seized it, is one continued detail of wars, carried on between the rival sections of the Seleucidæ, the Jews, and the Arabians. While the Roman general Pompey was engaged in the war with Mithridates, he sent two of his lieutenants to take possession of Syria. He himself arrived at Damascus in B.C. 65, and then marched into Bashan, and subdued Aretas, king of Arabia, who had captured this province.

When the kingdom of Israel was conquered by the Assyrians, and the supremacy of the Jews in Bashan overthrown, the ancient tribes, that had previously been kept in subjection, appear again to have risen to importance, and thus to have divided the country into provinces. Some of these were unquestionably of ancient origin, and had been distinct principalities previous to the time when Og, or some of his predecessors, united them under one sceptre. Before the captivity, Bashan is spoken of as a whole; but in all writings subsequent to that period, the country is generally referred to as divided into *four* distinct provinces, namely, Gaulanitis, Trachonitis, Auranitis, and Batanæa. That all Bashan was included in these provinces, may be seen by comparing various passages in Josephus's writings.

After the conquest of Syria by the Romans, in the year B.C. 65, the provinces of Bashan appear to have been annexed to the tributary kingdom of Chalcis, under Ptolemy. (Strabo, Geog. lib. xvi.) Cleopatra obtained possession of them after Lysanias, Ptolemy's son, had been murdered by Antony at her suggestion. They were afterward

farmed by Zenodorus the robber; but when his bandits had plundered the territories of Damascus, complaints were lodged with the Roman governor, and the emperor finally gave orders that the provinces of Trachonitis, Auranitis, and Batanæa should be taken from Zenodorus, and given to Herod. On the death of Zenodorus, Herod obtained the remaining province, Gaulanitis. Herod died in the year B.C. 4, and bequeathed these possessions to his son Philip. (Id. xvii. 11, 4. Luke iii. 1.) This prince ruled over them for thirty-seven years. He adorned Paneas, and called it Cæsarea Philippi; and he also founded or decorated Bethsaida, and gave it the name Julius, in honor of a daughter of Augustus. Dying without heirs, his dominions fell into the hands of the Roman governor. In A.D. 37, these provinces were bestowed by Caligula upon Herod Agrippa, whose awful death is recorded in Acts xii. His son Agrippa was only seventeen years old when his father died, and in consequence of this the Roman emperor appointed a procurator to take charge of the kingdom. But in A.D. 52, he received the provinces of Bashan, with the title of king; and his kingdom was afterwards much enlarged. He endeavoured to dissuade his countrymen from their war with the Romans; and when he failed, and the war commenced, he espoused the cause of the emperor. He had afterwards the dignity of prætor conferred on him as a reward for his loyalty. He died about the commencement of the second century, and with him expired the royal line of Herod. The Roman prefect of Syria, Cornelius Palma, now assumed the government of Bashan, conquered the neighbouring kingdom of Arabia, and established the seat of his power at Bostra (*Bozrah*). The country now began to revive after a long period of distressing and devastating wars.

Many great and noble cities were erected and adorned by the Roman rulers. All the temples and public buildings which are now seen, date from this period to the age of Constantine. Philip, the emperor of Rome from 244 to 249, was a native of Trachonitis. Evidences of his genius and his taste are still visible among the ruins of 'Orman, which he called Philippopolis. When Christianity became the established religion of the empire, the temples in the various cities were soon converted into churches; and as an evidence alike of the density of the population in that age, and of the number of the Christians, it may be stated that in the "Notitiæ Ecclesiasticæ," there are no fewer than *thirty-four* episcopal cities enumerated under the metropolis Bostra, all of which save *two* were within the borders of Bashan. But the conquest of Bostra by the Mohammedans in the seventh century, was the commencement of an era that proved fatal to Bashan. The cities were plundered, the country laid waste, and the inhabitants either murdered or forced to flee; and a lazy, fanatical race took their places. Turkish oppression and rapacity have finished the work commenced by Arab robbery. Temples, churches, and mosques, are now alike deserted. The Arab pitches his tent beneath their shadow, and the wild beast finds a home within them.

Bashan is represented in Scripture as a land rich in pastures, and producing sheep and kine of the choicest kind. Its soil is the richest, and its pastures the most luxuriant in Syria. The oaks of Bashan are celebrated with the cedars of Lebanon; and Ezekiel represented it as an evidence of Tyre's wealth and power that the oars of her ships were made of the oaks of Bashan. The two mountain-ridges within the borders of this kingdom are still covered

with oak forests. Whether the Jebel Heish or the Jebel Haurân is the mountain referred to by the Psalmist (Ps. lxxviii : 15), I cannot tell; but I have no doubt the reference is made to one of them.

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 CHAPEL CLOCKS.

To consult the timepiece during divine service is the height of indelicacy, of which no real gentleman—let him be ever so regardless of sacred things—will be guilty. It is virtually saying to the *speaker*, “Your subject is unimportant and uninteresting, and your manner of presenting it stupid and wearisome. I long for a release from this disagreeable captivity!” It is saying to the *congregation*, “I am weary; and out of respect to my judgment you should be so also. I have no reverence for the place, the theme, or the minister; why should the rest of you sit patiently and with fixed attention?”

Many ministers, particularly young men, have been greatly embarrassed by such rude behaviour on the part of those whom they respected, and on whose friendship and aid they relied. A clergyman in Scotland once observed

a man in his congregation feeling for his watch. He found that he had left it at home; he rose up, faced the whole audience, ascertained the time by the church-clock and then seated himself. It broke the chain of the speaker's thoughts, and for a moment he seemed embarrassed; but fixing his eye keenly on the person who had committed this indecorous act, he said, “In the good old days of our fathers, it was the custom to place the church-clock on the *outside* of the building, that the worshipers might be sure to get *in* in season. Now, however, the time-piece is put *inside* the sanctuary, that the hearers may be sure to get *out* in season.” He then mentioned the last point in his discourse, and went on without embarrassment, while his rude hearer dropped his head beneath the pungent rebuke and the gaze of the congregation.

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 ROYALTY SURPRISED.

At the annual meeting of the Young Men's Missionary Association, held on the 21st of October, one of the speakers, a ministerial brother, related an anecdote of her Majesty which is worthy of record. As we have never before seen it, and the newspaper report of the meeting omitted it, we give it here.

The wife of the speaker was on a certain occasion visiting one of the palaces; and in going through the apartments her guide inadvertently ushered her into the room where the Queen was sitting. So sudden was the intrusion that her Majesty's dress was perceived as she retired into an adjoining apartment. On a table was a book which she had just been reading, open, and turned down on its face. With a lady's curiosity the visitor advanced, and taking up the volume, perceived that it was “*The Memoirs of Henry Martyn.*”

A lady who makes such books her study is far more worthy to govern a great nation than one who can write volumes on political economy, and may many of those who are ever watchful of her example in matters of trifling import, feel, and give evidence of feeling, as much interest in the cause of missions as the first lady in the land.

## THE PILGRIM.

THE pilgrim wanders far from home,  
 And as he treads the rugged way;  
 No friend is near to cheer the gloom,  
 Or tell of a bright and sunny day.

The evening shades their curtains draw,  
 Both bird and beast a shelter seek;  
 The path is hid to all below,  
 And scarce appears the mountain's peak.

O man of God! where wilt thou rest?  
 Or where thy lonely mat be laid?  
 Below some lofty eagle's nest,  
 Or midst the caverns of the dead?

I lay me down on nature's bed,  
 'Neath cloudless sky and twinkling star;  
*Windsor.*

The desert rock shall rest my head,—  
 No dreams of danger ever mar.

For high on yon celestial throne,  
 I see a Father and a Friend;  
 Who deigns to call my soul his own,  
 Which He will keep, till life shall end.

His guardian angels round me stand,  
 My wants are daily well supplied;  
 Though waud'ring in a foreign land,  
 No evils shall my soul betide.

He makes me feel that Christ is near,—  
 Blest guide to an eternal day;  
 With prospects bright and sun so clear,  
 He gilds my path and cheers my way.

S. LILLYCROP.

## LINES TO A BROTHER ON HIS ORDINATION.

'Tis better, says a voice Divine,  
 God's minister to be,  
 Than fill a place, however great,  
 In this world's destiny.

For when earth's mightiest heroes  
 Shall all have passed away,  
 God's servants shall their honours wear  
 Through vast eternity.

Oh, may God's gracious presence  
 Be with thee everywhere!  
 Guiding thy footsteps every day,  
 And in the house of prayer.

Be strength to thee in weakness,  
 In scenes of darkness, light;  
 And make thee all-sufficient  
 In his own boundless might.

Sufficient so to preach God's word  
 As he would have it done,  
 Esteeming all things else as dross  
 But Jesus Christ alone.

To tell again, and yet again,  
 His chequered course below,  
 His humble birth, his suffering life,  
 Gethsemane's dark woe.

To lead the sinner step by step  
 The sacred way he trod;  
 To Pilate's bar, to Calvary's mount,  
 As man, and yet a God.

Sufficient, when the crowds approve,  
 And all is clear and bright,  
 To think but little of the smile,  
 And live in clearer light.

And when perchance a passing breath  
 The trusted heart estrange,  
 Meekly to lean upon that breast  
 Whose love can never change.

To watch beside the bed of death,  
 And mark the anxious eyes,  
 Yet faithfully to warn the soul  
 From refuges of lies.

To stand beside the open grave,  
 Where the loved others sleep;  
 Then turn, and bind the broken heart,  
 And weep with those that weep.

To mingle in the scenes of mirth,  
 With holy, chastened joy,  
 Yet have the heart's best treasure where  
 Pleasure has no alloy.

Rejoicing in that blessed hope,  
 Thy Master gives thee now,  
 That thou shalt one day enter heaven,  
 With jewels on thy brow.

## R E V I E W S.

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*Clark's Foreign Theological Library. Second Series. Vol. III. Reformers before the Reformation, principally in Germany and the Netherlands.* By Dr. C. ULLMAN. Translated by Rev. R. Menzies. Edinburgh: T. and T. Clark. 2 vols. 8vo. Price £1 1s.

THE history of the church of Christ is so precious in the estimation of the renewed heart,—it is so instructive to the thoughtful reader, and so illustrative of Divine providence,—that any one who writes well a fresh page of it, lays the religious public under obligation. This we think to be the case with Dr. Ullman, whose scholarship, accuracy of discrimination, genial sympathy with the truth, and mode of treating his subject, entitle him to our confidence and gratitude.

On the proven inefficiency of gentilism and the decay of the Mosaic economy, Christianity was vouchsafed to mankind as a new principle of life, a fresh creative power, which in the progress of development was to pervade and regenerate the nations. It was a purely spiritual thing, bringing such as received it into conscious and happy fellowship with their God and father, through the mediatorship of the Lord Jesus; and, as the result of a living faith, to a life of love and holiness. If, however, the inward and sanctifying principle is to be conserved, if it is to be maintained in some degree of constancy and power, so as to brave the storms of earth, it must be enshrined—it must form for itself a body. "The body for the spirit implanted by Christ in mankind, is the church." The church, from the necessity of the case, arose out of the tendency of the new faith to unite men in fellowship with one another; while it was equally indispensable for the achieve-

ment of its designs as the religion of the world.

It is melancholy to think, however, at what an early period the process of deterioration and decadence commenced. Before the apostles departed from the scene of their labours and sufferings to that of their reward, gentile philosophy and Jewish worship and government began to modify the Christian doctrine and constitution, almost in the same ratio as the membership of the church augmented in number and influence. The spiritual religion of the great Teacher degenerated into a system of metaphysics and speculation, and the gospel of redemption through Jesus Christ into a doctrine of self-salvation by works. By confounding Old and New Testament principles, the primitive idea of the universal spiritual priesthood of Christians, was supplanted by the notion of a special order of priests. And the simple, heart-affecting rites of baptism and the Lord's Supper, gave way to a scheme of sacramental efficacy in the case of those who were subjected to the former, and in the latter to the constantly renewed sacrifice of the God-man, present alike in spirit and body. Thus the essential nature of the Christian faith came to be misunderstood, until it was reduced to little more than an objective law, stern and unbending, and which only commanded and threatened. Overlooking the fact that religion has its seat in the heart, all the stress was laid upon the visible act; on the character, number, and extent of the works performed; in short, on what may be weighed and measured in the spiritual life. This led to the endless multiplication of ceremonial observances, equally destitute of vitality and dignity, unimportant for good, bewildering and puerile. Thus,

through many dark ages, "the huge overshadowing train of error swept almost all the stars out of the firmament of the church," and settled down upon it in a "night of ignorance and anti-Christian tyranny."

"Then superstition held her reign,  
While—priests combined—a ready train—  
Her throne on ignorance to rear,  
And rule her slaves by hope and fear.  
Obsequious, 'mid the trembling crowd,  
Slaves of their arts e'en monarchs bowed.

Force joined with fraud to aid the unhallowed  
plan,  
And tyrants leagued with priests, the foes of  
man."

Whatever beneficent influence the Reformation of the sixteenth century exercised on the civil and political condition of Europe, there can be no question that the spiritual results were the most important. Regarding man as a moral and immortal being, the circumstance which above all others entitles that event to our devout remembrance is the change which it accomplished in the realms of religion; in rescuing mind from the chains which spiritual despotism had, for centuries, laboured with fatal success to wreath around it; in teaching it to scan its inalienable rights, and spurn subjection to any power save that of its Creator and Redeemer; in fetching forth from the darkness, where wickedness had doomed it to dwell, and setting open to the inhabitants of every land that book "by which life and immortality are brought to light;" in one word, in exhibiting Christianity again in her native glory, disrobed of those foul and degrading superstitions by which her loveliness had been obscured. Of this reformation, however, Luther was not the author, how justly soever his name is associated with the event; he did but apply to the materials, which had been long accumulating, the match which the impudent and impious folly of Tetzl put into his hand :

"Vixere fortes ante Agamemnona  
Multi."

In order to its becoming an historical transaction of such magnitude as it did—a transaction shared by the most enlightened nations, and within these by all ranks, by princes and nobles, scholars and rustics, citizens and peasantry—a transaction forming, as it were, the turning-point of history from the mediæval to modern times, and the centre of the whole subsequent intellectual progress of the world,—we must suppose it to have had antecedents alike numerous and great. "Like a giant oak, such a phenomenon in the history of the world could not have been produced without deep and widespread roots, and a firm ground from which to grow."

To those who, amidst numerous disadvantages, attained to the enjoyment of a measure of spiritual life, and attached importance to the inward worship of God, the baptism of the Holy Ghost, and the prayer of the heart, the outward aspects of the professed church first appealed. Hence the opposition began, in the first instance, with externals; by degrees, however, it penetrated more inwardly, and ultimately assailed the corruption in the general spirit of the ecclesiastical body. In illustration of this statement, we may refer to the Petrobrusians and Henricians of the eleventh century, and to the Waldenses and Albigenses of succeeding centuries. In proportion as recourse was had to the Bible as the rule of Christian life, opposition to the prevailing forms was succeeded by denial of the prevailing doctrine. This step, however, translated the opposition out of the popular sphere, to which it had been chiefly confined, into the domains of theological science; for the study of scripture and the cultivation of doctrine were the subjects to which Christian divines and scholars, mainly directed

their attention. Such was the process which called into existence such reformers as our own Wycliffe, Huss, and Jerome of Prague, and several of the great French divines;—men who contended for the principle that “salvation flows, not from man, but from God;” and which may be considered as the ultimate and comprehensive basis of the Reformation.

The volumes before us make us acquainted with names and parties not generally familiar among us. We recognize in them, indeed, the same characteristics which distinguished the Reformers of greater note, though not in the same fulness and harmony. “Among the Reformers,” says Dr. Ullman, “and in a greater or less degree proportioned to the extent of their influence, we find a perfect unity and mixture of conviction with action,—of theological thought with ecclesiastical practice. The same thing is also observable relatively in their predecessors, but with this difference, that ecclesiastical action predominated with some, and with others, theological research. The former work with greater power and apparent effect, and their lives possess a higher degree of dramatic interest; the latter are more retired, and move within narrower circles, but their labours are of greater theological consequence.”

To confirm and illustrate these discriminating observations, Dr. Ullman cites John of Goch, John of Wesel, and John Wessel, associating with the last-mentioned the “Brethren of the Common Lot,” in whose schools he was trained. “The case of John of Goch,” says the historian, “will bring under review the need of the Reformation as respects the general spirit and state of the church, and the principles of the mediæval theology in their practical aspect. That of John of Wesel will exhibit the controversy carried on

against the depraved manners of the clergy, and the system of indulgences. In John Wessel we behold a portrait of the accomplished theologian of the age prior to the Reformation. If to these we add the Brethren of the Common Lot, we shall likewise have before us the share contributed by the people on the one hand, and by the practical mystics on the other, in paving the way for the improvement of the church.” Such is a summary of the volumes before us, which display great extent of research and accuracy of learning. Written in a forcible style, they deeply interest the reader, while they add to the stores of his knowledge; and prompt him again and again to magnify that grace which triumphed in the darkest ages, raising up witnesses for the truth,—“Reformers before the Reformation.”

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*The Earnest Minister: A Record of the Life and Selections from Posthumous and other Writings of the Rev. Benjamin Parsons, of Ebley, Gloucestershire. Edited by EDWIN PAXTON HOOD, Minister of the Tabernacle, North Nibley, Author of “Wordsworth; an Æsthetic Biography,” “The Age and its Architects,” &c., &c. London: John Snow. 8vo. Pp. 510.*

Of a man of God, who, in the discharge of his ministry, acquired the name of “the Oberlin of Gloucestershire,” we are anxious to learn all that can be told illustrative of his training, his trials, and his life. Mr. Hood has prepared for his readers this valuable biography; and although he has not gratified some of the friends and admirers of the late Benjamin Parsons, who would fain have had printed the entire mass of manuscripts found in the study of their deceased pastor, he has given a very large selection from the ample materials committed to his care. An acceptable edition of this memoir might be published, very much abridged by the omission of many of these papers,

however suitable their present appearance may be deemed. Our author has evidently been at great pains to secure that not even death shall quench one of those "Lamps of the Temple," which shone with such steady resplendence during life. He who in that character and designation had been eulogized with strongest panegyric by the same pen, is here enshrined in a history which the writer intends shall serve the purpose of immortalizing the memory of his friend better than monumental marble.

Mr. Parsons was one of those illustrious men, who, a generation back, did more for the real elevation of the working-classes, and the preservation of those above them, than many eloquent politicians, or noisy demagogues; but who in return for all their Christian and patriotic struggles, reaped the recompense of undeserved obloquy. They were often not understood, and they were also much and designedly misrepresented, and had to win their way through evil report, as well as good report.

The extraordinary popularity and power which distinguished Mr. Parsons in the pulpit, on the platform, and from the press, is considered by his biographer to have greatly resulted from the remarkable force with which he placed what was not original, in new and striking lights. It will probably occur to many readers of this volume, after all, the beauty and eloquence of description which may have charmed them, that no pencil can excel that of the subject of this memoir in transmitting a just portraiture of himself; and certainly no man can be more entitled to speak of himself. At the very close of his career, and at almost the last of his appearances in public, on a most interesting occasion, described at large, (pp. 339 to 361,) he said:—

"Of course I have been much mis-

represented, and called a heretic, though I do not believe there is a man more fond of the old doctrines of divine grace, methodistical doctrines, as they are termed. I preach the Trinity, the Atonement, the Divinity of Christ, the Divinity and Personality of the Holy Spirit, the work of the Spirit, the eternal and everlasting obligation of God's Law, the duty of loving one another, and the necessity of Divine Grace to help us in all things. I preach these doctrines not to gain popularity, but because I love them, and they have been my comfort in my affliction. I have been called a leveller. There are two ways of levelling; by sinking and by raising; and I only wish to level by raising the poor. I am no enemy to the Queen, for I believe the English constitution to be the finest in the world, and look on the men who formed it as almost inspired. I look on the aristocracy with respect, and never said a word about them, except it was to expose their vices, from a wish to see them as high morally and intellectually as their position is elevated among men. I have been very much misrepresented too, as to the church, and called its enemy, but I have only wished to see everything taken out of it which is unscriptural; I do not say that of the Church of England only, for I do not look on any one of our churches as perfect, and only wish all their creeds were burnt to-night, that all might just adopt the Bible as their only creed. I have also been called a democrat. The only power I wish the people to have is that of intelligence, and strict and rigid morality. I have been told that I advocated a power which was inconsistent with the aristocracy and the throne, but I believe it is the best guarantee for the preservation of both! I have been called a radical, but I am only a conservative-radical. If I had my way I would root up everything tha



is wrong, and preserve, conserve, and establish everything that is right! If you ask me what is my judge and test of what is right or wrong, I tell you it is that old-fashioned Bible I have made my constant companion, ever since I was fifteen years of age."

Such were the closing words of a speech he delivered, on acknowledging a generous testimonial presented by a crowd of admiring friends; they were uttered when he was in a state of extreme weakness, and unable to ascend the platform. They give a true insight into the man, and explain much that otherwise appears perplexing in current reports.

*Earnest* has become too hackneyed an epithet, and is too incessantly used by some writers, to give general satisfaction at its use on this title-page, although the author thus congratulates himself at the close of his work, (p. 426,) where he says, "It has surely made out the justice of its designation and synonyme—the earnest minister, *Benjamin Parsons*." It may, however, be admitted that it was never more appropriately applied. From his early boyhood to his closing days, this epithet correctly describes the man who is evidently the author's *beau-ideal* of a village pastor. With Whitfield as his chosen model, and possessing much of the description of eloquence which distinguished that prize of preachers, Mr. Parsons often gathered listening thousands, and proclaimed to them, if not with equal yet with extraordinary power, the same glorious gospel; and similar results were often realized.

The family was related to that of Tyndale, the translator. At the time of Benjamin's birth so dark a cloud of domestic trouble overwhelmed his father, that the arrival of this child was "an untoward event." He was born at Nibley in Gloucestershire, Feb. 16, 1797, and received his name from

the special consolation which his father derived at this gloomy season, from the words, "And of Benjamin he said, the beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all day long, and he shall dwell between his shoulders,"—"as he read, the beams and streams of comfort came to his mind; he determined, in his old age, to invoke the blessing of the patriarch's youngest child on the head of his latest born." It was, however, but an inferior education that this son of the impoverished farmer could obtain, and after his boyhood had passed with but few advantages, he spent a long apprenticeship "among the working classes."

In 1821, he joined a church in the Countess of Huntingdon's Connexion, and the same year entered Cheshunt College. In 1826, he was the settled minister at Ebley, not far from his native village, and there he continued to labour with diversified and very extraordinary success till June 10, 1855, when his active, holy, and honourable life, was closed by a death of calm and sacred triumph. Numerous pages of autobiography form a valuable portion of this memoir, and as we have intimated, a large selection is made from other productions of the deceased pastor's pen. Some of his published works, we learn had their origin in certain topics which he announced for discussion, some of which were, no doubt, of a quaint and startling character.

An amusing account is given of his entrance on polemical controversy. It was in 1835, and consisted in dialogues on baptism. Our author elsewhere describes the writer of these dialogues as singularly gifted with "a terrible power of sarcasm;" he seems to have had at command irony so cutting, that the process of flaying and scalping has not been deemed too strong to illustrate

its effects. This particular work, however, rather bears the mark of quiet humour. It is spoken of as if it abounded with the wit of a most laughable jest-book, as it "compels the opponent to the *reductio ad absurdum*, and points with a most laughable pertinacity, the *argumentum ad hominem*." Indeed a grave and learned professor of a college, "a man of considerable mental power and wide scholarship, said that he laughed over the book for a fortnight after he read it."

We have not the book at hand, and believe it did produce some little sensation at the time, as a collection of clever puns on any subject will do. We have also heard and read of the opposite practice of baptizing infants being treated in the same facetious manner; but in closing this notice we venture to protest against these weapons in such a controversy, and to direct universal attention to the words of a divine commission, and urge on all who are desirous to know and do the will of our adorable Redeemer prayerful and honest seriousness.

*Zion's Service of Song: its Importance, Improvement, and Posture.* By the Rev. S. J. MOORE, *Ballymena*. Belfast: Shepherd and Aitchison. 12mo. Price 3s. 6d.

THE much-needed attention which is now being paid by our English churches to the subject of congregational psalmody, seems likely to extend to those of the sister island. The Irish General Assembly of Presbyterians recently appointed a committee to take the matter into consideration, and one of the suggestions made by this committee was, "That the ministers should preach more frequently on the service of praise." The well-written and comprehensive little treatise before us contains the substance of a series of discourses, delivered in accordance with the above recommendation.

The author discusses at some length the following points: The History of the Service of Song; the Duty of all Persons to join therein; the Materials for its efficient conduct; and the Posture proper to be observed. These topics are ably handled; and many excellent hints are thrown out, which the zealous reformers of our psalmody, as well as their conservative opponents, might profitably bear in mind.

We are not prepared to endorse the writer's assertion, that "that head of a household who neglects the service of praise, morning and evening, sins against God, himself, his family, and his church," (p. 61). Neither do we think with him, that *hymns* are adapted only for private worship, and that *psalms* and *paraphrases* should exclusively be used in the service of the sanctuary, (p. 65). But we do most cordially concur with him in denouncing the sin and folly of keeping silence when the praises of Jehovah are sung in the great congregation. "The person," says Mr. Moore, "who *can* sing, or who *could learn* to sing, and who indolently or incorrigibly refuses to do it, hides his talent in the earth, repudiates the claims of heaven, sins against God—against his own soul—against the whole congregation, and especially against the preacher. I knew a minister who was greatly distressed because his congregation were leaving the psalmody almost entirely to the precentor. He remonstrated with them from the pulpit to no purpose. At length, one sabbath morning, when the first psalm was being sung, he rose hurriedly, and putting his hand on the precentor's head, said to him in an authoritative tone—'Sit down, sir, sit down; where is the use of your professing to *lead* in the Divine praise when there are none to follow you; we'll have no more of your solos; when the church feel disposed to restore con-

gregational psalmody, we'll have it; but no more of this."

The faults of *dawling*, *apathetic*, *indistinct*, and *noisy* singing are also adverted to in a judicious manner. Mr. Moore does not pretend to find a remedy for all this evil in the substitution of difficult for simple music, as some propose. He well observes that our music should be suited to the circumstances and qualifications of the worshippers, of whom "perhaps, *the great majority cannot attain to proficiency or ease in complicated music. It must, therefore, be simple, free from intricacy.*"

The sad defects observable in the psalmody of nine-tenths of our congregations are not to be remedied either by complex harmonies, or organs and select choirs. The fault is not in the despised "old tunes," but in the so-called worshippers. Instrumental music too often merely covers the sins of the *dummies*; scientific harmonies and select persons to sing them are an absurdity, as well as an insult to the

great object of united praise. The churches, as the writer forcibly shows, must be awakened to a sense of their error. Ministers must preach about the sacrifice of praise as well as that of prayer. Christian parents must train their children—*all* their children—to sing the songs of Zion. Then, instead of a dull, cold, miserable, half-sustained *apology* for a psalm or hymn, or a humdrum, monotonous dirge, or a vocal and instrumental performance for the exhibition of choral talent, and the astonishment of unscientific listeners, the "whole assembly" will rise and pour forth its full and joyous song of thanksgiving, or its deep and earnest hymn of prayer.

We can only add, that Mr. Moore proves most successfully that the *standing posture* is the only proper attitude for the offering of praise in song.

We cordially commend this little treatise to the notice of all lovers of sacred music, and desire for it an extended circulation.

## BRIEF NOTICES.

*Glimpses of Our Heavenly Home; or, the Destiny of the Glorified.* By the Rev. EDWIN DAVIES, Author of "The Hope of the Bereaved," "Children in Heaven," &c. London: Ward and Co. Edinburgh: W. Olliphant and Son. Dublin: J. Robertson. 12mo. Pp. 272. Price 3s. 6d.

"Glimpses," appropriately designates a book of which Heaven is the topic. The author throughout writes with a devout conviction, that even when indulging a sanctified imagination, he treats of "invisible realities," of which only a *glimpse* can here be obtained. Yet the sentiment that "more is revealed to us on this subject than many persons suppose," is readily indorsed by one who from previous works, as well as "many an anxious, and profitable, and blessed hour" spent on this treatise, feels himself at home in it. This is a beautiful book on a theme full of loveliness and glory—it ought to be, as indeed it is, replete with poetry and poetical language, abounding with exquisite quotations, always appropriate, and never burdening the productions of the writer's own pen. Many thoughts of surpassing interest might be given from most of the ten chapters into which the work is divided. It would have

been a great improvement had the uniform heading of the pages, been diversified, at least with each separate chapter; and several pages contain specimens of unnecessary positiveness with some degree of censure of others. The topic, in almost all its branches, is of a nature to allow of great latitude and material shades of difference in the opinions entertained. In general, we do not doubt but our readers will both approve of the views presented in the "Glimpses," and be greatly charmed and edified with so valuable a companion for many an hour of devout meditation. We hope and expect for the treatise a wide circulation.

*Millennial Studies: or, Whataith the Scripture concerning the Kingdom and Advent of Christ?* By the Rev. W. P. LYON, B.A., Tunbridge Wells. London: Ward and Co. 1856. Crown 8vo. Pp. xii. 244. Price 5s.

This volume owes its existence, we are informed, to a series of papers on Millenarianism which appeared, within the last two years, in the *Evangelical Magazine*. Since their original publication they have been rearranged, and, to some extent, re-written.

"Their publication," the author states, "as a separate work, results from the interest manifested in the papers, as they successfully appeared, and in the desire expressed by not a few, to possess them in another form." The work, as many of our readers are already aware, combats the opinions of Millenarians, and is written in a clear, vigorous, and interesting style. In an Appendix is contained a review of Dr. Cumming's work on "The End," and the controversial correspondence with that writer to which it led.

*On the Duration of Evil. An Essay.* London: Simpkin, Marshall, and Co. 1856. Crown 8vo. Pp. xii. 145. Price 4s.

This is another work against the eternal misery of the lost. The chief object of the writer is *negative*. He endeavours to prove that "we are not obliged, as Christians, to believe the endlessness of evil, but rather are encouraged to expect the *ultimate* destruction of it, together with all in whom it shall continue to bear sway." His theory appears to be as follows: He thinks that the wicked will, at the day of judgment, be doomed to severe and protracted sufferings, according to their respective sins. But that eventually they will be annihilated, except some who will, in consequence of their penitence, be restored to happiness. "At the same time," he adds, "restorations may be comparatively very rare, and be limited chiefly to cases among the heathen, or among persons in deep inevitable ignorance." (p. 90). Amidst much specious reasoning, the work contains so many palpable perversions of scripture language, that a careful examination of it has more than ever convinced us that the ancient and uniform teaching of the church, as to the endless duration of future punishment, is the doctrine of the bible.

*Select Works of THOMAS CHALMERS, D.D., LL.D. Edited by his Son-in-Law, the Rev. WILLIAM HANNA, LL.D. Volume IX.* Edinburgh: Thomas Constable and Co. 12mo. Pp. 626. Price, cloth, 6s.

This series has now assumed the aspect of a quarterly review, from the regularity of the appearance of the volumes, and on this occasion, from the variety of its contents. The general subject of the first 350 pages is Political Economy, and they contain Essays on The Increase and Limit of Food, Employment and Capital, On the Parallel between Population and Capital, The Possibility of Over-Production or a general Glut, The Limit of a Country's Foreign Trade, The Effects of Taxes in reference to the Labouring Classes, On Tithes, On the Distinction between Productive and Unproductive Labour, The Law of Primogeniture, Emigration, Compulsory Provision for the Indigent, The Christian Education of a People, Rent of Land, Machinery, Home Colonization, The National Debt, Profit, Corn Laws, and many other subjects. These are followed by "Essays on Cognate Subjects," embracing papers on The Supreme Importance of a right Moral to a right Economical State of the Community, The Extension of the Church

and the Extension of Pauperism, The Distinction between a Legal Charity for the Relief of Indigence, and one for the Relief of Disease, Parochial Schools, Consistency of the Legal and Voluntary Principles, The Example of our Saviour a Guide in the Establishment of Charitable Institutions, and on the Application of Statistics to Moral and Economical Questions. Thus the purchaser has a large mass of sound information and thought, on a great variety of subjects, in an ornamental case, for six shillings.

*An Exposition of the Parables, and Express Similitudes of our Lord and Saviour Jesus Christ. Wherein also many Things are Handled and Improved by Way of Application.* By BENJAMIN KEACH, Author of "Tropologia," &c. In Four Books. London: W. H. Collingridge. 4to. Pp. 904. Price 12s. 6d.

In our January number we noticed a reprint of "Keach's Key to open Scripture Metaphors," which was printed at the Bonmahon Industrial Printing Schools, which were established, and are carried on, under the superintendence of Mr. Doudney, an evangelical clergyman, and editor of the *Gospel Magazine*,—an institution excellent in its character, and beneficial in its results. We are glad to find that it is not only still in existence, but that it continues to produce such substantial works as the one whose title is above, and in such a creditable manner. Though the present volume is perhaps hardly likely to be in as much demand as the former, it gives far more correct interpretations of many of the parables and similitudes of scripture than we occasionally hear from our pulpits. Displaying perhaps less ingenuity than the former, it evinces much thought and research, and we heartily wish it such a sale as may remunerate the establishment. This, however, must be large, as to produce 900 large closely printed pages, must involve no small expenditure of time and money.

#### RECENT PUBLICATIONS,

##### Approved.

(It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.)

Homely Words and Songs for Working Men and Women. By the Rev. C. MARSHALL. Part I. Wives and Mothers. Part II. Young Women. Edinburgh: Thomas Constable and Co. 24mo., pp. 200. Price 6d. each.

Practical Arithmetic for Junior Classes. By HENRY G. C. SMITH, Arithmetical Master, Dollar Institution, Edinburgh. London: Simpkin Marshall and Co. 12mo., pp. 64. Price 6d.

The Eclectic Review. October, 1856. Contents:—I. Mrs. Stowe's "Dred." II. Literary, Political, and Religious Life in Germany. III. Councils and Synods. IV. Eastern and Western Africa. V. Kirby and Spence's Entomology. Brief Notices of Books. Review of the Month, &c., &c. London: Ward and Co. 8vo. Price 1s. 0d.

## INTELLIGENCE.

## EUROPE.

## GERMANY.

The following letter is translated from the *Missionsblate*, and will be read with interest:—

*Ludwigslust, August 5th, 1856.*

"My dear Brother,—‘Hitherto the Lord hath helped us.’ We have at last, after six months’ waiting and longing, received from the minister of state, on the 17th July, liberty for the church to assemble and hold divine service. Permission to non-communicants to attend is not yet given: ‘to prevent all proselytism,’ we shall be strictly watched. On the first accession, our meetings will be closed again, and we shall incur a heavy legal penalty. The brethren and sisters were called together, and this decree made known to them, that no one may later excuse himself through ignorance. Brother Behuke and I petitioned against the fine of ten dollars, imposed on account of tract-distribution. I stated our case as plainly as possible, and remarked that we only circulated Christian writings which agreed with the bible. On the third day, we had the pleasure of receiving a favourable answer from the minister as follows—

“Concerning your request of the 19th of this month, the fine of ten dollars shall be remitted as a favour, but you will observe that it is not the distribution of religious, but of baptist books, tending to the propagation of baptist sentiments, that is forbidden under penalty, and you are earnestly warned against the further circulation of such.—*Schwerin, July 23rd, 1856.* From the Department of the Ministry of Ecclesiastical Affairs.”

“We are relieved indeed of the fine, but not of the costs attending process. They must be paid in a fortnight, or any goods will be seized.—F. WEGENER.”

## MEMEL.

Mr. Niemetz writes from Memel, enclosing the copy of a document, “which shows how in spite of our good and tolerant king, we are yet proceeded against.”

The enclosure is a circular letter addressed to the local authorities of the districts round Memel, and signed “Siehr-Inner, or Home Department.” Its purport is to call the attention of the authorities to the fact that certain anabaptists from Memel were travelling and holding devotional meetings,

bidding them watch these sectaries closely, close their meetings, and punish the leaders and encouragers of them.

Mr. Niemetz says, their own meeting is authorized, and is, therefore, not in immediate danger, but he foresees future annoyance from some clauses of the letter.

## VAREL AND REETZ.

Two ministers record with thankfulness the formation of new churches in their respective birth-places: Brother Zitzke at Reetz; and at Varel, in the grand duchy of Oldenburg, Mr. Oncken. The latter says:—

“On the 19th of June, I went in company with Brethren Nemmers and Haese to my birth-place, Varel. For long years my prayer for the salvation of my native town seemed to remain unanswered. But when to our oppressed hearts the object of desire seems farthest off, it is often nearest. God begins even in Varel to reveal his power, and there is movement among the dry bones. Here, where fifty-six years ago, I first saw the light, and where I spent my youth far from God, the delight is now given to begin building—not as was the dream of my childish years, a house erected by men’s hands, but a house of God of living stones, chosen by the Great Master-builder himself. An inexpressible thankfulness pervaded my heart, as on the 29th of July, I formed the brethren and sisters into a church, and ordained their chosen elder, Brother Haese, to his new office. The Lord lift up his countenance on the new community, and give it all prosperity.”

The letter from which we extract the following paragraphs is one of three, occasioned by the failure (owing to certain difficulties in that country) of the pecuniary assistance generally derived by the German baptist churches from the United States. It is from Mr. Schlesier, of Schleswig. After quoting the invitation given by David to his people to offer materials for building the temple (1 Chron. xxx. 1–18), he says:—

“Dear Brethren,—That David’s call to the people referred to a house of stone, but with us it is a temple of living stones, whose architect is God: human souls bought with the precious blood of Christ, of whom the Lord says, ‘I will dwell in you.’ How much reason, then, have we to be more willing than the Jews, as our edifice is one over which the angels rejoice.

“Let us consider, moreover, how disadvantageous it is to be dependent on other

countries, as on England and America. Ought we not to be more independent, especially when, as is the case now, our American brethren cannot make up the amount promised to us? How if America, rightly expecting that as our members increase, our needs should be supplied among ourselves, withdrew her support altogether?

"I hear it asked, what can be done where so much is done already. I can readily believe that from your usual earnings you cannot give more. In the world men are always thinking of new ways of gaining money—new discoveries, new machines are constantly superseding old ones. Shall we not be as ingenious for the sake of God's kingdom?"

Then speaking of the extra efforts of his own people, he says:—

"Could you be present here, you would see in that meadow a black cow; she made us the present of a little calf, which will be sold when it is fat. Those children who go up and down the field or in the road, looking about so carefully, are collecting odds and ends, old iron, &c. The old people going so cheerfully towards town, have bilberries or other wild fruit to sell. The little girls knit and sew for money; the boys are rearing pigeons; our sisters meet once a month to sew; and the bees fit in and out of their hives, as if conscious of their share in the good work. And who is that who goes so gladly from house to house? It is a sister who can do nothing for the Lord who has delivered her from the slavery of Satan, except break away one day from her work to sell lavender-perfume, and has a hen who lays an egg every day, and methinks knows for whom she does it. So, old and young, pray, think, and act for the good of God's house."

## HOME.

### THE COLLEGE, REGENT'S PARK.

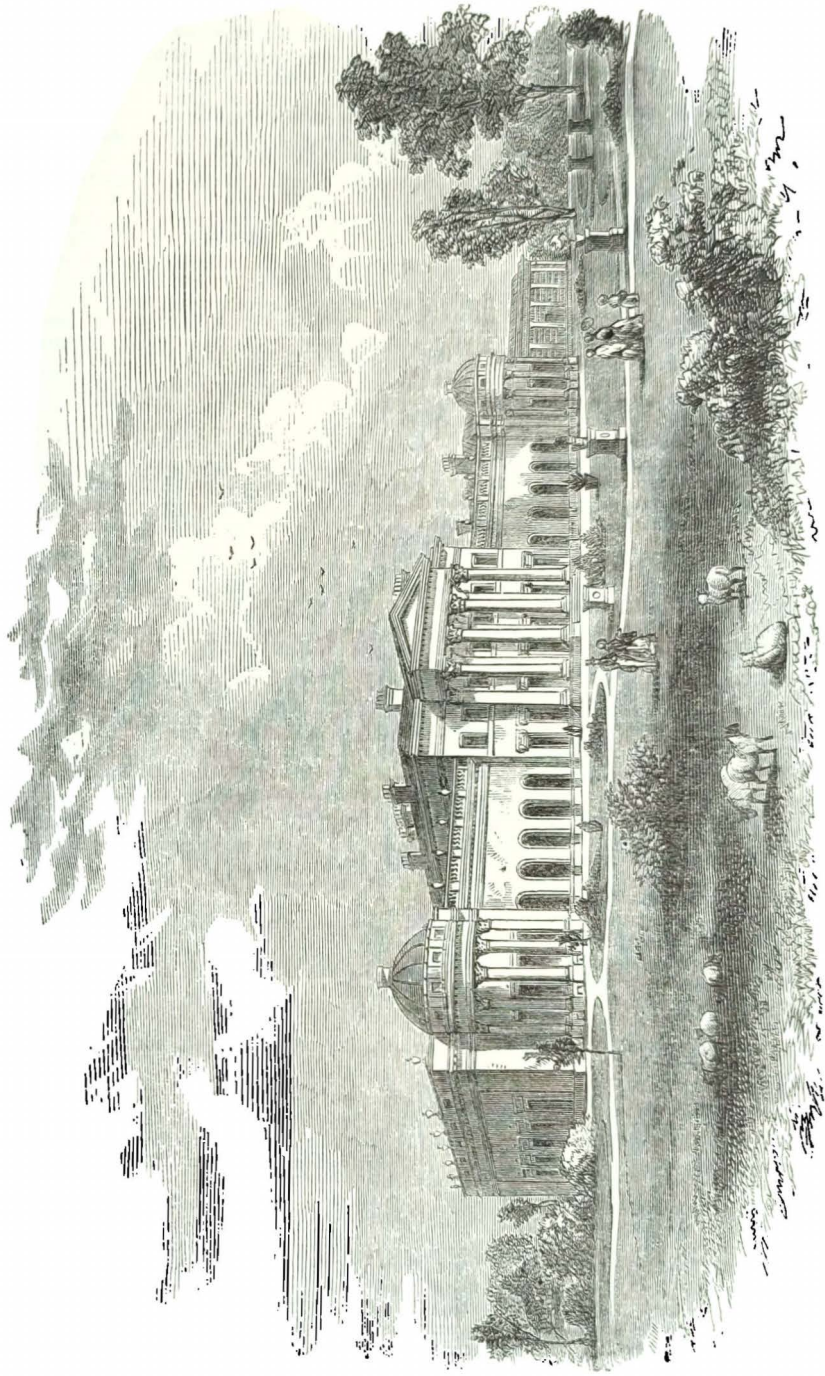
Our readers are probably aware that the committee of Stepney college have for some time been in treaty for the purchase of that magnificent mansion in Regent's Park built by Mr. Holford at a cost of £70,000. The purchase has now been completed, and on Thursday the 16th, the building was thrown open to the friends of the college, and inaugural services were held in it. With great fitness and propriety the proceedings of the day commenced with a prayer meeting, which was held in the superb ball-room. After several brethren had engaged in prayer, among which were Revs. J. Leechman, J. Stratton, Dr. Steane, and T. Pottinger, Dr. Leitchild gave a most touching and effective address, in the course of which he

adverted to the contrast between the purposes for which the room had been erected, and that to which it was now devoted. The company then dispersed themselves through the house and grounds; and we heard but one opinion expressed as to the admirable adaptation of the mansion to collegiate purposes. At half-past two dinner was provided, Sir Morton Peto, who came to town for the purpose, presiding. Sir Morton delivered an able and telling speech, and was followed by Dr. Angus, Dr. Harris, Dr. Leitchild, the Hon. and Rev. Baptist W. Noel, and Rev. F. Tucker of Manchester.

The annual meeting was held in the evening, being the commencement of the session. The chair was occupied by Joseph Gurney, Esq.; singing and prayer conducted by the Rev. E. White; and after a short address from the president, Dr. Angus read the report. During the year there have been twenty-seven students—three of whom were lay, and two non-resident. Of these, five have become pastors, and one a missionary to Trinidad. For the vacancies thus created, there were eleven applications, five of which were successful. The services of Dr. Carr are engaged for the ensuing year.

The Rev. Dr. Steane moved a resolution recommending the publication of the report, congratulating the committee on the removal of the college, and commending the institution to the increased support of the churches. This was seconded in an interesting speech, by the Rev. C. M. Birrell. Dr. Hoby then moved, and Mr. E. Benham seconded, a resolution thanking various benefactors of the institution. R. Lush, Esq., moved, and Peter Broad, Esq., seconded, a resolution respecting the sale of the property at Stepney. Thanks to the officers, committee, and president, moved by Dr. Acworth, closed the proceedings. He said that he felt the London committee had stolen a march on their Bradford friends, but he hoped ere long a similar course would be adopted there.

The financial position of the college is this: The general fund for the support of the institution commenced the year with a balance against the society of £83 14s. 2d., which was now reduced to £56 10s. 6d. The increased capabilities of the building, however, will urgently call for additional support. The lease of Holford House was purchased for £3,000, with £1,000 additional for fixtures. Towards this about £6,000 has been received or promised. The freehold property at Stepney will be sold, and the money invested. The interest, it is expected, will pay the ground-rent of Holford House and leave a surplus of some £50 per annum, and at the expiration of the lease the proceeds of the Stepney property will be still in the hands of the committee to be devoted either to the renewal of the lease or the purchase of freehold premises.



THE COLLEGE, REGENT'S PARK (LATE STERNEV COLLEGE).

## APPRENTICESHIP SOCIETY.

The annual general meeting of the "Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments" was held at the Congregational Library, Finsbury Circus, on Tuesday morning, September 30th, at eleven o'clock, the Rev. R. Ashton in the chair. The London Secretary, the Rev. I. Vale Mummery, read the Report. The Apprenticeship Society has to rejoice in an augmented income, and the committee had the gratification of announcing that upwards of 170 new subscribers had been obtained since the last anniversary. Extracts from letters were submitted, showing that the recent alteration of the 8th Rule, by which grants may now be voted towards the expenses of apprenticeship when a premium is not required, works most satisfactorily, and renders the society still more useful. During the year twelve candidates were elected to the benefit of the institution, and £177 voted in sums varying from £7 to £20, according to the circumstances of each case.

The Treasurer's Account showed that the receipts for the year amounted to £394 16s. 11d., and the expenditure to £267 5s. 3d., leaving a balance in hand of £127 11s. 8d.

On the motion of the Rev. E. Mannering, seconded by the Rev. A. Good, the report was adopted, and the officers for the ensuing year appointed. On the motion of the Rev. J. Adey, seconded by the Rev. I. M. Soule, thanks were voted to the honorary secretaries, to the scrutineers for conducting the poll, and to the chairman for presiding over the business of the morning.

This institution does not, as has been frequently stated, solely belong to the congregational body; at the last election ministers of the baptist denomination were again elected to partake of its benefits; and were the society more vigorously supported by baptists, we are persuaded it would lighten the load of many of our ministerial brethren.

## TRINITY CHAPEL, SOUTHWARK.

At the third anniversary of the pastorate of the Rev. H. J. Betts, held on Tuesday evening, September 30th, Mr. James Oliver (one of the deacons) read a statement, a few passages from which will interest our readers.

About three years since, when our former pastor retired, we were but a little band, "diminished and brought low." The chapel was but poorly attended, and the whole income of the place was not nearly sufficient to meet the current expenses. But when all appeared dark, God, in his wonder-working providence, pointed to our present pastor. The engagement with Mr. Betts was made in faith and prayer. Soon, many came to hear the word: the Lord gave his blessing,

and the number of members really in attendance is now more than doubled, and the chapel is too small to accommodate the congregation.

For some considerable time the church had to struggle with pecuniary difficulties. But the word of the Lord so prospered amongst us that the people's hearts were opened, and of many it may be truly said, "Out of their deep poverty abounded the riches of their liberality." The whole has been paid, and the benevolent societies connected with the place, sustained equally as well, or better than they were before.

The place is now too small for us. More room is required; and the church and congregation are now raising funds for a larger chapel. We earnestly solicit the assistance and co-operation of friends who may have it in their power, that we may not long delay that which is so essentially necessary.

The text for the evening was, "Speak to the children of Israel that they go forward," and the meeting was addressed by the Rev. J. George on "Progress as connected with mutual confidence between pastor, deacons, and people;" by the Rev. R. Robinson, on "Progress as connected with steady perseverance in Christian labour;" by the Rev. J. Hiron, on "Progress as connected with liberality;" by the Rev. T. J. Cole, on "Progress as connected with individual consecration to God;" and by the Rev. C. T. Keen, on "Progress as connected with faith and prayer."

## CHURCH STREET, STOKE NEWINGTON.

Mr. William Dovey, who for nearly twenty years was pastor of the church meeting at Jamaica Row, Southwark, but late of Halesworth, Suffolk, has accepted the unanimous invitation of the Particular Baptist Church, worshipping in Salem Chapel, Church Street, Stoke Newington, to become their pastor, and commenced his labours on October the 1st, 1856.

## KINGSGATE CHAPEL, HOLBORN.

On Wednesday, October 1st, the building committee and friends in connexion with the above place of worship, held their first public meeting since the buildings have been completed, in the school-room in the rear of the chapel.

A large number of friends partook of tea, after which the company adjourned to the chapel, where Richard Cartwright, Esq., being requested to take the chair, addressed the meeting, and called upon the secretary, the Rev. Francis Wills, to read the report. The report was full of interest, and contained some important facts—one is worthy of being generally known—it was this: there had been so much care exercised in providing the



plans and specifications, and so much attention and watchfulness in the supervision of the works by the sub-committee, that they had not exceeded the first contract!

The balance sheet showed that while the church and congregation had exerted themselves, and were willing still to do so, there was a large sum now required to discharge the liabilities.

The whole of the cost, including lighting, furnishing, legal expenses, school-room, vestries, &c., was £3,806; towards this sum, £2,296 has been raised, including £1,000 on mortgage—leaving a balance of £1,590 to be made up. *To meet this the church has no resources whatever, the whole of its funded property having been spent in purchasing the freehold in 1846, and towards the erection of this chapel and school-room, &c.*

Bills for the amount of the balance have been given to the builder, and will be coming due in succession every month. The Revs. Dr. Wills, Samuel H. Booth, L. Herschell, and other gentlemen addressed the meeting. The whole contributions from the Christian public do not amount to £350, exclusive of what the members of the church and congregation have subscribed. Thus the whole burden of the purchase of the freehold site in 1846, at a cost of more than £3,000, and now an outlay of nearly £4,000, is left to weigh down a poor, but willing people, and to sustain one of the oldest and most respectable churches in the very centre of this wide-spreading metropolis. The church, and more especially those on whom the liability rests for meeting the bills as they arrive at maturity, still indulge the hope that their friends in the metropolis and others at a distance, will kindly afford them that liberal and *prompt* assistance which they so greatly need.

#### STEVENTON, BEDS.

The celebration of the Bi-centenary of the Baptist Church at Steventon, Beds., took place on Tuesday, the 29th July. The Rev. G. B. Phillips, of Harrold, gave out a psalm; the Rev. John Jukes, of Bedford, read a suitable portion of scripture and offered prayer; and the Rev. James Simmons, of Olney, delivered a discourse. The Rev. W. Rowe, the present respected pastor of the church, then gave a brief history of the cause of Christ in that place, through extracts derived from its very ancient church book.

Shortly after six o'clock the services were resumed. After singing, and prayer by the Rev. J. Domney, of Risely, addresses were delivered by the Rev. J. Jukes, and H. Killen, of Bedford, the Rev. Edward Cecil, assistant minister of Surrey Chapel, London, and the Rev. Thomas Owen, of Cranfield.

#### CHURCH STREET, BLACKFRIARS.

On Monday, the 13th of October, a meeting of the members of the above church was held to receive their new pastor, the Rev. William Barker, late of Blackburn, Lancashire. After tea the meeting was adjourned to the chapel, and short addresses were delivered by several deacons and members on their duty to their pastor and to each other, and also to the inhabitants of that populous neighbourhood. The warmest sentiments of affectionate respect to Mr. and Mrs. Barker were expressed by all who addressed the meeting, and lively hopes were indulged that the union will redound to the glory of the Saviour.

#### EYE, SUFFOLK.

The Rev. William Lloyd, late of Midhurst, Sussex, has accepted the call of the church at Eye, Suffolk, and entered on his pastoral duties the first Lord's day in October.

#### NEWPORT, ISLE OF WIGHT.

The Rev. Daniel Jennings, late of Hampstead, has accepted an invitation from the baptist church, Newport, Isle of Wight, to become their pastor, and enters immediately on the duties of the ministry there.

#### EVESHAM.

The Rev. T. Michael, late of Pontypool College, has accepted an invitation to the pastorate of the baptist church at Mill Street, Evesham, and purposed entering upon his labours on the 26th October.

#### RECENT DEATH.

##### MR. W. B. USHER.

Mr. William Bennett Usher, of Blunham, Beds., was born August 12th, 1782, and died on Tuesday, June 3rd, 1856, in the 74th year of his age. In a notice which appeared in last number we greatly regret that accidentally, the name at the head was Mr. William Bennett.

##### MRS. MARY MARSHALL.

Died, at Girtford, in the parish of Sandy, Beds., Mrs. Marshall, the beloved wife of Mr. Thomas Marshall, on Saturday, June 21, in her 27th year. It appears that from an early age she had a knowledge of the way of salvation, and of the sentiments of the baptist denomination. She had been the subject of repeated religious convictions, but evinced much deeper concern and livelier interest in the knowledge of salvation by Jesus Christ during the last year of her life. For several

months she was the subject of painful distress and anxiety of mind; one Sabbath morning, while at meeting, she was happily relieved by the text, "Say unto my soul, I am thy salvation." She also found several other Scriptures precious at other times, and particularly, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Many were the encouraging answers to prayer that often comforted her amidst much conflict of spirit. She had been poorly for several months, but her death somewhat suddenly occurred by an inflammatory attack. Her husband and two children mourn her loss.

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**MRS. POMEROY.**

Died suddenly, August 21, 1856, after a short illness, Elizabeth, the beloved wife of William Pomeroy, senior deacon of the baptist church, Bampton, Devon, aged seventy-four years.

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**MR. F. KERKHAM.**

On the evening of 28th August, 1856, Mr. Francis Kerkham died in Christ, in the sixty-ninth year of his age. He was the child of godly parents, who were for a long period members of the baptist church, Fleet, Lincolnshire. In early life our dear friend was the subject of serious impressions; and in 1812, being then in his twenty-fourth year, he was baptized by the Rev. T. Burgess, and united to the church at Fleet. For twenty-eight years he continued in their fellowship; the last two years he was a deacon, and by his Christian sympathy gained the confidence and affection of the whole church.

Having removed to a farm in the neighbourhood of Lynn, on the settlement of the Rev. J. T. Wigner in that town, he with his wife and two daughters had their dismissal from Fleet to the baptist church at Lynn. In 1844 he was unanimously elected to the deacon's office, and continued a deacon until the time of his decease, assisting at the Lord's table on the first sabbath in August last.

On the last sabbath of his life he was at the house of God. The next morning, whilst dressing, he was seized with paralysis, all consciousness was instantly gone; and on the following Thursday evening his gentle spirit winged its flight to glory.

We needed not our friend's dying testimony to the value and power of the gospel; he had shown this by a holy and devoted life for nearly half a century, and men "took knowledge of him that he had been with Jesus." His high standard of "mercantile morality," his sterling transparency and integrity of character, his gentle and loving spirit, his genuine humility, his liberality,

and above all, his close walk with God, all evidenced the soundness of his conversion. His love to Zion, and his conscientious attendance on the means of grace were such, that although he resided nearly five miles from the chapel, he was never known in seventeen years to be absent six times on account of weather, and seldom was he late; he was a pattern to all worshippers in God's house.

He has left a bereaved widow to mourn her loss, and to anticipate reunion in a better world; also three sons and four daughters, all of whom it was his joy to see embracing the Saviour and added to the church in the morning of their days. His eldest son is a valuable deacon of the church at Lynn.

He was interred in the new cemetery at Lynn, on Wednesday, September 1st, his pastor conducting the service, and a very large number of mourning friends attending. On the following sabbath evening his pastor improved the event to an immense auditory, the spacious chapel being crowded in every part, and numbers could not get in. The text was John i. 47. It is many years since such a testimony of esteem for a good man, and sorrow at his removal, has been witnessed in Lynn, as in the removal of our friend Kerkham.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

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**MRS. JOHN WILLIAMSON.**

Died, August 23, at Madeira, of cholera, Mrs. John Williamson, of Darlington, and, within a few hours, and by the same disease, her eldest daughter, a fine, interesting child of nine years of age. Mrs. Williamson was born May 10, 1823. She was the only daughter of Mr. Edward Wilkinson, long a most valuable member and deacon of New Court Baptist Church, Newcastle. Her early years were, therefore, passed in close association with the excellent of the earth, and hence her conversion was not a rapid, violent change, but a gradual and almost imperceptible transition. The result of the change was, that in 1840, at the age of 17 years, she, along with a younger brother now in glory, publicly put on Christ by baptism, and was united to the church under the care of the Rev. G. Sample. On the 2nd of January 1845, she was married to Mr. John Williamson, son of the late Rev. Josh Williamson, baptist minister, of North Shields, with whom she lived in that harmony that ever attends a union in the Lord. As a church member her example was eminently consistent and steady. No trifling inconvenience ever detained her from the sanctuary; from the prayer meeting she was seldom absent; and, when compelled by home engagements to relinquish the sabbath school, she continued to the last one of the most efficient tract dis-

tributors and missionary collectors. She had gone to Madeira with her husband in search of health only a few months ago. The cholera broke out with great virulence shortly after they arrived. All preventive means that prudence could dictate were had recourse to, but the Divine will cannot be withstood. She was seized, and after a few hours of heavy suffering, but calm resignation, she fell asleep in Jesus.

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MRS. DAVIS.

September 30, at Trafalgar Square, Peckham, in the eightieth year of her age, Mary Ratcliffe, the relict of the Rev. Stephen Davis, fell asleep in Jesus.

Mrs. Davis combined in no ordinary degree energy of character and decision of will with disinterested devotedness to the happiness of others. As a wife, she lived for her husband; as a mother, for her children; and as a Christian, for those who stood in need of sympathy and assistance. Even perpetual delicacy of health, which is too frequently the apology for irritable temper and self-indulgent neglect of duty, did not interrupt her uniform course of active exertion. In the house, a Martha with Mary's piety, and in the church, a Phœbe—her delight was "not to be ministered unto, but to minister." Yet such was her lowly appreciation of her own character, that she never suffered herself to entertain more than a humble hope of personal salvation through the blood of the Lamb—ever remembering the exhortation, "Be not high-minded but fear." Throughout her last illness her sufferings

were intense, but her spirit was eminently peaceful—alike removed from fear or rapture. "Jesus is my all," was her repeated utterance. He had been through life her trust and example, and now He was her strength and consolation. A few minutes before she died she whispered "Heaven!" and her last distinct utterance was, "Prayer!"

"She entered heaven by prayer."

where Jesus is still her all—her gladness and her glory. She was buried in the same grave with her husband, whom she survived only seven months, in the Nunhead Cemetery—where they rest until "corruption shall have put on incorruption," and "death is swallowed up in victory."

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MRS. E. JONES.

Died, October 6th, aged seventy-four, at Newtown, Montgomeryshire, Mrs. Elizabeth Jones, widow of the late Rev. John Jones, pastor of the baptist church in that place. Her widowhood was long, as she survived her honoured husband five-and-twenty years. The remains of both now rest together at Rhydfelen. Her end was peace.

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MRS. POWELL.

Died, October 23rd, at her residence, 3, Oak Villas, Haverstock Hill, Hampstead, in the 60th year of her age, Mrs. Elizabeth Powell, widow of the late James Powell, Esq., of Her Majesty's Customs, and sister to the Rev. Francis Wills, of Kingsgate Chapel, Holborn. She was a believer in Jesus, and her end was peace.

## CORRESPONDENCE.

ON MARRIAGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is an important principle which ought always to be observed in biblical interpretation, as well as in the interpretation of all writings, human and divine, to ascertain the sense of any particular passage from the scope of the place or connexion in which it lies. I shall therefore now :—

7. Glance at the preceding context of 1. Cor. vii. 39: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean;

but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?—The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (Ver. 12—16, 39.) In these words the apostle teaches us—

First, that the marriage of unbelievers is lawful, marriage being the appointment of God for the benefit of *man*: "Marriage is honourable in *all*."—in all men and in all respects. (Heb. xiii. 4.)

Secondly, that in the case of those who have been married in unbelief, the subsequent conversion of one of the parties does

not dissolve the marriage contract. Should one of the parties afterwards believe in Jesus, the marriage is not thereby rendered of none effect. The believing Corinthians appear to have had some doubts on this subject. As Ezra forced those who had married heathen wives in his day to put them away (Ezra x. 3); as the apostle taught that Christians should have no familiar intercourse with the heathen (2 Cor. vi. 14—18), and as the Corinthians probably well knew that he disapproved of mixed marriages, it was natural for them to ask whether they could lawfully live with their unbelieving partners. Paul, therefore, removes their scruples, and shows that those who are *already* married are to abide in this relation; and that, as the believing party could not be said to violate the Christian precept on entering the relation, both being then in unbelief, so he is not guilty of sin, by remaining in it after conversion. The marriage union is then “sanctified” to the believer in such a sense as to render the offspring of such a union legitimate, and thus prevent the necessity of a separation between those *already* married (ver. 10—14). The apostle teaches—

*Thirdly*, that in such cases the believing party ought to labour for the conversion of his or her unconverted partner. Mr. Grove, in referring to 1 Pet. iii. 1, 2, says: “St. Peter sets before us two persons disagreed as to faith and unbelief, obedience and disobedience, and yet, notwithstanding, gives one of them an exhortation involving the possibility of their so walking together that one may be the means of the other’s salvation.” This is perfectly true, and Paul furnishes us with a similar example in the passage we are now considering, “What knowest thou, O wife, whether thou shalt save thy husband?” (ver. 16). But how this can be construed into a permission to “a church member voluntarily to place herself in marriage relation to one who does not obey the word, as Mr. Grove does, is more than I can divine. Is an exhortation to a *married* woman to seek the conversion of her ungodly husband to be understood, as a permission to an *unmarried* woman to marry an ungodly man? From what tradition did Mr. Grove learn that the apostle supposed this woman to be “a church member *at the time of her marriage*”? He certainly will not find the evidence of this in the *Bible*! but even if such evidence could be found, the apostle’s exhortation would not prove that he approved of the marriage. She may have become a true penitent for her sin for anything that Mr. Grove knows to the contrary. Peter’s exhortation “involves the possibility” of those who are *already* married “so walking together, that one may be the means of the other’s conversion;” but it does *not* permit an unmarried Christian to become “one flesh” with a child of the

devil! In such a case were the bans of matrimony proclaimed in plain terms, all heaven would blush, and all hell would triumph; and the whole drift of Paul’s discourse in this chapter, leads to an opposite conclusion, namely—

*Fourthly*, that while a Christian woman, may lawfully dwell with an unconverted husband, “as long as her husband liveth”—while in the event of his death, “she is at liberty to be married to whom she will”—yet she must make a different choice from what she formerly made,—she must now be married “only” to a man “in the Lord,” (ver. 39), i. e., “a new creature” (2 Cor. v. 17); and the apostle considered himself bound by the same rule. “Have we not power” says he, “to lead about a sister, a wife?” (1 Cor. ix. 5.) As he leaves the woman “at liberty to be married to whom she will,” provided she choose a husband “in the Lord;” so he claims “power to lead about a wife,” provided she be “a sister.” But as 1 Cor. ix. 5, implies that he had not “power to lead about a wife” unless she were “a sister,” so 1 Cor. vii. 39, implies that the woman was not *at liberty* to be married unless to a man “in the Lord.” Though Paul chose to live a single life, yet he considered himself as having “a natural right to a wife,” as well as Mr. Grove; but he did not consider “the necessity of his nature,” as making it “proper” for him, under any “circumstances,” to marry “a heathen.” Had he said, “Have we not power to lead about a heathen, a wife?” his language would have sounded very odd, and I much question whether the Corinthians would have sustained his claim.

Yours in Christian love,

JOHN BROWN.

Conlig, Newtonards, Ireland,

Oct. 5th, 1856.

#### THE REMOVAL OF STEPNEY COLLEGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—On Thursday 16th, I attended the meetings at Holford House, and listened in common with many other visitors, with intense interest to the inaugural address of the venerable Dr. Liefchild, and to the report given by Dr. Angus at the dinner, detailing the proceedings of the committee with reference to the new premises.

It was truly refreshing to listen to the address of Dr. Liefchild: it proved the vitality and permanence of those principles inculcated by the Gospel—even down to old age, growing brighter and brighter, until consummated in *perfect day*.

I was particularly struck with the adaptation of the building for the purposes of a college; and although I went most decidedly adverse to the measure, my mind underwent

a complete and thorough change on this point, and I have no hesitation in avowing my conviction that in this step the good hand of our God has been upon the committee, and His providence has directed them in this matter.

One thing, however, struck me most painfully. It was the fact, that our educational institutions met with so little substantial support from the members of our denomination. The baptists were certainly not backward in the educational movement. So long back as 1810, I remember being associated with others in Sunday-school teaching, and that we were then sustained and encouraged by our elders, who certainly did appreciate to a great degree the value of education. Yet in 1856, the annual contributions by the baptists towards the support of one of their three educational institutions, is less than £400 per annum, and I am sorry to find from the annual reports that the other two are but little better sustained. In London, the number of subscribers to Stepney seems to be about 120. Is it possible, that amongst our sixty baptist churches in London, there are only 120 persons who approve of, and are able to contribute towards the funds required for defraying the necessary expenses incurred for the maintenance of our educational establishment in London? I went to Holford House in the morning predisposed to withhold, as I had done, any contribution whatever in aid of the removal from Stepney, —but what I saw and heard there, most completely changed my views on the subject, and I not only gave my name as a contributor towards defraying the extra cost of the removal, but also engaged to double my annual contribution. I cannot but hope, that others, like myself, on more closely and attentively considering the matter, will feel the obligation laid upon us to aid by every talent entrusted to us—the progress of the Redeemer's kingdom upon earth, and see to it that knowledge and pure truth be diffused abroad through the earth according to His own promise.

I am, dear Sir, yours truly,  
GEORGE BAYLEY.

October 18, 1856.

DEATH FOR MURDER NOT ONLY WAS, BUT STILL IS, THE REQUIREMENT OF GOD: THE THIRD PART OF A REPLY TO THE REV. J. W. TODD'S ESSAY ON CAPITAL PUNISHMENT.

To the Editor of the Baptist Magazine.

Before proceeding more directly to the subject of this article, I wish to give expression to a principle which can be neither successfully controverted as to its truth, nor over-estimated as to its importance. It is this—that whenever God, as Moral Governor

of the world, has made known to the subjects of his moral government what his will is respecting the conduct which, in given circumstances, they should pursue, it is incumbent upon them to adopt the course prescribed, and to persist therein till it can be clearly ascertained that his will is for them to take a different course. We apply this principle to the subject before us. That God, in his communications to Noah and his sons, declared it to be his will that murder should be punished with death, is believed to be certain. Mr. Todd, though rather reluctantly, admits this; but he denies that the precept on this subject is of *permanent* obligation. On the contrary, he very confidently affirms it to have been divinely *intended to be temporary*. Such intention he declares to be *obvious*. He says, "Conceding all that the advocates of capital punishment claim for it, that it is a *precept*, and enjoins the infliction of death on the individual that intentionally takes the life of another, it does not answer the ends for which it is quoted." Meaning, doubtless, to deny that it affords any sanction to the *present practice* of punishing the murderer with death. "When he enacted," he goes on to say, "the infliction of death—'blood for blood,'—under the patriarchal and Mosaic economies, he did so as matter of *express injunction*, and obviously intended it to be only of temporary duration."

Our present business is with the *patriarchal* economy, under which the Noahic law was given. Of this law Mr. Todd says, "it was *obviously intended to be of temporary duration*." To have affirmed simply that such was God's *intention*, without adducing evidence of it, had been sufficiently unwarrantable; but to assert that such intention was *obvious*, without one word in proof of its obviousness, seems to imply that, in his view, the thing is so perfectly plain as to render formal proof quite superfluous, and that he must be blind that cannot see it,—a pitiable blockhead that feels not the most perfect satisfaction respecting it. So blind and blockish, if judged by such a test, must I acknowledge myself to be. For, how any precept could be more unconditional or unqualified—how there could be a more entire absence of all intimation of any limit being intended as to its claims upon obedience, or as to the period of its obligation, I am utterly unable to imagine. But whilst I cannot but feel surprise that so intelligent a writer as Mr. Todd should have allowed himself so to speak of *such* a precept, I can easily suppose there were present to his mind considerations which convinced *him*, however unconvincing to others, that such *must* have been the Divine intention, though nothing to that effect was either expressed or implied in connexion with the precept referred to. What those considerations were can, of course,

be gathered from his essay. It thence appears that, according to his view of the thing, he had already shown that God, in his treatment of Cain had virtually, if not expressly, enacted a law on the subject of murder, prohibiting it being punished with death; and that the law was so understood and acted upon throughout the antediluvian period. He had also ventured upon the supposition that the law might, perhaps, have been "intended to be final, therefore Christian." Full of these ideas, he was prepared to think that the Noahic law was "obviously intended to be temporary." But suppose no such law was enacted in connexion with God's treatment of Cain; that no such law was known to the antediluvians; that no such law can justly be regarded as having been intended, at that early period, to be final, therefore Christian' (and all this, in our first article on the subject — which appeared in September—has shown to be the fact), then, so far, no ground whatever exists for pronouncing the Noahic law to have been intended to be temporary.

Yet, as might be expected, Mr. Todd is not without, at least, a show of argument in vindication of his views; but, before proceeding to consider his reasons for denying, I will venture to give some of mine for affirming the permanent obligation of the Noahic law. This may help to secure greater conscientiousness to my remarks upon his reasons. The permanent obligations of the Noahic law may be argued: FIRST, from the *party originally charged with it*. Had he been the representative of a particular people, of a specific religion, and of a limited period, then, whenever the people might have become merged in the general population,—the religion become obsolete, and succeeded by a new one, and the period run out,—the law, in that case, might at length cease to be binding. But nothing of this applied to Noah, who was the representative of the whole human race; of a religion which (as may be seen by the reference made to him, Heb. xi, 7), however dispensationally modified, was never to be superseded; and of a period extending through all time. And, as none of the above restrictions applied to Noah, neither did they apply to the law of which he was representatively the guardian; which, therefore, was to be binding (so far as made known) upon all peoples, under all religions, and to the end of time. Dr. Wayland remarks, in his work on "Moral Science," "the precept, in this case, seems to be given to the whole human race, and is still obligatory."

It may be argued: SECONDLY, from the *depravity which occasioned it*. That it was so occasioned was noticed in our preceding article. It may be asked—What that has to do with the question of its permanence? It has much to do with it. If, indeed, it could

be shown that the cause ceased to exist, or to operate, in such case the law of death for murder, enacted for its counteraction, might be safely and wisely dispensed with. But such is not the case. If "the earth was corrupt and filled with violence" before the deluge, it soon became, on being re-peopled, not less corrupt, and, perhaps, scarcely less filled with violence after that terrible catastrophe. That it was so through the patriarchal and prophetic ages, even down to the Christian era, inspired (not to speak of other) history abundantly and fearfully demonstrates. Now, it was when a whole generation, from the commencement of the Christian era, had passed away, during which the Son of God, his apostles, evangelists, and followers had, by example and instruction, been "the salt of the earth," and "lights in the world;" let "the chiefest of the apostles" testify. That testimony, scattered through his epistles, is condensed in his epistle to the Romans. (See chap. i, especially verses 28—32.) "Even as they did not like to retain God in their knowledge. . . . Being filled with all unrighteousness . . . maliciousness; full of envy, murder, malignity . . . without natural affection, implacable, unmerciful. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." It may be said that this awful description has reference to the heathen world. True, but then it should be recollected how small a portion of the world was not heathen. Besides, look at his account of that small and signally privileged portion, to which he himself belonged (chap. iii, verses 9—18). "What, then, are we better than they? No, in nowise. Their throat is an open sepulchre; with their tongues they used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." How fearfully rampant, among this favoured people, were the vilest passions, leading to the most atrocious deeds, is demonstrated by the fact, not only that our blessed Lord (notwithstanding his transcendent excellence of character, and benevolence of conduct) was made their victim, but that the chief actors in that most astounding tragedy of his crucifixion were the very men who filled the highest offices in the church, and had the greatest influence in Jewish society. And as to the state of mankind in general from that period to the present, let ecclesiastical writers, let our devoted missionaries, sent out by whatever societies, testify; who, indeed, have been compelled by evidence too conclusive to be resisted, and too dreadful to be witnessed without anguish, to admit that

the greater part of the world has continued to be "full of the habitations of cruelty," and that the apostolic account is still true to the letter. Even our *own* land—distinguished as it is above all others by its religious advantages—is everywhere presenting examples of the same deep depravity. All this shows, as we presume to think, that if there ever *was* occasion for death-punishment in case of murder, such occasion still exists.

The permanent obligation of the Noahic law may be argued: **THIRDLY**, from the *reason assigned for it*. That reason has already been noticed as contributing to prove that God's language to Noah, on the subject of murder, was not a prophecy, but a precept. It is now appealed to in evidence that the law expressed in that precept is of permanent obligation. Had the reason been temporary, the law so enforced might have been temporary too. But the case is essentially otherwise. The reason assigned is neither restrictive in its application, nor temporary in its nature. It applies to *man as man*; and is equally true in all time. "If," says Mr. Grove,\* "that was a reason for the law then, it is of the same force still, and will be to the end of time. Nothing can shake or destroy this fact. It is a reason grounded upon an attribute conferred upon the progenitor of all mankind; and ensures to all those of his descendants the benefit of the law to which it is annexed, who will recognize its authority." Indeed, my own conviction is, on grounds some of which have been already, and others yet to be specified, that the law is just the same and alike immutable, whether men recognize its authority or not.

Its permanence may be argued: **FOURTHLY**, from the *displeasure expressed in it*. Of course, it will be admitted that the enactment by the blessed God of a law requiring murder to be punished with death was, in fact, and intended to be understood as expressive of high displeasure against any one committing that crime. And can it be wondered at? But what was there in that crime so displeasing as to induce him, amid the kindest assurances of love to his servant Noah, to his family and descendants, to thunder against it the terrible mandate, "Whoso sheddeth man's blood, by man shall his blood be shed?" Was it that the crime would include rebellion against his authority, abuse of his goodness, provocation to his justice, and defiance of his wrath? All this it *would* include; but to his searching eye and holy nature, there was much more in it to displease him. He viewed it, indeed, as the deepest injury which one rational and responsible being could inflict upon another. But *this* was not all. He

felt it to be the highest insult to himself, in the contempt cast upon *his very image*, which man was made to bear, and with which he was originally adorned. Then, to any one who takes these things into account, can it be matter of surprise that God should have so expressly insisted upon it that murder should be visited with the heaviest punishment on this side that perdition to which all sin, unrepented of, consigns those who practice it? What ground there is for representing the permanent obligation of the Noahic law as incompatible with Christianity will be hereafter considered. At present, I may be allowed to ask whether Christianity can be fairly supposed to render it *less* criminal in itself, or *less* displeasing to God, than under any preceding dispensation, to rebel against his authority, to offend his justice, to abuse his goodness, to set his wrath at defiance,—above all, to insult him to his face by pouring contempt upon his image? Rather, must not sin, in whatever form, but the sin of murder pre-eminently, be all the *more* criminal, and all the more displeasing, in proportion to the clearer light which is shed upon the opposite course, and the stronger motives to impel us onward therein? If it be a principle of God's moral government (and Christ has instructed us that it is) that "where much is given, much will be required," and that "he who knows his Lord's will, and does it not, shall be beaten with many stripes," well may it be expected that he who, knowing his Lord's will, not only fails to do it, but obeys his Lord's greatest enemy—does the will of the devil—should be visited with the severest punishments. Besides, God not only can now say, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man;" but may add, "*for* by the Son of God redeemed he man!" The perpetration of murder now, therefore, in a more daring manner than any other *outward* sin, treads under foot the Son of God; counts the blood of the covenant an unholy or common thing; and does despite to the spirit of grace. Since, then, Christianity thus shows more clearly than ever the guilt of murder, and, at the same time, leads to the inevitable conclusion that God is not *less*, but *more than ever*, displeased with it,—on what rational ground can he be supposed to remit the punishment he had previously required to be inflicted? and which he required for a reason which, being *moral*, must be *always* a reason.

The permanent obligation of the Noahic law may be argued: **LASTLY**, from the *restraint intended by it*. As if God had said, addressing Noah and, through him, his posterity, "Beware of yielding to that corruption of which, as fallen, man is the subject, and which has filled the earth with violence, lest you should be betrayed into like violence,

\* See an able pamphlet on "Divine Authority for the Capital Punishment of Murderers," by George Grove, Worcester.

even into its worst form—that of murder. Be warned, therefore, for this is my will respecting it: 'Whoso sheddeth man's blood, by man shall his blood be shed.'" Indeed, anterior to any express law upon the subject, there was much that *ought* to have sufficed for the purpose of restraining from such a crime. The feelings of common humanity ought to have been sufficient. Who hesitates to stigmatize the murderer as inhuman. Still more ought men to have been restrained by the susceptibilities of natural conscience, relative to which the apostle states of the Gentiles, that is, of mankind destitute of Divine revelation, that they "show the work of the law written in their hearts, their conscience also being witness, and their thoughts the meanwhile accusing or else excusing one another." (Romans ii, 15.) Further still, the dispensations of Providence in the destruction of the old world, in punishment of its deep corruption and outrageous violence, ought, thenceforward, to have operated as a most appalling, and, at the same time, as an effectual restraint. But when to all this was added a *Divine prohibition* in express words, enforced too by the tremendous threatening of death-punishment to be inflicted upon the murderer, what more could be requisite to prove it was the Divine intention, by the strongest moral means, to restrain all except such as would brave *any* considerations, and break through or over-leap *any* barriers, from the crime so prohibited, and that was to be so punished? And if such was his intention at *any* period, why should it not be so *still*?

It has thus been shown that the law requiring the punishment of death for murder was addressed to Noah, not as a private individual, but as a public representative; resembling, in *some* sense, the first father of the human race, especially as representing the whole of his descendants through all future ages; that it was occasioned by a depravity, a corruption and violence which still widely and awfully prevail; that it was enforced by a reason which, being moral, is a reason still; that it expressed against the crime a displeasure the manifestations of which are not *less*, but *more* loudly called for than ever; finally, that it was intended as a restraint which is still most urgently required. Such are *some* of my reasons for affirming the permanent obligation of the Noahic law. Other reasons will be adduced in considering those which Mr. Todd principally assigns for denying its permanent obligation. A particular notice of his reasons it had been intended to include in the present article—space for which notice therein cannot now be allowed.

Norwich.

JAMES COOPER.

#### EDITORIAL POSTSCRIPT.

The proprietors of the BAPTIST MAGAZINE have always felt that its editorship was an office of great responsibility, upon the wise and efficient discharge of which very important interests depended. The peace and welfare of the denomination might be seriously imperilled if its acknowledged organ were entrusted to the hands of a rash fully, it was the fact, that that our educated and indiscreet person; incompetency here might impede, and well-directed energy might promote, many denominational movements. Feeling that the qualifications they have always deemed essential were never more necessary than now, they have postponed the choice of an editor, in the place of their lamented friend, Mr. Groser, until by diligent inquiry, and prayerful consideration, they could feel satisfied that they had come to a correct conclusion, and, in the hackneyed phrase of the day, could put the right man in the right place. They believe that, after some months' delay, they have made an appointment which will prove in all respects satisfactory, and which has met with approval in every quarter. They have much pleasure in announcing that the editorship of the magazine has been offered to, and accepted by, the Rev. Samuel Manning, of Frome, who has arranged to enter upon his duties with the new year. Mr. Manning has been, for some years, largely engaged in writing for both denominational and other periodicals; and it is no breach of confidence to mention, what is known to many of our readers, that the ecclesiastical column in the *Freeman* newspaper—the articles in which have gained universal approval—has been largely indebted to his pen. It would of course be premature to announce at present what changes it is proposed to introduce into the management of the magazine. A full statement of these will speedily appear. It is confidently believed that the new series, to commence in January under Mr. Manning's editorship, will be such as to deserve the very cordial support of the whole denomination, and the proprietors trust, with the assistance of their friends throughout the country, to raise the magazine to a more commanding position than it has ever yet occupied.

On the evening of Wednesday, the 15th of October, a meeting of the friends of the Irish Society was held at the Mission House; Thomas Pewtress, Esq., in the chair. The object of the meeting was to hold a conference on the affairs of the society, and to devise means to render it more efficient. The Rev. W. Miall, who is kindly acting as secretary until a successor to the late Rev. W. Groser is appointed, read a very able report showing the present position of the society, the financial and numerical condition of



the churches in Ireland, and the labours of the missionaries employed there. Various valuable suggestions were made by the speakers, but the diversity of opinion was so great, that it was found impossible to arrive at any conclusion, and the conference broke up after passing a resolution referring the whole matter to the decision of the committee. We trust that from among the modes of action recommended by the various speakers such measures may be adopted as shall promote the increased efficiency of this valuable society.

At the close of the conference of the Irish Society, a second conference of the proprietors and friends of the BAPTIST MAGAZINE was held, Peter Broad, Esq., in the chair. General and cordial satisfaction was expressed at the appointment of the new editor, and active co-operation was promised. We trust that the feelings of attachment to the magazine then uttered, and the promises of enlarged support then given, will meet with a general response throughout the country, so that this magazine which for so many years has been the organ of the baptist body, may, both in circulation and literary merit, be increasingly worthy of the position it still aspires to hold.

It is intended to produce in the supplement to our next number a fifth revised edition of the list of baptist ministers which appeared in 1851. In the work of correction we must rely on the co-operation of those friends who in former years have distinguished themselves by their zeal and activity in pointing out errors and reminding us of the removals of our ministerial friends. No efforts will be spared in ensuring as much accuracy as possible, but no one individual, however painstaking, and whatever access he may have to all the denominational periodicals, could produce a perfect list without great assistance. We trust that not only those who have been accustomed to forward corrections will continue to do so, but that others will rise up to supply the places of many who have been removed hence. As some doubt existed last month as to the probability of its appearance, few corrections have as yet been received, and the time in which they will be available is now short. All should be forwarded by the 8th of November; and it is very desirable that the name of the place the individual has left, and his own name in full should be mentioned as well as the place to which he has gone. The names of all baptist ministers resident in England are eligible for insertion whether they hold the pastoral office at the present time or not.

Our second article this month is an abridgement of a sermon delivered by the late Rev. Dr. Ryland, at Maze Pond, on the 22nd of January, 1800. Though well worthy of

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perusal for its own sake, there is a circumstance connected with it which will impart to it additional interest. It was taken down in short-hand, from the speaker's lips, by the late venerable W. B. Gurney, Esq., who was at that time but just arrived at manhood, written out by him a few years since, and forwarded to the late editor for insertion in this Magazine. Other manuscripts has he thus supplied; many of which have appeared from time to time, and some still remain unpublished. For the "Extracts from a Deacon's Scrap-book," which appeared in several numbers a few years ago, we were, we believe, indebted to his pen.

We have just time to notice a meeting of a most interesting character held on the 28th of October. The jubilee of the Sunday School Union was celebrated on the 13th of July, 1853, and it was then determined to erect a building adapted to the increased requirements of the institution, from the jubilee offerings of the friends of Sunday schools. Though of necessity of a comparatively private character, the opening services of this edifice were most pleasing. In the morning, a meeting for special prayer was held, and after tea in the library, the company filled the lecture hall, which is calculated to hold 400 persons, and there listened, we believe, with delight and gratitude to addresses from the chairman, Arthur Kinnaird, Esq., Edward Corderoy, Esq., and the Rev. Dr. Archer. The names of those warm friends of the society, W. B. Gurney, W. F. Lloyd, and H. Althans called up painful though grateful reminiscences; and the evangelical character of this great bulwark of protestantism was the chief topic of the evening. The service commenced with prayer by the Rev. W. Howieson, and was concluded by a benediction from the Rev. J. Adey. As a description of the edifice was given in our January number, it is sufficient here to say that it fully realizes the expectations then excited. Handsome, yet neat, commodious, and well ventilated, are terms which occur to the mind as expressive of its appearance. The total cost has been about £8,000. The Jubilee fund to this time has amounted to £5,600, so that, though liberal donations were handed in, in the course of the evening, £2,250 is still required. May this be speedily forthcoming, and may the designs of forming classes for singing, and of providing instructive lectures, as well as all others, be productive of much good.

It may be convenient to many of our readers to know that Wednesday, December 3rd, is the day fixed for the opening ceremonies of Onslow Chapel, Brompton. The Hon. and Rev. B. W. Noel, M.A., has engaged to preach in the morning, and the Rev. Newman Hall in the evening.

## THE WATCH-TOWER.

It is with good reason that all eyes are now anxiously directed to the West. A struggle has commenced in the UNITED STATES that promises to be productive of as weighty results to the New World, as the great French Revolution has brought about in the Old. The two principal candidates for the presidency, Colonel Fremont and Mr. Buchanan, are not to be regarded as the leaders of ordinary party-warfare. In this great contest, the old parties are wholly swallowed up, and the old party war-cries are dumb. It is a battle between slavery and freedom; and the questions to be decided by it are of the utmost interest and moment, not only to America, but to the whole world. For the last thirty years, the slave-holding element has been stealthily but steadily making encroachments, not only on the administration of government in the United States, but even on its very constitution. Again and again have laws been passed in direct violation of that constitution as settled by Washington and Jefferson. For the sake of peace, and that they might pursue their brilliant industrial career without let or hindrance, the Northern States have each time unworthily succumbed to the truculent spirit of their Southern brethren, until the strange anomaly presents itself of a republican country governed by an oligarchy; the intellectual, laborious, and wealthy majority submitting to the control of a comparatively half-civilized, pauperized, and indolent, but aristocratic minority; and a government founded on principles of universal freedom and equality, transformed into a machine for the propagation of slavery, and the support of despotic oppression. But amongst an enlightened and Christianized people, it is impossible that such a revolution should be accomplished without provoking at one stage or another, a determined opposition. The enjoyment of peace and of material prosperity may numb the moral sense for a long time, but they cannot altogether extinguish Christian principle; and as with most recoils of public sentiment, the probability is that indignation once aroused will be all the more violent and terrible for having slumbered so long.

But if the hour of judgment and retribution has at last arrived, it is not before mischief, apparently irreparable mischief, has first been done. So rapid and so fearful has been the process of demoralization in the Southern States, that it is hard now to recognize their British extraction by any moral resemblance to the inhabitants of this country. Not merely from Mrs. Stowe's works of fiction do we gather this, but from authentic and uncontradicted narratives,

which detail the ferocity of manners prevalent in the Slave States, and daily exemplified in many different forms. Thus, a recent traveller in Georgia describes how, in a railway journey of ten hours, with a company of only twenty-five passengers in the train, he witnessed five deaths from *duelling*, and one cold-blooded *murder*! And another Englishman travelling in Kansas, depicts the state of society there as bearing all the marks of barbarism and savage ferocity (excepting the ignorance which might excuse it) that one finds in a tribe of Hottentots or Caffres. Man's blood is held cheap as water; justice and religion are utterly ignored; and the sacred name of liberty is mockingly used as the watchword of ruffians and murderers. No wonder if at length the indignation of the North is stirred; but we confess that its submissiveness in times past makes us tremble lest even now it should prove unfaithful to humanity and to God. A victory for the Southern States in the forthcoming election would seal the degradation and moral ruin of the republic; a ruin from which there could be no recovery for ages, or only through the horrors of a bloody revolution. And a victory for the North must be used by the victors with infinite discretion, to prevent a rupture between the North and South, and a terrible internecine war. Such a rupture in itself, indeed, might rather be desired than dreaded, for it would give energy and independence to the Free States, and leave those who persist in being burdened with slavery, to sink alone under their folly; but it would not come by itself, and might entail consequences too horrible to think of. Our prayer is that God would give the victory to the North, and that therewith He would endow our brethren richly with the grace of moderation and wisdom.

In the calm that prevails at home, our attention is chiefly arrested as aforesaid by the SIGNS OF MORAL DECAY, which occasionally rise to the surface of respectable society, and which have appeared twice over during the past month. One of these is the failure of the Royal British Bank, occasioned not only by its incurring liabilities far beyond its capital, but by direct speculation on the part of its directors. With assets of £300,000, its debts amounted to £540,000; and some of the managers are found to have appropriated to themselves large sums of money, varying from seven thousand to seventy thousand pounds! These men are of high commercial reputation, and one of them is a member of Parliament. It is needless to argue that a loose morality must prevail in the commercial class when such flagrant symptoms of it are patent. What is the

source of it? How many it may be checked? These are the questions to which the church, and especially the ministry, must earnestly address itself. Doubtless the trade-spirit runs high, and it is equally manifest that the spirit of luxury is daily growing, and are we, in the mean time, doing what we might to govern the one and restrain the other? Another egregious illustration of this latent (and hardly latent) but wide-spread immorality is seen in the case of Robson, a clerk at the Crystal Palace, who, being in a place of trust, like the directors of the British Bank, robbed the shareholders to the amount of twenty or thirty thousand pounds, that he might "consume it on his lusts," keeping mistresses and hunters, buying plate and rich furniture, and living like a man of great wealth on the proceeds of his successful thefts. The general cry of execration, which follows such evil-doers when detected, is a sign, we hope, that society is yet sound at the core—we do not yet present our Brookes's with gold-headed canes, or other tokens of our admiration at their successful villany; but the mere fact that men of education, men of high standing in society, and sometimes also men of professed piety, should be found guilty of such frauds, demands our profoundest humiliation, and calls upon us to seek means for staying the progress of the plague.

A much pleasanter topic, and one of deep interest at least to ourselves as baptists, is furnished by THE OPENING OF THE NEW COLLEGE in Regent's Park. That magnificent building, suitable for a prince, is now the property of the baptist denomination, and it is incumbent upon us to see that the advantage is thoroughly improved. A much larger income will be requisite from year to year, but the proportions of that income hitherto supplied by public subscription has been so small that there must be multitudes who have not yet felt themselves called upon to do so, who will be quite willing to contribute in future. Five hundred pounds a year would not be a large sum for the baptists of London alone to devote to collegiate purposes, and there must be many congregations through the lands whose obligations to Stepney will excite them to a paternal anxiety for the welfare of the new college. The most cogent reason for aiding it effectually, however, is to be found in the opportunity which it gives us for extending and elevating our influence as a body. Most desirable is it that there should be free collegiate intercourse between our rising ministry and the sons of laymen; and most desirable, also, that the colleges of the different nonconformist denominations should be enabled to assist each other in the work of education, or in the words of Dr. Steane, that "the students of the baptist college, in addition

to sitting at the feet of Dr. Angus, should also attend the theological lectures of Dr. Harris; and the students under Dr. Harris, should in their turn come and listen to Dr. Angus." This would, in truth, be approximating the true idea of a *university*, and would bring immense advantages to the students of both sections of the church. And let no one fear that our ministry will suffer from *over-culture*. The most thoroughly cultivated writers and preachers have ever been the simplest in their style; they have learned the exquisite art of wedding beauty with simplicity, or rather of showing that it is in simplicity that the beautiful attains to perfection. How far have most of our popular preachers hitherto been from understanding this truth! The more finished in culture of all kinds the preacher becomes, the better qualified he is to instruct at once the high and the low, and therefore to minister to congregations in which "the rich and poor meet together," before "the Lord who is the maker of them all." Nor should Mr. Noel's remark be overlooked, that after all "the poor are not *the country*." We want our doctrines to fall upon the ears of the educated and influential who, at present, think them a kind of heresy, and hardly worthy of examination. These constitute the ruling mind of the country; and while we exult in preaching the gospel to the poor, and would not barter this glory for any other whatsoever, we must not forget, that the truth will become more powerfully prevalent in proportion as it gains access to those who hold power in their hands. We hope, therefore, and believe that the opening of the new college commences a new and far more glorious period in the history of our churches.

The calamitous accident at the Surrey Gardens on Sunday the 19th, is not only memorable in itself, but as an event in the annals of the pulpit. When, for more than a century, have such crowds been gathered to listen to a preacher of the gospel? As many as *nine thousand* are ascertained to have been present, and thousands more were excluded! Whatever Mr. Spurgeon's eccentricities may be, so long as it is the glad news of salvation that is preached we cannot but unfeignedly rejoice at his popularity, and wish it may long continue. The distressing scenes and results on this occasion are in nowise attributable to him, and the grief which it must cause him to feel demands our warmest sympathy. Let him take consolation from his belief in the ever-present and over-ruling providence of God, that turns our greatest calamities into blessings. The eight precious lives that have been lost will surely be thus more than compensated for in the salvation of many immortal souls.

Amongst our INDEPENDENT brethren the

squnble that has been dignified with the name of 'the Controversy,' seems likely for a season to be smothered. To afford time for reconciliations between the conflicting parties, the autumnal meeting of the Congregational Union is postponed till January. But breaches publicly made can hardly be privately healed. It is not desirable they should be; for the inference drawn in this case perhaps uncharitably, but inevitably, would be that the whole body of independents were unfaithful to the truth. Either the parties assailed are unsound in the faith, or their assailants are guilty of calumny. To embrace those who are convicted of heresy the union must be treacherous to the interests of religion, while on the other hand to shield the calumniator must involve a violation of good morals. Let there be reconciliation by all means, and the sooner the better; but there can be no real reconciliation without a previous explanation and public confession on the part of those who have done wrong.

On the continent of Europe the most interesting district at present is BELGIUM, where a deeply significant controversy is raging between the Romish bishops and the collegiate professors. The bishops of Bruges and Ghent, those two citadels of popery, have issued pastoral letters, warning the people against the teachings of the professors of law, philosophy, and history in the university of Ghent. Indeed, not only the university is denounced, but the grammar schools and the literary society. All these centres of illumination, it appears, are converted into fortresses bristling with cannon pointed against the catholic church! "*This church,*" cries the archbishop of Ghent, "*This church, apostolic and catholic, is represented as a human institution, as the offspring of accidental circumstances, as an invention of the Roman pontiffs. These same pontiffs, followers of St. Peter and vicars of Jesus Christ, are, according to the teaching of one of the professors, nothing but usurpers, oppressors of the human race during the Middle Ages (i.e. for 1100 centuries), and Luther, Calvin, Zwingle, and others, leaders of the Reformation in the sixteenth century, have freed the human minds from the shameful yoke under which it sighed.*" We should hardly have thought it possible, indeed, that in a priest-ridden country like Belgium men could be found bold enough to utter so much truth, and we can easily imagine how disastrous to this "craft" the servants of Rome must hold such teaching to be. The bishops allege, indeed, that the boldness of the professors goes further than we ourselves could wish; but we hesitate for lack of evidence, to believe the charge. They say that one professor denies the doctrine of original sin, and

that another refuses to ascribe divinity to Christ. This may or may not be, and we think it is *not*; for M. Verhaegen, in his reply, says, "We ought to distinguish between the teachings of nature and the inspired writing of the Hebrews, a distinction he would scarcely care to make if he held the errors attributed to him. But, whatever the license the professors may have assumed, and it is only reasonable to expect that from one extreme some will fly to another, it is tolerably plain that the shackles forged and rivetted by priesthood are for ever broken in Belgium. The better educated classes are leading the way, so that the rest of the nation will rapidly follow, and we may confidently hope that the zealous labours of the Bible Society, already long in the field, have established an effectual barrier against that general relapse into infidelity which the sad history of France teaches us is only too likely to succeed emancipation from the blind faith of popery.

SPAIN has seen another revolution. The reactionary party under Narvaez has, however, supplanted the revolutionary leader, and once more despotism and priestly bondage will be the order of the day. Yet, even in Spain, there is some respect paid to the voice of liberty speaking from afar. A zealous protestant, M. de Mora, was thrust into prison for the crime of reading and expounding the bible, and for a time seemed in imminent peril of perpetual imprisonment or death. Remonstrances from England, however, reached the Spanish government, and M. de Mora's dungeon-doors were opened; he was even aided in his flight to the sea-coast; and he is now a refugee in this land, which, under the favour of Almighty God, has become the asylum of all outcasts, and a refuge for all the oppressed.

Let us pray that the honour of our dear country may not be tarnished by either the ambition or the folly of politicians. There are rumours of wars;—war with Naples or something very like it, and war with Persia. But the grounds on which the quarrels are alleged to have arisen are so paltry that we cannot believe that the people of England will give their consent to any appeal to arms. Italy must enfranchise herself, and she is not worthy of any liberty but what she wins. *Our* duty is to teach her, and all nations, first by our example, and then by sending them the truth—the bible, wherein real liberty consists, and how it may be both obtained and secured. It is the bible which has given freedom and greatness to England, and a reception and love of the bible must, we are persuaded, precede the advent of freedom and moral elevation to every nation upon earth.

# IRISH CHRONICLE.

NOVEMBER, 1856.

IN pursuance of a resolution of the Committee of the Baptist Irish Society, passed at its previous meeting, a conference was held on the evening of Wednesday, October 15th, with ministers and other gentlemen from the country, in relation to the future management of the Society. Various suggestions were offered which the Committee have now under careful consideration. The conference was composed of the following persons: Thos. Pewtress, Esq., treasurer, in the chair; Revs. Dr. Acworth, J. Aldis, J. Bigwood, C. M. Birrell, S. Brawn, J. J. Brown, W. F. Burchell, H. Crasweller, H. Dowson, B. Evans, G. W. Fishbourne, W. F. Gotch, N. Haycroft, Dr. Hoby, J. Leechman, S. Manning, W. Miall, C. J. Middle-ditch, W. Robinson, Dr. Steane, J. W. Todd, F. Trestrail, B. Williams, J. Webb, and Messrs. P. Broad, W. Han-son, J. Hill, G. Lowe, J. Oliver, W. L. Smith, and J. Webb.

## EXTRACTS FROM CORRESPONDENCE.

The Rev. T. Berry writes as follows:—

“During the last month I have travelled 280 miles, and preached in meeting-houses, dwelling-houses, and in the open air, and also have made many visits; and in all the labours of the month the Lord has blessed me with health and fruit. I have preached frequently at Athlone, twice at Rahue, twice at Boston, once at Gashel, once at Ferbane, and once at Craggon—another new station. I baptized twice out of doors, in a place which Captain Barlow (though an Episcopalian) prepared for me in his beautiful field. As the service was announced a few days before, the congregation was very large—two-thirds at least of whom were Roman Catholics. I never addressed a more attentive congregation; and as I had so many Roman Catholics to hear me, I did not confine my discourse to the subject of baptism; but brought before them the gospel plan of salvation generally; and though my discourse was necessarily prolonged, I was listened to all through

with the most breathless attention. The congregation was not so large the second time, as it had not been announced. On the first occasion I baptized one brother, and on the second occasion, two other beloved brethren. One on the second was a sergeant in the Roscommon Militia; he could not get leave of absence on the day appointed, but in a few days afterwards there were races in the neighbourhood, and all the sergeants got leave to go to the races; but our good brother knew he had another kind of race to run, and that all who run this race, looking to Christ, shall surely win—instead of accompanying his companions to the green sod, came to me to be baptized; but, though his arrival was unexpected, I at once baptized him, as he was an approved candidate. On last Tuesday I had the pleasure of preaching at a new station, in a parish where the clergyman is much opposed to dissenters, so much so that he dismissed a teacher because married to a dis-

sender ; but the result is, as might have been expected ; for instead of removing dissent out of the parish, the act has opened a side door for a free gospel."

Again, he says :—

"In Moate the Lord is prospering our work very much ; so much so, that if the congregation increases we must remove to a larger place ; indeed, some days there are not seats enough. Our sabbath school is also well attended ; our bible class on Monday evening increases in numbers. On every alternate Tuesday the friends have a tea-meeting, at which a subject is introduced and amicably discussed. Our subject last evening was 'Justification by Faith.' As this meeting is held at the friends' houses I trust it will increase brotherly love, and lead to a clearer knowledge of the doctrines of the gospel. At Athlone the Church of Rome is actively at work. A Jesuit mission, composed of several persons of that order, has been commenced here. As yet they have made no impression on the Protestantism of the town, though some few military men, married to Roman Catholics, have been added to the Church of Rome. All my month's work was pleasant and prosperous ; but my visit to Rahue last week cast a gloom on my mind, not however unmingled with gratitude and praise. When I approached the chapel on Wednesday last, I found our aged brother and sister Boothe immersed in sorrow—their all is gone. They had a nice house on the chapel premises ; it took fire, and was burned to ashes, with all their furniture and clothes ; and but for the exertions of their Roman Catholic neighbours, the chapel would have been burned down. Just after the chapel took fire, one brave young man got on the roof, and by his almost superhuman exertions the chapel was saved. Poor fellow ! a spark entered his eye. He hopes he may not lose it, but I fear

for him ; this was a gloomy day for us all. May God sanctify it."

In a subsequent communication, under date October 15, Mr. Berry writes :—

"In my last I informed you that a Roman Catholic, at the risk of life, saved our chapel at Rahue from being burned down. But, alas ! I fear his noble act will cost him the sight of an eye. We had special prayer for him at our churches, and at a neighbouring independent church. I hope I shall be able to raise as much as will defray his medical expenses. . . . I have visited and travelled much the past month, and I have to bless the Lord for renewed mercies and prosperity in the work. At all the out-stations, as well as Moate and Athlone, the attendance is good ; in some places there is an increase. I preached last night at Ferbone, King's County, and although the rain was incessant, I had a goodly number of attentive hearers. One came from a sick bed, and another drenched with the rain, came a considerable distance from the country, I was refreshed by the deep attention of these dear people. Our subject was prayer. Text, Ezekiel xxxvi. 37. Last week I preached at Knockenea to a room filled with most attentive hearers. At Athlone and Moate I am much encouraged, especially at Moate, where our chapel is filled each Lord's day, and our sabbath school, bible class, and inquiry meetings are well attended."

#### DUBLIN.

Our female city missionary at this place says, in a letter dated Oct. 15 :—

"I am rejoiced to say that the Christian Association for Young Women (to which I have alluded in former journals) is progressing. We have constant additions to the class, and, altogether, things seem to wear a pleasing aspect ; but we must be fervent and constant in prayer

for a blessing from above, without which all our efforts are in vain. The object of this association is to visit the different establishments in the city to try to induce the young women employed in them to meet together for the study of the Word of God. We had our first anniversary about a fortnight ago, and we have been much encouraged to go on, and trust the Lord is prospering us. I am aware of one of our young women having been made the honoured instrument of leading two young people to the knowledge of the Lord within the last six months.

“ Another class that I am interested in, which was formed more than twelve months ago for the rescue of poor fallen women, has been increasing in attendance, and from time to time we have the happiness of getting them into the different penitentiaries. Last Sunday public thanks were given in the Magdalen church for one that this time twelve-months I got admitted into the asylum.

She has conducted herself well whilst an inmate, and went this week to fill a situation in a clergyman's family. The poor girl worked for me, a short time ago, a beautiful marker with the motto, ‘ I am the Rose of Sharon.’ May she experience the blessedness of knowing him as her Saviour and her friend ; and feeling that much has been forgiven, may she love him much !

“ I am thankful to say that I have free access to many Romanists. It is with deep regret I often find the Protestants more careless about their souls than their Roman Catholic neighbours. Again and again I have besought them to consider for eternity. I have warned them, and left them tracts. No good results are as yet apparent, though they have appeared much affected at the time, and have confessed what I said was all true; however, I feel that I must not give up, for the Lord himself has said it—‘ My word shall not return to me void.’ ”

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Andover, by James Baker, Esq.—			
Baker, Mr. ....	1	0	0
Millard, Mr. ....	0	2	6
Young, Mr. ....	0	5	0
Collection.....	0	19	1
Acknowledged last month...	2	6	7
Bristol—			
Ashmead, Mr. G. C.....	0	5	0
Chandler, Mr. F. S. ....	0	10	8
Crisp, Rev. T. S. ....	0	10	6
Cross, Mr. W. ....	1	1	0
Cummins, Mr. J. C. ....	0	10	0
Daniell, Mr. G. C. ....	0	5	0
Eyre, Mr. J. ....	1	1	0
Finch, Mr. W. ....	1	1	0
Foster, Miss, Downend (2 yrs)	1	1	0
Gotch, Rev. F. W. ....	0	10	8
Harwood, Mr. J. L. (don.)...	0	5	0
Hemmons, Mr. I. ....	0	5	0
Jones, R., Esq. ....	0	10	6
Leonard, R., Esq. ....	1	1	0
Leonard, R., jun., Esq. ....	0	5	0
Leonard, J. H., Esq. ....	0	5	0
Leonard, G., Esq., (don.) ...	1	0	0
Leonard, S., Esq. ....	0	10	0
Livett, J., Esq. ....	0	10	6
Overbury, Miss .....	0	10	0
Phillips, Mr. E. H. ....	0	10	6
Pollard, Mr. W. ....	0	5	0
Pratten, Mr. B. ....	0	10	6
Sherring, J. B., Esq. ....	1	1	0
Sherring, R. B., Esq. ....	1	1	0

	£	s.	d.
Smith, Mrs. ....	0	10	0
Whittuck, C. J., Esq. ....	1	0	0
	16	15	6
Exmouth, A Friend .....	2	0	0
Fakenham, Joseph Fyson, Esq. ....	10	0	0
Horsington, A Friend .....	0	10	0
Leicester, Belvoir Street Chapel, by James Bedells, Esq.—			
Baines, Mr. William .....	0	5	0
Baines, Mr. Samuel .....	0	10	0
Baines, Mr. John.....	0	10	0
Bedells, Mr. James.....	0	5	0
Bedells, Mr. Joseph .....	0	5	0
Billson, Mr. Charles .....	0	10	0
Billson, Mr. William .....	0	10	0
Branston, Mr. ....	0	5	0
Carryer, Mr. Rupert .....	0	5	0
Carryer, Mr. Joseph.....	0	2	6
Collier, Mr. John.....	0	10	0
Donisthorpe, Mr. J. F. ....	0	10	0
Franklin, Mr. G. B. ....	0	5	0
Goddard, Mr. Jos. ....	0	5	0
Hobson, Mr. J. S. ....	0	10	0
Hobson, Mr. W. ....	0	2	6
Horsepool, Mr. John .....	0	10	0
Jarrom, Mr. Jos. ....	0	10	0
Jesson, Miss.....	0	4	0
Maxfield, Mr. Matthew.....	0	10	0
Palmer, Mrs. ....	0	5	0
Paul, T. D., Esq. ....	1	0	0
Paul, Mr. T. D., jun. ....	0	5	0
Paul, Mr. J. D. ....	0	2	6

		£	s.	d.			£	s.	d.
Pect, Mrs.	0	5	0		Reading, by Rev. J. Aldis—				
Porter, Mr. Thomas	0	5	0		Champion, Miss	0	10	0	
Robinson, C. B., Esq.	5	0	0		Collier, Mr.	0	5	0	
Robinson, Mr. H.	0	10	0		Cooper, Mr.	0	2	6	
Rust, Mr. T. W.	0	10	0		Davis, Mrs. J.	1	1	0	
Sharpe, Mrs.	0	5	0		Davis, Mr. P.	0	7	6	
Sunderland, Mr. Thomas	1	0	0		Day, Mr.	0	5	0	
Viccars, Mr. Samuel	0	10	0		Deane, Mrs.	0	10	0	
Viccars, Mr. Thomas	0	10	0		Elisha, Mrs.	0	10	0	
Whitmore, Mr. John	1	0	0		Gostage, Mr.	0	5	0	
Wheeler, Mr. S. S.	0	5	0		Holloway, Mr.	0	5	0	
		18	16	6	Moss, Mr.	0	2	6	
Acknowledged previously	15	0	0		Nicholson, Mr.	0	10	0	
				3	16	6			
Lockwood, near Huddersfield—					Noon, Mr.	0	5	0	
Collection, by Rev. John Barker	1	19	8		Salter, Mrs.	0	2	6	
London—							5	1	0
L. M.	30	0	0		Sabden, George Foster, Esq.	10	0	0	
Tritton, Joseph, Esq.	5	5	0		Sheepshead, by Mr. B. Christian—				
Camberwell, S. Renard, Esq.	1	1	0		Christian, Mr. B.	1	0	0	
Clapton, Upper, Mrs. Cozens and friends, for School at Conlig	5	0	0		Christian, Mr. J.	1	0	0	
Northampton, by Mr. W. Gray—					Stubbs, Mr. J., son	1	0	0	
Brice, Mr.	0	10	0				3	0	0
Brown, Rev. J. T.	0	10	0						
Bumpus, Mr.	0	10	0						
Errington, Mr.	0	10	0						
Friend, A.	1	9	0						
Gray, Mr. W.	1	1	0						
Keightley, Mr.	0	10	0						
Underwood, Mr.	0	10	0						
Weekly Subscriptions, by Miss Bumpus	1	0	0						
Collection, by Rev. C. T. Keen	10	17	16						
				16	8	10			
Notgrove, Northleach, East Gloucester- shire—									
Collett, Mr.	0	10	0						
Comely, Mr. B.	0	10	0						
				1	0	0			
Oakham—									
Collection, by Rev. J. Jenkinson	12	3	3						

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries.

If any of our kind friends who are accustomed to collect for the society think that their labours would be facilitated by collecting cards or boxes with addresses suitable for its present circumstances, if they will be kind enough to communicate with the secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.



THE  
MISSIONARY HERALD.



MARKET SCENE, NASSAU, BAHAMAS.

## KANDY.—EXHIBITION OF BUDDHA'S TOOTH.

THE following observations on the progress which Kandy, the capital of Ceylon, has made during the past twenty years, and on the great festival held there, in honour of Buddha, the deity worshipped by the Singhalese, will be read with general interest. They will give some insight into the condition of one of our principal stations in Ceylon, and impart a correct idea of the nature of the idolatry which prevails there. Whatever tends to enlarge the acquaintance of our readers with any of the Society's stations, or to present correct views of the evil systems its missionaries labour to overthrow, cannot fail to deepen their interest in the grand object they are unitedly endeavouring to accomplish.

The writer in the *Colombo Observer* of a recent date, a journal belonging to our kind friend Dr. Elliott, a member and deacon of the church at Colombo, whose remarks we freely use, omitting such as have no immediate relation to our object, thus notices the two subjects we have mentioned.

Visiting the capital of the central province at such distant intervals as 1839 and 1849, 1852 and 1856, we have been able to mark its progress—rapid of late years—in all that constitutes a town, a centre of agricultural enterprise, and of the commerce to which such enterprise gives birth. Building has extended on every hand, under sumptuary but judicious regulations which have secured rectangular streets and well-tiled houses. The results are that in Kandy fires are unknown, while the panoramic view from the hills around is that of the prettiest town in India—we almost feel inclined to say, in the world. “Beautiful for situation” it always has been; and the town seen from above, was a pretty one twenty years ago, when the noble Pavilion was

the central object,—the great Buddhist temple, the library, and the magazine in the lake being the chief accessories of the picture. Now, the town seen from a distance—as we have just seen it from the Peak of Hantenne, 2,700 feet above the elevation of the lake—the lake itself 1,600 feet above the sea—seems severed into three well-defined divisions by three towers of Christian churches, all of which have risen within the last ten or twelve years. The episcopal church, guiltless of whitewash, and ageing under the climate, is a really fine object viewed near at hand or afar off. Of the castellated top of the Church Mission chapel, and even of the strange square tower of the just finished Scotch Kirk, we can at least say that “distance lends enchantment to the view.” With the fine white sand of its roads and streets Kandy now looks clean even near at hand after heavy rain, and the little paradise of gardens, walks and rides,—of hill and plain and lake, embrace every possible variety of scenery. This beautiful mountain-town is the centre of a great agricultural enterprise. Turning aside then after a visit to the old Kornegalle Road tunnel, we find ourselves at Bogambra, in the heart of the establishment which, more faithfully than any other perhaps, symbolizes the nature and the necessities of that enterprise. All around us were machines for turning, pruning, and even for planing iron; circular and vertical saws for timber; with numbers of active, intelligent Singhalese workmen, employed as carpenters, or at forges supplied with the necessary air blast from a central machine. Close to the Bogambra mills is the long range of buildings formerly used as the government tile and brick establishment. It is now the property of Messrs. C. Pitts

and Co., and here, as we learnt to our surprise, a considerable quantity of coffee is, at an advanced period of the season, dried, prepared, and packed in casks or bags ready for shipment. Of course this involves some saving on the cost of carriage to Colombo, but the spareness of the population around Kandy, and the objections of the native Kandian to engage in employments of this nature, will probably render this establishment for many years to come a singular one in Kandy, however successful in the hands of its intelligent and enterprising originators.

But amidst all the sights to be witnessed in delightful rambles around Kandy, it did not enter into our calculations that in the course of a casual ride it should fall to our lot to witness, for the first time in a residence extending to close on twenty years, the great object of Buddhist worship—the sacred tooth-relic of the Hindoo sage who founded a system so intelligently subtle, that to this day more than a third of the human family adheres to it. But so it was. On the evening of Friday last, the 6th of June, we entered, and were admitted to the *sanctum sanctorum* of Buddhist worship, with its dim religious light shining through images of crystal, and reflected from those of gold and silver—its garniture of cloth of gold, and its stifling odour of confined air and flower-offerings. Here we had a good view of the so-called tooth, first close at hand resting on its receptacle of golden lotus-petals; and then as publicly displayed to the adoring multitude,—though why they should adore the relic of a man not only dead, but, according to the doctrines he inculcated, *annihilated*, is a fact to be classed with the mysteries of the human intellect—so glorious yet so debased!

It appears that Bulatgama Unanse, well known at Galle as the leading priest

of the southern province, and distinguished amongst his countrymen as a writer and a poet, had come to pay vows and offerings at the shrine. To the committee of chiefs and priests to whom government handed over the custody of the tooth-relic and the temple property, this priest applied, requesting that a public exhibition might take place. Now as Bulatgama Unanse, like the majority of the low-country priests, adheres to the Amerapoorra form of ordination, while the Kandian priests derive their forms from Siam—the request of the distinguished heretic from the south was refused. Upon this, as our information runs, he waited on the governor, when his Excellency bethinking him that he had not as yet seen this object of world-wide interest, intimated a wish which to hear was but to obey. The shrine, rich with barbaric pearl and gold, resplendent with emeralds, sapphires, and rubies, of dazzling hues, was displayed to the view of his Excellency, and a large party of the ladies and gentlemen of Kandy; the shrine was opened, and they and we beheld a bent and discoloured object, which Professor Owen, however he might fix its position as a polished fragment of an elephant tusk, would unhesitatingly displace from the category of the dental furniture of any human jaw—how greatly gifted soever in that respect Buddha may have been. The size of this object, about an inch and a half long, shows at once that human tooth it never was; but the Buddhists, with their indefinite notions of physiology, easily get over all difficulties. Buddhu, they will say, was supernaturally large even as a human being. But for the fact that the polish was uniform and that the ends were rounded, without any trace of the process which is called the “crown” of a tusk or tooth, we should have felt inclined to ascribe the origin of the

relic to the jaw of a male individual of that most unpoetical of all animals, from a surfeit of whose flesh Buddha is acknowledged to have died. Forbes is probably right in describing it as a piece of discoloured ivory, and we bear our testimony to the correct idea afforded by the wood-cut in his work of the *shape* of the relic. In the original the *patches* of discoloration are more obvious, and if the Buddhists were given to correct reasoning, they might surely doubt the divinity of the being who could not preserve his tooth from discoloration. But what is the use of talking of reason in reference to persons who acknowledging no divinities at all, yet "worship they know not what." The slightest section of the "tooth" submitted to the microscope would solve all doubts as to whether it derived its origin from an elephant, a monkey, or a wild boar; but the day for this has not yet come; and we much doubt if the faith of the keepers of the relic would lead them to submit it to any of the tests through the ordeal of which, as their legends relate, it passed in former times triumphant. Thrown into a glowing furnace it burst forth unscathed, but emitting rays which illuminated the universe; buried deep in the earth and trodden upon by elephants, it re-appeared on the surface, as we saw it, in the centre of a gold lotus-flower; cast into a deep and filthy pool, it acted as a potent purifier—the water became glassy clear, gemmed with lotus-flowers, on one of which the relic was seen calmly reposing. Up to this day, men come to worship it, not only from the extremities of Ceylon, but from Ava of the golden foot, from Siam and from "far Cathay." The offerings consist of sweet-smelling flowers, rice, cloth, precious stones, &c. When the relic is exhibited, the people, with a shout, raise their hands in the attitude of adoration, and amidst a

wild and deafening noise of drums and clarionets, they repeat the form—

I make Buddha my refuge,  
I make his books my refuge, ?  
I make his priests my refuge.

On the occasion under review, we were not so much struck with any particular display of doctrinal feeling on the part of the people, as with their tumultuous earnestness to get near the relic and the difficulty with which the chiefs, priests, and police could preserve any show of order amongst them. Close to our side, as we stood on the verge of the swaying crowd, with our shoes on our feet, and our jungle hat on our head, we noticed a fluent Kandian lady pouring into the ears of a female friend the manifest amusement she derived from the scene. As for the chiefs and priests—custodiers of the relic—it struck us that they went to work in a very cool, business-like, and unexcited manner. Although told by a Kandian gentleman of standing and intelligence, that if the temple chiefs and priests could be induced to exhibit the tooth-relic on the esplanade in front of the great temple, the assemblage would be immense, and the offerings close on a thousand pounds in value, yet the final conviction left on our mind by the results of the day's exhibition is, that the people are losing their faith in the system—their regard for its relics and its priests—and that from this, the central shrine of the Buddhist system, the glory is fast fading. Twenty-three centuries have elapsed since the founder of Buddhism died, since his funeral pile, according to the Pali legends, was surrounded by 700,000 of his priests, and 60,000 princely devotees. His favourite pupil may have secured one of his teeth from the flames, and mighty monarchs may have contended for the possession of the relic; but with the advance of Christianity and education, all faith in the identity of the present relic with the

original tooth, or even with the object which arrived in Ceylon some fifteen hundred years ago, will be dispelled; and above and beyond all, the cold, cheerless system which it represents will lose its hold on the minds of the people. The British government, which once so jealously guarded this "palladium" of Kandian sovereignty, has "taken a receipt" for the tooth and its trappings, and ceased to interfere, save as to ordering the police to perform, on such occasions as the one we chronicle, the difficult task of preserving peace and order, and preventing theft. We believe too, that the vast majority of the Kandians are too shrewd to misconstrue the natural desire of Sir Henry Ward and other Europeans, to witness an object of wide historical interest, into any participation in their own superstitions.

As to the Buddhist question generally, we believe it remains exactly on the basis on which the regulations of Sir George Anderson, with the concurrence Sir John Pakington, placed it. Certain

chiefs and priests are, *ex-officio*, electors, and the colonial secretary confirms their choice, merely, however, as to the recognition of such secular rights as may attach to the office. In those secular rights, and in the cupidity and quarrelsomeness of the people, consist the difficulties of the question. A scramble for one-third of the most valuable lands in the Kandian province would set chiefs and priests cutting each others' throats. Government has appointed a commissioner, however, whose province extends, we believe, not only to decide what lands shall be handed over to the Buddhists as compensation for money payments stopped, but to the general registration of temple lands and temple tenants, the neglect of which, in the earlier years of British rule, has entailed so much embarrassment on successive governors, and placed them in so false a position. The British connexion with Buddhism is now but slight; and Buddhism, itself, in Ceylon, is fast becoming effete: like the tooth-relic, it bears the mark of decay.

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#### THE CASE OF THE PERSECUTED CHRISTIANS IN BARRISAU.

It will be remembered that in our January number we published a very detailed account of the outrages which had been perpetrated on a little community of native Christians, residing at a village named Baropakhya, Zillah Backergunge, in the district of Barrisaul. We also subsequently published the resolution of sympathy with these native brethren in their affliction, and of direction to Mr. Underhill and Mr. Page to carry on the suit in their behalf, with a view to defence and redress. At the Calcutta General Conference the systems of zemindary, and indigo planting were discussed in papers submitted by Mr. Page and Mr. Schurr; and since then Mr. Underhill has pub-

lished the case, the evidence, and the magistrate's decision, which has been adverse to the native Christians.

These proceedings have raised a controversy in all the newspapers of Bengal. The public mind is intensely excited on the subject; and, we are thankful that we can say, almost wholly in favour of truth and justice. What the end will be none can tell; but hopes are cherished that, out of the events described, there will arise a thorough investigation into the police and judicial systems.

Meanwhile, the Calcutta missionaries are not inactive. A memorial has been presented to the Lieutenant-Governor of Bengal, a copy of which we subjoin, calling on the government to issue a

commission to inquire into these things, and there is good ground to hope that the effort will be successful. We now call the attention of our readers to the memorial itself, which, it will be seen, has been signed by the leading brethren of all the missions having representatives in Calcutta.

TO THE HONOURABLE F. J. HALLIDAY,  
ESQUIRE, LIEUTENANT-GOVERNOR OF  
BENGAL.

The Memorial of the undersigned Missionaries of the Gospel.

Humbly sheweth,

That your memorialists are missionaries residing in or near Calcutta, and are connected with various Christian churches.

That your memorialists are in the habit of meeting every month, for conference respecting such matters as relate to the progress of the gospel in this country; and that your memorialists have frequently and carefully considered at these meetings the social as well as the spiritual condition of the people, and have had many opportunities of judging, both from personal observation, and from intercourse with residents in the Mofussil, what that condition really is.

That if your memorialists believed that the people were suffering from no evils but such as are being removed, or that their unhappy moral character was the sole cause of their calamities, your memorialists would not come forward to address the government on the subject. But your memorialists have long entertained the conviction, that the circumstances of the case call on them to overcome all repugnance to bearing their public testimony on behalf of the people; and it was with this conviction that your memorialists sent to the Houses of Parliament, prior to the inquiry into Indian affairs in 1852, a petition which was laid before the Com-

mittees of the two Houses, and in which they thus stated their views:—

“That your petitioners have reason to believe that there is a vast amount of social disorganization, and of consequent suffering, in the whole country. Much of this, your petitioners can trace to the fearful superstitions of the people; to their ignorance; and to the debasing effects of a popular mythology, which presents as objects of worship, deities, who are examples of every vice, and which ascribes sanctity and divine honour to a priesthood which is the principal curse of India. But speaking particularly of this great presidency of Bengal, your petitioners would represent to your honourable House the existence of evils, which it falls properly within the scope of government to meet and to control. The evils resulting from the religions of the country, your petitioners believe have been greatly diminished since the commencement of Christian missions; and they willingly accord to the government of India the praise of having abolished Satis, and checked infanticide, Thuggism, and the once-prevalent practice of self-immolation. Your petitioners do not now hear of the terrible occurrences with which their predecessors were familiar,—of women drowning themselves publicly at the junction of the Ganges and the Jumna; of others sitting in pits to be smothered by heavy baskets of sand; and of devotees yielding themselves to death in the presence of multitudes, by means which require the active participation of heartless accessories. A more just apprehension of their duty by the judicial officers of government has restrained such suicides, by dealing with the accessories as guilty of murder; and the enactment of several wise and salutary laws has restrained the other classes of crimes which your petitioners have mentioned. Your petitioners believe, however, that these results must, in a large measure, be ascribed to the growing influence of Christian missions, which have been blessed, no less in raising the standard of piety and justice among the Europeans in India, than in the enlightenment of the consciences of the natives. But there are other evils with which the government, as such, has to contend, and which your petitioners regret to declare, appear to be on the increase. Your petitioners greatly fear, that it will be found on inquiry, that in many districts of Bengal, neither life nor property is secure; that gang-robberies of the most daring character are perpetrated annually, in great numbers, with impunity; and that there are constant scenes of violence, in contentions respecting disputed boundaries, between the owners of landed estates.

“That your petitioners submit to your honourable House, that the radical cause of

these evils is the inefficiency of the police and the judicial system. Your petitioners find that the sole protection of the public peace in many places, is a body of policemen (called village chowkedars), who are in fact the ministers of the most powerful of their neighbours, rather than the protectors of the people. The body of peace-officers appointed and paid directly by the state, will, on inquiry, be found to be entirely insufficient for the great districts for which they are provided; but few as they are, they, also, will be found to be oppressors of the people. The records of the criminal courts, and the experience of every resident in the districts of Bengal, will bear testimony to the facts, that no confidence can be placed in the police force, (either the regular force or the village chowkedars); that it is their practice to extort confessions by torture; and that while they are powerless to resist the gangs of organized burglars or dacoits, they are corrupt enough to connive at their atrocities.

"That your petitioners believe, that a strict and searching inquiry into the state of the rural population of Bengal, would lead your honourable House to the conclusion, that they commonly live in a state of poverty and wretchedness, produced chiefly by the present system of landed tenures and the extortion of the zemindars, aggravated by the inefficiency and the cruelties of the peace-officers, who are paid by the chowkedary tax or by the government.

"That your petitioners believe, that a well-organized police, with a more extensive, and more effective judicial system, would do much to check the outrages that arise from disputes about land. But your petitioners must also ascribe much of the evil which these outrages produce, to the causes by which primarily such disputes are occasioned. Your petitioners must declare, that from the want of a complete survey of the estates of the country; of a registration act to settle titles; and of laws to obviate the infinite mischief of the universal system of secret trusts, there is so much uncertainty about the landed tenures and boundaries in Bengal, that capitalists generally dread to purchase such property, and those who do, too frequently keep bodies of club-men, to take and keep by force, the extent of land to which they deem themselves entitled. Between contending proprietors; amidst scenes of constant conflict; and a prey to the corruption and the oppression of the police, the tenant is reduced, not merely to beggary, but also, in many cases, to a state of the most abject and pitiable servitude."

That a separate petition, signed by 1800 Christian inhabitants of Bengal, was presented to Parliament in 1853, in

which they stated that "the police of the Lower Provinces not only fails as respects the prevention of crimes, apprehension of offenders, and protection of life and property; but it is become an engine of oppression and a great cause of the corruption of the people;" "that torture is believed to be extensively practised on persons under accusation;" and that "all the evil passions are brought into play, and ingenuities of all kinds, both by people and police, are resorted to;" and this petition also bore strong and emphatic testimony to the wretched condition of the people, and the unsatisfactory state of the judicial system.

That your memorialists noticed with extreme regret, that the parliamentary inquiry into Indian affairs, was brought to a close, before this subject of the social condition of the people was opened.

That since that period many circumstances, and particularly many recent publications, have deepened the conviction of your memorialists, that the social condition of the people of Bengal is deplorable in the extreme, and that the representations in their petition fell short of the truth.

That your memorialists have perused with the deepest interest a minute by your Honour, on the Police and Criminal Justice in Bengal, in which the existing system is most faithfully and powerfully described. Your memorialists have noticed particularly the following statements: that "for a long series of years complaints have been handed down from administration to administration regarding the badness of the Mofussil police under the government of Bengal, and as yet very little has been done to improve it;"—that "throughout the length and breadth of the country, the strong prey almost universally upon the weak, and power is but too commonly valued only as it can be turned into money:"—that "it is a lamentable but unquestionable fact, that the rural

police, its position, character, and stability, as a public institution, have, in the Lower Provinces, deteriorated during the last twenty years ;"—that "the Criminal Judicatories certainly do not command the confidence of the people ;"—that "whether right or wrong, the general native opinion is certainly that the administration of criminal justice is little better than a lottery ; in which, however, the best chances are with the criminal ; and this is also very much the opinion of the European Mofussil community ;"—that "a very small proportion of heinous offenders are ever brought to trial ;"—that "it now appears that half of those brought to trial are sure to be acquitted ;"—and that "peculiar and accidental circumstances, partly temporary and partly arising out of the constitution of the Civil Service, have, at this moment, made the inexperienced condition of the magistracy more observable than it has ever been before, while it seems certain, that the evil during several successive years is likely very seriously to increase ;" and your memorialists attach great weight to these remarkable and important declarations.

That your memorialists, when the government of the Marquis of Dalhousie approached its close, expressed in their address to his Lordship, their sense of his extraordinary exertions in the execution of his arduous duty, and of the wisdom, decision, and success which had marked his career ; but your memorialists were aware, that the pressure of many other urgent subjects had prevented that distinguished statesman applying his powerful and vigorous mind to the social condition of the people of Bengal, and your memorialists were so deeply impressed with the importance of this subject, that they took the liberty of directing his Lordship's attention to it, in the hope that, if it ever should be discussed in the British Parliament, he

would bring to bear upon it his ability and influence. Your memorialists stated in their address :—

"The conviction that even after returning to England, and commencing afresh to take an active part in the labours of the Imperial Legislature, your Lordship will always endeavour to promote the welfare of India, encourages us to give expression to the wish that your Lordship's special attention might be directed to the lamentable condition of the peasantry of Bengal, to the causes of that condition, and to the best means of ameliorating it. We take the liberty of alluding to this subject, not merely because we know both from our own experience and from the testimony of other missionaries, that the present working of the zemindary system is one of the most powerful obstacles to the spread of Christianity in this country ; but also because we are convinced that it is a great and growing evil, particularly when considered in connexion with the general character, both of zemindars and rayats. It encourages the concealment, and consequently the commission of crime. It impedes the administration of justice ; and whilst it emboldens the rich to set the law at defiance, it leads the poor to despair of obtaining redress, even against the greatest wrongs that may be inflicted upon them. We have reason to believe that a spirit of sullen discontent prevails even now among the rural population, from an impression that government is indifferent to their sufferings. The zemindary system may be convenient as a fiscal measure ; but, on the other hand, the experience of sixty years proves that it tends to demoralize and pauperize the peasantry, and to reduce this fair and fertile land to a condition similar to that under which Ireland suffered so grievously and so long. We do not presume to offer any practical suggestion to a statesman like your Lordship. We are aware that the subject is as perplexing as it is distressing ; but we are not without a hope, that your Lordship's sagacity and experience may succeed in devising a remedy even for this all but hopeless evil. We only venture to make the additional remark, that the representations of zemindars and indigo-planters, however correct an exposition they may be of their own interests and wishes, cannot be expected to be otherwise than one-sided, and therefore do not fairly and fully set forth the wrongs and wants of the peasantry."

That your memorialists would now look to his Lordship the present Governor-General in Council, and the Legislative Council of India, at this season of peace and financial prosperity.



to deal with these important matters with adequate earnestness, and with a view to comprehensive and complete reforms. Your memorialists feel themselves bound to declare, that they view with alarm, as well as sorrow, the continuance of the evils which they have so long deplored, and the effects of which are seen in the demoralization and the sufferings of the people; and that they believe that measures of relief can with safety be delayed no longer; as from the information they have acquired, they fear that the discontent of the rural population is daily increasing, and that a bitter feeling of hatred towards their rulers is being engendered in their minds.

That a bill called an Affray Bill was read a first time in Council about three years ago, the object of which was to render liable for affrays, not merely the ignorant club-men who are hired, or the dependent tenants who are compelled, to take part in them, but those also for whose benefit they are undertaken, and without whose connivance they would not occur; and that your memorialists believe, that the official information by which the necessity for that measure was proved to the government in 1853, would satisfy the present government that practices are common in the Mofussil of reckless lawlessness and violence, and that there is such an indifference to human life and suffering, as indicates a fearful state of demoralization and anarchy.

That with a view to ulterior measures, your memorialists are earnestly desirous that a commission may be appointed, consisting of men of independent minds, unbiassed by official or local prejudices, to institute a searching inquiry into all the causes that now affect the condition of the population, especially into the state of the police and the judicial system; the powers and influence of the zemindars and

planters, and how those powers are used; the resources and earnings of the labouring classes, and the proportion which these bear to the rent that they are compelled to pay; the harassing exactions and oppressions to which the poor are subject; the landed tenures; the extension of the government sales of ardent spirits and intoxicating drugs, among a people once celebrated for temperance; the actual extent to which education is provided for the masses, and the best means of alleviating the sufferings and elevating the condition of the people.

That your memorialists are encouraged to hope for the appointment of this commission, by the readiness with which the government of Madras issued a commission to inquire into the practice of torture, the impartiality with which its proceedings were conducted, and the satisfaction with which that measure was regarded by the legislature and the people of Great Britain.

That your memorialists therefore pray that your Honour will forward this memorial to the Governor-General in Council, and will recommend to his Lordship in Council to issue a commission of the character indicated by your memorialists, for the purposes they have ventured to specify, and with such additional objects and duties as your Honour's experience and familiar knowledge of this Presidency may suggest.

That your Memorialists earnestly pray, that your Honour and his Lordship in Council may, in this measure, and in all the arduous duties of the government of this country, be guided by wisdom from Him, by whom kings reign and princes decree justice.

And your memorialists will ever pray.

A. F. LACROIX, London Missionary Society.

GEORGE PEARCE, Baptist Mission.

ALEXANDER DUFF, Free Church of Scotland.

TIMOTHY SANDYS, Church Missionary Society.

D. EWART, Free Church of Scotland.

J. LONG, Church Missionary.

J. WENGER, Baptist Mission.

G. S. CUTHBERT, Church Missionary Society.

EDWARD STORROW, London Missionary Society.

W. WHITE, Church of Scotland Mission.

J. VAUGHAN, Church Missionary.

JOHN POWRIE, Free Church Missionary.

JOHN TRAFFORD, Baptist Missionary Society.

LAL BAHARI DEY, Free Church of Scotland.

JOHN S. BEAUMONT, Free Church of Scotland.

BKHARI LAL SING, Free Church of Scotland.

EDWARD UNDERHILL, Secretary of Baptist Missionary Society, London.

GEORGE E. YATE, M.A., Kidderpore.

JAMES THOMAS, Baptist Missionary Society.

JOSEPH MULLENS, London Missionary Society.

WILLIAM HENRY HILL, London Missionary Society.

JAMES OGILVIE, Church of Scotland.

CARBAPIET CHETW ARATOON, Baptist Missionary Society.

THOMAS GARDINER, Free Church of Scotland.

That a request so reasonable and just, backed up with the names of Christian gentlemen of such high standing and character, and sustained by facts alike startling and strange, will fail, we do not believe. But if it be necessary, in order to give full effect to such a request, that the home authorities should be called upon to interfere, we doubt not that Christians of all denominations will unite in the effort. The future progress of liberty and religion in our Indian empire is at stake. Unless these gigantic evils can be removed, there is no hope for either. We entreat our readers to bear this case on their hearts before God in prayer, that He would so order and direct the movements of His servants that they may advance His glory, and promote the welfare of the oppressed and forlorn.

## FOREIGN INTELLIGENCE.

### INDIA.

ALIPORE.—The departure of Mr. Denham from Serampore, rendered it needful to make some arrangements for the instruction of the Native Theological Class. Mr. Pearce was asked to visit Serampore twice a week in order to give lectures to this class. This he could not do; and consequently the class has been removed to Alipore, where the young men are now wholly under his care. On the whole there seems to be no doubt that this is by far the best course; and it seems that the brethren in the country concur in it, and have promised to send up to Mr. Pearce such young men as they may deem suitable for the work for which it is intended to prepare them. Mr. Pearce's letter will be read with interest by all who are concerned to see native teachers, duly qualified, trained under one so experienced and devoted, to preach the gospel, and assist the missionaries in their evangelizing efforts.

"Hitherto I have sent you no information concerning the Theological Native Class confided to my care at Alipore; it is time that I did so. The first session is over, with the vacation of a fortnight, and we have entered on the second. In September last, Mr. Underhill informed me that Mr. Denham was about to return to Europe, when he proposed to me that I should go up to Serampore twice a week to give lectures to the class. I replied that it was impossible for me to go up to Serampore as he proposed, but that I should be very happy to take charge of the class at Alipore if the thing met the approbation of the brethren. It was finally arranged that the class come to me instead of my going to the class. In the meantime the missionary brethren generally became informed of the arrangement, and it was most satisfactory and encouraging to me to receive letters from several of them saying how much they were satisfied to learn the arrangement, and expressing their readiness to help on the work by placing young men at Alipore. The class opened with me at the beginning of March, with one only, however, of Mr. Denham's students. Within six weeks eight young men had arrived, three sent by Bion, from Commilla and Dacca,

two, by brothers Sale and Anderson, from Jessore, and three from Serampore, i.e., two new ones, and the one mentioned above. With respect to the three former, not with me, one, I am sorry to say, has been expelled for evil conduct, one refused admission for culpable delay in returning, and the other has found employment at Barrisaul under Mr. Martin. With respect to progress, this is not the time to speak, but I hope to send you a report at the end of the year. I may say, however, that the time of the young men has hitherto been well occupied, and will, I trust, continue so. They have not less than six hours instruction in class per day. Instruction is given in the vernacular only; but the young men are taught Hindostani to fit them to meet the two great classes of the community, Hindoos and Mahomedans. We do nothing that is showy, but only what is substantial. My wish is to make them well acquainted with the sacred volume, and to add such other branches of general knowledge as shall enable them to illustrate its contents, and with facility and power to enforce them on the attention and consciences of the multitude—to make them acceptable and efficient preachers and expounders of God's Word—the only remedy for the sin of man and the woe of the world. Pray for me, that in this important work I may have the blessing of God. There is at the present time a great need of efficient preachers. Such are very scarce.

"The rapid spread of knowledge among the people of this land, renders it highly necessary that we have a better instructed class of native preachers than we have generally had hitherto. What is especially needed is, that Divine Providence should raise up, as he has done at times in the history of the church, special instruments from among the natives, like Luther and Knox, Whitfield and Wesley, to carry on his work, now that so much preparatory work has been accomplished; but this will be only when the church shall be made to humble itself before God for all its shortcomings, and to pray, as did the apostles of old, for God's blessing—incessant, earnest, believing, and God-glorifying prayer.

"I have nothing more that is *special* just now to add. We are well at Alipore, and the mission circle is well, but everywhere conversion work is very, very small. At the present time there is very little of cause of self-glorification in our mission in India. Among the churches in Calcutta and Serampore, and connected with them in the country, there has been no increase of members for the last six years—nay, the aggregate number is fewer by more than sixty of what it was six years since, and the decrease has been gradual.

"It is Barrisaul that makes our statistics look at all encouraging. This is a serious

state of things; I wish that it might receive due attention."

**МООННУ.**—There are many points of interest in Mr. Lawrence's letter recently received. It discloses the internal condition of the church there, and exhibits, very strikingly, the simplicity of their practice and fellowship. The testimony borne to our faithful and devoted brother Nainsukh is very gratifying; while the difficulties which missionaries have, even where there is the strongest desire to employ them, in obtaining suitable co-workers, are simply but forcibly described. But a good beginning has been made, and the serious attention to the subject of native agency in all the conferences of the brethren cannot but have a most salutary influence.

"It is more than time that I acknowledged the receipt of your very kind letter of February 19, 1856, which arrived last month, and not being official I value it the more. In this depressing land, and particularly in a country station like this, where we have but little fellowship with brother missionaries, a letter from a Christian friend at home, who understands our position and can sympathize with us in our work, is really most welcome.

"The paucity of converts from the natives and the lamentable indifference with which subjects of the most vital importance are treated by the natives generally are circumstances exceedingly depressing to the missionary. After years of toil and anxiety he seems to have made but little progress. Few, comparatively, have the moral courage to declare themselves the followers of Christ; and of those who do make a profession some are very far from being what they should be, and others prove to be only deceivers. Instead of finding around him a body of Christians full of life and vigour, able to sustain themselves as a church, perhaps, the missionary sees only a few weaklings in Christianity, utterly unable to stand alone, and not one amongst them moderately qualified for the office of pastor. He is therefore compelled, whether he approves of it or not, to retain the pastorate in his own hands. There have been some very encouraging exceptions, as in the case of Chitoura and others that might be named; but in too many instances the missionary has to lament that things are far from being as he desires to see them. At Alonghyr we are thankful for some measure of success; but here the native church is not prepared to support its own native pastor. It has a brother who is in some good degree fitted for the office, and who is practically co-pastor, and has been so regarded for years

past. Nainsukh is regarded by his brethren not merely as a teacher among them, but as their spiritual father; and the missionaries have made it a rule to do nothing of importance in the native church without consulting Nainsukh as one of themselves. In the admission of members and in the exercise of discipline he is consulted as co-pastor. He takes a prominent part in the exercises of the Lord's day, and invariably takes a part in the service at the administration of the Lord's supper when he is at home. He takes a deep interest in the spiritual welfare of all the members, and watches over them when at home, as a faithful brother. He has not been formally installed as co-pastor, neither has either of the missionaries; but all have seemingly dropped into the position they occupy, and all go on together harmoniously. To make any alteration now would break up long-standing arrangements, and probably cause confusion and disorder in the church without the prospect of any real advantage. Nainsukh would not like on any account to enter into engagements that would prevent his itinerating for several months in the year. But in case the European missionaries were to be suddenly removed from the station, Nainsukh has had so much experience, that I apprehend he would not find the management of the native church a burden; and nearly every member, if not all, would be willing to repose confidence in him. But the church would not be able to provide for his support; for this he would be compelled to look to Europeans. While European missionaries continue at the station he would not accept the *sole* pastorate; and if he were so disposed, he would find it very difficult to act independently of the missionaries; in truth his position would be what it is at present, except in name.

"You may feel assured that the missionaries will be very glad to form independent churches so soon as circumstances shall render it practicable. I believe the day will come, and is now nearer than it was, when flourishing native churches will be seen in India; but we must patiently wait a little longer yet. We must go on toiling, and praying, and longing until, perhaps, most of the older missionaries are resting in their graves; but their labours and prayers shall not be in vain; the seed they have sown will spring up, and the brethren who follow after shall reap a glorious harvest. I quite agree with you in thinking that Europeans will never evangelize India. We must have native evangelists for this work; and it appears to me we need agents of this class more than native pastors. But whence are they to be obtained? So difficult is it to obtain them that there has been a great temptation to employ individuals altogether unfit for the work. They cannot be made by any skill of man. We must, then, patiently wait until the Lord shall provide them for us.

"We felt it a privilege to have the opportunity of entertaining Mr. Underhill and his family. Their society was most agreeable and profitable; and the meeting of so many missionaries was a rare occasion for Monghyr. At the conferences a spirit of harmony and brotherly love prevailed. It was altogether a very pleasant season. I feel thankful for the kind and welcome visit with which our respected secretary has favoured us. I pray that he may be permitted to reach home again safely with his beloved family, and to turn to account the store of information and experience he has acquired. In connexion with the conference there is only one thing which I regret, which is the proposed removal of brother Parsons from Monghyr. This we shall all feel very much. After labouring together fifteen years without a jarring word, it will be very painful to part. But if it will be for the glory of God and the good of the cause, I wish to throw no obstacles in the way. I wish not to anticipate evil, but would hope that all will turn out for the best. But Mr. Parsons must not move until you have provided another man to take his place. I cannot engage to keep up the English services alone; and if these are neglected and the people leave, our funds will fall off, which will entail an additional burden on the Society."

#### CEYLON.

COLOMBO.—The following letter from Mr. Davis is one of the most interesting received for a long time. The facts are alike remarkable and extraordinary. They need no observations from us to illustrate or explain them. They speak for themselves, and the perusal of them will excite the liveliest gratitude, and awaken the strongest hope:—

Since I last wrote, we have had the pleasure of adding twenty-two members to the church of Christ on earth, and not without hope that the names of those thus added are really written in heaven. Our rejoicing is mixed with fear, with respect to some; but who can know the heart, save its Maker and Framer? Sometimes the apparently weak and loitering follow on to know the Lord, and cleave unto his servants; while the more promising have, Demas-like, entirely forsaken us.

As an illustration of what the gospel can effect when truly received and enjoyed, even in the case of the notoriously apathetic Singhalese, I will mention two or three facts in connexion with one of our members, living in a village called Warragoda.

He first heard the gospel from the lips of Mr. Daniel, and if we may judge from his course of conduct these many years, he re-

ceived it in the love of it. As a professed Christian should do, he next earnestly endeavoured to lead his wife to the Saviour, and his efforts have not been in vain.

When he felt it his duty to give his children a Christian education, he provided not only for his own, but a schoolmaster for the children of the whole village. Lately he has built (almost entirely with his own hands and at his own expense) a substantial bungalow, to be used for both religious and educational purposes. And, although he works very hard for his living, he is unceasing in his endeavours to lead his Buddhist neighbours to the house of his God, and has become, without any special call, or laying on of the hands of the presbytery, or indeed any appointment from man, an earnest preacher of the cross of Christ.

On the day of the opening of the above-mentioned bungalow for divine worship, the villagers, notwithstanding his kindness to them and their children, did their utmost to prevent our having a quiet service. They brought a priest to recite tales respecting Buddha; they shouted, worked excessively at the tom-toms, fired pistols, &c., but all to no purpose, for heard or not heard, we steadily pursued our course, till much had been uttered concerning the one Saviour and the one way of salvation. Satan did not have more than a partial victory, for, as the women were not needed, or not permitted to hear foolish Buddhist tales, they took it into their heads to come to our meeting, and hear what we had to say about Christ Jesus. It truly gladdened us, as you may suppose, to have the mothers with us, and to be so far successful in the midst of opposition. I am thankful to add we are all in good health.

#### AFRICA.

*Fernando Po—Clarence.*—Mr. Diboll is pursuing his course with his accustomed ardour and diligence. His work is marked by a great variety of incident. Often he and his family are attacked by sickness, but they are restored again, and as soon as strength will allow, the mountain tribes are visited, among whom a good work appears to be going on.

"We are now having some idea of the approaching rain season. The hurricanes of last night and the night before, have unroofed our chapel; this has been expected, and we were preparing to re-thatch. This morning the people are working at it in good earnest. The late sickness and mortality in the town has been made a subject of earnest prayer by the whole church, and we rejoice that the Lord has answered our cry, and so entirely removed the cause of our sorrow, that the bill of health is equal to that of any small town in England. The church, we

think is looking up—cases of delinquency are disappearing, and delinquents of days gone by are showing signs of deep contrition. A few inquirers of both sexes are walking well, but you know the caution of the church at Clarence. The number of brethren and sisters who are willing to labour in the Hill country increases. The harmony with which they work affords me no little consolation. At Issupoo had conversation with individuals,—seemed to produce deep impressions on the minds of some; but men are not willing instantly to change the customs of their fathers, and to stand out in distinction from the rest of the people. But they are gaining courage. Last week at Issupoo, I had a long conversation with a man, I combating, and he defending the wickedness of the people, he assented at length to all I said,—went home impressed. In a day or two after, his wife was confined, and he instantly come for my servant to pray with his wife, and to pray God to bless the child. The reader may see nothing in this incident that should interest him, but I do. Here is a man forsaking the devil-priest,—offering no sacrifice, and at the most eventful period of his life—*on the birth of his first son*;—flying to God, and placing that son under his protection. To me this is a sunny spot, and I hope I can see in it the footprints of the Saviour.

"On Saturday last, a man from one of the villages by the sea, who has heard some of our people speak of Christ and the world to come, came to me, saying, that he had sent his two girls to our house at Issupoo, and begged that I would take them to myself, teach and train them so that they may see how we carry out God's mind, and by-and-by return to their *own town* and teach their *own people*. I have consented to take them for a time. The king at Issupoo has given me one of his sons, a boy about twelve years old, begging me to take him, teach him to read and write; teach him English; and let him hear all that we say in our house, and then go and teach *him*. The first, second, and third kings have all expressed their desire to dress. Some friends have agreed to dress two of them (in the cheapest manner), and wish me to dress the other; it will cost about seven shillings each. We are teaching them that if we give them their first clothing, they must in future buy for themselves.

"Yesterday we were much interested by the appearance in our house of three youths from a fishing town, about three miles from 'Robola'; they said that when our man lived in Robola, he used often to visit them, talk to them about God, and teach them the book. They learned A, B, C, before Robola was shut up. They have practised school with A, B, C, ever since, till they are tired, and think they had better never have learnt A, B, C, itself, if they may not learn more. Five of them obtained leave of their parents

to come to me; two were left in charge of the canoe, and three came to me. A pious young woman of the Acco nation, who can speak the language of the Hill fluently, was with us, of whom we know that she can read middling, has some talent for teaching, and an ardent desire to be useful. We told the young men that if they came with a suitable canoe this morning, they might take that young woman for a month; we should see how they behaved to her, and how she got on with them, promising her that some brother should visit her every Lord's day. This morning they came for her, and she is gone, and the prayers of the people are with her.

"About five days since, I went to Robola, assembled the kings and the people; they say here is ground, and more children than in any other town. Why not come, build a house, and live here. The work is quietly growing in my hands, and but for the physical vigour which God has given, I should sometimes break down."

"Since I last wrote we have done but little; I have been once into the mountain, but the incessant rains forbid our getting about. My dear wife and daughter returned from Cameroons by last mail. Since then, Mrs. Diboll has been severely ill, not however from the effects of the climate, but from some mismanagement about our food, which nearly killed her. We had serious thoughts

of sending her home this month, but she suddenly got better, distressing symptoms gave way, and she is again about the house, hoping by God's blessing to enjoy health.

"Our young sister is still labouring diligently among the young folks at the fishing village, of which I spoke in my last; besides telling her that I cannot promise her continuance there, I have agreed to give her one pound a month, which she is to consider a sufficient remuneration for all her labour; and as far as we can see of her work, and her manner of working, we are well pleased.

"If all is well we shall baptize three persons next Lord's day: may the Lord own them in the day of his coming. About two weeks since, we buried a young sister; her end was peace. I have now buried three persons whom I had baptized not long since. How uncertain is life! How near is death! My own health is good; I think my heart is glad before God for this very great blessing. My fevers are short, and when fever is thrown off, its effects are only felt a few hours. Our daughter is hoping to go into the mountain as soon as the rain abates. She is still studying the Cameroons language. Her health is as good here as in England, and we rejoice to believe that her heart is set upon seeking the glory of God, and the welfare of the people.]

## HOME PROCEEDINGS.

THE meetings of the past month have been numerous, and we believe productive. Mr. Allen has been down to Plymouth, Devonport, and Kingsbridge, thence to West Gloucestershire, and subsequently Newcastle, and the district covered by the Northern Auxiliary. Mr. Oughton has finished his Lincolnshire journey, and proceeded thence to the numerous churches in the Hampshire Auxiliary. Mr. Smith joined Mr. Oughton in Lincoln, and then fulfilled engagements in Lancashire. Messrs. Lewis and Hiron were a deputation to Monmouthshire, and Mr. Phillips to the North Lancashire churches.

We are much concerned to find by recent letters that Mrs. Sampson's health has been seriously impaired. It was feared that a voyage to England would be inevitable; and if Mr. Sampson came home at the same time, it would be virtually the loss of a missionary to India, just too when his acquisitions in the language were beginning to be of service. A

trip to Monghir has somewhat benefitted them both, and we are]not without hopes that they are simply going through the necessary process of acclimatization.

Mr. Denham's health is now sufficiently restored to permit him to enter in the work assigned to him, namely collecting funds for Serampore College, according to the notice issued some three months ago. He will first wait on a few friends in London, and proceed thence to Birmingham, and then to some of the principal towns, as arrangements may be made for him.

We announced last month that Mr. Underhill would leave Calcutta about December. Since then it has been thought desirable that he should remain in Calcutta until the financial arrangements he has made be proved efficient; he will not, therefore, finally leave until next April. Meanwhile he is gone to Burmah, to see how our American brethren carry on their operations there.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1856.

£ s. d.		£ s. d.		£ s. d.	
<b>DONATIONS.</b>					
Bible Translation Society, for Translations	350	0	0		
Boycs, Mr. Thos., Trustees of the late	50	0	0		
Evans, J., Esq., by "Record"	2	0	0		
Hall, Misses, Walthamstow, by Rev. W. H. Denham, for Serampore College	5	0	0		
Isalah xii. 8	2	0	0		
Stevenson, George, Esq.	60	0	0		
T. E., by Barclay and Co.	1000	0	0		
"Voluntary Principle," for Serampore College	0	8	6		
<b>LEGACIES.</b>					
Sharrock, Mrs. Sarah, late of Taunton	178	0	0		
Young, Miss Sarah, late of Camberwell	60	0	0		
<b>LONDON AUXILIARIES.</b>					
Bladford Street—					
Ladies' Association, for Mrs. Sale's School, Jessore	5	0	0		
Milton Street (Bell Court) School, by Y. M. M. A., for Ogulboda School, Ceylon					
	0	8	0		
Walworth, Lion Street—Sunday School, for Cahalaya School, Ceylon					
	10	0	0		
Walworth, Arthur Street—Sunday School, by Y. M. M. A., for Kavalogoda School, Ceylon					
	2	14	0		
<b>BEDFORDSHIRE.</b>					
Steventon—					
Collections at bi-centenary Services	4	13	6		
Contributions	0	9	10		
Do., Marston	0	10	0		
<b>CORNWALL.</b>					
CORNWALL on account, by Rev. S. H. Booth Camborne—					
Anon	0	10	0		
Rodruth—					
Anon	1	10	0		
<b>DERBYSHIRE.</b>					
Derby, Agard Street—Collection, &c.					
	3	17	0		
Contributions, Sunday School	1	17	0		
<b>DEVONSHIRE.</b>					
Devonport, Salem Chapel—Contributions					
	4	10	3		
<b>KRETER—</b>					
Adams, Miss, for Mrs. Allen's Boarding School, Colombo					
	2	0	0		
<b>PLYMOUTH—</b>					
Collections, George St. Contributions, Juvenile Society					
	43	15	8		
	5	13	4		
<b>ST. HILL, KENTISBERE—</b>					
Collection					
	2	4	0		
Proceeds of Lecture					
	0	8	0		
<b>TIVERTON—</b>					
Sunday School, for "Paul Rulton," Dinagepore					
	5	0	0		
<b>DORSETSHIRE.</b>					
<b>WIMBORNE—</b>					
Contributions, Juvenile					
	0	5	0		
<b>GLOUCESTERSHIRE.</b>					
<b>AVENING—</b>					
Collection					
	1	17	8		
Contributions, boxes					
	0	7	1		
Do., Sunday School					
	0	5	0		
<b>EASTCOMBES—</b>					
Collection					
	1	4	0		
<b>KING STANLEY—</b>					
Collection					
	6	1	0		
Contributions					
	14	8	6		
Do., Sunday School					
	1	11	2		
<b>MAISEYHAMPTON—</b>					
Collection					
	3	0	0		
<b>NUPEND—</b>					
Collection					
	1	2	11		
Contributions, Sunday School					
	2	9	1		
<b>SHORTWOOD—</b>					
Collection					
	11	17	3		
Contributions					
	27	7	4		
Do., Sunday School					
	3	0	0		
<b>STONEHOUSE—</b>					
Collection					
	1	5	0		
<b>TEWESBURY—</b>					
Collections					
	8	8	0		
Contributions					
	7	0	1		
Do., for F.E.					
	0	5	0		
Do., Sunday School					
	0	17	5		
<b>UILEY—</b>					
Collection					
	1	13	4		
<b>WINECOMB—</b>					
Collection					
	1	18	1		
Contributions					
	1	1	0		
<b>WOODCHESTER—</b>					
Collection					
	1	8	0		
	98	6	11		
Less expenses					
	9	18	0		
	88	8	11		
<b>HAMPSHIRE.</b>					
<b>BEAULIEU—</b>					
Burt, Rev. J. B.					
	10	10	0		
Do., for Rev. G. Pearce's N. P.					
	0	0	0		
<b>HERTFORDSHIRE.</b>					
<b>HITCHIN—</b>					
Friend, by Mrs. Dodwell, for <i>Itally</i>					
	4	0	0		
<b>TOTTERIDGE—</b>					
Contributions, by J. Wood, Esq.					
	2	0	0		
<b>KENT.</b>					
<b>SMARDEN—</b>					
Collection					
	1	6	0		
Contributions					
	4	1	0		
Do., Sunday School, Biddenden					
	0	12	6		
<b>LANCASHIRE.</b>					
<b>BOLTON—</b>					
Collection					
	14	11	8		
<b>LIVERPOOL, PEMBROKE CHAPEL—</b>					
Friend, for Rev. T. Evans's School, <i>Multra</i>					
	1	0	0		
<b>MANCHESTER, on account, by Thos. Bickham, Esq.</b>					
	130	0	0		
<b>NORTH LANCASHIRE</b>					
Auxiliary, on account, by Mr. L. Whitaker, jun.					
	45	0	0		
<b>LEICESTERSHIRE.</b>					
<b>ARNSBY—</b>					
Collections					
	7	12	0		
Contributions					
	7	0	0		
Do., Sunday School Teachers, boxes					
	2	8	0		
<b>BIABY—</b>					
Collections					
	5	15	6		
Contributions					
	1	3	6		
<b>COSBY—</b>					
Collection					
	0	12	0		
<b>HUSBAND'S BOSWORTH—</b>					
Collection					
	1	0	0		
Contributions					
	1	4	0		
<b>LEICESTER, BELVOIR STREET—</b>					
Collection					
	36	14	7		
Do., Public Meeting					
	10	11	9		
Contributions					
	83	17	6		
Do., Sunday Schools					
	3	7	3		
<b>LEICESTER, CHARLES STREET—</b>					
Collections					
	12	11	0		
Contributions					
	93	16	1		
Do., Sunday School					
	0	14	6		
Proceeds of Tea Meeting					
	3	0	0		
<b>MONK'S KIRBY—</b>					
Collection					
	5	0	0		
<b>OADBY—</b>					
Collection					
	1	17	10		
<b>SHEEPSHEAD—</b>					
Collection					
	5	18	6		
Contributions					
	6	15	6		
<b>SUTTON IN THE ELMS—</b>					
Collection					
	1	16	0		
	292	15	6		
Less expenses					
	8	7	0		
	284	8	6		
<b>LINCOLNSHIRE.</b>					
<b>HORNCASTLE—</b>					
Collection					
	5	16	0		
Contributions					
	11	9	4		
<b>MAREHAM LE FEN—</b>					
Collection					
	0	19	4		
Contributions					
	0	15	11		
	19	0	7		
Less expenses					
	1	1	6		
	17	19	1		





THE  
BAPTIST MAGAZINE.

DECEMBER, 1856.

ARE THERE FEW THAT BE SAVED?—LUKE xiii. 23.

BY THE REV. A. LESLIE.

THE following striking suggestions from the pen of our estimable missionary, the Rev. A. Leslie, of Calcutta, form the substance of an address, delivered to rebut certain infidel objections to true religion, grounded on the assumed fact, that "few among mankind have ever received the gospel." After an interesting introduction, his rapid sketch proceeds thus:—

In glancing at this, let us begin at the beginning,—the period that elapsed between the creation and the flood. It is true, that though for a century or two previous to this awful catastrophe, the wickedness of man was great upon the earth, yet it was otherwise in some of the ages preceding. Besides our first parents, Adam and Eve, who, there is every reason to hope, were penitents and believers, and the righteous Abel, and the pious Enoch, and the just Noah, there was evidently a numerous party, called "the sons of God,"—a name never given by the Spirit to any who do not bear the image of God. Indeed, about

the 235th year of the world, there seems to have been a general out-pouring of the Holy Spirit, inducing a spirit of the most fervent prayer; for it appears to be of men in the aggregate, that it is said, "*then began men to call on the name of the Lord.*" There is, therefore, no knowing how many, even from among the antediluvians, were gathered unto the kingdom of God above.

The same kind of remarks may be made relative to the time that elapsed between the flood and the call of Abraham,—a period of about 500 years. In this era there continued to live, for the space of 350 years, the excellent Noah, and for 150 years further onwards, or until the call of Abraham himself, the no less excellent Shem; and it is not to be supposed that these two good men were without their adherents in the faith and in the obedience of the truth. And though it be true, that Abraham himself was, previous to his call, entangled in the meshes of idolatry, yet there appears to have lived in Mesopotamia (the country of Abraham's birth),

a number of very pious people. From this country, Rebecca, the wife of Isaac, came. Abraham, on the occasion of sending his servant thither, speaks as if there were many, very many, there, who were the worshippers of Jehovah: "Thou shalt not take," said he to Eliczer, "a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac;" words which imply that the people in Abraham's country were very different from the people of Canaan, who were mostly idolaters and wicked.

In the days of Abraham, and up to the time of the exit of the Israelites from Egypt, a great number, in different places, really knew and served God. Not to speak of Isaac, of Jacob, of Joseph, and of probably many hundreds, if not thousands, of their descendants, who, during the four hundred years that elapsed between the call of Abraham and the departure from the land of the Pharaohs, all truly feared God, there continued still in Mesopotamia a pious generation; for from thence did Leah and Rachel come: there was also, during the same period, found in the wicked Canaan itself, the righteous King Melchizedec, who, in all probability, from his rank in life, was not alone as a worshipper of God: there were similarly found in Arabia, Job and Elihu, and apparently a great many others like-minded—a people, whose knowledge of divine things was wonderfully accurate and extensive: and last, though not least, there was found by Moses, in the land of Midian, the very pious and judicious Jethro, a man who probably was an extensive blessing to all around him. These are all who, at this period, are mentioned in the bible as having been the servants of the most high God; but it is not to be doubted that there were very many others besides these. As the

several journeyings of Abraham, Isaac, and Jacob, and the residence of their descendants for so long a period in Egypt, seem principally to have been intended to diffuse a knowledge of the doctrines of revelation, it cannot be otherwise supposed than that multitudes, through them, were brought to a saving acquaintance with the truth.

If we pass with the Israelites out of Egypt into the wilderness, we shall find that a part of this period was wonderfully distinguished for conversions to God. Those, indeed, who set out on this journey were, for the most part, a perverse, stubborn, and rebellious race. It was they who set up the golden calf, and it was they who did all the other things of a sinful nature, on account of which God was so displeased, that he swore, in his wrath, that none of that generation should enter into his rest. But the immediate descendants of these people were of a very different class. Religion prevailed among them to an extraordinary degree; so much so, that God speaking of them by the prophet Jeremiah, says: "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first-fruits of his increase." And Joshua, addressing them after the death of Moses, says to them: "Cleave unto the Lord, as ye have done to this day." That they were then in an excellent state, is particularly shown by their zeal for God, on the occasion of Achan's sin, and especially when they suspected the two tribes and a half of having set up an altar in opposition to the tabernacle. They seem, then, to have been indeed a holy nation—a royal priesthood—a peculiar people. And it is pleasing to observe, also, that religion was not, at this period, confined to them alone. Balaam, who came out of Pethor, was, though obviously far from

being a good man, not unacquainted with the true God, and with the mode of worshipping him by sacrifice; and if he was not thus unacquainted with Jehovah, it is very likely that there were many others in different parts of the world acquainted with him also. The language of a king of Moab, at this time, as recorded by Micah, shows a something that was good, and a something which probably existed to a greater extent among many of his people: "Oh, my people," says the prophet, "remember now what Balak, king of Moab, consulted, and what Balaam, the son of Beor, answered him, from Shittim unto Gilgal; that ye may know the righteousness of the Lord." The consultation of Balak was: "Wherewith shall I come before the Lord, and bow myself before the high God; shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression—the fruit of my body for the sin of my soul?" And the answer which was given him by Balaam, the son of Beor, was: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Such questions and such answers we should not expect to find, where there did not exist a very considerable acquaintance with divine things.

If we now proceed onwards to the next era, the time that elapsed between the entrance of the Israelites into Canaan, and the commencement of the reign of David, we shall find it also to have been a period in which there were many, very many, who truly feared and served God. It is true, that little or nothing is told us of any during this period, in the lands of the Gentiles, who were acquainted with Jehovah;

but it does not follow that of such there were none. There may, for aught that we know to the contrary, have been numbers. At any rate, we know that there were thousands of such among the Israelites, some of whom were eminently distinguished for piety, as were Deborah, and Gideon, and Manoah, and Naomi, and Ruth, and Hannah, and Samuel, and many others besides.

Throughout David's time, and down to within a short period of the captivity of Babylon, who can count the dust of Jacob, and the number of the fourth part of the Israel of God? Not to speak of David himself, of his friend Jonathan, of Asaph, of Heman, of Elijah, of Elisha, of the widow of Sarepta, of the Shunamite, of Obadiah, of Josiah, of Hezekiah, of Isaiah, and of a multitude of others, not to speak, I say, of these *in* Israel, there appear to have been many *out* of Israel, who seem to have been people of the right kind. Hear, for instance, the language of the Queen of Sheba to Solomon, and observe the extent of the knowledge she possessed: "Blessed be the Lord thy God who delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever: therefore made he thee king, to do justice and judgment." Hear also the language of Hiram, King of Tyre, and say could he have spoken thus had he not known the true God? "Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David a wise son, endued with prudence and understanding, that might build a house for the Lord, and a house for his kingdom." See likewise the kings of all the surrounding countries coming up to Jerusalem, to hear the wisdom of Solomon, wisdom inspired from on high: "And all the kings of the earth sought the presence of Solomon, to hear his wisdom that God had put in his heart." The proselytes, too, from among the Gentiles, at this period, to

the Jewish faith, were so numerous, that Solomon found it necessary to attach to the temple a court appropriated to them alone, and which was usually denominated "the court of the Gentiles." In the various messages, also, which God sent at this time by his prophets to Tyre, to Egypt, to Babylon, to Nineveh, to Arabia, to Persia, and to a number of other places and countries, many things are said which tend to show that these peoples, though then generally in a state of departure from the true God, had not always, or long, been so; and that the knowledge of God was far from being extinguished among them. And who can tell the effect of the various messages in bringing those who were addressed into a right state of mind? One signal instance of this we have in the case of the great city of Nineveh, the king of which, and the whole people of which, repented at the preaching of Jonah, and mourned in sackcloth and in ashes.

In the period which succeeded to this, the period of the captivity, and up to the time of Christ, there seem to have been many true worshippers of God in different places of the earth. Among the Israelites in Babylon we have Jeremiah, Ezekiel, Daniel, and other prophets; we have also the three Hebrew youths, Esther, Mordecai, Nehemiah, Ezra, Joshua, the high priest, and a variety of others. Indeed, Jeremiah intimates, that just previous to the return of the Israelites to their own land, there would be a general outpouring of the spirit of God upon them; for he says, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God: they shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall

not be forgotten." And this seems to have been fulfilled; for, in the days of Ezra and Nehemiah, there were among the people much reading of the scriptures, much praying, and much repenting: "Now," says Nehemiah, "in the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackcloths, and earth upon them, and the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one-fourth part of the day, and another fourth-part they confessed and worshipped the Lord their God." And that the people generally continued in this state even for ages afterwards is very evident from the two books of the Maccabees,—books which, though not inspired, contain much genuine history. Many, many, too, were the proselytes from amongst all nations during this period: and not a few kings appear to have been brought under the influence of the truth. Indeed, the scriptures seem through the medium of the Septuagint, to have been known very widely; so very widely that just before Christ appeared, almost all nations were looking for his coming. There is, in truth, no calculating how many from every kingdom under heaven we may find among the great multitude which no man could number, gathered out of all nations, and kindreds, and peoples, and tongues, standing before the throne, and before the Lamb, clothed in white robes, and with palms in their hands.

Previous to the coming of Christ, the greater number of the converts to the worship of the true God, seems to have been gathered out of the countries east of Judea; but, after he had appeared, the tide of conversion, though it did not altogether retire from these lands, seems

to have run chiefly in the opposite direction,—to Greece, and to the countries beyond. And if the converts to God were numerous in the ages before the incarnation of Christ, they were vastly more numerous in the years that succeeded his ascension. I know not whether it were so, that from the time of the flood up to the coming of Christ, the true worshippers of God were never fewer in one age, than they had been in the preceding,—although I am strongly inclined to think that something like this really was the fact ; yet we are certain that such has been the case from the day of Pentecost until the present moment. All that is told us in the bible, respecting the Christian dispensation, seems to mark it out as an era that should always be extending its conquests—always increasing, and never decreasing. The stone cut out of the mountain was to grow and grow until it filled the whole world ; the grain of mustard-seed, which is the least of all seeds, was to increase and increase until it became a great tree, and overshadowed the whole earth, and the leaven hid in three measures of meal was to spread and spread until it leavened the whole mass. All these emblems of the kingdom of God, if they mean anything at all, must surely mean a progressive, and never a retrograde, movement. And this, I suspect, will, on an attentive examination of the circumstances, be found to be strictly true. If we take up almost any church-history we cannot fail to discover, that as each century of the Christian era has been rolling on, the territory embraced by the gospel has been continually enlarging. It is true, that some few places have been lost which were once held ; but these are nothing compared with the actual gains. Far am I from saying, that wherever Christianity has been carried in the name, that there also it has been carried in the reality ; I know that

such has not been the case. But I am, nevertheless, inclined to believe, that the number of converts has never been less in one age than it was in the preceding. Thus, if they were many in the apostolic age, they were more in the next age, and still more in the third age ; and so on till the present day, when they number more than in any preceding time. Numerous, indeed, must have been the souls that were gathered into heaven from the days of the apostles up till the reign of Constantine, a comparatively pure period of the church, and a period in which it had extended itself into every part of the great Roman empire, and even far beyond its limits. It is true that, after this epoch, the church in many places became corrupted ; but, with this corruption, did the true followers of Christ become less in number than they were before ? If so, who were these Christians in Wales, these Culdees in Scotland and Ireland, these Cathari, Paterines, Gundulphians, Berengarians, Henricians, Paulicians, and a great many others, in different parts of the continent of Europe ? And, above all, who were these Waldenses and Albigenses, on the mountains and in the valleys that separate France from Italy ?—all of whom were found existing during what is called the dark ages of the church, and none of whom would submit to the pope of Rome. How numerous they must have been, we are able to conjecture from the fact that more than a million of the Waldenses suffered death rather than profess the tenets of popery. The truth is, that, through all the dark ages, there was a people existing in all the countries of Europe, and even elsewhere, over whom the pope had really no rule,—a people, for the most part, hidden, but a numerous people, and a people who sighed and cried for the abominations around them, and a people who loved the truth, and, as far as they could,

obeyed it. All history concurs to show that the number of true vital Christians had by no means decreased during these awful times, and surely none will say that they have diminished since the days of Luther. In our days particularly, Christianity is widening its territory at a rapid rate. I grant you, that the present period is, according as it is expressed by some, a period of great profession,—a period of much chaff: but can there be much chaff without a proportionate quantity of wheat? Nothing is more difficult than to arrive at any accurate idea of the number of the real people of God living on the face of the earth at any given time. They are so dispersed, many of them are inhabiting towns, villages, and countries that have scarcely any communication with other places; many of them are so poor that they attract no notice; and many of them are so imperfect that it is difficult to distinguish them from the merely nominal Christian. And if the numbers cannot be arrived at for any given time, and especially for the present time, who can arrive at them for all the ages that are past?

Oh! were all the people of God collected before us in one band,—all the people of God who lived before the flood,—all in the days of the patriarchs,—all the pious Israelites that lived from the exit from Egypt to the coming of Christ,—all the converted Gentiles who lived, before the same event, in Mesopotamia, in Egypt, in Tyre, in Babylon, in Nineveh, and in other places and countries around Judea: and if to them were added, all that were, after the establishment of the Christian dispensation, converted in Greece, where the most imposing system of idolatry that ever existed was completely overthrown,—all that were converted in the early ages in Africa, where Christians were once so numerous, that upwards of 400 bishops assembled at one council,—all that were, in the same

period, converted in Armenia, in Persia, in Arabia, in India, and in other places,—countries in which true Christianity once really flourished,—all, too, that were converted in the same early period, in Italy, in Spain, in France, in Britain, in Germany, in Russia, in Sweden, in Norway, and in other countries of Europe: and if to these, again, we add all that we may suppose to have remained uninfected by the sad corruptions which broke out in both the Eastern and Western churches, and there is unquestionable evidence that thousands and tens of thousands in the midst of these communities did remain unstained: and if we add again to these, all that have been converted to God since the Reformation,—all in Europe, where many noble and distinguished Christians have appeared,—all that have been converted in North America, where flocks even of the Indians have been gathered into the fold of Christ,—all that in our day have been converted in the West India isles, in the South Sea isles, in Southern Africa, in India, and in a thousand other places: and if, again, we add to all these, all the infants that have died from the foundation of the world till the present day, every one of whom is, no doubt, safe in heaven,—oh, what a multitude they would be! The stars in heaven, and the sands upon the sea-shore would scarcely be sufficient to equal them! And yet what are even all these when compared with what is hereafter to be gathered into the kingdom of Christ, when the earth shall be full of the knowledge of the Lord, as the waters cover the channel of the sea? Verily, Christ will not have died in vain! and, verily, heaven will not be an unpeopled abode!

I grant you that there is a frightful back-ground to this enchanting scene; but let us not look at that just now. Let us rather attend to some of the lessons afforded us by our present subject.

One is just *that* which we noticed at the commencement of this address, namely, that it is absurd to reject Christianity on the ground that it has throughout had but few adherents, and that these few have been mostly poor and illiterate. Such, as you cannot fail to have seen, has not been the case: the number has not been small; nor have they been wholly poor and illiterate. Such a list of noble, exalted, and intelligent men could be presented from the ranks of Christianity as could not be equalled by that from any party that ever existed in the world. Here are emperors, kings, nobles, philosophers, and what is better than all, martyrs and holy men beyond all calculation. Well said the poet in a homely verse—

“ When God makes up his last account,  
Of natives in his holy mout,   
’Twill be an honour to appear,  
As one new-born or nourished there.”

Another lesson to be learned from the statements we have made is this—that there is no reason to fear for the safety and prosperity of the true church of Christ. If it be true, that the kingdom of Christ is to be progressive,—never to

retrograde,—then we need not be really alarmed at the assaults of popery, or of any thing else of an equally hostile kind, if any thing indeed equally hostile does exist or can ever exist. The church of Christ *must* advance. It is true it may suffer a check here and there; but it must be on the increase somewhere or another. If the waters retire from one shore, they will, with an increase of power, roll in upon another: ay, and with a still greater increase of power roll back, in due time, upon the place from which they had retreated. Our age is peculiarly an age of bibles. Had the same been the case at the rise of popery and Mohammedanism, never could they have succeeded to the extent which they did: and never will they succeed to any thing like the same extent again. Before popery can really triumph where protestantism now prevails, it must first destroy all the bibles that are there. And, in attempting this, which it has impiety enough to do, it will kindle a fire which, like that into which the three Hebrew youths were cast, will assuredly consume the whole system, root and branch.

## THE PRIESTS OF BAAL.

*Fas est ab hoste doceri* is a proverb which has stood the test of ages. Our minds should be kept open to truth from whatever quarter it may come. “Go to the ant, thou sluggard, and be wise.” “Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall instruct thee.” He “who spake as never man spake,” was accustomed to avail himself of everything in nature, and in society, to illustrate his teaching, and to enforce his commandments. The night-wind as it whistled past, the shepherd feeding his flock, the birds as they carolled upon

the branches in happy thoughtlessness of to-morrow, the flowers as they bloomed in frail and exquisite beauty,—all furnished suggestions and occasion for discourse. The self-righteous Pharisee, the unjust judge, the dishonest steward, the slothful servant, the children of this world wiser in their generation than the children of light, were all made to yield lessons, profitable for doctrine, for reproof, for correction, for instruction in righteousness. Following these inspired and divine examples, let us endeavour to learn something from the priests of Baal, as “they took the lul-

lock which was given them, and dressed it, and called on the name of Baal, from morning even until noon, saying, Oh! Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or, peradventure, he sleepeth, and must be awaked. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past and they prophesied until evening, that there was neither voice, nor any to answer, nor any that regarded."

We have here set before us the characteristic principle of all false religions, and all idolatrous worship. All religions, which have originated with man, have gone upon the principle of offering something to God, either in the way of self-inflicted suffering, or of costly sacrifice, which may propitiate his favour and avert his wrath. The question of Balak, recorded by the prophet Micah, is the natural language of the human heart, of which all systems of false religion throughout the world are the utterance and expression. Thousands of rams, tens of thousands of rivers of oil, the sacrifice upon the blood-stained altar of a firstborn son, are the bribes, which men, in various forms and in every age, have offered, to propitiate an angry god. The asceticisms and austerities, dictated by the Romish church, are but another manifestation of the same principle. The priests of Baal cutting themselves with knives and lancets, till the blood gushed out, and the priests of Rome inflicting upon themselves fasts and flagellations, are only giving expression to the self-same theory of religion, common to all pagan and semi-pagan worship, that it consists

in something done by man for God. The gospel precisely reverses this. We have only to believe God's love, and to receive his grace. "We love him because he first loved us." We are saved, not by what we do for God, but by what he does for us. "Not by works of righteousness which we have done, but by grace hath he saved us." The priests of Baal and the Cross of Christ present, in the strongest possible contrast, the two opposed theories of religion—the human and the divine. In the former, man endeavours to conciliate God by self-inflicted torture; in the latter, God saves man, when "he spares not his own son, but freely gives him up for us all." "I have not caused thee to serve with an offering, nor wearied thee with incense. *I, even I, am he that blotteth out thy transgressions for mine own sake.*" We may well thank God that he has called us from systems of superstition and cruelty to the acceptance of a free salvation, to the obedience of a master, whose law is love, whose service is perfect freedom, whose yoke is easy, whose burden is light.

But whilst this sanguinary superstition, and these bloody rites, bring out into strong relief, by the force of contrast, that mild and gentle religion, which it is our happiness to have received, yet we must admire the unshrinking fortitude and steadfast self-devotion of these votaries of Baal. They supposed that by lacerating their bodies, they offered an acceptable service to their deity; and they did not shrink from doing what their creed dictated. They believed they did God service by "cutting themselves with knives and lancets, till the blood gushed out," and they did not hesitate to do so. We are told further, that this was "after their manner." It was habitual with them to do this. Not merely when they were wrought up to frenzy by the excitement of some great occasion, but in



the ordinary rites of their superstition, they were accustomed thus to tear and lacerate the living flesh. The literature of classical antiquity is full of instances in illustration and confirmation of this statement. "Moloch, horrid king, besmeared with blood," could only be worshipped with sanguinary and blood-stained rites. Will our zeal in our master's cause bear comparison with that of these priests of Baal? Do we bear the easy yoke of Christ as freely and willingly as they bore that galling and oppressive one? Do we, with such motives to self-sacrifice, as the cross and the throne of Christ furnish, display the same devotion, as did those votaries of a gloomy and cruel superstition? Alas! Baal was better served than is Christ. Mammon has his earnest and devoted servants in all the streets of our cities, "who shun delights, and live laborious days," that they may amass wealth, and "add house to house, and field to field, till there is no place;" whilst Christ's servants too often grudge the smallest sacrifices and the slightest self-denial, by which their master might be honoured. Shame on that nominal Christianity, which can thus be put to the blush by the priests of Baal and the worshippers of Mammon!

We have here an example, well worthy of imitation, of indifference to ridicule. "It came to pass at noon, that Elijah mocked them," yet still they persisted. They were proof against sarcasm and irony. So far from being abashed by it, they seem only to have been stimulated to an intenser fanaticism, and to more frenzied efforts to attract the notice of their god. That great master of humour and of common sense, whose wit amused, and whose shrewdness instructed the last generation, has well said, that "he deemed nothing so important or desirable, than for young persons to be able to despise ridicule, and to resist its encroach-

ments." Ridicule *may* be employed, as it was by Elijah, on this occasion, in the service of truth and righteousness; but far more frequently is it used in the interests of falsehood and evil. A sneer is no argument,—a taunt not a reason. And yet there are multitudes who could resist violent persecution, and confute sophistical arguments against a religious life, who are yet in fear of "the world's dread laugh," and dare not carry out their religious convictions, lest they should be exposed to it. What multitudes have been kept from entering the way of life, or, "having begun well, been hindered" by a sneer, or even by the fear of it! How many generous impulses and noble aspirations have been chilled and repressed by the dread of ridicule and contempt! Nothing can be more foolish than this—nothing more culpable; yet, alas! nothing is more common. In numberless instances, the favour of God and the approving voice of conscience have been forfeited, that we might escape the taunts of some empty-headed, hollow-hearted fool. Let these priests of Baal teach us to set ridicule at naught, and to pursue the paths of duty, unmoved by sarcasm and contempt.

It is impossible not to be impressed by their steadfastness and persistence in prayer. "From morn to noon, from noon to dewy eve," they continue their earnest and impassioned supplications. Leaping upon the altar with frenzied and fanatical fervour, they continue their prayers till the sun had gone down; and this, though there was "neither voice, nor answer, nor any that regarded." Surely we ought not to be less earnest and persevering. When have we asked, and not received—sought, and not found? In the very act and exercise of prayer we have received the answer. The still small voice has been heard in the silence of our breast. We have had the answer and

witness of the spirit, and we have known that "whatsoever we ask in prayer, believing, we shall receive;" and yet how remiss in this duty!—how reluctant to enter upon it!—how soon wearied in it! The example of Baal's priests should surely teach us to "continue instant in prayer,"—"to pray without ceasing." This is at once our duty and our privilege—what we owe alike to God and to ourselves. The persevering devotion, which superstition offers at the shrine of its idol deity, should stimulate us to renewed constancy and devotedness in our approaches to the God that "heareth prayer."

Finally, apathy and indifference are rebuked. The multitude endeavoured to remain neutral. They would serve neither God nor Baal. Whilst these exciting scenes passed before their eyes—whilst this great controversy between the prophet of Jehovah and the priests of Baal was being decided—the people looked on, calm and unmoved. They wished to be on the safe side. They would allow the conflict to be fought out before they determined. Like the great bulk of mankind in every age, they made success the test of truth. They, therefore, stood aloof, awaiting the result. The indignant prophet sternly rebukes this pusillanimity. "How long halt ye between two

opinions? If the Lord be God, follow him: but if Baal, then follow him. But the people answered him not a word." Nothing could move that stolid and inert mass. They could not deny the claims of God; but they would not assert them. The prophet virtually tells them that even an open, if sincere, advocacy of idolatry, was better than this imperturbable and contemptuous indifference. Better Baal, if they were convinced that he was Lord, than thus halt between two opinions. A greater than Elijah declared in after ages, "He that is not with me is against me;" and again, "I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Never was it more needful to be on our guard against this Laodicean temper than now. It is at once the weakness and the sin of an age. Men believe nothing thoroughly, commit themselves to nothing heartily. They scoff at the superstition of Baal's priests, and they sneer at the fanaticism and bigotry of God's prophet. They will stand well with both parties—agree both with God and the devil—strike out a middle path between Christ and Belial; and, after flattering themselves hugely upon their wisdom and moderation, discover, when it is too late, that God is not deceived, and will not be mocked.

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#### THE BOOK OF THE REVELATIONS.

THE Apocalypse was the last of those scriptures given by inspiration of God, when "holy men of God spake as they were moved by the Holy Ghost." Although designated "the Revelation," it is strikingly characterized by obscurity and mystery. This arises, in part, from the use of symbols, which so veil the predictions they contain. Not-

withstanding this choice of imagery, so wonderful that it seems to conceal the very events which it was designed to predict and foreshadow, every page is gemmed with truths so plain, so bright, and so beautiful, that "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." This

beatitude occurs in chap. i. 3, and no doubt God's people have enjoyed the blessedness, from many portions of the book, even though often perplexed and bewildered with obscure mysteries.

There is but slight warrant for the conclusion confidently asserted, to the effect that however baffled we may be eighteen hundred years after the book was written, they who first received it must surely have understood it well. On the contrary, there never appears to have been a time when the general plan and construction of the work was agreed upon with even tolerable unanimity. It is by no means supposed that present remarks will effect much to elucidate this, but the opening plan suggests some thoughts both important and profitable. Novelty cannot be pretended, although the arrangement to be considered may have escaped many readers.

In the 19th verse of the first chapter, the following distinct command is given to John, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." This threefold injunction apparently guided the writer in the plan he adopted. Accordingly,—

I. *The things he had seen*, are written in the first chapter. These related to the glorious vision of Christ. This appearance of the Divine Redeemer was accompanied with various symbolical adjuncts. There may have been designed allusion to the temple and priesthood at Jerusalem; but it was much more the purpose of the Lord Jesus to present himself as clothed with all the glorious grandeur which belonged to Him, as head over all things to the church. It was in reference to that church, as represented by the seven golden candlesticks, these varied characteristics were assumed; and it is worthy of remark, that while John fell at the feet of so glorious a personage,

struck with his general appearance, some distinct portion of the entire descriptions forms the introductory part of each of the following letters.

II. *The things that are*, next were written, in obedience to the command. This forms the second part of John's commission. What then really existed of special interest to the Lord Jesus Christ, was found in his own true church of the redeemed, that church formed of the called, chosen, and faithful. The seven churches had a real existence. They were respectively characterized as described in the letters. It is remarkable that some solemn expressions, "I know thy works," opens each address: and each address closes by speaking of "him that overcometh," and enjoins "he that hath an ear let him hear what the spirit saith unto the churches." It may be with good reason suggested, that all the churches of Christ in every age may find their condition, more or less completely, described in some one or other of these letters; and interspersed among them will, at all times, be found injunctions and encouragements of deepest interest. Every child of God also, may here study the privileges and obligations of the whole family of believers.

This view of the seven epistles as describing the things that then were, having a real and well-known existence, shows that it is quite a gratuitous supposition, not warranted by any satisfactory evidence, to assert the prophetic character of these letters, as if they described seven successive states, or ages of the church, through which it was destined to pass before the end should come. Such interpretation of this historical record of what really existed, is too fanciful for sober adoption. But, in the third place, and following on this description we have—

III. *"The things that shall be hereafter,"* written pursuant to the injunction.

But how was this beloved disciple to become acquainted with the future? The miraculous endowments of apostolic men did not render them thus prescient, so that even John could proceed in the discharge of his commission without new and extraordinary communication. Here what is strictly and properly apocalyptic commences. How the writer was qualified to reveal it, is explicitly told. He says, in chap. iv. 1, "a door was opened in heaven," and a voice was heard saying, "Come up hither and I will show thee things which must be hereafter." He adds, "immediately I was in the spirit," and the subsequent language proves that he meant, the experience of so great a change that he found himself amidst the glorious scenes of the celestial world, and near to the very throne of the Eternal! What he saw, what he heard, and what was done, is then narrated in language of sublime simplicity, sufficient from its superhuman conceptions to prove the truth and reality of his visions! Nothing short of the reality could have suggested the description!

The future was, however, concealed in the scroll with its sevenfold seals,

held in the hand of Him who occupied the throne. Loud proclamation summoned any one, capable to loose the seals and open the book; but none could even look thereon! On this account John wept, though in the region where all tears are wiped from every eye. His sorrow was immediately relieved by one of the elders who announced that "the lion of the tribe of Judah, the root of David," had prevailed. On turning to see who was meant by this pompous designation, he saw "a lamb, as it had been slain!" but the Lamb came and took the book! At this act, all heaven bursts forth in wondrous adoration! The successive openings of seals; the sounding of trumpets, and the pouring out of vials, with all the consequences in judgments and mercies, from the substance of the Apocalypse. As yet, interpreters can but skim the surface—by-and-bye the saints will be enabled to explore the depths! But all in every age will say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

## MEDITATIONS ON PASSAGES IN CHRIST'S LAST PRAYER WITH HIS DISCIPLES.

RECORDED IN JOHN xvii.

THE interesting discourses which Jesus had just uttered, are well known. They have ever been a favourite portion of the sacred book. As soon as he had finished them, feeling it was time to break off, and that the season for conflict approached, "he lifted up his eyes to heaven." Heaven—that was his home—thither his affections reverted—there his father dwelt,—and thence only could he anticipate help. Standing, then, at the table, as he appears to have been, while

delivering the contents of the last four chapters, and turning his eyes from his disciples upwards, "*these words spake Jesus . . . . Father, the hour is come.*" How solemn! How expressive! No lengthened description of the scene could be so emphatic. *The hour!* That important hour, when I am to undergo the great trial—the hour when I am to fight the tremendous battle—the hour when thou art to accomplish on me the purposes of thy righteousness and mercy

—the hour when the ransom price of my followers is to be paid—the hour when a way is to be opened for the bestowment of spiritual blessings—the hour when a basis is to be laid for eternal adoration!—the hour to which I have so long looked forward—the hour thy prophets foretold—the hour which all the types of the Mosaic economy foreshadowed—the hour to which thy counsels in eternity had reference. “Father, the hour is come.” Jesus *knew* that his hour was come, and he shrunk not back. But it was time for prayer; he would not enter on the fearful scene without first lifting his eyes to heaven.

“*Glorify thy Son.*” If the meaning of the prayer may be found in the answer it received, the request was very comprehensive. In how many ways did the Father do honour to the Son, even in this season of humiliation! He sent a celestial messenger to him in the garden. He upheld him with his right hand, he filled his betrayer with remorse, he caused the judge who condemned him to pronounce his innocence, he covered the sun with a mantle, he rent the rocks, he tore the veil, he let loose the prisoners of the grave, he raised him on the third morning to die no more. Thus, the Father glorified the Son. Jesus anticipated this, yet deemed it proper to present the prayer, “Father, glorify thy Son, *that thy Son also may glorify thee.*”

This was the ultimate end of all his sufferings. This was his great object in taking on him our flesh. He glorified the Father in every part of his conduct and ministry. He glorified his Father in the garden, on the cross, and when he emerged from the tomb. He glorified him by his resignation, his faith, his perseverance, and obedience to death. He justified the confidence the Father had reposed in him. He verified the declarations of the Father, that he

had laid help on one who was mighty. He performed a work through which God is known. An illustration was thus furnished of the Father's love, righteousness, power, wisdom, and holiness;—all the perfections of deity were magnified in him.

“*As thou hast given him power over all flesh.*” This assertion may seem stumbling, when considered in connexion with his sufferings. “Power over all flesh.” Did not men show their power over him? Did not they drag him to their tribunals, bind, scourge, persecute, oppose, and resist him? True, they did, and thought they triumphed, but this was his own permission; “no man took his life from him.” The possession of power does not necessarily imply its exercise; but there were occasions on which he manifested his power. Not, indeed, by violence, but by controlling men's inclinations, and inducing compliance to his wishes. Especially after his resurrection, showed he “all power in heaven and earth.”

“*That he should give eternal life to as many as thou hast given him.*” This is one purpose for which universal power is intrusted to him. Eternal life includes existence after death, and includes all necessary preparatives for that life. “To as many as thou hast given him.” Perhaps this refers to his disciples—perhaps to those who should believe through their word. Their salvation required that he should possess universal power;—to prevent persecution exterminating the church before their birth—to bring them within the sphere of means of grace—to influence their hearts to receive the truth—to preserve them from all their foes.

“*I have finished the work thou gavest me to do.*” Ought we not to pause and admire the divine consideration, in assigning *work*, for the good of the children of men, to the only begotten of the Father? It would not have been

wonderful if God had withdrawn his providential care. It would have been strange grace to send by human messengers; but to appoint a saviour—that saviour his own Son, and to that Son, labour! Yet it was so, and God confided to Jesus the development of his glory; he staked his faithfulness, his honour, his oath on the constancy, the purity, the obedience of Jesus. He had done his part in coming to Jerusalem, in intimating to the traitor the time for his betrayal; his active work was done; he had fulfilled the singular duties of his life. He had observed the law, had furnished an example to his followers, had delivered his instructions, had remonstrated with the wicked, had established his claims, declared the nature of the kingdom of God, had chosen his agents, and had preserved his adherents till now. He waited now to be led as a lamb to the slaughter,—what had yet to be fulfilled had to be suffered rather than done.

*“I have manifested thy name.”* Our Lord’s meaning is, “I have made known thy character,—I have exhibited thy perfections.” This he had done by his instructions. Much of his teaching related to God. He described him as the only legitimate object of fear, as feeding the heavens with providential care, as knowing the wants of his creatures, as hearing the prayers of his people, as ready to give spiritual blessings, as receiving the returning prodigal, as so loving the world as to give his only begotten Son, as drawing sinners to Christ, as preserving his disciples, and as preparing a kingdom of felicity. He made his Father known by his deportment. He gave a living, visible representation of God—a representation, which no image made by hands could afford. In his life he illustrated the divine holiness, beneficence, condescension, forbearance, wisdom, and power. He thus made full exhibition of the divine character; and

showed more plainly than ever had been done before, what the invisible God was.

*“I pray for them.”* Had they been praying for him, instead of his praying for them, it would have seemed, on one account, more natural. It was on him the brunt of the battle was about to fall. He was about to drink the bitter potion. He was the victim to be laid on the altar. Thus might his disciples have prayed: “Oh! strengthen him—cheer him—render him victorious! We pray for the champion of our cause—the willing martyr in our service.” But, no; they are dismayed and silent, and he lifts his eyes to heaven, and prays for them. How glorious does the man of sorrows appear in the midst of his griefs. How triumphant in the hour of his weakness. He was not absorbed by thoughts of the cross, the nails, the sepulchre, the trial, or the clamorous onset of demons. He could collect his thoughts, he could display his benevolence. The good shepherd cared for the sheep, though the wolves howled around him.

*“I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.”* Our Lord was not of the world in his origin,—this was not the first state of his existence. But this is not precisely what is intended here. It was an alienation from the world, possible to others. Worldly objects did not suit his taste. Of the attraction of worldly things—the things after which the gentiles seek, he did not appear susceptible. He attended to the things of this life as a duty; his pleasure was to escape to commune with God. Can you imagine him seeking to enrich himself with worldly riches, or amusing himself with worldly sports? No; he set God always before him—he beheld things invisible. He realized the transitory nature of earthly things; he judged the value of time in reference to eternity. Worldly men were not congenial to his heart.

As he relished not their pleasures, it was impossible for them to have unrestrained communion with him. The abandoned, the gay, and thoughtless, the prudent men of the world could not be happy in his society. His maxims and their maxims were totally opposed. They, therefore, hated him; all his gentleness could not shield him—all his miracles and wisdom could not convince them. They pursued him to death. They deemed him an outcast, "not fit for this world." A continuance in the world was not agreeable to his feelings. Jesus Christ was not a citizen of this world—he was a stranger and a sojourner here. This, also, he affirms of his disciples: they are not of this world. Originally they were—there was no difference between them and others. He had taught them not to labour for the meat which perisheth.

He had opened to them a better world, he had revealed to them the love of the Father, he had gained their affections to himself. Their abstraction from the world was not equal to his in degree, but in nature. And may not we thus judge, whether we are the true disciples of Christ or not? Can it be said of us we are not of this world? Whither do our affections tend? What are our pleasures and pursuits? Is this world our home? Do we think only of heaven as a place of refuge when we can stay here no longer? If we are disciples, we may expect tokens of the enmity of the world. But let us be careful,—if we are hated, let it be for Christ's sake, not for sourness, censoriousness, or hypocrisy; if we are reviled, and evil-spoken of, let it be falsely; if we suffer, let us suffer in the spirit of Christ.

## PASSING THOUGHTS.

BY JAMES DOUGLAS, OF CAVERS.

POLITICAL ECONOMY is still in its infancy. Yet even now it opens to the mind deep and unexpected considerations. Labour, the original curse, becomes pre-eminently the original blessing. All man's bodily powers, all his mental faculties, require to be strengthened and extended by moderate exercise. The curse is confined to immoderate exertion. Above all, labour stamps its value on the whole creation of God, as far as the material interests of man are concerned in this transitory life. God has not only made man in his own image, but placed him in some degree in his own stead; appointed him, not only the ruler, but the former anew of this lower world. God created everything according to its kind. If circumstances remain the same, the genus and the species remain unaltered in the

lapse of years. But the hand of man, when human labour is brought into action, works the most wonderful of transformations. Where are the originals of the corn-grasses? They are evidently almost a new creation.

What a difference between the cultivated variety of a species from the natural species from which it is derived! It differs more from its original form than two cognate species do from each other. Take the most common instances; a cauliflower for example. It resembles another species and is altogether like a new creation,

How beautiful is the creation of God! But how much of utility is superadded to that beauty by the new creations of man! The savage forms a noble picture by the side of some Alpine eminence; lord of the game that roams through the

forests, or the fish that dart through the stream. But what a change must come over the prospect before the earth is fitted for the abode of high civilization!

Whatever accompanies man in his march, in the perpetual progress of society, is undergoing a wondrous transformation. The cattle are losing somewhat of the ponderousness of the weapons of defence with which they were originally protected, before man had thinned the wild beasts. The sheep are losing somewhat of the agility and courage which they possessed in their wild state among the solitary hills. But all are adapting themselves to their more guarded position in the close vicinity of man. Around the tents of the advancing shepherds are growing new grasses, not for the use of the flocks, but for man himself; those cereal productions whose original habitat is unknown, but which have been carried by man to the extremities of the earth. The forests are opened to the light of day. The rivers are taught to run in new channels. The moisture of heaven, where over-abundant, is drained away; and, where deficient, is supplied by artificial irrigation. Old species of animals disappear along with noxious weeds; and other animals, the tame instead of the wild, are assuming their place. Labour, the penalty which accompanied the loss of Paradise, is alleviating by aid of machinery, the harder part of its doom; and is repealing the curse of thorns and thistles, and recovering by its endless and ever-improving exertions, a similitude of that Paradise which was the original abode of man.

That is a noble sentence of Burke, where he represents Montesquieu as surveying all governments, in order that, after the long procession has passed before him, he may assign more fully and deliberately the crown of superiority to the British constitution. If Britain be judged by its constitution

it would take, undoubtedly, the first place; but, if there be any truth in Pope's line—

"Whatever is best administered is best."

Britain, judged by the administration of its government, would stand in a very different position. . . .

Whatever defects attend both, America and Britain are the two noblest institutions the world has witnessed. But the best machinery requires continual attention and repairs. If the American government is left to take care of itself, it will become, what is called in smooth phraseology, more democratical, but, in plain English, more rapidly tending to dissolution. Power, in order to exist, must have its bounds, otherwise it would soon waste itself away by overflowing its banks and deserting its former channel. And machinery so slightly constructed as the American constitution at its first origin, by an increase in the velocity of its movements would be soon liable to fall to pieces.

If America becomes more and more democratical, government will be dissolved. If slavery continues, the Union will be dissolved. In either case must result a rent society, and rival states springing out of the dissolution of the former empire; civil wars, standing armies, and, to crown all, military despotisms. But we trust that American patriots will feel in time that the republic is in danger, and come to the rescue, as they have seemed latterly disposed to do; and that prayer will ascend on every side for the revival of those wise thoughts that prevailed in the breasts of the first founders of the commonwealth, and, what is still more important, for the full revival of that religious spirit which consecrated the dawn of American liberty.

In England, we also have urgent motives to prayer. An earthquake is approaching which will shake and test



all human institutions. There were supposed [to be spots [in] the world which [remained firm [when all was shaken around them. Such hallowed regions must be consecrated and set apart by religion. May our island be distinguished by a closer adherence to the God of all nations, and may perpetual prayer arise for the public security, and for the preservation and perfection of all the elements of government—the patriotism of the sovereign, the magnanimity of the nobles, and the public spirit of the people !

NEANDER'S CONVERSION.

THE Judaism in which he had been brought up could not satisfy him. He felt the need of a religious life. *That* offered him only dead, cold forms, which had forgotten the truths and feelings they once expressed. His classical studies made him acquainted with Plato, and he became deeply interested in him. Here was what he had most painfully missed in the formal religion of his fathers, and he embraced the great philosopher as a friend who had read his soul. But when the glow of his first love had passed away, he found that although Plato had read his wants, he had not satisfied them. The spirit of God had now awakened in him a deeper want, which philosophy has no means to supply. He demanded a voice more mighty than that of Plato to lay the "demons which infested his soul." In short, he was convicted of sin. The struggle was long. What he sought in vain in the teachings of Plato, he found in the teachings of Christ—in Christ himself. He embraced Christ with the ardour of a soul that had sounded the depths of its own wants. So in later years, he contended with a severity quite foreign to his nature, against the pantheistic philosophy, which would rob men of a personal God and Saviour. Early in the year 1806, at the age of seventeen, he joined the Christian church, assuming at his baptism the significant name Neander (*νεον ανδρα.*) His mother and his sister soon followed him in professing the Christian faith.

"FOLLOW ME."

In all the busy scenes of life,  
In all the turmoil, and the strife,  
E'en in the midst of worldly din,  
Be it your aim to follow Him.

Make Him your lesson and your guide,  
He'll keep your footsteps lest they slide :  
But you must ever look above,  
Seek His wisdom, and trust His love.

Make it your constant, earnest aim,  
To glorify His holy name,  
To live to Him, and do His will,  
And see that you His law fulfil.

It may be hard, but seek His aid,  
Remembering what His word has said:  
"To them that ask me, I will give ;  
Ask me," He says, "Ye shall receive."

Grace He will grant for every need,  
His spirit, too, your steps will lead :  
And when you feel oppressed with woe,  
His richest gifts He will bestow.

He calls you, too, to *bear* His will,  
Though all be dark, yet be thou still:  
And though you feel the chastening rod,  
"Be still and know that He is God."

'Tis hard at times to *do* His will,  
To bend or break the stubborn will ;  
But oh ! 'tis harder still to *bear*,  
And passive lie without a care.

Yet strength is promised as your day,  
Though now you cannot trace His way,  
Be sure of this, "He hath done well,"  
Though why He tries you cannot tell.

## REVIEWS.

*On Truth and Error: Thoughts in Prose and Verse, on the Principles of Truth, and the Causes and Effects of Error.* By J. HAMILTON, M.A. (of St. Ernan's), of St. John's College, Cambridge. Cambridge: Macmillan and Co. 1856. Pp. xxiv. 472.

THE title of this volume is eminently suggestive, and its contents are not a little adapted to the purposes of illustration. "Truth and error," thus placed in juxtaposition, what a startling contrast do they present. Truth is in harmony with God's universe; error is at variance with all that is divine. Truth is simple and homogeneous; error is multifiform and contradictory. Truth in every department, scientific, moral, religious, is of priceless value; if, in each instance, there is a corresponding class of errors, no advocate, however illustrious, can endow them with worth. Truth is beneficent,—severe it may be, in its claims, but felicitous in its final results; while error, however attractive in its aspect, and specious in its promises, never fails to involve its victim in disappointment and evil.

It is affecting to think, to what a vast extent error prevails in the world; what a multitude of minds it deludes and ruins. In infinite compassion, indeed, the Divine Being has given us his word, as the corrective of error and the standard of truth; yet even among those who profess to know and reverence it, what a diversity of conflicting views prevails. This diversity, however, arises not from any discrepancy in the word, but from the intelligence or dulness, the candour or prejudice, of those who give themselves to its perusal.

There are few more interesting spectacles than an individual, of renewed heart and quickened intellect, struggling to free himself from the meshes of error, and to attain to a knowledge of the truth. Such a person has the strongest claim on our sympathy and esteem:—such a one has been our author, who, in few words and with touching simplicity, describes the process through which he has passed,—the agitations which he sustained for awhile, and the gladsome deliverance he ultimately realized. We judge, from the character of his dedication, that Mr. Hamilton once belonged

to the hyper-Calvinistic school of divines; and, anticipating the displeasure of former friends, he thus appeals to such as may favour him with a perusal of his "Thoughts in Verse and Prose,"—"I earnestly request you, reader, to deal fairly with this book: do not lose sight of your purpose of pursuing the truth, nor turn aside from it, in order to hunt down the writer; not that I seek to escape, but I pray you do not let the truth escape. Sincerely do I desire that you may know and do what is true and good, though I should be, in your estimation, a reprobate."

Referring to the origin of the volume, in which he enunciates his new views, the author makes a statement respecting himself, which we could wish all our students and young ministers would adopt; it would preserve or reclaim them from many a mistake, and confirm them in "whatsoever things are true." "In order to assist my own researches after truth, and to test my provings, I have been all along in the habit of writing a good deal, and endeavouring to put my views of truth into every form I could think of, in order afterwards to be able to review and criticize myself. This I have endeavoured to do with that unsparing strictness which a man must value who is in pursuit of THE TRUTH—that truth which he is urged to seek by the highest assurance that, when acquired, 'the truth shall make you free.'"

Such has been the author's practice for a quarter of a century. It is a selection from these accumulated jottings, with which we are presented in the volume before us; and we can assure our readers, that it contains many a beautiful gem of thought, and much rich material for the purposes of reflection. We cannot but wish, however, that the principal sections had been expanded and carefully elaborated into a series of essays, such as the author is evidently capable of producing; his work, in such case, would have taken a higher and worthier position in the realms of theological literature. Accepting it, however, as it is, we earnestly commend it to all who are habituated to discriminative and devout reflection.

and especially to the ministry. Not that we concur in all the results at which Mr. Hamilton has arrived; but his pages contain so much that is beautiful and good that they are entitled to, and will amply repay attention. If we mistake not, the reader will be disposed to return to them again and again. We close our notice, by subjoining a specimen, selected only because it is brief:—

“ABSOLUTION.

“Absolution is a loosing, or setting free.

“It is one of the many un-English words with which we are mystified.

“So it is pretended by men, that they have power or authority to absolve others from their sins.

“This is explained to mean, from the punishment of their sins. And, as the effect is kept out of sight, we cannot see whether one has been freed from the punishment or not: but we can see whether he is made free from *sin*—whether he goes on doing wrong, or improves in goodness.

“He who can produce the effect of loosing me from my sin, may be said to give me ‘*absolution*,’ though the word is a very inconvenient word, liable, or sure, to be misunderstood. He who can turn me from doing wrong, in heart, mind, or deed—He is the only, the true absolver.”

*The Large-Print Paragraph-Bible.* Genesis, Price, 2s. ; and the Psalms, price 2s. 6d. ; with Maps, Indexes, &c.

*The Commentary Wholly Biblical.* An Exposition of the Old and New Testaments, in the very Words of Scripture. Part I., price 2s. 6d. ; with Maps, Indexes, &c. London : Samuel Bagster and Sons.

Two admirable ideas, admirably wrought out. The first we presume originated in a suggestion by the Rev. W. Harness, in a very able article in the *Edinburgh Review*, a few months ago. Why, it was asked, should the whole bible be always printed and bound up together, thus necessitating either a very ponderous volume, or a print so small as to be almost illegible? Why should we not have the writings of Moses, of David, of Isaiah, published in a form which would admit of their being easily held in the hand, carried in the pocket, and read with facility? Why should not the bible be made attractive, as a book, by the aid of modern typographical appliances? The name of the

publishers is a sufficient guarantee for the perfect execution of this plan. These volumes, which we presume are to be followed by others, will be an inestimable boon to the sick and the dim-sighted.

“The ‘*Commentary Wholly Biblical*,’ owes its origin to the conviction that the bible contains within itself an infallible exposition of its own truths; and, although much has been already done by the publication of reference-bibles in various forms, yet the publishers confidently offer the ‘*Commentary Wholly Biblical*,’ as not only new in plan, but as a much richer development of the self-interpreting principle than has before been presented to the public.” This extract from the preface sufficiently describes the plan of the book; how well it has been carried out, the following quotation at random will show:—

11. “*Give us this day our daily bread.* — ‘Ask and it shall be given you,’ Matt. vii. 7. ‘Having food and raiment, let us be therewith content,’ 1 Tim. vi. 8. ‘Give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain,’ Prov. xxx. 8, 9. ‘The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing,’ Ps. xxxiv. 10. ‘I have esteemed the words of his mouth more than my necessary food,’ Job xxiii. 12. ‘Mymeat is to do the will of him that sent me, and to finish his work,’ John, iv. 34.”

An inspection of these passages will show that much more is done than the quotation at length of parallel passages as they are cited in our ordinary reference-bibles. They form a full and admirable exposition of the text. The volume issued contains twenty-three chapters of Genesis, thirty-one Psalms, and seven chapters of the Gospel of Matthew; with two beautifully executed maps. We most cordially recommend this commentary to our readers.

In connexion with the foregoing, we would mention the ANNOTATED PARAGRAPH BIBLE published by the Religious Tract Society. A volume which has previously been noticed by us, but to which we would again call attention. The clear beautiful typography, the admirable arrangement of the text in paragraphs and parallelisms, the compact annotations giving in the briefest possible form the information needed,

and the maps only inferior to Bagster's, make it a volume which, for family use, has perhaps no equal—certainly no superior. Students of course would desire notes more critical and learned, but this edition of the bible is not designed for students; and the quotation of authorities, the discussion of various interpretations, and the development of processes, would have been impertinent and out of place here. The editor simply proposes "to give in a condensed, but at the same time in a convenient and popular form, the substance of what the learning and piety of successive ages have contributed toward the elucidation of the word of God." This he has admirably succeeded in doing.

A farther indication of the strong tendency there is to the publication of the scriptures in a more attractive form is afforded by another volume forwarded to us for review published by Parkers of Oxford, and entitled *THE ENGLISH HARMONY OF THE FOUR GOSPELS*: in paragraphs and parallelisms; with the variations of the ancient manuscripts and versions, marginal references and critical and explanatory notes. Whilst the execution of this volume is perfect, we are not able to speak in terms of similar approval of its design. Though called a harmony, the gospels are yet printed separately, and references are introduced from one to the other, thus necessitating the turning backwards and forwards and losing all the advantages which a real harmony of the gospels possesses. Again the paragraphs and parallelisms seem introduced most capriciously; if there is any system at all, we have not been able to discover it. For instance, opening the volume at random, we come to Luke ix. 51. From the 51st to the 53 verse is printed as a paragraph, thence to the end of the chapter is in single detached verses, whilst our Lord's discourse in the tenth chapter is printed in parallel lines as though it were poetry. With all these defects of plan, the volume is by no means without merit, and the critical notes are of considerable value.

*Lectures on the Ecclesiastical System of the Independents, and particularly on its present Aspects and Capabilities.* By S. T. PORTER. Glasgow: James Maclehose; London: Hamilton, Adams & Co. 1856. 12mo. Pp. xxiv. 303.

THE latter half of the last century

witnessed, on the part of pastors and people, concentrated and earnest attention to matters of doctrine, ritual, and discipline. The "five points" were keenly debated, and the divine origin of Independency was stoutly maintained. With these topics the churches were thoroughly familiar, and almost every member of them could readily assign "the reason" of his faith and practice. The first half of the present century has been characterized by activity rather than by reflection, by efforts to do good rather than by profound inquiry into the basis of creeds and doctrinal formulas. The former period was eminently theological; the latter has been as eminently practical. The constitution of professed Christian churches, and the methods of administering their affairs, are, however, subjects of such deep and vital interest, that they have seldom failed to command the attention of devout and thoughtful minds.

On these subjects several volumes have appeared within the last ten years: of the last of them we have given the title above. It is from the pen of the Rev. S. T. Porter, one of the congregational ministers of Glasgow. Mr. Porter, prior to his location in Scotland, was well known in Lancashire as a man of talent, shrewd observation, and free thought; and, as such, was invited, three years ago, by some gentlemen in Manchester, to submit the results of his matured reflection to the consideration of the churches in that city. With that invitation he complied in the month of April, 1854, by delivering the four lectures contained in this volume. These lectures are entitled,—I. *Introductory*. II. and III. *Independency as it is*. IV. *Independency as it might be*. It was no part of Mr. Porter's design to touch on the scriptural authority of Independency, its philosophical character, or its points of contrast with other ecclesiastical systems; but rather to show how its popularity and efficiency are impaired by some of those accidents connected with its practical working in this country.

Among other topics discussed are—trust-deeds, pew-rents, endowments or a freer voluntarism, the alternative, chapel debts, pastors' support, forms of admission into the church, sectarianism of modern Independency,

county and other unions, Sunday schools, conduct of church business, deacons' and other secret influences, prayer meetings, and the effect of the state of things described on both the character and the ministrations of pastors.

The importance of these and cognate subjects is indisputable; and the spirit in which they are treated in this volume is earnest, but in general kindly and free. And if the conclusions arrived at, and the remedial measures suggested, do not always commend themselves to our approval, we, nevertheless, think that the lecturer has done good service in calling attention to them. For, admitting the apostolical authority of Independency, and its adaptation to our nature, and to all times and places, there are not a few things connected with its administration which all intelligent persons regret, and would rejoice to see corrected. He, therefore, is a benefactor who, with clearness, and in a genial spirit, points out existing defects in our church polity, and aids in their removal: "till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

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*The Exegetical Study of the Original Scriptures considered in Connexion with the Training of Theological Students, in a Letter to the Rev. Thomas M'Crie, D.D., LL.D. By ALEXANDER BLACK, D.D. Edinburgh: Shepherd and Elliot. 1856. 8vo. Pp. 70.*

THIS well-timed letter is an appeal by Dr. Black on behalf of the study of the original scriptures, addressed to Dr. M'Crie, whom we welcome to new duties in connexion with the Free Church in England. Holding, as we do, the inspiration of sacred scripture, it has often struck us with surprise that Christian ministers especially take so little pains to study the words which the Holy Ghost teacheth. Admirable as our English version generally is, it is only a version; and its accuracy as to rendering, and especially as to *emphasis*, ought to be ascertained in each case, and by every man who undertakes in public to teach others. No intelligent man can look on the state of Christendom without feeling that the study of the original scriptures, both as to the

accuracy of the text and the precise meaning, is a most important preparation for those who hope by God's grace to be the teachers of the coming age. Not, of course, that we need Hebrew or Greek in the pulpit; for, as a rule, the man who quotes either knows little or nothing about them: but we need the assurance that the preacher is guided in his exposition by a knowledge of both. It is astonishing how much theological error would die out if all men spoke Greek; and hardly less astonishing to mark the new and startling lights in which truth is seen when studied in the Greek and English text.

Dr. Black divides his work into four parts, and notes the aim of the study of the original scriptures as emendatory, explanatory, discriminatory, and æsthetic,—devoting most of his pamphlet to the consideration of the two former. In nearly all his illustrations we concur; though a more important selection might, we think, have been made. If the latter have the effect of sending men to draw the living water of scripture "immediately where it springeth," rather than from the cisterns whence many take it, and where, as Bacon phrases it, "it is more subject to corrupt," it will prove a blessing to the ministry, and, through the ministry, to the church.

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*Infant Baptism, its Nature and Objects. By the Rev. JAMES LUMSDEN, Barry, Forfarshire. Edinburgh: Shepherd and Elliot. London: Hamilton and Co. 1856. 12mo. Pp. 77.*

THIS small treatise appears with the sanction of the "Free Presbytery" of Arbroath. It might be designated the *Parent's Guide* to baptism. Such a Hand-book is confessedly very much wanted; for surely never was there a solemn religious act, about which those who perform it are so strangely divided in opinion, as to its nature and aim! Between the plain intelligible act of a man who declares that he is authorized and enabled in this way to regenerate and save a soul, and the equally plain assertions of another man that it merely gives and seals a name to an infant, there are so many subtle and unintelligible distinctions, that it is difficult to answer the question, "what mean ye by this service?"

Upon the principles *assumed*, this

little book may be regarded as serious and devout, and containing many aids to thought in reference to this rite. But the moment a sturdy conscience refuses to *assume* anything upon the subject,—as soon as a genuine bible Christian comes to a pause on reading the sentence: “*assuming*, then, that infants are proper subjects of baptism, and that the pouring or sprinkling of water is a lawful and scriptural mode of its administration,” the aid before us loses all its force.

Among Christian professors, where rigid conscientiousness often holds a marvellous sway, and where logical acumen is so highly appreciated, we have often felt surprised at the taking upon trust, or paying homage to church authorities, which is so often connected with baptism. As soon as an independent thinker asserts that he will lay all opinions and authorities aside, and learn from the plain teaching of the New Testament alone, about both the subjects and the mode of baptism, this work on “*Infant Baptism, its Nature and Objects,*” may be laid aside as quite unnecessary.

Our notice would require to be extended to at least the size of the manual, were we to demur to each questionable position, *seriatim*. We venture respectfully to urge upon our Presbyterian brethren, the study of Dr. Chalmers’ “*Commentary on the Sixth Chapter of Romans.*” And, further, instead of a *supposed* significance of a rite administered to infants, to admit only of a *scriptural* meaning.

There are some remarks on the emblematical character of baptism and certain truths of which infant baptism is said to be beautifully significant, which are very well written; but it is not made clearly to appear that scripture declares these things to be emblematically represented in baptism. When on the other hand, a believer is immersed, it may truly be said that the pool of water does really mirror forth the very things which scripture declares that baptism signifies. It is commemorative of Christ’s sufferings when he was baptized with the baptism of woes, even unto death. It is equally a sacramental act, being as an emblem significant of that which the candidate professes, and is pledged to, even a ‘death to sin and burial to the world, with the resurrection to a new life of holiness.’ And, further,

it is of a typical character, vividly foreshadowing, as an emblem, the death, burial, and resurrection of the believer.

*Araba; or, the Forsaken Land. A Description of a recent Visit to Palestine. By the Rev. W. RITCHIE. Edinburgh: Johnstone and Hunter. 8vo. Price 9s.*

MR. RITCHIE begins his preface by stating that “these pages, now published by request, have been delivered as lectures to various congregations.” Retaining their original form, they are presented under a new title. We think that this alteration can hardly be justified. On reading the title, one would not anticipate a series of lectures, unchanged, except in name. Yet this is what Mr. Ritchie gives to the world as a “Description” of his tour in the Holy Land. The work is thus rendered too discursive and declamatory. It savours too much of the platform. The author should either have condensed his lectures, or have called them by their right names. Twenty pages of the ancient and modern history of Jerusalem, for example, are certainly no part of a “Description of a Visit to Palestine,” however appropriate in a popular lecture.

Notwithstanding this serious drawback, the book contains much that is interesting. Mr. Ritchie has proved himself an observant traveller, and although the places visited by him have been described over and over again, the narrative parts of the work abound with facts and incidents well worthy of attention. Some of these strikingly illustrate passages of scripture, and will prove of value to the biblical student.

The following is a fair specimen of the writer’s style. He is describing the scenery of the Jordan—

“Its banks are covered with perpetual verdure,—at least the interval between the decay and reproduction of vegetable life is so brief, that the change is scarcely perceptible. A strip of remarkable fertility lines its whole course; which is the more marked because of the neglected plains through which it flows. Both banks are clothed luxuriantly with grass, flowers, shrubs, and trees. Anemones, marigolds, water-lilies, asphodels, acacias, tamarisks, canes, poplars, willows, and sycamores—among which the lion probably found a lair in ancient times—are beautifully intermingled. The whole scene is

sylvania and lovely; and the picture, where we stood, had, in the background, Mount Gilead, famous for its pastures and balsams, and which supplied one of the most exquisite metaphors with which the scriptures teem, 'Is there no balm in Gilead? is there no physician there?'

"On these banks, too, the inspired poet, in portraying the abiding comeliness of the righteous, could find his apt simile in the tree whose leaf fadeth not, and whose fruit is produced in its season; for even in December its verdure was bright. Thus decked with perennial foliage, and overshadowed by trees whose pendent branches drink constantly from its murmuring rapids, or kiss their own images reflected in the bosom of its quiet pools, this sacred river invested with an absorbing interest, marches on in its primitive movements, and still sings its first song; for creation's hymn to her Maker, like that of the Seraphim, is 'day and night without ceasing.'"

*Memoirs of the Rev. William Alexander.*  
By his Son, JOHN ALEXANDER, Minister  
of Princes Street Chapel, Norwich.  
Norwich: Fletcher and Alexander. 12mo.

IF Mr. Alexander has not produced a biography of extraordinary merit, he has at least written a pleasant and interesting narrative of Christian life and labour, free from the faults which disfigure too many recent works of this class. He has not thought it advisable to insert all that his father ever said, did, or wrote; nor does he crowd his pages with extracts from private journals, but tells briefly, simply, and with filial tenderness, the story of a good minister's life-long devotion to the service of his Master. The book is thus both small and readable, and well worthy alike of its subject and its author.

The Rev. William Alexander was a native of Scotland, having been born at Chapel-Rosan, Wigtonshire, in the year 1763. At the age of fifteen, he was apprenticed to an uncle, a carpenter residing in a neighbouring town, with whom he remained for three years, when, through failure of business, he had to seek employment elsewhere.

During the next three years we find him located at Paisley and Glasgow. In 1783, he left Scotland, and obtained a

situation at Lancaster. During his residence in that town, the "turning-point" of his life was passed. The religious impressions resulting from early training gradually deepened into settled convictions. From a "halter between two opinions," he became an anxious seeker after truth; and, from a seeker, a sincere and earnest believer. Long before this, however, he had contended for the faith he now openly professed, as the following anecdote will show:—

"Soon after his arrival in Lancaster, the young carpenter obtained sufficient employment in a shop in which William Whewell, the father of the celebrated professor in Cambridge, was his fellow-workman. Their conversations, when at work, were sometimes on religious subjects, and Mr. Whewell generally opposed very strongly some of my father's views. On one of these occasions, 'the contention was so sharp between them,' and the blood of the young Scotchman became so hot, that he began to reason with his fist, and knocked his antagonist down. But the blow, which dislocated the thumb of the striker, instead of breaking their friendship to pieces, became the means of confirming it. As both of them had been to blame—the one for his words, and the other for his blow—they mutually forgave each other, and agreed to differ."

It is easy to perceive how valuable this warmth of feeling and earnestness of conviction became when manifested in a more peaceable manner—so far, at least, as physical force is concerned. After joining the independent church in High Street, probably about 1788, Mr. Alexander, "having heard of Robert Raikes, and of his having instituted Sunday Schools five or six years before, determined that, if possible, he would raise one in Lancaster." The effort was successful, although much opposed; and the school continues to flourish still.

His introduction into the ministry was brought about more by the force of circumstances than by any direct act of his own. A few apparently casual conversations with some friends, led to his being unexpectedly supplied with a congregation. "I reckon," said the lady of the house, "they are come to hear you preach, for I told some folks what a rare talker you were, so you'll be like to come and say something."

He thus commenced a course of preaching, which continued for more than half-a-century. From the first his labours were abundant, and eminently successful. For two years his practice was as follows: "After working six days at the carpenter's bench, his 'Sabbath day's journey,' was at least thirty-two miles, every step of which he walked, often in the midst of wind and rain and in the course of which he preached at never less than three, and frequently at four, different places." Such exertions needed not only a heart of burning zeal, but a physical constitution of no ordinary robustness; yet it would be well if some of the young ministers of the present day, by whom two sermons and an address are considered amply sufficient preaching-work for a whole week, could learn a lesson of industry and devotedness from the labours of William Alexander, the working carpenter of Lancaster.

His first pastoral charge was at Prescott, near Liverpool, to which place he removed with his family in the year 1802. His ministrations were unremitting and very useful; not only in the town itself, but in all the surrounding villages; his simple, earnest exhibition of sacred truth, proved a 'savour of life' to many. His heart was in the work, and every opportunity of doing good was eagerly embraced by him. The like devotion and success attended his subsequent labours at Leigh and Church Town. After a residence of twenty-five years at the latter place, he closed his pastoral engagements in May, 1845, being then in his eighty-third year. He then removed to Southport, where, on the 23rd of January, 1855, his long and valuable life reached its termination, and he gently slept in Jesus, to awake again in his likeness, and receive the reward of those who have turned many to righteousness. His works survive him; but, for further details of those works, we must refer our readers to the memoir itself.

*The Words of the Lord Jesus.* By RUDOLF STIER, Doctor of Theology, Chief Pastor and Superintendent of Schkeuditz. Vols. III. and IV. Edinburgh: T. and T. Clark. 1856. 8vo. Pp. 478, 513.

In the former of these two volumes, Dr. Stier goes on with Luke's Gospel as

far as our Lord's entrance into Jerusalem; and then returns to bring up the record of John to the same point. We see no reason to lessen our estimate of the value of his labours. The same acuteness and learning, with the same spirit of reverence, and profound conviction of the pre-eminence of dignity attaching to all that flowed immediately from the lips of God incarnate, "the words of the Word," meet us in every page. "The Lord is my witness," he says in his preface to St. John, "and I take comfort in once more repeating it, that in entering this innermost sanctuary, at the threshold of which we paused in awe, I am conscious of a deep and becoming dread in the presence of Him who speaks, which throws its restraint upon all that I write concerning His words." It is of advantage to Dr. Stier as an expositor, that he holds a pastoral charge. With all his original inquiry and critical acumen, it is ever the "bread of life" which he is seeking to dispense. The merely scientific treatment so prevalent in Germany, which places all the value of the wheat in the bran, and supplies almost nothing for the aid of pulpit labours, or for the sanctification of the soul, is quite the contrary of what is to be found in these volumes. He has no need of Dr. Ullman's admonition to his countrymen generally, that, "the academical teacher has not merely heads before him, but perfect men." It will not be expected that we should concur in all the interpretations of a Lutheran divine traversing so large a field; but it may well be remembered, on the other hand, that the English theological mind is still too insular, and we rejoice that there are works in which it may become familiarized with foreign forms of thought, free from the old sceptical leaven.

*The Harmony of the Divine Dispensations; being a Series of Discourses on Select Portions of Holy Scripture, designed to show the Spirituality, Efficacy, and Harmony of the Divine Revelations made to Mankind from the beginning. With Notes Critical, Historical, and Explanatory.* By GEORGE SMITH, F.S.A. &c., &c. London: Longman & Co. 1856. 8vo. Pp. xii. 357. Price 7s. 6d.

MR. SMITH is already favourably known to many of our readers, as the author of



a laborious and learned work in 3 vols. 8vo., entitled "Sacred Annals." We have pleasure, therefore, in introducing this new work to their notice, which is pervaded by the same patience of research and devout spirit that characterized the "Sacred Annals." The object of the author in this interesting and useful work seems to be to apply the recent improvements in biblical science, and the discoveries of Rawlinson, Layard, Botta, and others, in the East, to the elucidation of Holy Writ. The nature of the work may be in some measure comprehended from the following table of contents: Discourse I. Redemption promised. II. The Way of Life through Redemption opened. III. The Mediatorial way of access to God. IV. The Tabernacle of David. V. Christ on the Propitiatory between the living Cheru-

him. VI. The likeness of a Man upon the Throne. VII. The Son of God in the Fiery Furnace. VIII. Paradise regained. IX. Redemption consummated.

The greater part of this volume is marked by the same good sense and sound judgment which characterized Mr. Smith's "Sacred Annals." Two of the discourses, however, must be excepted from this commendation. In the fourth Discourse on the "Tabernacle of David" (Amos, ix. 11), and in the seventh, on "The Son of God in the Fiery Furnace" (Dan. iii. 25), the author has broached some singular theories for which we are confident no foundation exists in scripture. With these exceptions, we can conscientiously commend the volume to the attention of the reader.

## BRIEF NOTICES.

*Expository Discourses on the Epistle to the Philippians.* By THOMAS TOLLER. London: John Snow. 1855. Pp. 336.

For many years, Mr. Toller tells us, he has devoted the morning of the Lord's day to exposition: and being solicited to commit to the press some one set of Expository Discourses, he has fixed on the Epistle to the Philippians, partly because of its brevity, and partly because there is a scarcity of expositions of that epistle in the English tongue. This practice of exposition is highly commendable. And these specimens are characterized by clearness, simplicity, competent scholarship, and a devout, earnest spirit. We miss the point and comprehension which are so welcome, and, alas, so rare in scripture commentaries: but this deficiency is perhaps accounted for by the fact, that the discourses are printed as they were spoken. This is a bad rule, though natural enough when the aim is to preserve a memorial of pleasant, useful services. The volume has our hearty commendation.

*The Tongue of Fire: or, the True Power of Christianity.* By WILLIAM ARTHUR, A.M. Author of "A Mission to the Mysore," "The Successful Merchant," &c. London: Hamilton, Adams, and Co. 1856. 12mo. Pp. viii. 363.

"The Tongue of Fire," is in fact, though not in form, an exposition of the first and second chapters of the Acts of the Apostles. Our author divides his matter into six chapters, in which he treats respectively on "The Promise of a Baptism of Fire—The waiting for the Fulfillment of the Promise—The Effects which

immediately followed the Baptism of Fire—The Permanent Benefits resulting to the Church—and The Practical Lessons taught." The book is full of fresh and quickening thought, and is pervaded by a spirit of devout and fervent piety. We cannot subscribe to every doctrinal statement or practical suggestion it contains; yet as a whole it has our hearty approval.

*Rationale of Justification by Faith.* London: Hamilton, Adams, and Co. 8vo. 1856.

This is an attempt to prove that the ideas symbolized in sacrifice express a *primary moral judgment*; that God has so constituted the human mind that first principles of truth rise up within us *spontaneously*; and that, intuitively, without any revelation, the conscience appreciates, or even conceives, the propriety of sacrifice—that, for instance, sacrifice was not first of all commanded by God, but Abel's conscience *intuitively* perceived that without sacrifice there could be no reconciliation. All such attempts we eschew. The gospel commends itself to man's heart and conscience; not, however, because of man's intuitive perception; but because it meets the wants and cravings of fallen humanity, and is adapted to man's nature. It is dangerous in any way to disseminate the notion that revealed truth is to be submitted for approval to man's moral judgment. Who can determine how far the conscience is enlightened or unenlightened, or whether what we may deem divine intuition is not the teaching of a heart deceived by sin, or led captive by the wicked one? It belongs to man to receive *revealed* truth because revealed, and to make revealed

truth, and that alone, the foundation of his faith.

*St. Paul and his Localities, in their Past and Present Condition, as lately visited by JOHN AITON, D.D., Author of "The Lands of the Messiah, Mohammed, and the Pope," "Clerical Economists," and of "The Life and Times of Alexander Henderson," &c., &c.* London: Arthur Hall, Virtue, and Co. 8vo. Pp. 424.

This volume comes forth to fill a place which has hitherto been left vacant. "The religious readers of St. Paul's life still require to possess an accurate description of the places he visited in their past condition, as taken from history and the classics, and also in their present state, as actually seen by the writer." In his recent journey Dr. Aiton set himself the task of supplying this want, and he has acquitted himself very creditably. Treading, as near as possible, in the footsteps of the apostle, he has mingled with his description of the places he passed through, the narrative of Paul's sayings and doings while sojourning in them. The book is one for the family, few critical or controversial passages occur, and he furnishes as few dates in a positive form as possible, and those taken "from those writers whose authority is most deserving of consideration." The author greatly admires Conybeare and Howson's elaborate work on "The Life and Epistles of St. Paul," of which he has made free use. Though by no means abounding in incidents, the volume possesses much interest, and is illustrated with a large number of handsome engravings.

*A Commentary on the Epistle to the Ephesians.* By CHARLES HODGE, D.D., Professor of Biblical Literature in the Theological Seminary at Princeton, New Jersey. London: James Nisbet and Co. 1856. 12mo. Pp. 294.

This is one of the best commentaries which has appeared for a long time. The author's name is a guarantee for its ripe scholarship and sound orthodoxy. It is sufficiently critical to make it worthy the study of the most learned; yet sufficiently practical and plain to be perused with profit by the ordinary reader of the word of God. The publishers deserve our best thanks for bringing it out in so beautiful and cheap a form. We earnestly commend it to all who desire to form a thorough acquaintance with the important epistle it professes to expound.

*Family Prayers, adapted to Portions of the New Testament, and chiefly based on the Commentaries of the Rev. Thomas Scott.* By WILLIAM BURT, Whitmarsh; one of Her Majesty's Coroners for the County of Wilts; Author of "Family Prayers on the Old Testament." London: Ward and Co.; Biens and Goodwin. 8vo.

These prayers are based upon portions of Holy Scripture, which are supposed to have been previously read by those who use them. They are not altogether to our mind;—we do

not like sermons in prayers; we prefer the short simple petition expressive of the soul's need. Many Christians, however, may differ from us on this point, and to such, if they stand in need of a book, in conducting family devotion, this volume may prove acceptable.

*Bi-Centenary of Castle Gate Meeting. An Historical Account of the Congregational Church worshipping in Castle Gate Meeting House, Nottingham.* London: Ward and Co. 16mo. Pp. 128.

—"To which are prefixed," continues the somewhat lengthy title, "Two Sermons, preached October 7, 1855, by the Revs. Richard Alliot, LL.D., Principal of the Western College, Plymouth, and the Rev. Samuel M'All, Minister of Castle Gate Meeting, in commemoration of the Bi-Centenary of the formation of the Church."

This little volume has been compiled by the present pastor of Castle Gate Meeting as a memorial of the above occasion. Although in part of merely local interest, the historical sketch of the church now under the care of the compiler, contains many curious and interesting facts, together with some which were hardly worth recording. Dr. Alliot's discourse is on "The Rise of British Congregationalism, with a special reference to its spiritual aspects and results;" that of Mr. M'All is entitled, "Bi-Centenary Commemoration."

*Sermons on the First Epistle of Peter.* By H. F. KOHLBRUGGE, D.D., of Elberfeld, Germany, with a Biographical Sketch of the Author. Translated from the German. London: Partridge and Co. 16mo.

These sermons are "nothing particular." They are such as any evangelical D.D. of Germany or America, Scotland or England, might write, preach, and publish, without astonishing the church or the world. There is common sense in the matter, piety in the spirit, and a large amount of Calvinism in the doctrinal teaching of these discourses. They may prove useful in the sick chamber, to afflicted and aged Christians; but we cannot strongly advise ministers to invest their spare capital in the purchase of them.

*The Draper in Australia: being a Narrative of Three Years' Adventure and Experience at the Gold Fields, in the Bush, and in the Chief Cities of Victoria and New South Wales; with Information and Advice for the intending Emigrant and others. Dedicated to the Drapers of England.* London: William Freeman. 16mo. Pp. viii. 240. Price 2s. 6d.

We are desirous of calling attention to this small volume, as no book that has come under our notice combines, in an equal degree, attractive reading, and sound information derived from personal observation, excellent advice, and good print and binding at a low price. It is a simple record of the daily life of George Wilmer, who, having caught the "gold fever" in London, found an effectual cure at the diggings. He then turned his attention to

other pursuits, and, as any one is sure, sooner or later, to do, who exercises prudence, activity, perseverance, and faith, he found a reward for his exile in renewed health and increase of property. Had we a friend who contemplated a journey to the Antipodes, or who wished for information attractively clothed concerning them, we should recommend him to become possessed of "The Draper in Australia."

*Passing Thoughts.* By JAMES DOUGLAS, of *Cavers.* Edinburgh: Thomas Constable and Co. 8vo. Pp. 417.

The third part of this book bears on its face the same impress of extensive learning, deep observation, and a mastery of every subject referred to, as its predecessors. It contains familiar soliloquies, easy and natural in style, and eminently suggestive, on The Commonwealth of England, Polity and Political Economy, Government, Political Economy, The National Mind, One Word of Horace, The Races of Men. It is from the third and fourth of these that the extracts given on a previous page are selected.

*Country Hospitalities; or, Lord and Lady Harcourt.* By CATHARINE SINCLAIR. London: Simpkin, Marshall, and Co. Pp. 489. Price 1s. 6d.

*Modern Society; or, the March of Intellect.* By CATHARINE SINCLAIR. London: Simpkin, Marshall, and Co. 16mo. Pp. 437. Price 2s.

We place these two volumes at the head of one notice, not because their merits are equal, but from the fact that they are by the same author, and both belong to "The Run and Read Library." The first is a dull uninteresting relation, destitute alike of a beneficial tendency, and the elements of popularity. We commenced reading the second with these feelings, and were agreeably surprised to find it so much superior to its companion; and, though far inferior to the volumes with which the series commenced, is not altogether destitute of power to amuse and instruct.

*The Redan; a Poem.* By R. M. BEVERLEY. Second Edition. London: Hamilton, Adams, and Co. 16mo. Pp. 104. Cloth, gilt.

This book contains more true poetry, more religious sentiment, and more general interest than is usually found in this class of publications.

*The School of Life.* By ANNA MARY HOWITT. London: Ward and Lock. 16mo. Pp. 142. Price 1s.

A tale full of interest, excitement, and romance, containing nothing positively wrong, but exhibiting a marked absence of the enforcement of those morals which are all through suggested to the thoughtful reader.

*The Illustrated Webster Reader. Series I.* London: Ward and Lock. 12mo. Pp. 160.

The great success which has attended the spelling book of this name, which we noticed

some months ago, has induced the publishers to issue a series of reading books on the same system, of which this is the most elementary.

*Ina, and other Poems.* By MARY E. LESLIE. London and Calcutta: G. C. Hay and Co. 16mo. Pp. 290.

Miss Leslie is the daughter of the estimable missionary whose name is prefixed to our first article. Our readers have frequently had specimens of her poetic powers, and this volume is by no means inferior to her former productions. The pieces being all of them too long to extract, we are unable to give a sample, but we trust many of readers will possess themselves of the work.

*A Guide to Astronomical Science.* By ROBERT JAMES MANN, M.D., F.R.A.S., Author of "A Guide to the Knowledge of Life," &c., &c., &c. London: Jarrold and Sons. 24mo. Pp. xviii., 460.

This is another of the valuable manuals which Dr. Mann has contributed for the instruction of the young in the elements of science.

*Letts's Diary, or Bills due Book, and an Almanack for 1857, the Twentieth of the Reign of her Present Majesty, Queen Victoria.* Published October 1, 1856. Letts and Co., 8, Royal Exchange.

*The Scripture Pocket Book for 1857, containing an Almanack; also a Passage of Scripture for Every Day, and a Variety of Useful Information.* London: R.T.S. Price 2s., roan tuck.

*The Young People's Pocket Book for 1857; containing an Almanack, Daily Texts, a Mirror of the Month, and a Variety of Useful Information.* London: R.T.S. Price 1s. 6d., roan tuck.

*The Christian Almanack for the Year 1857; being the First after Bisextile or Leap Year.* London: R. T. S. 16mo. Pp. 84. Price 3d., stiff paper, gilt.

*The Protestant Dissenters' Almanack and Political Annual for the Year 1857.* London: Kent and Co., William Freeman. 16mo. Pp. 65. Price 6d.

A good diary is a very valuable article, and such a one, well kept, will far more than compensate the keeper for his trouble. To men engaged in extensive business, a journal is as necessary as a cash book; and we wish that others, who at present neglect to do so, were faithfully to record their thoughts and actions. An hour saved is an hour gained, and few things conduce more to methodical arrangement, or to increase the apparent importance of time than a well kept diary. There is no such excuse now as there was forty years ago. When the duty on almanacks was 2s. 6d. each, many might be unable to purchase one adapted to their use. But the varieties of such things now are innumerable, and their price within the reach of all. The superiority of Letts's diaries over all others, to men of business, is well known. This, in part, arises from the immense circulation they receive, enabling

Messrs. Letts, to suit their productions to all classes, and to obtain the most reliable and extensive information; and partly from the readiness with which they receive and attend to the suggestions of their customers. The one before us contains ninety-six closely printed pages of all kinds of commercial information, a cash account, and a space, equal to thirty lines of this type, for every day in the year. Still, it is a convenient size for the pocket, and done up in a handsome roan case, price 4s. 6d. There are upwards of fifty other sorts and sizes published; and, though the prices are high, the workmanship is unsurpassed. The second on our list is published by the Religious Tract Society, and is very ornamental and excellent for those whose actions require but a short record, but by no means so useful for business purposes. Sixty-four of its pages are devoted to general information, and fifteen to religious selections. The same remarks apply to the third; the space being still more limited, and the information conveyed in more simple terms. The two last are almanacks only, the distinctive peculiarities of which are well known.

*A Summary of the Way of Salvation; being Scripture Texts in Connexion.* London: Wertheim and Macintosh. 24mo. Pp. 48. Price 4d.

The compiler in her visits to the sick has frequently found deplorable ignorance of divine things in connexion with such a rapid progress of disease as to render it desirable that some selection of passages of scripture should be presented which should, with small exertion, in little time convey the knowledge of the way of salvation. This she has done in a manner very creditable to herself and likely to be useful to others.

*Hints to a Young Governess on Beginning a School.* London: Wertheim and Macintosh. 24mo. Pp. 61. Price 6d.

Excellent advice to young women in the very difficult task of commencing and conducting a school, either in a private family or otherwise, by one thoroughly competent to give it.

*Success in Business; or Bible Principles Illustrated.* London: The Book Society, 19, Paternoster Row. 16mo. Pp. 180.

An essay showing the harmony of mercantile morality and the Holy Scriptures, the possibility of commercial success following adherence to sound principle. In so attractive a form is this presented that, to read it, would be considered a pleasure even by the young.

*The Reformation from Pervery, the Work of God. A Sermon Preached at Bushey, Herts. December 28, 1847.* By the Rev. THOMAS GILBERT, Minister at Bushey Chapel. London: John Snow. 16mo. Pp. 39.

To an excellent sermon by a former secretary of the Irish Evangelical Society is appended a short history of the Reformation. "The character of peccery shall prove," says he in the introduction, "that the agency of God was necessary to subvert its domination; the circumstances of the Reformation shall

show that the agency of God was obvious in its production; the consequences resulting shall establish that such an exercise of the divine agency is honourable to the character of God."

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

How do you manage the Young Ones. By Old Chatty Cheerful. London: Jarrold and Sons. 12mo., pp. 32. Price 2s. per dozen.

The Use of Pure Water. No. 2. Of Deposits in the Savings Bank of Wisdom, made in behalf of Working Men and Women. By an Old Friend. London: Jarrold and Sons. 12mo., pp. 30. Price 2s. per dozen.

The Faith that Overcometh. A Sermon preached in the Parish Church of Wevenhoe, Essex, on Sunday, June 22nd, 1856. By R. H. BAYNES, B.A., Curate of Christ Church, Surrey. London: J. Haichard, 187, Piccadilly. 8vo., pp. 20.

Infant Holiness; the Testimony of the Scriptures and the Authority of the Church on Baptism. London: William Yapp. Pp. 20. Price 3d.

A Simple Catechism of the Animal, Vegetable, and Mineral Kingdoms. Particularly Adapted to the Capacities of very Young Children. By CHARLOTTE O'BRIEN. London: Relfe Brothers, 150, Aldersgate Street. 12mo., pp. 70. Price 9d.

A Half-Yearly Course of Reading Lessons, three per week, in English History: forming a compendium of the History of England from the earliest period to the present time. By RICHARD BETHELL, C.T., Author of Various Educational Works. London: Groombridge and Sons. 12mo., pp. 157. Price 1s.

Progress of Photography. Collodion, the Stereoscope. A Lecture by JOSEPH ELLIS. Read at the Literary and Scientific Institution at Brighton. London: H. Baillière. 12mo., pp. 62. Price 1s. 6d.

The Electro-Chemical Bath, for the Extraction of Mercury, Lead, and other Poisonous Substances from the Human Body. By J. T. F. CAPLIN, M.D., &c. &c. London: William Freeman. 16mo., pp. 128.

"One Can't Quarrel." By CHRISTOPHER WOOLLACOTT, London.—My Daughter. By CHRISTOPHER WOOLLACOTT, London. London: Published for the Baptist Tract Society, by Houlston and Stoneman. 16mo. Price 1d. each.

The Sunday Teachers' Treasury. A Monthly Magazine for Sunday School Teachers, Containing Materials Ready for Use. Edited by the Rev. W. MEYNELL WHITTEMORE, Rector of St. James's Within, Aldgate. Nos. II. and III., October and November, 1856. London: Wertheim and Macintosh. 16mo., pp. 32. Price 3d. each.

The Eclectic Review. November, 1856. Contents:—I. Studies of Foreign Literature, No. 3. II. Goethe. III. Ancient and Modern Mathematical Science. IV. Fremont, the Pathfinder. V. The Earnest Minister. Brief Notices of Books. Review of the Month, &c., &c. London: Ward and Co. 8vo. Price 1s. 6d.

## INTELLIGENCE.

## AMERICA.

## BAPTISTS IN CANADA.

In No. 2, of a small sheet published in Toronto, in October, entitled, "The Union Baptist; Organ of the Canada Baptist Union," edited by the Rev. Alexander Lorrimer, some interesting particulars are given relative to the numbers of baptists in Canada:—

"Prior to the closing years of the last century, the existence of any baptist church in Canada cannot be traced. The first foreigners who made this province their home, being mostly of French origin, were chiefly Roman Catholics. A large accession of British inhabitants to those dwelling in the then almost unbroken wilderness of Upper Canada, was made at the close of the war which resulted in the independence of the thirteen colonies of Great Britain; but among the United Empire Loyalists it is not probable that many baptists were to be found. In 1783, the population of Upper Canada, including French and English, was under 10,000 inhabitants. In 1815, it had increased to 95,000 inhabitants. Between these periods the earliest baptist churches in Canada were organized.

"The Haldimand Baptist Association is the oldest in Canada. It was organized in 1817.

"In 1818, the present Niagara Baptist Association was formed, and was then called the Clinton Baptist Conference. Seven years after its formation, this organization of churches was divided into two, called the Eastern and Western Associations.

"At the meeting held in Montreal in 1836, for the organization of the Ottawa Baptist Association, the first missionary and educational operations among the Eastern baptist churches had their rise. The following year, the Canada Baptist Missionary Society was formed, and part of the operations of the Ottawa Association was henceforth transferred to this new institution. In June, 1843, at Paris, C. W., the Canada Baptist Union was formed.

"In 1842, the baptists in Upper Canada numbered 16,411. In 1848, they numbered in the whole province, 28,503. In 1852, they numbered (Canada, East, 4,493; Canada, West, 45,363), 49,856.

There are now six associations in Canada, viz. :—

	Churches.	Members.
Western, containing ...	43	2,559
Grand River "	47	3,116
Niagara "	17	877
Haldimand "	16	961
Johnstown "	10	435
Ottawa "	11	995

Unreported churches in these associations, about seven!..... 170

Unassociated churches ... 46 ... 1,380

"There are seven Free Will Baptist Quarterly Meetings, containing 33 churches, and 1,335 members

"Total number of churches in Canada, 223; of members, 11,937; of baptisms last year, 730.

"In Nova Scotia, 117; of members, 11,541; of baptisms, 876.

"In New Brunswick, 93; of members, 6,290; of baptisms, 573."

## EUROPE.

## GERMANY.

The *Missionsblätter* for November gives the following interesting letter from Mr. Kemnitz:—

"*Templin, Sept. 1st, 1856.*

"DEAR BROTHER ONCKEN,—The Lord continues to do great things for us, whereof we are glad. Some weeks since, it came to the knowledge of one of our members that thousands of workmen on the Oder dyke were entirely destitute as regarded spiritual things. The news fell heavily on his heart, and he could not shake it off. It was as if the spirit of God called him to take to them the message of salvation by Christ. Without conferring long with flesh and blood he went, and became a fellow-workman with these people, carted sand along with them, and then in their hours of relaxation, as opportunity offered, told them of Christ. He soon wrote to me to send him bibles, testaments, and other books, which were greatly in request; and that he had already had much encouragement. I sent him a small case. He soon sent back ten dollars, with the remark that all were sold, and the desire for books was still great. I have forwarded a larger parcel, and hope that he will be greatly blessed as a missionary and colporteur. His parents, who were not believers, were not quite content that he should go; for he had plenty of employment at home. He told me, indeed, that in worldly affairs he was better off at home, for he had lighter work, warm food, and a good bed—there (at the dyke) hard work, and straw to lie on in a hut;—but that he had no peace till he went to announce the word of life to the workpeople, and tell them that it was possible in their condition to live in godly life.

"Last week I was in two new places, one of them just on the borders of Mecklenburg Schwerin, where I had a large assembly. The rooms were quite full, and I saw head

after head in the doorway. Yesterday (Sunday), a woman from that neighbourhood came in to Templin. She remained the night in my house. In the morning she came to me with great joy, exclaiming, "Bless the Lord, O my soul," and related to me how like Jacob she had wrestled all night in prayer, and in the morning had been able to trust that her sins were forgiven. She left full of joy, and is to see me again on Thursday."

C. A. KEMNITZ.

VOLKIRSTEIN.

Extracts from the diary of Mr. Ringsdorf translated. (Abridged from the *Missionsblätter*):—

"The morning of the 14th April, I baptized the husband of a believing sister, and the wife of a believing brother. The man was awakened two years ago, but drew back; but a past injustice done to two of our members gave his conscience no rest till he had received forgiveness, not for that sin only, but for all his other transgressions.

"April 17-19th.—The enmity of the world has never been greater against us than now. There is a house in the neighbourhood where, whenever I go by, they blow a horn, call after me, and mock as long as they can see me. On Friday evening, the inhabitants had even hid themselves behind trees to pelt the members of the bible-class with stones on their return. The people shout after them in the streets, and have even threatened to murder me. But the Lord reigns; and, rage as the world and the devil may, all will happen according to the will of the Lord Jesus."

"April 20th.—A boy not twelve years old came before the church requesting baptism. On account of his youth, we had kept him back, but his words and conduct speak so plainly, that we cannot restrain him longer.

"April 21-23d.—I met the son of my daughter-in-law. He is with a painter who is given to drinking, and already preferred working at houses where they gave him spirits. God has broken the snare for him. But now he has to learn that Jesus has brought a sword. He cannot be right with his master; his companions fling over him the brandy he will not drink.

May 21st.—Visited two sisters, an hour's walk from B.—On the way the workmen on the railway mocked and cursed when they saw me. I was grieved, and reminded them how lately God had taken one from their midst by a sudden death; and how, if they neglected this warning, a worse evil might come upon them. On my return in the evening they greeted me respectfully.

"May 22nd.—To-day a man has found peace in Jesus. He left off attending church two years ago. When he came out of church

his companions used to tempt him into a public-house to take a dram, and with spirits and conversation all impression vanished away. He felt conviction of sin without knowing how to lose his burden. One day he was persuaded to come to our chapel. From that time, he and his wife have come to us every Sunday. The weight of his sins became more severe. He said to his wife, one day, "As long as we love one another better than the Lord Jesus, it will not be well with us." To-day, when alone at work, after not having been able to weep over his sins or pray, he for the first time prayed as a redeemed child of God to his Father."

"June 25th.—God is at work in a very poor neighbourhood in A.—. Three poor sinning women have been brought to the knowledge of the truth. One is baptized already; the second will be so soon; the third is on her death-bed, and will go to heaven without baptism.

"In the past quarter, I have held sixty-seven meetings, made sixty-two visits, and baptized eighteen persons. When nothing prevented, I have instructed the children twice a week in the word of God, and have met the deacons on Saturday evenings. The tract-distributors visit the neighbourhood on Sundays. Many tracts have been distributed, and several bibles and testaments sold."

LEIGNITZ.—The church at Liegnitz is under the same restraint as that of Mecklenburg-Schwerin. None but the members are allowed to attend the so-called public worship. The meetings are closely watched, and any addition to the numbers would be followed by prohibition of the meetings. Mr. Klinker, the pastor, received at the same time with this prohibition a letter from a neighbouring place requesting baptism for four persons.

LUDWIGSLUST.—Mr. Wegener at Ludwigslust, has obtained the remission of the costs of his trial for tract-distribution, "in the expectation that such proceedings will not occur again."

ELBERFELD AND BARMEN.—The new chapel was opened on Sunday, the 28th of September, with very happy services.

SREHAUSEN.—A new church of forty-one members has been formed.

REETZ, where a new church was formed in the summer (see Magazine for last month), has sent in the report of its first quarter: Twenty-two persons have been baptized since the formation of the church; sixty-three meetings have been held; 238 visits paid; 102 copies of the scriptures sold, and 4170 tracts distributed.

HOME.

MERTHYR TYDVIL.

The Rev. Thomas Davies having accepted the presidency of Haverfordwest College, it became necessary that he should resign

the pastorate of the church at Merthyr, Glamorganshire, where he had honourably discharged the duties of the ministry for upwards of twenty years. His removal appears to have excited unusual commotion; and a public meeting was held on Thursday, October 30th in the Temperance Hall, in order to take leave of him, by presenting him with a silver tea and coffee service, and a purse containing sixty guineas, with a suitable inscription. After tea, addresses were delivered by the chairman, David Joseph, Esq., Mr. Robert Jones, W. R. Smith, Esq., Rev. Mr. Barnett, and others. Rev. T. Davies addressed the meeting at length, giving his reasons for leaving the town, and an outline of the duties which awaited him. He said: "In the first place, the theological students gathered together (and, though possessing no administrative power, their decision was not the less expressive of their sentiments,) and elected me as their future tutor; somewhat impressed, perhaps, by the fact that the late president, almost with his dying breath, named me as his successor. Then, the committees—first the managing, then the general—by correspondence as well as by personal intercourse, were all unanimous in wishing me to accept the office. This is not all. The tutor must also be a pastor of the church, numbering about 300 members, so that you see I am not going to hold a sinecure; and here again they were of one opinion in electing me to that post, and I hope that God, who has been with me here, will still continue to shine upon my way. When I make an effort to gather up the past, I have no recollection of any unkindness done me by any person in Merthyr during the twenty years I have resided amongst you, and I know of no person whom I could not meet and shake heartily by the hand." The attendance was large, and the meeting was deeply interesting.

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#### UXBRIDGE.

On Tuesday, the 7th October, interesting services were held on the occasion of the re-opening of the baptist chapel here. The Rev. J. Hiron, of Brixton, preached in the afternoon. After which, the friends adjourned to the newly erected school-room to partake of tea, presided over by their minister, the Rev. G. Rouse Lowden. The Rev. J. Welsh, the first pastor of the church, gave a detailed account of the formation of the church, proving it was of God and not of man. The company having re-entered the chapel, a sermon was preached by the Rev. H. Allon, of Islington.

The Revs. Thomas Glendening, Hunt, Gibson, Sheppard, Heeles, Robinson, and Horton, took part in these and subsequent services. The chapel has been re-pewed, painted, and

otherwise improved, and a spacious school-room has been built, and a vestry erected.

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#### BEWDLEY.

An interesting meeting was held at the baptist chapel, Bewdley, Worcestershire, on Tuesday, November 11th, in connexion with the settlement of the Rev. J. Bailey, who has supplied the pulpit since February, 1855, and has recently been unanimously invited to become pastor of the church. At five o'clock, 170 friends sat down to tea, provided in the school-room, which was tastefully decorated. Several very handsome mottoes bearing appropriate passages of scripture, were suspended from the walls.

At half-past six, a public ordination service commenced. The Rev. J. Lissons, of Stourbridge, read the scriptures; the Rev. J. Mills, late of Kidderminster, delivered the introductory address on the nature of a gospel church; the Rev. B. C. Young, of Coseley, delivered an impressive charge to the pastor; and the Rev. T. Swan, of Birmingham, preached a sermon to the church and congregation. The Revs. W. Wright and J. Thires, of Kidderminster, took part in the devotional services.

At the close of the sermon, Mr. Swan addressed two newly elected deacons, and concluded by presenting a purse of gold to Mr. Bailey, as a token of esteem from the church, congregation, and inhabitants of the town.

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#### TRING.

The Rev. G. Wyard has resigned the pastorate of the church at Soho Chapel, London, where he had laboured for fourteen years, and has in compliance with the unanimous request of the baptist church in Akeman Street, Tring, entered upon the labours of the ministry there.

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#### LOUGHWOOD, DEVON.

The Rev. J. Stenbridge has resigned the pastorate of this ancient church, after twenty-five years' labour amongst the people. He is open to supply any destitute church for a short or protracted period, and may be addressed at Charmouth, near Lyme Regis, Dorset.

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#### NEWCASTLE-ON-TYNE.

On account of continued ill-health, the Rev. Isaac Davies was induced to resign the pastorate of the church meeting in New Court Chapel, Newcastle-on-Tyne, over which he presided with much comfort and success. The church is now vacant, and anxiously looking for a suitable successor.

## CARDIFF.

The Rev. Alfred Tilley having resigned the oversight of the baptist church at Bridgenorth has responded to a call from the English church meeting at Bethany, Cardiff, and intends commencing his duties there on the first Sabbath in next year.

## RECENT DEATH.

## MRS. READER.

Mrs. Elizabeth Ann Reader, formerly Miss Williams, was born at Huntspill, Somerset, on the 23rd September, 1819. On removing to Watchet, her parents became members of the baptist church there, under the care of Rev. S. Sutton. Brought up in "the nurture and admonition of the Lord," it pleased God to call her by his grace, in early life, and Miss Williams was baptized by Mr. Sutton, and received into the same church. This was in the seventeenth year of her age, and by unaffected piety, gentleness of manner, and kindness of heart, she secured the regard of the wise and good of other denominations; as well as the esteem of her pastor and the members of her own church.

With an obvious design of personal improvement, she kept, for about eight or ten years, a record, strikingly indicating a sincere desire and a constant endeavour to regulate her inward feelings and outward deportment in a manner, that would be "well-pleasing unto the Lord."

On February the 27th, 1850, Miss Williams was married to Mr. William Reader, of Bridport; and became a resident in that town. Having, after much prayerful consideration, united herself to a Wesleyan family, she deemed it to be her duty to worship God with her husband, but continued her membership with the church at Watchet. In the several relations of wife, mother, and head of a family, she was most exemplary, and sustained her Christian character "unspotted from the world." Her end was eminently peaceful. She left behind her, for the encouragement of surviving relatives and friends, the most cheering and consoling evidence of her rest with Jesus in "the paradise of God."

For several months, prior to her dissolution, alarming symptoms had made their appearance; and though all available means were made use of for her recovery, she rapidly declined, and the hopes of her numerous friends became extinguished. The minds of anxious and sympathizing friends were soothed by the assurance she afforded them, that "Christ was in her the hope of glory." When sinking under the ravages of a wasting disease, "What a blessing," she exclaimed, "I have not now a Saviour to

seek!" At a subsequent period, when speaking of the Lord Jesus to those about her, she said, "What more do I want? He is my all in all; my hope and resting-place—exceedingly precious. I am built upon the rock—Christ is my rock, the sure foundation. He will not leave me nor forsake me, after serving him so many years—no, no!" Thus by these gracious manifestations of the divine presence, she was supported, and without a murmur enabled to bear her affliction with fortitude. The day before she died nature was so much exhausted that she was scarcely sensible; yet, when depressed apparently to the lowest point, she would now and then exclaim, with an indescribable emphasis, "Sweet Jesus! Come, Lord Jesus, come quickly!" In this delightful state she continued the whole of the last day she spent on earth: and when she would have uttered,—

"The op'ning heavens around me shine,  
With beams of sacred bliss,"

the only word she could articulate, so as to be heard, and the last which dropped from her lips, was—"Bliss, bliss, bliss!" On the Sabbath evening, June the 29th, 1856, in the thirty-sixth year of her age, Mrs. Reader exchanged mortality for endless life.

## MRS. FRANCES GOLDSMITH.

Died, August 2, 1856, aged forty-eight, Mrs. Frances Goldsmith, the beloved wife of Mr. Goldsmith, one of the deacons of the Baptist Church at Lewes, Sussex. Mrs. Goldsmith was baptized and admitted to church fellowship on the 1st of August, 1830, by the Rev. I. M. Soule, now of Battersea, whose ministrations were blessed to her conversion, and for whom she never ceased to cherish the most ardent and grateful feelings. Her life was not marked by any striking events, but her consistent and unobtrusive piety won the respect and affection of her fellow-members. She occupied a sphere of usefulness in the church not easily filled up, and in that sphere she was active and devoted to the cause of Christ. Her contributions towards the liquidation of the chapel debt were liberal to the extent of her means, whilst these were supplemented by the work of her own hands. To the aged and infirm she was a welcome visitant, cheering them with her conversation, and ministering to their necessities; the poor knew her as their friend, who in a kind and considerate manner relieved their wants; whilst many young persons under religious impressions were accustomed to seek her advice and unobtrusiveness to her minds. An instance of her usefulness, which occurred many years since, has just appeared in a letter written to her bereaved husband by one who attributes her conversion to God to her earnest appeals. Until her health finally declined she was most constant in her attendance upon the



means of grace, finding increasing delight in God, and realizing a holy satisfaction in the courts of the Lord. Her last illness was comparatively short, but, though she appeared in her usual health until within two months of her decease, the seeds of consumption had taken deep root in her constitution, and she sank rapidly to the grave. At its commencement she assured her husband she should not rally, but that her sickness was unto death. To her pastor she said it had been a hard struggle to give up her husband, but it was over now; it was the Lord's will, and to that will she meekly bowed. In answer to questions as to her state of mind, she replied, "Happy but not joyous; I am not rejoicing, but I can say, 'I know in whom I have believed.'" Her habit of closet devotion continued even when she was confined to her bed; and in perfect keeping with that retiring spirit which had always characterized her conduct, she was accustomed every morning and evening to say to her attendant, "Hand me the bible, and leave the room until I call you." Only three days before her death she spent the whole evening in prayer in behalf of several young men who were putting on Christ by baptism. She retained possession of her faculties to the last. A few moments before her death she bade farewell to her husband and relations, and said, "Good bye, I am going home;" when presently, as they drew yet nearer to her pillow, they heard her last words faintly syllabled forth—"Happy, happy, happy!" Thus calmly, without a pang, she fell asleep, and on the eve of an earthly sabbath entered the rest that remaineth for the people of God.

MR. J. MORRISON.

Mr. James Morrison, late a student in the Bristol baptist college, expired after a long illness on Saturday, the 13th Sept., at Dalrapon, Scotland. He was a member of the baptist church at Elgin, under the pastoral care of the Rev. Mr. Tulloch, by whom and his friends in the church he was highly esteemed, and was strongly recommended by them to the college, which he entered in September, 1855. At the time of his coming he was not in robust health, but the physician whom he consulted in Edinburgh recommended his coming, giving it as his opinion that he would be able to go through the studies of the house. Soon, however, symptoms of weakness in the chest manifested themselves, and during the winter his weakness obliged him to give up his regular class work, nor was he able to resume it through the remainder of the session. He left Bristol in June, and at that time entertained a strong hope of deriving material benefit from an institution in Perthshire, in which the treatment of consumptive patients had proved in many instances successful; but it

was not so in his case. His weakness still remained, but notwithstanding this he cherished the hope of resuming his place in the college, and, at the commencement of the session, he sent an earnest application to the Committee that, though unable to return, he might still be recognized by them as a student. In complying very readily with this request the Committee conveyed to him a resolution which they adopted, expressing their sympathy and their high esteem for his character. But he was speedily to be called away from everything below. In the early part of this month he had a severe attack of hæmorrhage on the lungs, from which he had not sufficient strength to recover.

From that time he began visibly to sink. As his end approached he was aware of his condition. He spoke with great calmness, and took an affectionate leave of his friends who were around him, extending his hand to each, and in a few minutes gently fell asleep in Jesus.

Very pleasing as well as painful recollections attend the departure of this excellent young man, and it is a great pleasure to his tutors and his fellow students to be able to unite in bearing their testimony to his Christian integrity, and to his blameless and amiable deportment. His temper was calm and gentle, and, though he longed for returning strength, his submission to the Divine will under the disappointment of his hopes continued unbroken. He often spoke of being perfectly satisfied with all that God was doing with him, and his clear views of gospel truth, and the simple, firm reliance which he reposed on the Saviour imparted to his mind the comfort which springs from a full assurance of hope; so that generally his tone of feeling was cheerful, except when the languor attendant on physical debility occasioned some slight depression of spirits. God has a right to employ, or to lay aside, at his pleasure, those who are fitted to be instruments in his hands of saving souls. Mr. Morrison was one of this number, possessing many of the qualities which ought to belong to those who engage in the ministerial calling, particularly great conscientiousness united with a sound understanding. His studies, for the short time in which he was able to pursue them, were conducted under a deep impression of his responsibility. He felt that he came to the college to labour, and was fully prepared to consider his time not his own, but to be devoted with sacred diligence to the object which he had in view. At the same time, he felt himself honoured in having the desire to be employed in extending the kingdom of Christ, and he did not doubt that this desire was accepted; and, with this conviction, he acquiesced in the wisdom and goodness of the Divine appointment, by which he seemed likely to be cut off in the midst of his days. The feelings of his

associates in study would not be fully expressed in this notice of his character and decease, if it were not added that his piety was not only unquestionable, but that it was a bright and steady light, and that they feel that they have sustained a great loss in not continuing to have his example before them. May they follow him as he followed Christ.

MRS. R. BURR.

The subject of this brief notice was released from suffering and closed her earthly career at Kingstown on the 27th of September, aged 55.

Mrs. Burr's maiden name was Talbot, and she was connected by birth with the respectable families of Lemon and Langley. Both these families were at that time identified with, and supporters of the baptist cause in Ireland. This circumstance led to Miss Talbot's making herself acquainted with, and then deliberately adopting the religious views and practices of the baptist body, and it is worthy of record that though in after-life she had to reside in a part of the country where baptists are scarcely known, she remained firmly attached to their distinctive principles. This was, however, one of her least excellences. All her friends of other denominations will readily testify that in her spirit and intercourse with them she was most unsectarian. This feeling was fully reciprocated by her husband, Richard Burr, Esq., of Nenagh, who, though a member of the established church, always kindly received itinerant Christian ministers, and contributed to the funds of the Irish and Foreign Missions.

Miss Talbot was married to Mr. Burr in 1829, and a happier union was probably never formed. As a wife, our departed friend was most gentle, unselfish and affectionate. As a mother she was anxious, watchful, kind, and sympathizing, and deeply concerned for the best interests of her beloved children. As a friend and mistress she was "truly exemplary. Her character was particularly marked by truthfulness, and regard for the comfort of others." As a Christian, Mrs. Burr was humble, and unostentatious, but eminently earnest and sincere, she loved the word and bouse of God, and highly valued private meditation and prayer. Perhaps few persons ever gave better evidence of "walking with God," and enjoying the communion of saints than did Mrs. Burr, but, owing partly to nervous debility, she was at times depressed and doubtful respecting her spiritual state. This feeling arose also in part from her extreme conscientiousness, and the intense earnestness of her desire for the favour of God, and the presence of the Saviour. "Life eternal," was in her estimation so inexpressibly precious and desirable, that she feared lest by any means she

should fail of securing it. But happily she knew where and how this treasure may be found, and often committed herself to Him "who is able to save to the uttermost," and has said, "him that cometh to me I will in no wise cast out." During the closing scene she listened with interest and pleasure to the beautiful lines entitled "The fulness of Jesus," and her attention was particularly arrested by the words, "I rest my soul on Jesus," and with this cheering and appropriate sentiment upon her mind she fell asleep in the arms of that Saviour "whom having not seen, she loved," and in whom she now "rejoices with joy unspeakable and full of glory."

There are several relatives and friends who have by this bereavement sustained an irreparable loss, and her interest in their welfare showed itself to the last. She forgot not their present comfort, but her chief concern was that they should follow her to heaven. Addressing one who was as dear to her as her own soul, she said, "Get ready quick!"—and to us all the event says, "Be ye also ready, for in such an hour as ye think not, death may come."

MISS MORGAN.

Died on the 12th of October, Frances M. Morgan, the youngest daughter of Rev. W. Morgan, in the 23rd year of her age. She was in a great part the centre of her parents' parental affections, they having lost two dear children before; their eldest son died on the Indian Ocean, in returning home from Sumarang, and their youngest son, a very pious boy, was drowned in the bay of China, about this time last year. The deceased died so unexpectedly, that she was dead before her mournful father returned home from his public duties on the Lord's day. She was baptized by her father in April, 1849, and bore her profession unsullied. She was a sensible, single-minded, affectionate, and dutiful daughter, much beloved by all who knew her; and she proved by her conduct that she revered her religion in all its dictates. She was buried in the baptist burial-ground, Holyhead, on the 18th of October, when ministers of several denominations officiated; and the attendance was larger than at any previous funeral at Holyhead in the recollection of any person now living. The Lord is wise and good in all his dealings, however mysterious they may be to us, dim-sighted beings of this world. May he enable us to submit reverently to his dispensations, and love him greatly, for he is worthy!

W. M.

MR. BENJAMIN BEAUMONT.

The subject of the following notice was born at Swavesey, near Cambridge, on the

1st of June, 1828. It was his distinguished honour and happiness to be the son of humble, affectionate, God-fearing parents, members of the church assembling in the old baptist meeting-house there. From these good people, Benjamin inherited a singularly amiable and affectionate disposition, which, before he became the recipient of divine grace, made him everybody's friend, and secured for him the esteem of all who knew him. When the grace of God took possession of his heart, these native graces shone with still more attractive lustre.

Some few years ago the providence of God brought him to Bromsgrove, found him a Rebekah, and, ultimately, directed him and his beloved partner to that section of the universal church, within whose suburbs his early years had been passed. In the baptist meeting-house, to which they came as outer-court worshippers, they eventually found, under the evangelic teachings of its amiable and excellent minister, that peace and joy which outside, in the wide, thoughtless world, they had sought, but failed to find; and, among a community of strangers, they soon found a household of brethren.

The health, however, of our amiable friend, always delicate, began some months since to decline. Latterly, the effects of the insidious worm within became increasingly visible in his failing appetite and wasting frame. Nor could the tender assiduities of an anxious and affectionate wife, nor the power of medicine, nor the intercessions of attached Christian friends, check the secret ravages of the internal foe, or save from dissolution and the grave a body fatally stricken with consumption's barbed dart, nor preserve within the poor shelter of a scathed and crumbling tenement a spirit winged for an immortal flight. Divine mercy had prepared a mansion for our dear brother, and divine grace had prepared him for his mansion; and, though his dear wife and little ones, and the church, desired his stay, and though he himself was willing to be their companion in the wilderness a little longer, if the Lord's will, he was quite as willing—

"To clap his glad wings and soar away  
To seats prepared above;"

—to depart and be with Christ.

On Lord's day, October 26th, he occupied his accustomed place in God's earthly courts morning and evening, and at the prayer-meeting; and his amiable countenance shone almost like that of Moses, as he drank in the ministrations of his loved pastor. He was unusually happy; said he felt much better; expressed deep thankfulness for the spiritual feast he had that day enjoyed; and looked forward with exulting hope towards the Wednesday evening, upon which, with his wife and others, he was to have been buried with Christ in baptism, and visibly united to

a family to which, by grace, he really belonged. On that same sabbath-night, a violent fit of coughing caused the disruption of a blood-vessel in the lungs, and before the advent of another earthly sabbath, his young and sanctified spirit had joined the glorious company of saints, martyrs, and apostles, before the great white throne; he had left an atmosphere polluted with the upas tree of sin, reached the celestial shores, breathed the airs of immortality, and seen the blazing focus of the New Jerusalem's glory—the Lamb that was slain.

From the time of the rupture until that of his release, it was necessary for him to be kept perfectly quiet, any attempt to talk only increasing the hæmorrhage. Though, however, the sands of life were evidently, both to himself and those about him, fast ebbing out; though death waited at his right hand, and eternity stretched itself before him; though his beloved mother, and wife, and children, and pastor, and friends stood beside his bed, and wept as they gazed upon the form they had loved;—no fears disturbed, no cloud obscured, the calm glory of his setting sun. Peace was within, and everlasting arms without. The afternoon before his death, the writer of this said to him, "What a mercy it is, my friend, to see you, in your present circumstances, so comfortable and happy." "Oh, yes," whispered the dying saint; "it is a mercy. I enjoy a peace that passeth knowledge. I have no fears. All is well." To his pastor, Mr. Green, who asked him how he felt in the prospect of death, he said, "I am safe—I am safe. Christ is all—is all—is all to me." Mr. Green repeated to him the verse—"Though I pass through the valley of the shadow of death, I will fear," &c. "Oh, yes! oh, yes! he is with me. He is my shepherd." At another time, his brother-in-law wishing him good-bye, said, "I hope, Benjamin, the Lord will be with you and bless you." He replied, "He is with me; he has blessed me." The last utterances that struggled—almost with his expiring breath and departing spirit—through his parted lips were, "As far as the east is from the west, so far hath he removed my transgressions from me."—"I go singing—all the way—to glory."

"One gentle sigh his fetters broke;  
We scarce could say—he's gone,  
Before his happy spirit took  
Its station at the throne."

Thus lived, and loved, and died our gentle, unassuming, Christian brother. The good Lord bless his fragrant memory to the writer of this memorial; to the afflicted widow and family connexions; to his fellow-workmen, who loved him; to the church, who while mourning his loss, rejoice over his gain. His employment was that of an engine-driver.

Mr. Green improved his death, which occurred October 31st, on the following Sabbath

evening in an impressive and suitable discourse, founded on the words, "We do all fade as a leaf," to an overflowing and deeply affected congregation, among whom were a considerable number of our deceased friend's fellow-workmen.

JOHN HARRIS SCROXTON.

*Bromsgrove.*

MR. T. HORTON,—MRS. HUMPHREY.

Death has recently removed from our fellowship at Arnsby two aged and esteemed members. Mr. Thomas Horton, of Saddington, aged eighty-one, (uncle to the Rev. T. Horton of Devonport,) for twenty-eight years professed and followed the Saviour, with much humility and affection; he had the great joy of seeing nearly all his eleven children decide for Christ. May his fervent living and dying prayer be answered, that they should all meet an unbroken family in heaven!

Among his many sweet sayings, during his last struggle in the valley of death's shadow, were, "Christ is very precious to me; what should I do without him *now*." "I love my dear wife and children much; but my love is not to be compared with His love, dying for sinners." "I feel parting with my family, but I have a greater prize in view—to be with Christ is far better." "I know

whom I have believed," &c. "In my father's house are many mansions," &c.

"Come, welcome death,  
I gladly go with thee."

The other, a sister, aged eighty-three, the widow of our late deacon, Mr. Humphrey, of Countesthorpe, had been a member who steadfastly "loved the habitation of God's house" at Arnsby, for sixty years.

The following were spontaneous, earnest sayings, which soliloquially fell in succession from her lips a short time before her decease: "I will lay at the feet of Jesus; if I perish, I perish." "O my Saviour, praise Him, praise Him!" "Nothing but Christ can do for me; do not leave me: hold me up, and I shall be safe." "Oh, make me holy; I would rather die than live in sin." "A Saviour's dying love!—precious love; I want to love Christ; I am a poor sinner; Lord save me. Praise the Lord!" For many days, a hundred times a day, she would say, "Praise the Lord! help me to praise Him," &c.

She was a person of remarkable quickness and fervour; *earnestness* marked her whole deportment.

These pilgrims, with the numerous members of their families, were remarkably constant at their place of worship, though each residing three miles distant from Arnsby. "Following the Lord fully," their lives and deaths were blessed.

## CORRESPONDENCE.

DISSENT A HUNDRED YEARS AGO.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—As the pages of the "Baptist Magazine" are largely devoted next month to statistical matter, your readers may be pleased to know the number of dissenting churches in England and Wales at the beginning of the last century.

I have now before me a letter of Dr. Richard Price, the eminent statistical writer and divine, in which he states that, "in 1716, the number of congregations in ENGLAND was 1090, including 259 *baptist* congregations; in 738 of which congregations it was computed that there were 199,311 hearers, or 270 to a congregation; and that in WALES there were 46 congregations, including 8 *baptist*."—"In the present year, 1773," he adds, "there are in ENGLAND 1071 congregations, including 370 *baptist* congregations;

and in WALES, 100 congregations, including 14 *baptist* congregations. Suppose the true number of congregations in all England and Wales to be 1200, and allow 250 to a congregation; and the whole number of protestant dissenters in the kingdom exclusive of quakers, will be 300,000; or about one-sixteenth or one-seventeenth part of the inhabitants of England and Wales. And this most probably is rather *more* than less than the true number of protestant dissenters of the three denominations in the kingdom."

"In London the number of congregations is 21 *less* than it was in 1716; and the proportion of hearers to congregations probably not much more than half what it was in 1716."

The decay of spiritual life indicated by these facts, was common both to the established church and to dissent. They illustrate Doddridge's "Free Thoughts on the most probable means of reviving the Dis-

senting interest, occasioned by the late Inquiry into the Causes of its Decay;" and they show that Warburton's complaint was applicable to all sections of the community: "I have lived to see that fatal crisis," says he, "when religion hath lost its hold on the minds of the people."

Statistics are dangerous tools, argumentatively and spiritually. We cannot be wrong, however, in using the foregoing facts as a reason for thankfulness and for fresh faith in the ultimate prevalence of truth. Things are better than they *were*; though, alas! far from being what they *ought to be*.

Another lesson. It would be a great boon if all old letters containing matters of importance, statistical and otherwise, were preserved and lodged in some safe central place. Dr. Price's letter came into my hands a little while ago, as waste paper. It is an old story this destruction of documents. Might it not be made a misdemeanour to destroy any letter that is fifty years' old?

Yours very truly,  
J. ANGUS.

College, Regent's Park,  
Nov. 15th, 1856.

#### ON MARRIAGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—In several letters I have insisted on the obligation of believers marrying believers only. On the supposition that this is the meaning of 1 Cor. vii. 39, Mr. Grove observes: "Here a condition is made indispensable about which she can have no certain knowledge." To this objection, I have partly replied (p. 560), and I now further reply:—

8. That "certain knowledge," or, absolute knowledge, i. e., the knowledge which is peculiar to God is not required, nor does any Christian with whom I ever conversed, take this to be the condition laid down in the text. No man can have certain or absolute knowledge of the state of another before God, because the heart is known to God only; but this is not necessary for practical purposes. In the judgment of charity we are bound to esteem every man to be a Christian, who makes a scriptural profession of faith in Christ, and whose general conduct corresponds with that profession. Such characters are acknowledged in the New Testament as "believers," "Christians," "saints," "the children of God," &c., and we are commanded to regard them as such. Paul had no hesitation in declaring the parties to be

"in the Lord," whom he recommends to the fellowship of the believing Romans (chap. xvi.), though he had no more "certain knowledge" on that subject, than a woman might have of a man being "in the Lord," whose conduct is becoming the gospel of Christ. It is the duty of a Christian to ascertain the Christian character of the party with whom he unites in marriage; but should he be deceived, he is not responsible for the hypocrisy by which he is imposed upon, any more than a minister is to be blamed for baptizing a hypocrite, who appeared to be a Christian at the time of his baptism. In that case the sin lies on the deceiver—not on the deceived. Such a person is the proper object of sympathy—not of blame, and therefore ought not to be excluded. Mr. Grove himself seems to admit this distinction. "Marrying," says he, "is a temporal interest affecting spiritual interests; and so is a bargain for a lot of goods. In both cases there is a religious obligation to be well informed as to what is to be done, to fully examine and consider all particulars, and to make the best possible decision. As we do not exclude a man for making a bad bargain in his trade, nor for a series of such bargains whereby he is brought to penury, so, I think, a person ought not to be excluded for an ill-assorted marriage, because it appears to be, like the other, a case belonging to that large class on which the judgment is, without delegation, the Lord's." It is admitted that the party immediately concerned must judge in this matter, and it is also admitted that if he "make the best possible decision," should he be deceived, no blame attaches to him; but the church ought to see that his "judgment" be formed on scriptural evidence. For "the judgment" is not "the Lord's" in such a sense as to exempt the person who forms and acts upon an unscriptural "judgment" from censure. Should a young lady take it into her head, that "the necessity of her nature" renders it "proper" for her to marry a *heathen*, as Mr. Grove supposes may be the case, she ought at least to be asked to produce some text of scripture in justification of this extraordinary "judgment;" or, should she judge an ignorant or immoral man to be a Christian, and therefore a suitable "help-meet," she would thereby prove herself to be ignorant of what Christianity is, and therefore unfit for Christian fellowship.

9. The state of the churches demands that special attention should be paid to the apostolic law of marriage. Mr. Grove seems greatly alarmed on account of the prevalence of error among us, both doctrinal and practical. "Pastoral and fraternal remonstrance," says he, "for laxity of conduct and sentiment, and excommunication for flagrant sin, and inveterate heresy, is very far, I fear, from being fully and faithfully occupied." I hope things are not so bad as he suspects; but,

should he succeed in persuading the members of our churches, that they are fully at liberty to "take them wives of all which they choose"—that "under certain circumstances" it may be "proper" for them to intermarry with the "heathen," I doubt not, his worst apprehensions will speedily be realized. The history of the church in all ages proves that mixed marriages necessarily lead to corruption. This is the principal reason why the children of Israel were forbidden to join in affinity with the heathen: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. *For they will turn away thy son from me, that they may serve other gods.*" Deut. vii. 3, 4. "Ye shall not go in to them, neither shall they come in unto you: *for surely they will turn away your heart after their gods,*" 1 Kings xi. 1—6. Marriage is here prohibited between the children of Israel and idolators, and not only is it prohibited, but the reason of the prohibition, is given, viz., its tendency to lead the worshippers of the true God into idolatry. And this reason is not peculiar to the old dispensation, any more than the reason by which the sanctification of the Sabbath is enforced (Ex. xx. 11; Deut. v. 14), or the capital punishment of the murderer (Gen. ix. 6). The reason here assigned is neither local nor temporary; but equally applicable to every place and under all dispensations; and will continue to apply as long as human nature remains the same. If it was wise in God to make such a prohibition then, his wisdom requires the continuation of the prohibition, because the reason remains the same. "Evil communications" still "corrupt good manners." Mr. Grove admits that "if a marriage be the occasion of vicious conduct, there is a clear and irrefragable case for exclusion." But in the passages just quoted, we are told that this is the necessary effects of mixed marriages, and God guards against the effect by disallowing the cause.

10. Mr. Grove objects to the application of discipline to mixed marriages, because he can see "no chance of a church court for the trial of marriages acting with tolerable impartiality; there would be such a strong inclination to accept civility for at least incipient piety, that its chief weight would fall upon the poor." It is rather amusing that "a Christian bachelor," when writing on the same side of the controversy, expresses some alarm that it might occasion considerable inconvenience to the rich (pp. 234, 235). In some cases, no doubt, it might be as Mr. Grove apprehends. It must be painful to an honest mind to see a sin sometimes glossed over in a wealthy deacon, which would not be tolerated in a poor widow; but this danger attaches to all discipline, and the lesson which it teaches us, is not to overlook any

sin, but to weigh the rich and the poor in even balances, and treat them both alike. "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour," Lev. xix. 15.

Yours in Christian love,

JOHN BROWN.

Conlig, Newtownards,  
Ireland.

To the Editor of the Baptist Magazine.

DEAR SIR,—I cannot find a law in the bible forbidding the marriage of a regenerate person with one who is not regenerate. Very little in favour of the idea that such a law is to be found there can be derived from Gen. vi. 2—5, which, according to the suppositions of Dr. Wall, records unlawful commerce between "powerful men," and "inferior poor women." Poole differs with him on one point only; he is not sure whether "the sons of God" in the fourth verse were "persons of great eminency for place and power," or "children of the professors of the true religion." The scope of the texts, from Abraham to Nehemiah, quoted by Mr. Brown, is embodied in a law, Deut. viii. 3, 4. That law of a legal and national economy did not require a regenerate Israelite to marry only a regenerate Israelite; it was satisfied if both were Israelites. There is no such law in the phrase, "Only in the Lord," 1 Cor. vii. 39. Take it as meaning only to a man whose regeneration is absolutely certain, and we have an impracticable law—a law requiring a straiter condition for a union that is animal and worldly, than for one with a Christian church, which is strictly religious, and in which all that is demanded is a probability of regeneration. The Lord only knoweth them that are his. Being impracticable it is a snare for the conscience;—just what the apostle (verse 35th) desires not to throw upon it.

Neither can I find a law in the bible requiring a regenerate person to marry no one but a person *appearing* to be regenerate. A regenerate Israelite was only required to marry an Israelite, whether appearing to be regenerate or not. If it be said, the meaning of the phrase "only in the Lord," is, only to a man who appears to be in the Lord, I reply, 1. This is a law without a history. The man who contracted the incestuous marriage (1 Cor. v.) was a member of the church, and the apostle directs his exclusion. The woman was a partaker in the same offence, and she is not noticed as amenable to discipline; therefore, we may conclude, she was not a member of the church. The marriage was evidently of recent occurrence. The apostle condemns it on account of its incestuous character, but he does not condemn it because it was a

marriage to an unbeliever. The apostles Paul and Peter, addressing believers married to unbelievers (1 Cor. vii. 12—16, and 1 Peter iii. 1—4) do not censure these persons for having married unbelievers. It has been said many times, oracularly, that these persons had married unbelievers while they were themselves unbelievers. The book does not say so. This first epistle to the Corinthians was written A.D. 57, twenty-four years after the Ascension, and the 1st of Peter in A.D. 64, thirty-one years after that event. During those years many marriages must have been contracted in the churches. During those years there was much transgression in them, and it is censured by the apostles. The people who required from apostles in council a special decree against fornication, must have needed much more a decree to enforce a new law prohibiting marriage with an unbeliever. Paul and Peter are silent about the breach of such a law—silent when writing about believers married to unbelievers. Very strange this silence if such a law had been made, considering the way in which a decree against eating blood was made and promulgated. Passing to the secular historians we find that they do not give us any intelligence, so far as I am informed, of any such law being recognized by the Christians of early times. They do not mention the observance of it as one of the causes of the superior morality of the church in the first century; nor, unsocial as it would have appeared to be, as one of the excitements to persecution by the heathen; nor its non-observance as one of the causes of that corruption which had taken place before the end of the third century. 2. Such a law does not seem analogous to the gospel dispensation as revealed in the New Testament. That testament has abolished laws, established laws, made very few, and to those few this supposed law bears very little family resemblance. The end of the commandment of God our Saviour and Lord Jesus Christ is love, 1 Tim. i. 1, and 5. The object, therefore, of the New Testament revelation, and the divine influences which accompany it, is to implant and strengthen the law of liberty—the law of love, and to give scope to its action, not to multiply special precepts. It appears to me that by that law, the principle of all obedience now in any way acceptable—the law of laws—all the really good ends which this supposed enactment seems to aim at may be attained, and without providing an arena for formalism. 3. This law, being a universal prohibition against the marriage of a believer with any other than a person appearing to be a believer, forbids too much. It is a “forbidding to marry” to some persons—a law of celibacy. It takes no account of the declaration of necessity (9th verse), except to contradict it; nor of the fact that allegiance to the Lord may be

maintained by a believer married to an unbeliever, as is evident from verses 12—16, and 1 Pet. iii. 1, 4. “No service is done to Christianity by denying man, or a part of his nature.”—*Vinet on Imaginary Perfection.*

The phrase “in the Lord” is in several places employed by Paul, in connexion with action agreeable to a state of allegiance to the Lord, as in Rom. xvi. 12, “Persis, who laboured much in the Lord;” Eph. vi. 1, “Children obey your parents in the Lord;” Col. iii. 18, “Wives submit yourselves unto your own husbands, as it is fit in the Lord.” As I have no vocation to transpose any of these texts on the authority of a “perhaps,” after the manner of Mr. Brown, I must regard “in the Lord,” as applied to the persons acting; and as we have here, labouring, obeying, submitting, in the Lord, why not in (1 Cor. vii. 39,) choosing in the Lord? Its meaning will then be, *She is at liberty to be married to whom she will, only let her will be exercised in allegiance to the Lord.* The phrase “only in the Lord” has the terminology, without or with the context, of a specific law: it is very well adapted to express a mode of choosing.

I am not altogether singular in my interpretation of 1 Cor. vii. 39. The editor of the Commentary issued by the Tract Society consulted a hundred and one writers upon the epistles; and the following is the view of the passage he has thought fit to present:—“Marriages are only likely to have God’s blessing when they are made in the Lord, when persons are guided by the fear of God, and the laws of God, and act in dependence upon the providence of God, in the choice of a partner for life; when they look up to God, and sincerely seek his direction, and humbly hope for his blessing upon their conduct.” To all this I unreservedly subscribe, and particularly to the clause, “and the laws of God.” All the remarks in the above extract are based upon the application of “only in the Lord,” to the exercise of the widow’s will to the person choosing.

Where the principle of allegiance to the Lord exists and rules, prudence and self-restraint will be induced, and liberty in special cases, to marry an unbeliever, not abused. A formalist will act like a formalist. Under the powerful and constantly operative law, *similia similibus*—the law of like to like; members of churches, regenerate or unregenerate, will commonly marry persons very much like themselves, whether they find them within or without a church. There is usually less disparity in these affairs than is sometimes imagined.

I am, dear sir,

Yours truly,

Worcester.

GEORGE GROVE.

ARRIVAL OF MR. ONCKEN.

*To the Editor of the Baptist Magazine.*

DEAR SIR.—I have the pleasure to inform you that our brother Oncken has just arrived here.

On his way he visited Amsterdam and

Rotterdam; at the latter place he baptized two believers—and formed them, with others previously baptized, into a church.

I am, dear sir, yours sincerely,  
S. WILKIN.

*Cossey Cottage, Hampstead.*  
Nov. 20, 1856.

#### TO THE MEMBERS OF THE BAPTIST DENOMINATION.

The commencement of a New Series of the BAPTIST MAGAZINE, with the New Year, affords to its proprietors an opportunity, of which they gladly avail themselves, to urge its claims to increased support at the hands of the denomination to which it belongs. For many years it has been the acknowledged organ of the Baptist body. In the hands of its late editor it has been honest, independent, temperate, courteous toward its opponents, and faithful to its principles. In the hands of its recently-appointed editor, the proprietors have a strong conviction that it will retain these qualities, and they ask for him that earnest co-operation which will enable him to make it all that can be desired. If a successful effort be now made to put the circulation of the Magazine upon a satisfactory footing, he will be enabled in the course of the ensuing year to introduce such improvements into it as will make it a literary organ worthy of that large and influential body which it represents. The proprietors feel it incumbent upon them to keep steadily in view the provision hitherto made for that most necessitous class—the widows and orphans of our deceased ministers. The amount allotted to each is but small, but the eagerness with which it is sought, and the thankfulness with which it is received, are a sufficient proof of the need of some such provision.

It should be borne in mind that all the surplus profits are devoted to this charitable purpose, and that an increased circulation of the Magazine is the only source from which an increase of those profits can be derived. If its sale could be doubled, the amount voted to “the widows and the fatherless in their affliction” would be proportionately increased.

As the Baptist Magazine is the organ and representative of the Baptist denomination, it is obviously desirable that it should be as closely identified as possible with our body. For this reason, its publication will be transferred to two firms, whose names are familiar to all its readers, MESSRS. PEWTRESS and Co., of Ave Maria Lane, and MESSRS J. HEATON and SON, (late of Leeds, now of 21, Warwick Lane, Paternoster Row). The Trustees of the Magazine desire to acknowledge the zeal and energy of their late publishers, Messrs. HOTLSTON and STONEMAN, but they are convinced that the change will, for the reason assigned,—especially, inasmuch as Mr. Stoneman, the Baptist member of the firm, has died during the year,—commend itself to their friends throughout the country. Many other changes in the form and dress of the Magazine have been decided upon, which they doubt not will receive the approval of its readers, and render it more generally acceptable than it has ever yet been. Other improvements are in contemplation, and will be introduced from time to time, as may seem practicable and desirable. Its oldest friends may, however, rest assured, that whilst no pains will be spared to elevate the character and extend the influence of the Magazine, it will still remain true to those principles which for so many years it has advocated and by its steadfast advocacy of which it has gained their confidence.

On all these grounds, the Trustees of the Magazine feel that they may fairly appeal to the ministers and members of the Baptist denomination throughout the country, to co-operate with themselves and their recently-appointed editor, in their endeavours to raise the magazine to a more commanding position than it has yet occupied. They make this appeal in the confident expectation that it will not be made in vain.

JOSEPH TRITTON, *Treasurer.*

JAMES HOBY, *Secretary.*



As I am about speedily to enter upon my duties as Editor of the BAPTIST MAGAZINE, it seems right and courteous that, before doing so, I should address a few words to its readers and friends throughout the country. This appears the more desirable, since, in my judgment, it is the duty of an Editor, as far as possible, to merge his own individuality in the pages of his magazine. He should studiously keep himself in the background. His presence should be felt, rather than seen. His influence, diffused over the whole, should be prominent in no part. Before retiring into this editorial impersonality, I may be allowed to say a few words in my own proper person.

Whatever defects have been found, or imagined, in the Magazine, full justice has been done, by all parties, to its honesty and independence, its fairness and temperance: *suaviter et fortiter* might justly have been its motto. In its pages were neither bitterness nor arrogance, neither truckling nor truculence. It shall be my constant aim to preserve, unsoftened and undiminished, its reputation in those respects.

Since the establishment of the BAPTIST MAGAZINE, now nearly fifty years ago, the whole aspect of our periodical literature has changed. At its commencement it had very few competitors. The *Evangelical*, the *Christian Observer*, and one or two more, shared with it a monopoly of periodical religious literature. But now its competitors are almost numberless. Every section, and almost every sub-section, of the Christian church has its organ; and there are innumerable magazines, of various degrees of merit, attached to no section, but addressing themselves indiscriminately to all. The result of this keen competition has been to render a higher literary aim, a more varied range of subjects, and a more popular mode of treatment, absolutely necessary. A magazine, to stand its ground, must keep abreast with its rivals. If it be allowed to lag behind them, its ancient *prestige* will avail it nothing. Its downfall may be postponed, but cannot be averted. Whilst it is believed that the BAPTIST MAGAZINE has been, at least, equal to other periodicals of its class, it is yet felt that the time has come when it must take a step in advance, and accommodate itself to the altered position of affairs. With this object in view, a New Series will commence with the forthcoming number; and no effort shall be wanting to render it the adequate exponent of our principles, and to make it worthy of the denomination it will still aspire to represent.

In carrying out this purpose, I foresee two difficulties, to which I advert, not in the hope of palliating any serious defects, but because they ought in fairness to be taken into account in the judgment formed of the Magazine; and because they furnish me with a strong plea in asking co-operation and support. First, the character of the Magazine, as the organ of a denomination, must tend to limit and restrict the range of subjects, and modes of treatment, to which its columns are open. There are various matters of difference amongst ourselves, upon which we are pledged to neutrality and silence. There are other matters of speculation, inquiry, and investigation, fairly open to a magazine not possessing a representative character, but which, for obvious reasons, could not be introduced into a denominational organ. It is simply impracticable to combine the unfettered freedom of the one, with the necessary limitations and restrictions of the other. Whilst it will be my desire to introduce the greatest possible variety, and to allow the greatest possible freedom, it must yet be remembered that the very nature of the work imposes limits, which I must not pass. Secondly, the eleemosynary appropriation of profits should not be forgotten in judging the result. In a magazine whose management is purely commercial, a large proportion of those profits would be spent in the payment of contributors. In this case, they are devoted to relieving the wants of the necessitous widows of our deceased brethren. Whilst admitting, frankly and fully, that the Magazine must stand upon its own intrinsic merits, I yet venture to submit that these two facts should be duly considered and fairly weighed. Let them go for what they are worth, and whether that be little or much, let the Magazine have the benefit.

In conclusion, let me say, that the kind offers of assistance I have received from many

of the leading members of our body, and the numerous communications which reach me, from all parts of the kingdom, expressive of deep interest in the Magazine, and earnest desires for its increased prosperity, have gone far to remove the hesitation with which I undertook the post upon which I am about to enter, and to inspire me with sanguine hopes for the success of the enterprise.

Soliciting your active and energetic co-operation, in the endeavour to raise our Magazine to the position it ought to occupy,

I am very sincerely and respectfully yours,

SAMUEL MANNING.

November, 1856.

## THE WATCH-TOWER.

The battle in America is ended; and it has ended in the discomfiture of freedom. After a contest of unparalleled fierceness—because each party knew that this was a crisis that might be decisive for ever in its fate—the slaveholders have completely triumphed, and elected Buchanan for the presidency by a majority of thirty votes. No event of the year, unless, perhaps, we should except the termination of the Russian war, is of greater moment to the welfare of the human race, and it is one over which every lover of humanity will mourn with unfeigned lamentations. To judge simply from appearances, and to infer results by a purely logical process, we should say that a disaster and calamity has befallen us that clouds over the prospects of mankind for centuries to come. For the hope of mankind is the Anglo-Saxon family, and one half of that family has now pronounced an apparently final decision that it will no longer lead the way in the great cause of civilization and freedom.

But we gather comfort from the inscrutable mystery that envelopes the divine government of the world. Again and again, have the soothsayers been deceived, and the most rational and probable predictions overtaken by swift falsification, and consigned to eternal oblivion. It is a world-wide proverb that the darkest hour precedes the dawn; and, although we may not be able to see how this decision of the States can be anything else than a grievous disaster, it is yet lawful to hope that the hand that overrules all human counsels will even now interpose, and out of the thick darkness cause the light to shine forth. The wisest of the Romans trembled as they watched the dying struggles of the ancient empire, but who does not now perceive that that dissolution was requisite for the creation of a new and far higher social life? The most enthusiastic lover of liberty felt his tongue cleave to the roof of his mouth, and was constrained to hold his peace, as the horrible scenes of the Reign of Terror swept in tragical procession before his dismayed vision; but who does not acknowledge now that out of that fiery furnace France,—yes, even Europe—has arisen with a purged

and in some sort regenerated nature to commence a new and much nobler career? So we will not despair of our brethren across the Atlantic. They also are in the hollow of *His* hand who “doeth all things well.”

There are some circumstances, too, in connexion with the struggle which help to reassure us. The severity and heat of the conflict have proved that there is a deep horror of slavery settled in the hearts of the purer and nobler Americans. Probably there is not a single town throughout the whole extent of the union in which processions and meetings have not taken place, day after day, demonstrative of the passionate desire that multitudes feel for the extinction of their social plague. Never since the war of independence has public feeling risen to so high a pitch, or have the people been inspired with so heroic a spirit of self-sacrifice. Not a few were ready to sever the republic itself rather than consent to an extension of the slavery system. And so far successful have these advocates of freedom been, that it is morally certain that the president will be greatly restrained, if not altogether prevented from attempting the extension of slavery. Already it is rumoured that he is willing to admit Kansas into the union as a *free*, not a slave-holding state. And though this may not be true, he will hardly dare in the face of so powerful a minority, comprising, as it does, the flower of American intellect and energy, to propose any measures that would strengthen the hands of the oppressor. Meanwhile, courage, confidence, and concerted action have all been acquired by the friends of abolition; and, therefore, we will not fear but that at the very next opportunity they will march with a firmer step, and in more powerful array to assured victory.

One feature of the contest is doubly interesting to us because it appeals to our own conscience and calls up the blush of shame to our brow. How comes it, say some, that northern men, like those in New Jersey, for instance, have been found so vehemently defending the “domestic institution?” The answer is only too close at hand. The men

of the north have also dipped their fingers in the polluting stream of slavery, and all for the *love of gold*. Many a free-state man is virtually the holder of slaves. Many a southern planter would long ago have succumbed to the thriftless prodigality of his expenditure but for the ready gold of his northern brother. Thus in the north—the free, intellectual, and religious north—slavery has its abettors because mammon has its worshippers.

And we of England dare not upbraid or reproach. Here, too, mammon has worshippers, and our hearts are in imminent danger of being so befooled by the love of gain or the love of worldly show, as to destroy our one integrity, and obliterate our moral sense. What other explanation can be given of those enormous frauds—those gigantic examples of commercial dishonesty which every month and almost every week brings again to the light? It is not merely “fellows of the baser sort,” but gentlemen of refined taste, of benevolent sympathies, of a religious education, who are now betrayed into the perpetration of crimes that we have hitherto regarded as appropriate only to the offscouring of society. Last month the case of Robson, the Crystal Palace swindler, was before us; and now two other men, Leopold Redpath, a man of educated mind and genteel habits, and Snell, a son of a pious clergyman, are charged with delinquencies of a similar kind. Leopold Redpath, the most remarkable of these adventurers, was the registrar of shares in the Great Northern Railway Company. His salary was not large, but by his ingenious and fraudulent devices, he contrived to support more than one magnificent establishment. By altering the figures in the company's books, by substituting a one for a two, or simply a cipher, whenever he transferred stock, he managed to possess himself of sums almost incredibly large. His scale of living must have been after the rate of three or four thousand pounds a year. His house in Chester Place he himself estimates at thirty thousand pounds: his mansion at Weybridge is furnished in the style used by the nobility; his equipages were among the most splendid to be seen in the parks. He was an ostentatious, not a sensual man; and whilst his expenditure has been prodigally lavish, he has won the reputation of exalted benevolence, by supporting philanthropic institutions, and bestowing alms with a profuse generosity which would have entitled him to applause if it had not been so cheap to himself. Of Christ's Hospital, and of the Royal St. Anne's Society, he had been elected a Governor; and so munificent, yet so unobtrusive, were many of his gifts, that he was often ranked by unassuming observers amongst those really charitable men who—

“Do good by stealth, and blush to find it fame.”

But how truly was this reputation a “bubble!” This benevolent, this refined, this “highly respectable” man was nothing better than a knave and a scoundrel after all. He was living on the proceeds of robbery; and his conscience was so hardened that he could steal a thousand pounds in the morning, and preside over a charitable meeting at night! He sat in the “squire's pew,” in the country church, on the Sunday, and meditated some new scheme for defrauding his employers on the Monday! And because he was thus cunningly “respectable,” men held him in respect. They touched their hats to this dignified *charlatan*, because he was the lord of a stately mansion, and rode in a painted coach. They admired his taste, they envied his wealth, and many, doubtless, made him their pattern. To be “like Redpath” was their ambition, and so fierce is the struggle for pre-eminence in splendour, that many would not have scrupled to follow him in his baseness that they might resemble him in his fashionable displays.

Here it is that America and England are alike; and it is painful to reflect that the likeness is found even in the church of Christ. There, slaveholders and mortgagees of slave estates; here, speculators and eager hunters after wealth, are to found be among the professed disciples of Christ. There, the moral sense of (must we not say?) the majority is so benumbed that they feel not the iniquity of holding man in bondage; here, it is so paralyzed that we do not frown upon, but applaud and emulate, the most ostentatious and spendthrift display. The canker is the same, and in each country it has reached the very heart of society. Therefore, surely it must be *there*—in the Christian church—that purgation and regeneration must begin. But, alas! how? “Come from the four winds, oh, breath! and breathe upon these slain that they may live.”

If the domestic and social expenditure of Christians were severely regulated by the New Testament principle of “stewardship;” if a deep sense of responsibility to the Lord for the right use of our property were conscientiously cherished; not only would many a snare be escaped that now often entangles our feet; not only would many a dishonour be spared to our adorable Redeemer, who hath “purchased us with his own blood;” but the treasury of the church would overflow with benefactions; pastors might be so supported as to permit them to devote their whole energy to the proper work of their office; many a straitened tabernacle might “lengthen its cords and strengthen its stakes;” many a populous city and benighted hamlet might become the scene of new missionary labours; the “voluntary principle” would receive its natural and healthful development; and, as our gracious God always proportionably blesses the means that

are honestly and faithfully used, the progress of the church would be accelerated a hundred-fold, and we should daily enjoy the visible fulfilment of the promises: "They shall build the waste places," and "The desert shall rejoice and blossom as the rose."

Some little excitement has been produced in the dearth of more novel intelligence, by some disclosures made in the organs of the established church of the immoral conditions of our university towns. The licentious habits, the profane conversation, the infidel sentiments, the neglect of even the form of religious worship amongst our youthful aristocracy assembled at Oxford and Cambridge, make in truth a fearful spectacle to contemplate. But to those at all acquainted with these universities there is nothing new in the disclosures. It is mournfully notorious that in no cities of England are vice and irreligion carried to a greater excess of riot. Nor is it easy to perceive a cure. The whole system is radically defective, and the defect consists in the formality and uniformity hitherto insisted on in matters of religion. None of our emotions are so injured by restraint and control as those of religious devotion. Piety, to be sincere, healthful, and operative, must be spontaneous. But at Cambridge and Oxford nothing is spontaneous. Professors teach doctrine by rule, and freshmen and undergraduates begin their education by being either cramped or forced by rule. Neither the command nor the obedience springs from the heart; all is done according to the letter and not of the spirit, and therefore there is hypocrisy throughout; a pretended religiousness, so strict that heretofore it could not tolerate a difference of opinion, and dissenters were accounted heretics, but a real ungodliness that shows itself in debauchery, ribaldry and profanity in the days of youth, and unhappily remains stamped upon the souls of many through all their subsequent life. The recent parliamentary enactments have no doubt cleared the way for important social reforms in both these ancient schools; but the improvement will be slow, and for ourselves we thank God that the University of London, and the New College in Regent's Park have afforded all needful facilities for educating our sons without plunging them into the pestilential atmosphere of Cambridge or Oxford University life.

It is just now the season of political lethargy, and nothing of great moment has lately occurred either at home or on the continent of Europe. Lord Palmerston has been winning popularity at Manchester, and menacing Russia in his speeches for her suspected treachery to the treaty of peace. And Mr. Miall is preparing for another campaign against the Irish church, which he so successfully assaulted last session. It is plain that public opinion is rapidly undergoing a change in favour of volun-

taryism in matters of religion. The *Times* has veered round a few points of the compass and does not shrink from avowing that voluntaryism must be the rule in the colonies, if not at home. And the *Watchman* perceives that the downfall of establishments at home is not very remote:—"At present," it declares, "the case of the ecclesiastical establishments in Great Britain stands thus. The Irish branch of the national church is peculiarly exposed to danger, us being the church of a comparatively small minority; the church of Scotland is in a minority also, but the disproportion is not so perilously great, the church of England has been for half a century approaching the same position." When the advocates of state assistance are beginning to see the danger we may be sure that the end is not very far off.

In two opposite directions a gleam of light breaks upon the nations. The king of Sweden has announced an era of religious liberty to his subjects, and the queen of Madagascar has re-admitted the independent missionaries into her dominions. The European world generally, sits silent and breathing hard as if some *sirocco* wind were about to sweep over the lands, spreading ruin and death in its march. God be praised that our "island home" does not share in the general dread! Well nigh through another year has He brought us in peace and prosperity. May the next year find us more humble, more thankful, more resolute on serving Him!

#### EDITORIAL POSTSCRIPT.

OUR readers will see that we have inserted in this number of the magazine a Prospectus of the New Series, to be published next year. We shall be much obliged if our friends will remove the prospectus from the magazine, and hand it some one likely to become a subscriber. It will be seen that the January number will contain articles from the pens of the Revs. Professor Gotch, J. Aldis, W. Landels, and F. Bosworth; and will be embellished with an admirably-executed Portrait of Dr. Thomas, of Pontypool, engraved by Cochran, from the oil painting, recently presented to our esteemed friend by his students. It will also contain an elegant wood-cut of the proposed new baptist chapel, at Sydenham, the foundation stone of which, it will be seen, is to be laid by Joseph Tritton, Esq., on Friday, December 12th. Many of our readers will, we are sure, avail themselves of the opportunity of being present on that occasion, to express their interest in the important enterprise it is intended to inaugurate.

The Rev. W. Barker wishes us to say that, having removed from Blackburn, his address in London is 12, Rockingham Row, New Kent Road.

# IRISH CHRONICLE.

DECEMBER, 1856.

## THE SECRETARYSHIP OF THE BAPTIST IRISH SOCIETY.

It is with much pleasure that we announce that the vacancy occasioned by the decease of our lamented friend, the Secretary of the Baptist Irish Society, is at length filled up by the appointment (subject of course to the decision of the annual meeting of subscribers), of the Rev. C. J. Middleditch of Frome, to that office. The Committee have had before them the names of several brethren, all possessed to a greater or less extent of the qualifica-

tions required. They feel confident that the decision at which they have arrived, is one which will afford gratification to their constituents, both in London and in the country.

The things now needed, are the sympathy, prayers, and pecuniary contributions of their Christian friends; possessing these, our Society may speedily occupy a higher position, and become the means of greater usefulness than ever previously.

## VISIT TO PORTSTUART.

The following is an account of a visit which our friend, the Rev. J. Brown, M.A., has been paying to Portstuart for the purpose of necessary relaxation:—

“I have just returned from Portstuart, in and about which, I have been labouring during the last three weeks. I am happy to say that, during this season, I have been favoured with some opportunities of serving Christ, and obliging ministerial brethren, which I did not at all expect. The following particulars may not be uninteresting to you:—

“Oct. 8th. Left home, and distributed tracts by the way, which were thankfully received by some, and scornfully rejected by others.

“10th. Being the day of ‘public humiliation’ previous to the administration of the Lord’s Supper in the presbyterian church, Portstuart, I was asked to preach on the occasion, which I did with much pleasure. About 200 attended, and I trust the presence of Christ was with us.

“13th. Lord’s day. Worshipped in the presbyterian church, Portstuart, in the morning, and preached in a small chapel, which is occasionally used by the Wesleyans, in the evening, to about 100 persons, at the request of a pious gentleman, who, though a *layman*, and a member of the church of England, preaches himself there on sabbath evenings regularly. He is possessed of considerable influence in the town, and I am told that the neighbouring clergy not only approve of his meetings, but sometimes are even numbered among his hearers.

“16th. Preached to about sixty persons in Ballyliex, a small village.

“17th. Received a note from a devoted minister, and a dear friend, the Rev. Wm. Richey, of the first presbyterian church, Coleraine, requesting me to deliver his week evening lecture, as he was indisposed. Addressed about forty persons, and engaged to preach for him on sabbath evening, and also in the morning, *if necessary*.

20th. Lord's day. Found my friend not only unable to officiate, but even to be present at the service. On entering the retiring room, was offered the gown and bands by one of the elders; but was told that it was left to my discretion to use them or not, and I of course declined the use of them. Being the 'preparation sabbath,' i. e. the sabbath immediately preceding the celebration of the Lord's supper, I chose for my texts Psalm lxxix. 20, in the morning, and Romans iv. 3, in the evening. Experienced much liberty and comfort in my own soul, and hope the people heard with profit. About 600, or perhaps 700 attended the morning service; in the evening not so many.

26th. Saturday. Being the day immediately preceding the communion, according to the presbyterian form, I preached a short sermon in Mr. Richey's lecture-room. Though unable to attend himself he prayed very fervently for a blessing on the Word, before I left the house; and I have reason to believe that the prayer was answered, as I experienced considerable tenderness in speaking from Matthew xi. 28—30, and observed that a hallowed feeling seemed to pervade the meeting, which on that occasion was quite select.

27th. The Rev. John Stuart, of Portstuart, having been called away to fulfil an appointment of the presbytery, left me in charge of his congregation. After preaching in his church in the morning to about 300, a car was in attendance to take me to Coleraine, where I preached in Mr. Richey's in the evening, to about twice as many. The Rev. George Shaw, co-pastor with Dr. Edgar, of Belfast, having preached in the morning, and assisted in dispensing the communion was, consequently one of my hearers.

29. Was requested by Mr. Kidd, the independent minister, to address his week evening meeting; but was unable

to do so, owing to a previous arrangement.

30th. Had an interesting conversation with a young woman whom I expect soon to baptize.

"During my stay here, I have had many opportunities of mingling with the people, and of holding much conversation with them. Though my excursion can scarcely be called a missionary tour, as my labours have been within doors rather than without, and as it was intended to be a season of relaxation rather than of labour, yet I am gratified to know that I have been useful, as these pulpits would otherwise have been vacant, and one under unpleasant circumstances. I believe also that a salutary feeling has been produced on the public by this display of Christian liberality, as it is altogether a new thing in the north of Ireland for a baptist to officiate among presbyterians, especially on such occasions as these, and I have no doubt it will lay a foundation for further usefulness, as this public recognition on the part of some of the ministers of high standing in the church, gives me an influence among the people, which otherwise I could not possess."

#### MOATE.

Rev. T. Berry says, November 10th:—  
 "I have the pleasure at the end of another month to inform you that I have been cheered and blessed in the Lord's work throughout the whole district. The kind friends here and at Athlone gave me yesterday as much as will defray the medical expenses of the Roman Catholic, who suffered in saving the Rahuc Chapel from the flames; and as I go there on Wednesday, it will give me great pleasure to surprise him with the liberality of the brethren. May God grant that he may look to the Saviour whose gospel is preached in the house

he saved. I expect next month an increase to our church here, and you will be glad to learn that one person was added to our number in Athlone, and two others have proposed to join us, and as they have been long known to the brethren, I do not doubt that they will be accepted, so that in both churches we expect considerable increase at our next observance of the Lord's supper. It is, indeed, cheering to find that our regular hearers at last take the decisive step, and unite with us in fellowship with our Saviour. I should, perhaps, have earlier called your attention to the valuable aid I have received from India. It is such as will cheer our brethren of the foreign mission. I refer to Brother Kirby, a native of Athlone, who when young enlisted in the Indian army. His father was a Christian, and no doubt but his prayers went up to the throne, and

brought down joy for our Eastern mission, and good for Athlone and Moate,—one of our foreign missionaries met with the young man in Bombay or Bengal. He was converted and baptized; and now he has returned in the prime of life, and with a good pension, to cast in his lot with us. And he labours indeed with good effect, especially among the young. As a teacher of singing, he is also most successful. How mysterious are the Lord's ways?—thus from Athlone one goes to India to meet there a baptist missionary, and then to come back to aid a weak cause, and to labour gratuitously for his townsmen.

“In my visiting department I have been as usual well received, and as usual I have regularly supplied all my stations, and could find many openings and new stations, if it were possible to attend to them.”

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Beaulieu, Hants—				Devonshire Square, by Mr. G. Blight—			
Burt, Rev. J. B.....	5	0	0	Collection .....	9	13	8
Birmingham—				Norwood—			
Griffiths, Mr. T. F.....	1	0	0	Miss M. Mason, <i>Biggen Lodge</i> .....	2	0	0
Middlemore, William, Esq. ....	1	0	0	Sevenoaks, Kent, by John Palmer, Esq.—			
Reeves, R. G., Esq. ....	1	1	0	Harrison, Mr., <i>Hadlow</i> .....	1	1	0
Thomas, Mr.....	0	5	0	Ladies' Association .....	6	11	10
			3 6 0	Part of Collection .....	2	0	0
Bewdley, Worcestershire .....			1 10 0				9 12 10
Brill, Bucks—				Taunton, Somerset, by Mr. T. Horsey—			
Dodwell, Mr. Emanuel.....	1	0	0	Blake, Mrs. ....	0	10	6
Great Gidding, Hunts—				Horsey, Mr. Thomas .....	0	10	6
Collection, by Rev. C. Fish.....	1	17	6	Stevenson, Mr. ....	1	1	0
Kingathorpe, Northampton—				Walter, Mr., <i>Oldbury Lodge</i> .....	0	10	6
Collection, by Rev. J. Litchfield .....	1	7	0	Moiety of Weekly Subs.....	0	12	5
London—				Sunday School .....	1	6	6
Camberwell—							4 11 5
A. P. Hepburn, Esq. ....	1	1	0				
By W. L. Smith, Esq.—							
Collection .....	23	8	9				
	24	9	9				
				IRELAND.			
				Waterford, by Rev. T. Wilshere .....	3	1	0

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries.

If any of our kind friends who are accustomed to collect for the society think that their labours would be facilitated by collecting cards or boxes with addresses suitable for their present circumstances, if they will be kind enough to communicate with the secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.

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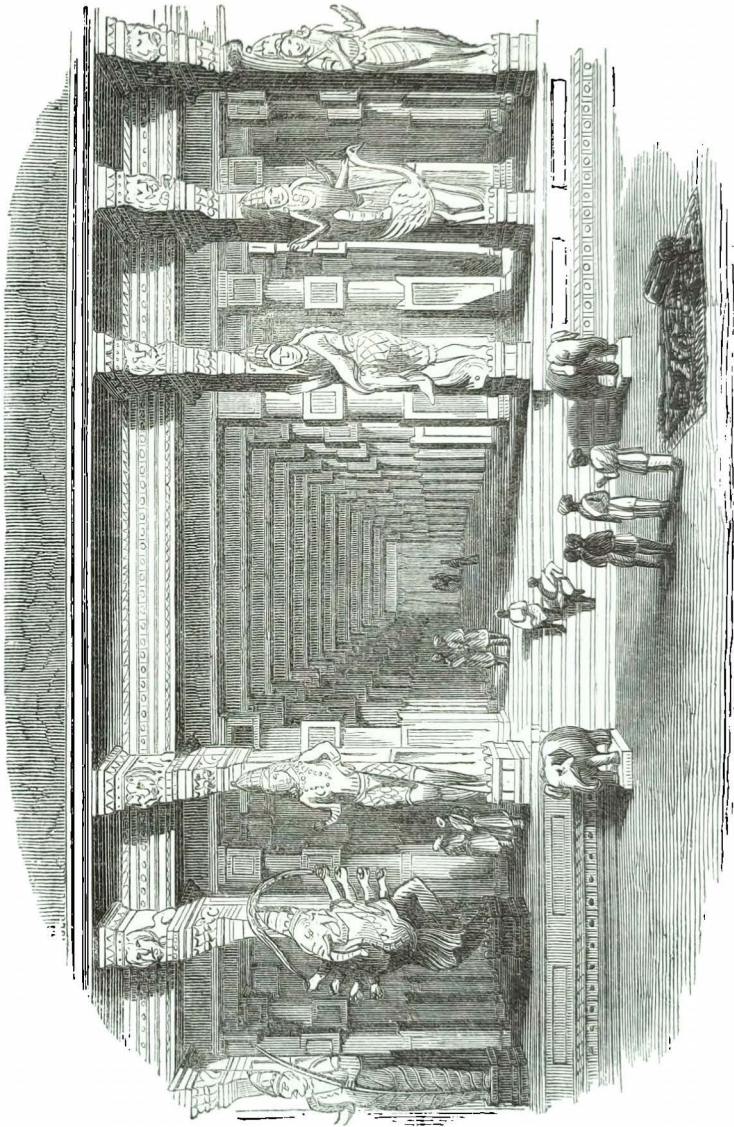
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SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.



# THE MISSIONARY HERALD.



CHOULTRY OF 999 COLUMNS AT MADURA, A RESTING-PLACE FOR PILGRIMS, &c.

SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS OF  
MISSIONARIES.

IN the *Herald* for August we published a statement respecting the Society's financial position and prospects. It was done partly for the purpose of making our churches fully aware of the pecuniary responsibilities devolving on the Committee; and partly for the purpose of indicating some methods of raising the income to a level with those responsibilities.

Among these latter topics, that which is the subject of the present article was referred to, and the following brief remarks may be properly quoted: "It has been suggested that we might follow the example of other societies. For instance, the claims on the Widows' and Orphans' Fund increase yearly; but the income arising from that fund does not. Why not appeal to the churches for a sacramental collection—say the first Lord's day in January—the proceeds to be devoted to that object? Surely no appeal could be more appropriate, and we believe no appeal would be more readily responded to."

Having heard, from various quarters, expressions of approval of what is suggested in the preceding sentences, and the time having arrived when the appeal, if made at all, must be made now; we recur to the subject in the hope that it will be kindly considered, and its claims considerably and freely met.

The first time that the members of our churches meet to commemorate the love of Christ in a new year, is likely to be one of deep interest to them. The review of the past, so humbling, as far as they themselves are concerned, so encouraging as far as the goodness of God, during the past year is considered, the hope for the future awakened, by these and many other considerations,

cannot fail to produce great tenderness of spirit, eminently favourable to a generous consideration of the circumstances of the WIDOWS AND ORPHANS OF MISSIONARIES.

These are sad words. They recall the remembrance of many loved and honoured brethren, no longer on earth, to whose voice we once listened with delight—whose toils and sufferings we, in sympathy shared, and over whose death we mourned. We cannot forget their bereaved wives and children! Where can we remember them more suitably, than when partaking of the memorials of His love, who, when encouraging his disciples to the exercise of pity, told them that, amidst the wonders of the last great day, such acts and sympathy for the suffering would be remembered and rewarded—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto ME."

The income derived from our Widows' and Orphans' Fund is just £590. In 1855, there was paid the sum of £680; and in 1856, £820; and the amount will increase just in proportion as our agencies are enlarged. To prevent, therefore, the ordinary funds of the Society from being thus seriously drawn upon, as last year, to the extent of £230, is the present appeal made.

It must never be forgotten that the great bulk of the property from which the income of this fund is derived, was the product of the self-denying labours of the Calcutta brethren. They generously surrendered the property acquired, on the condition that it be invested, and that from the proceeds, help be afforded to the widows and orphans of deceased missionaries, they simply reserving a *prior* claim for theirs, in case of decease. The fund

was subsequently increased by donations of kind friends; but little or nothing has been added to it of late years.

Pastors, deacons, and members of churches, in connexion with this society, we appeal to your sympathy and love, on behalf of the widows and fatherless children of departed missionaries! Our proposal is, that the first Lord's-day in January, this subject be earnestly pressed on your consideration, and that you then, by *increased* contributions, effectually help us in this thing. Far be it from us to interfere with the primary duty you owe to your poorer members, who have the first claim on your sympathy. We only ask that those who are willing, may have an opportunity of making some addition to their usual contribution, and that the amount thus contributed, over and above the average of the ordinary collection, may be appropriated to the fund for the relief of the widows and orphans of

faithful missionaries, who have been removed from their fields of labour.

We very earnestly entreat the kind co-operation of the pastors of our churches, in this expression of sympathy and love. If they will add to this appeal the force of their own influence and advocacy, they will find a ready response on the part of their people. Thus will the ordinary funds of the Society be relieved from a heavy pressure, while the widows and orphans, too often lost sight of, when their husbands and fathers are no more, will be remembered. They will be comforted too, while the contributors themselves will be benefited by the exercise of their Christian benevolence and love.

We respectfully request that all remittances, made on this account, be specially mentioned, as for the Widows' and Orphans' Fund, and that they be sent to the Mission House as early as possible in the ensuing month.

## FOREIGN INTELLIGENCE.

### INDIA.

**CALCUTTA.**—By a recent mail we have received intelligence of the decease of two of our brethren labouring in this district. A few particulars respecting them, condensed from the accounts which have reached us, are due to their memory; for they were good men, and faithful, and true.

On the 30th of August, died Charles Subhru, native preacher at Dum Dum. He was a Telinga Brahmin, who first heard the gospel as he was passing through Bengal on a pilgrimage. He was baptized by the Serampore missionaries in 1819, and in 1822, he was stationed by them at Dum Dum, where he has since lived and laboured in the gospel. In his earlier years especially, he appears to have been very useful, and his character throughout a long residence at Dum Dum has been such as to gain him the full confidence of the missionaries with whom he has been associated, and the cordial esteem of all his neighbours. His last illness was very painful, and protracted through

several weeks; but his heart was fixed, trusting on God.

On the 10th of September, Mr. J. C. Fink was, in a most sudden manner, removed to his rest. He was born in the island of Ternate, in the year 1796, where his father held a command under the Dutch government. On that island being taken by the English, he was placed with a medical gentleman for instruction. At Batavia, about the year 1815, he was brought to the knowledge of the truth through the Rev. W. Robinson, late of Dacca. Coming to Calcutta, he joined the Lall Bazar Church in 1816; and desiring to be useful to the heathen, he applied to the study of the Bengali language. When that church formed a missionary society within itself, he was one of the seven young brethren who offered themselves to labour gratuitously as they could find opportunity. When Mr. Peacock died in 1820, he was so impressed with the state of the Mugs, that he came to Dr. Marshman, and declared himself willing to go and reside, with his family, among them. Dr. Marshman desired Mr. and Mrs. Fink seriously to weigh the matter, and to speak

to him again, which he did soon after, declaring Mrs. Fink's desire thus to devote herself to the service of the Redeemer.

Our departed friend was sixty-one years and ten months of age when he died; and he laboured, in connexion with the Serampore and Baptist Mission, for nearly thirty-seven years. He was not distinguished for learning or eloquence. His excellences were such as the spirit of God alone produces, and those taught of God can alone fully perceive and appreciate. He was remarkable for a simple, strong, and unwavering faith; for great simplicity of character; for singular trust in divine providence; for a genuine, deep, and powerful missionary spirit; and for great patience under very protracted and severe suffering. The graces of his character appeared to great advantage when brought low by the attacks of his tormenting complaint, to which he was subject for many years. His sick-room was a school of spiritual instruction. Though naturally disposed to be impatient and irritable, yet, when brought into circumstances which, in one destitute of divine grace, would provoke irritation, his spirit was most docile, and his temper placid and gentle. Even in the decline of life, when infirmities pressed heavily upon him, the prevailing tendency of the inner man was distinctly observable. Shortly before he died, when prevented by great debility from pursuing his loved employ, he was seen once to weep like a child, because unable to go out to speak to the poor heathen of the way of life.

As a missionary he went *among* the people, penetrating into the centre of Mug society, and gained astonishing influence among them. Besides the ordinary trials of his position, he underwent some peculiar tests of principle, one of which may be mentioned. About the time of the failure of the Serampore mission the only means of support left to him and his nine children, were £8 a month, which he realized as a per-centage allowed him by government for collecting the revenue of Akyab. The commissioner of Arracan, knowing his mastery of the Burmese language, and intimate acquaintance with the character and manners of the people, offered him an appointment of £600 per annum; which, though in these straitened circumstances, he nobly refused, esteeming poverty for Christ, "greater riches than the treasures of Egypt."

BARASET.—Our readers are aware that one of the most important steps taken in our Indian mission since Mr. Underhill has been there, was the ordination of Ramnarayan Nath, and Chandra Mohun, as *missionaries* to this district. From the Oriental Baptist we extract the following particulars from

their *first* report. It will be read with all the livelier interest, being the relation of a *new* movement, and if the blessing 'of God be vouchsafed, most important results will arise out of it.

Having now been stationed for three months in Pergunah Anorpur, Zillah Baraset, we desire to report briefly what we have seen and what we have been able to do, and trust that our brethren will read the account with pleasure.

The day after we arrived here, it having become generally known that two Christians had come to preach the gospel in Baraset, a great number of people crowded to us from many villages around the station, amongst whom were to be seen, high and low, rich and poor, old and young; and from the early morning until ten o'clock at night, they were coming to talk with us and to make inquiries about our religion. We, of course, received all, with friendship and respect, and preached the truth freely to them, answering their questions according to the testimony of the scriptures. We also gave books to those to whom we considered it desirable to give them, and to some others we lent them. The people came to us from a variety of motives, as is usual,—some to make trial of our knowledge and ability to dispute, some to see us, some to get books, and some, we hope, with a sincere desire to learn what Christianity is. Almost all, however, listened to us with interest, and many have begun to read the scriptures in English and Bengali. Some say, that God has been very kind in thus sending his servants to impart to them the knowledge of the way of salvation, just as before He had provided for them the means of obtaining worldly knowledge, in the schools which have been established amongst them. We hear, too, that the lads who have taken books from us, are reading them with very great attention; so much so, that when they have prepared their lessons for school, some of them prefer the pleasure they derive from the Christian books before their ordinary recreations. This has been matter for remark by their parents and by the family teachers. These boys often talk together about what they are reading, and discuss the meaning of any knotty passages, and if they cannot satisfy themselves that they understand aright, they come in little companies to us to ask for the requisite explanations.

A considerable number of people were collected to hear us one afternoon, and with them was a pundit. We had a long discussion with this man; and the company broke up in the evening. Two lads of ten or twelve years old, were present with the rest. It appears that they were very close friends, and that one of them had been treated rather harshly by his father that day, so they came

together and sat down to listen. When the people dispersed, they went off together to some other place, having, apparently, made up their minds not to return home. Their parents therefore sent to us, supposing that they were still at our house. We told what we knew of the lads; but this did not satisfy them, and they sent again and again to us about them. At last, about ten o'clock at night, a number of people, carrying lights and accompanied by a jamadar, came to our house, making a great disturbance and declaring that these two lads were secreted with us. We told them, if they could not believe us, to search for the children in the house; but gently remonstrated with them for giving us so much annoyance. The people and the jamadar then made search in the house, and as no trace of the missing boys was to be discovered there, they at length went away. The next day several respectable persons heard of the trouble which had been given us, and they reproved the jamadar so strongly, that he endeavoured to excuse himself by making many false assertions. This made his case all the worse, and he was sharply censured. This affair has resulted in securing us most respectful treatment from all our neighbours, and we have never been molested since.

In Baraset and Elo there are as many as four hundred Brahmin houses, and a great number belonging to other castes. There were three English schools here, but now there is not one. There are, however, a Bengali school for boys and two others for girls; and there is an hospital supported by charity. The education given in the schools is very good. There is an English magistrate in this zillah, and a native deputy, and both administer justice in an excellent manner. The Hindoos here are divided into two kinds, Vedastists and Puranists. The principal man amongst the Vedastists is very intelligent and well-informed, and we have often had long conversations with him. He purchased a copy of the Bengali bible, and the book of Genesis in Sanscrit from us, and is reading them, and freely admits that the discovery of the true religion is a matter of the highest moment. Another young man bought a bible, and reads it constantly. We have also had friendly intercourse with the first and second masters of the Government school, with the barrack-master, and with the native doctor. All have shown some interest in the truth we endeavour to make known, and have borrowed English books from us for perusal.

We go every morning and evening to the bazaars and markets which are held round about, and preach the gospel to such as will listen to us. In these places we meet with a large number of Mussulmans, and generally obtain a most attentive hearing from all. The people take tracts gladly and read them,

and we often discuss religious matters with them, when they usually express themselves as satisfied with our replies, and so depart.

To the north-east of Baraset is a large Mussulman village, called Kázipara, in which is the grave of a *Pir*, called Ekdil Sahib, where a considerable melá is held once in every year. We have preached to the Mussulmans in this place, and have been well received by them. We had supposed that the *Pir's* tomb was a very splendid monument, but it turned out to be a very ordinary one. The people of this place bear but a bad character, still we have had much conversation with the principal men, and have been invited to come to them often, that we may more thoroughly make them acquainted with our religion. Beyond this village, there is a very great market held twice a week. We go there constantly to preach, and though at first the Mussulmans made much disturbance and hindered us in our work, all such opposition has now happily ceased, and they hear the gospel in silence with great attention.

Two young men have shown a wish to join themselves to us; but hitherto we have not been able to receive their advances with perfect confidence, lest we should be deceived in them.

Since our arrival here we have distributed about 750 tracts.

We have now to beseech all our brethren that they will continually pray for us, that we may be upheld and endued with grace from above, so that by our words and our conduct, we may be as a light to the idolaters and Mussulmans who live around us here. We shall be thankful also for such advice as may be offered to us by brethren of greater knowledge and experience than ourselves.

## WEST INDIES.

TRINIDAD.—We are glad to announce that Mr. and Mrs. Gamble have safely arrived at their future home. The voyage seems to have been pleasant and prosperous; and our friends enter on their work in good spirits, and with right feelings. The particulars will be found in the extracts we make from Mr. Gamble's letter, dated Port of Spain, October 24th:—

Through the blessing of our Heavenly Father, we arrived here in safety and in health, on Saturday, the 18th of October, after a calm, pleasant, and quick passage of thirty-six days. We should no doubt have made the passage much quicker, had there been stronger breezes; but they were very light after we got to the westward of the Azores. However, we are truly thankful to the God of all grace that we were so merci-

fully delivered from the dangers of the mighty deep.

Mr. Law, with some of my relatives, came off to the vessel, and conveyed us and our dear little ones on shore. Mr. Law had very comfortable apartments, and all that was necessary, prepared for us in his own house, where I am now writing this letter, and where we are very agreeably located. We have not yet visited the mission, as I have been fully occupied in getting my goods landed and cleared through the customs. Nor have I been idle, with respect to preaching, &c. On sabbath, I took part in the sabbath school, in Port of Spain, after which I went to Dry-river, and there collected a few of the most ignorant and debased under the roof of an old forsaken house, and preached Christ to them. For the most part, they were attentive; but one or two would interrupt by unmeaning answers, evidently being partially inebriated with rum. Notwithstanding, I spoke to them the word of life, leaving the result in the hands "of Him, who worketh all things after the counsel of His own will." I afterwards addressed the children and adults (for you know that it is quite common to see adults in the same class as children), who had been taught by their teacher, in the school-room, while I had been speaking at some little distance. On Monday, the prayer-meeting is held in the new chapel, which, by the way, is a very substantial and pretty one, and a great acquisition to the Society, and a means of effecting great good, as some object to worship, unless in a building entirely devoted to religious worship. The attendance was very good. I forgot to say that, on sabbath, Mr. Law preached as usual three times, twice in English, and once in Portuguese. The Portuguese service following directly upon the English, is surely too much for any man, much more for Mr. Law, who is not now so strong as he was, yet he appears not to have any choice or any alternative in the matter. On Tuesday night, I preached at Dry-river. There was a good attendance; and I trust a blessing was given to each and all. On Thursday night, Mr. Law preached as usual. His calm, holy, and fervent manner is most delightful to witness, and is doubtless productive of much good. Oh! to be impressed with the solemnity of our vocation,—to feel that we are God's servants, and that we stand between the living and the dead, to show the way of life—*eternal life!*

We hope to go down to the mission shortly, to see the good people there, and to arrange matters for our removal; for although very happy here, and not, I trust, altogether useless, yet *that* is our field of labour, and there we desire to be that we may do what we can to dig, to plant, to prune, and to water. May the Holy Ghost, the source of comfort, go with us, and dwell with us, and make our feeble efforts instrumental in converting sin-

ners, and in teaching and perfecting the Lord's people!

Since I last wrote to you, I have read and re-read your very kind letter. We were very sorry that we had not an opportunity of seeing you on the morning that we left. The Mignonette left so early, that we had great difficulty in getting on board at all.

BAHAMAS. INAGUA.—On receipt of the following communication, dated September, which arrived too late for the last *Herald*, we placed the particulars before the Christian public, through the medium of the *Freeman*, *Nonconformist*, *Patriot*, and *Christian Times*; the editors of those papers kindly giving prominence to the communication. But as many of our readers do not see these publications, we deem it right to insert extracts from Mr. Littlewood's letter here. It will gratify our readers to know, that, up to the present date, we have received from various friends, donations to the amount of nearly £80 to help the sufferers in the time of their trouble, as well as to assist Mr. Littlewood in repairing the damaged mission-premises.

I have now to tell a tale of woe. A hurricane of the severest character swept over the island last Monday, spreading devastation in its rapid flight, and leaving ruin in its track. It seemed that nothing could resist its shock; stone buildings, such as the church and school-room, were unequal to the immense pressure. The American consul's house, with many others around it, fell in the early part of the gale,—in every direction from the mission house, a scene of ruins meets your view. Our two chapels are down, and I was obliged to hold service in our house yesterday. Both the Wesleyan chapels are in ruins. Over a hundred dwellings are down, about seventy of which are totally destroyed. My outbuildings are blown away, and a great many of the chapel shingles are lost. I am not aware that the property of one of my members has escaped uninjured, but on the contrary, their houses, with a few exceptions, were shivered to atoms. All are sufferers alike, and none can help the other. The salt season—never worse—is broken up, and the people are out of employment, with but little to eat, and but ill-protected: sickness of a fatal character is anticipated. Should I fall, remember my motherless babes. The question arises, what shall we do for a chapel? the walls are uninjured, and a roof would be put on them immediately, had we the means and material. I do not ask help of the committee,—kindness so great as theirs must not be imposed upon; besides, I hope it may

not be necessary to do so, but help is much required, and cannot be obtained here. Our outhouses must be re-erected, and the chapel built. Would you, dear brother, recommend our case to the consideration of the churches? I would make a personal appeal were it practicable. A few pounds from the wealthy would be of immense service to us in our distress,—and then what are our poor people to do with their houses gone, ground-provision destroyed, and clothing lost. Think of our destitution,—imagine our state. Behold the father with his family kneeling round the ruins of his former house, blessing God for having spared the lives of his dear ones. I have, in company with the church clergyman and magistrate, paid each family a visit, and we were much pleased with the humble Christian spirit exhibited by every sufferer. I trust that good may come out of the evil. Not considering my own house safe, I took refuge in a strong substantial stone building, which proved one of the unfortunate ones, whilst the deserted mission-house suffered but little damage, exclusive of the out-buildings. Seven lives were lost, and many persons seriously mutilated. What reason I have to thank God not one in our family are numbered with the sufferers! Consider our obligations to God, and bless and praise him with me for his mercy and goodness to us in the time of trouble.

In a subsequent letter, Mr. Littlewood informs the Committee of the progress made in the repairs. He has received help from various quarters, in some cases quite unexpectedly. It is striking to notice how often calamity unites people in friendly feeling and sympathy, who ordinarily are too much disposed to stand aloof from each other.

You will be glad to learn that our chapel is in a fair way of being finished. I hope to begin the pewing next week, and to open it for divine service within a month from this. It may surprise you to hear that I now hold service in the school-room belonging to the episcopal church. The Rev. W. H. Stromborn, church clergyman, from whom I have ever received much kindness, generously offered me the use of it; although it is within twenty yards of the church, our congregations are large, the room is densely crowded, and many remain quietly outside.

J. B. Burnside, Esq., has been very considerate; as soon as he was aware of our intention to finish the chapel, he placed a gang of workmen on the streets leading to it, which they are macadamizing very nicely. Merchants, mechanics, and others, have rendered us good service. At one of our public services, I invited the carpenters to assist gratuitously in shingling the chapel. At an early hour on Monday morning, nearly every

one belonging to the place was on the roof, and in ten hours the shingling was completed. Had you been here and seen the excellent dinner prepared for the men, and the present sent to myself, you would have concluded that our efforts were highly appreciated. I had hoped to have seen Mr. Capern ere this. He has promised to visit me.

We are greatly encouraged in our work, and I hope good is being done. A person of whose conversion I scarcely entertained any hope, joined the class a few weeks ago. He seemed deeply impressed at the time; yesterday he called to say that he was going to Boston, but could not leave without thanking me for the sermons he had heard of late: he hopes soon to be back, and will, I trust, continue faithful to the end. The sabbath school has greatly increased, and is doing good. One of our members hearing of a vessel being on the rocks on Sunday morning, spoke of going on board her to work; his little boy about four years old, said, "Father, this is the sabbath, don't go, father, go to chapel with me;" the little pleader was successful, and the father accompanied him to the house of God. We want more faith, more looking to Christ, a greater dependence upon the Spirit, and oh, pray for our increased usefulness, for the cause of God, for Christ's honour and glory.

**JAMAICA.**—We have been requested by Mrs. Oughton, who feels a warm interest in this undertaking, to insert the following extract from one of the island papers. We understand Mr. Harris's people are very poor, but very zealous, and deserving of sympathy and aid. He has repeatedly asked Mr. and Mrs. Oughton to assist him during their stay in this country, but they naturally feel some delicacy in soliciting aid for such an object. Mr. Harris is a coloured brother, and who for twelve years was a teacher in connexion with our mission. We shall be glad to hand over any contributions which may be sent to us, to Mrs. Oughton, who will gladly send them forward:—

On the 1st August, the foundation stone of a new chapel was laid by Wm. F. Henderson, Esq., M.D., at Stokes Hall, St. Thomas in the East. The devotional part of the service was conducted by the pastor, the Rev. H. B. Harris, in the old building; after which, the congregation retired to the spot where the stone was to be laid. The 592nd hymn in the Selection was sung; and, after the usual ceremony was performed, the Doctor in a very neat speech urged upon the people the necessity of increased diligence

for the completion of the building; the first stone of which was just laid.

The Rev. John J. Porter, of Buff Bay, offered a very impressive prayer, after which Mr. Thomas Austin delivered an appropriate address. A collection was made, which amounted to £4 15s.; and the people separated highly delighted with the interesting service, and the prospect of soon having a neat and substantial place of worship in the place of their old temporary building, which is fast falling into decay.

On the following Sabbath the ordinance of Christian baptism was administered by the Rev. H. B. Harris, (the pastor of the church at Belle Castle,) before a large and respectable gathering, to ten persons, in the White River, on Williams-field estate.

The Rev. Mr. Porter addressed the audience on the *mode* of Christian baptism, and the Rev. Mr. Harris on the *subjects* of Christian baptism. We hope some good was done on that solemn and interesting occasion—that not a few went home to consider deeply the subject, and their interest in the salvation by Jesus Christ. On the same day a plain and practical discourse was delivered to the new members at Belle Castle Chapel, by Rev. Mr. Porter, taken from Rom. vi. 3, 4. We felt it a joyful season, and could not refrain from saying to ourselves it was good for us to be there.

#### A F R I C A.

**CAMEROONS.**—The tidings from the stations on the continent recently received, are gratifying. When Mr. Saker wrote previously, he was suffering from severe recent illness, though then recovering. Now he writes, all well. The work too appears to be making progress. The account which he gives of his success in bringing parties who had been guilty of outrage, to acknowledge their fault and promise amendment, is very striking as illustrating the moral power a missionary exercises among semi-barbarous tribes. The letter which follows is dated September. No day is mentioned, but we presume it was somewhere about the end of the month.

I would write you to-day at some length giving an account of our continued toil, and of our hopes and disappointments, but I question very much if that would be any gratification to you, or any encouragement to continue your wonted sympathy and help to this dark field. If I could give you assurances of larger success, I would willingly do it in this hour, which I can now devote to writing. Such as I have I will give you now, and also a brief account of a disturbance of our work recently at Bell's Town, and which, I hope, is now ended.

Last Sabbath week, at the close of the afternoon service, the home of our resident at Bell's Town was invaded by a rabble incited by some superstitious practices, and the wife dragged from the house, her clothing all torn off, and she carried away into the bush; another woman also being with her—having waited a few minutes after the service—and who was also more ill-treated than the first. As soon as the news reached us here, Johnson accompanied by some of our chief members, went to the king, and continued in their demand for the liberation of these Christian women till midnight. They succeeded so far as to have the women placed in the house of the king's nephew, who with his wife are members of our church.

The next day, a second meeting was had with the chiefs of this disgusting superstition, and then contrary to the king's advice, yea, of his command too, they persisted in demanding payments, and to free the women from further annoyance, Johnson at last agreed to pay them in cloth to the extent of their demand. When informed of this, I was very sorry, and sent a message to the effect that the cloth must be returned.

Two days since, I went to the king, and gave him and his chiefs distinctly to understand that they had now violated the treaty made with her Majesty's government, in injuring the natives for attending the means of grace,—that they had also broken faith with me in violently, and without cause, entering my premises, and dragging unoffending women from it, besides doing her personal injury, and other evils too long to write. These they had done, and had also demanded payment of Johnson, to prevent their doing more violence. For all this I should now seek redress, unless they, the chiefs of this outrage, would pay me a good sum of cloth, to recompense these injured women; beg pardon for the injury, and promise that henceforth no one shall be molested in their efforts to attend the means of grace. Silently they received this message, and I left them, saying, I must have an answer the next day. Yesterday morning, I heard that the principal aggressor had threatened to beat or kill me, if I went there again. I chose to regard this as a greater evil; and this morning called early at the king's home, to say, that since such a threat had been given, I would not attend to receive their reply, but should expect him and his chiefs to wait on me. To-day they have been, and they acknowledge the wickedness of their proceedings, and agree to pay the fine I impose to these women—what else I wish if I carry the matter no further.

Thus we are permitted to enjoy a moral triumph, a feeble and unprotected worm, in the midst of five thousand heathen, contending and triumphing over them. Why is this? Verily, it is that the conscience of the mul-



titude is on our side. God constrains them all to bow to the words of a solitary teacher, and great is the rejoicing in the town to-day, that I have promised to be their friend still. Yesterday was gloom and sorrow; to-day, one of joy. Well it is for us when our triumph is gladness for the multitude. This evening I attend to receive the acknowledgment of the offending chief.

For some time past, several timid ones have been deterred from attending the meeting by the violence they expected to meet with. Twice has the house been broken open, and the resident's clothes stolen. Once he himself was stopped by masked men and beaten cruelly. In all these cases no clue could be found to single out the aggressor. Lately they have got bold, and in open day, and on the mission-ground, have done as stated. Henceforth, I hope these evils will cease; and we hope yet for larger success among the poor and timid of that people.

All our fightings with the wild rabble here at these towns have long since ceased, and we earnestly hope will never be renewed. And here too, we are still favoured with success. Yet here, as well as at Bell's Town, with such a multitude, we must expect there will be some who hate us, or the work we do. It is not possible to love that thing, or those who bring it, which is destined to bring to an end their cherished superstitions. Yet our great mercy is, that God restrains the evil, and permits the good seed to grow and bring forth fruit.

Cheering tokens of good gladden us day by day. Soon, oh, soon, may Qualla bow to the sceptre of Jesus!

As to health, I am glad to report all well. Fuller and all at Bimbia better.

#### FRANCE.

MORLAIX.—The prospects in Mr. Jenkins's mission continue encouraging. In spite of opposition and threats now and then some of the people boldly avow their desire to hear the gospel and read the bible. These quiet gatherings in a remote farm-house, described in the following letter, are clear indications that the word of leaving some of the people's hearts. Threats of prosecution are again heard, and Mr. Jenkins has been kindly warned by a Christian friend. Past experience will enable him to avoid this threatened attack.

"I will begin my letter to you with an account of my last preaching excursion in the country. It was more interesting and encouraging than usual. On Saturday, 25th ult., I left home, and reached Cosker, twenty-seven miles off, where I held a meeting in the evening at the teacher's house.

"I have to remark that until of late the colporteur Omnes lived, having a small farm. He was a comfort to the teachers, and so were they to him. However, as his lease was to expire next year, he took another farm above three leagues off, and removed thither last year. We were sorry to see our esteemed brother going so far to live, and we entertained some fear lest he should have to suffer in consequence of this change, as his means were small, and that the gospel was not known in that part. It is also true that the priests even spoke publicly in church against him, denouncing him as a man of bad religion and a propagator of bad books, warning all the people to shun him, and have nothing whatever to do with the heretic. This did not discourage our friend, and he spoke as much as he could in defence of what he is and what he does as a Christian. As Omnes possessed not a horse, he had verbally arranged with his landlord, who is a farmer, to assist him in ploughing his land, on condition of his repaying this service by the labour of his sons. In the beginning things went on well, but the priest succeeded the landlord against his inoffensive tenant. Omnes one day met his landlord, who told him he could have no more interchange of labour or dealing with him, as the priest opposed it. The reply of our friend was, "Well, you are not obliged to assist me, but we shall continue friends all the same." It is worthy of remark that a strong farmer came to our friend and told him he would lend him money to buy corn, or anything else he required, and receive it back when it would be convenient. The man said he had rendered that service to another person on that farm, who had done well and paid all back. However, the landlord is now coming around again, and our friend is better off than before, and he is blessed in his family to a greater degree than formerly. In that family the New Testament is read and Breton hymns are sung, and the neighbours come to see them and hear things. Our friend says we must send a teacher into that neighbourhood. Surely ours are not the Lord's ways.

"Sabbath morning, the 26th, I went with eight friends to see Omnes and hold a meeting at his house. Very soon after we arrived, a young man and his sister entered, having walked seventeen miles that morning to follow us to this place. This young man is become zealous for the gospel, and has abandoned Romanism. He has been the means of disposing his father to have a meeting at his house, and it was arranged it should take place the following Tuesday evening, though I had never seen his father, but I knew him to be reputed a quiet and respected man. Having noticed this interesting circumstance, I continue my narrative. Between one and two o'clock, many people being come together, the meet-

ing commenced by our friend Boloch, the scripture distributor, reading the first part of Matt. xiii., and making a few remarks on verses 31—33, after which we sang. Then I preached from Matt. xxviii. 18—20. The house was full of people, and they were attentive to the word. After closing my address, several—especially those who were come late—requested I would speak again to them. I gladly complied. We went out into the farm-yard, as it was very hot, and that we suffered from want of air in the house. There I addressed the people again. We had some conversation with the farmers on the errors of Romanism. This was a good meeting, quiet and orderly, and I had the privilege of preaching the gospel in a neighbourhood where I had never been before, about forty miles from home. We returned to Cosker after the meeting.

“Monday, I visited some friends in the neighbourhood of Cosker, and in the evening held a meeting in the house of one of them.

“Tuesday, I went four leagues to preach at the house of the father of the young man mentioned above. I arrived at the place by half-past five o'clock in the evening. There were several persons outside waiting, and on

entering, I found the house pretty full of people, and the son with a New Testament in his hand, having been reading to them until I should come. I preached from John iii. 16, and the people were very attentive and respectful. This was a precious meeting. I cannot think these favourable occasions to proclaim the Saviour will remain without producing saving effects. The good father of the family, a widower, was present with all his children, seven in number, one of whom is married. They very kindly entertained me and gave me a bed for the night. This man is a mason; he also holds a little land. The son whom I have mentioned exerts himself to make known the New Testament, and he has written three letters in Breton to the priest of his parish on the New Testament, to ask him why he does not preach it, and why he opposes it, but he has not answered. This is priest-like. The letters were written in a good spirit and proper language, and their contents were superior to what one could expect of a young man in his position. He is desirous a teacher should be sent to this neighbourhood, being persuaded such a step would succeed. The following day I returned home.”

## HOME PROCEEDINGS.

MEETINGS have been plentiful during the past month. Indeed, we have had some difficulty in supplying the wants of our friends in regard to deputations. The secretary, with Mr. Denham, has been down to Lowestoft and Somerleyton. The latter has also visited Lewisham, Bloomsbury, Westbourne Grove, and Waltham Abbey; the former in company with Mr. Manning, Salisbury, and Downton, and with Mr. Allen, St. Albans; Mr. Smith, of the Mission-house, taking Wantage and Wallingford. Mr. Allen and Mr. Phillips have been into Pembrokeshire, taking Carmarthen on their way home; while Mr. Oughton has been engaged at Ialeham, Soham, and places adjacent, Eagle Street, and Clipstone. Mr. Smith, of Chitoura, has been our representative to the Bedford district, whence he, with Mr. Fishbourne, visited Nottingham, Collingham, and other churches in that vicinity, finishing his month's engagements in Dublin.

For sometime past much attention has been excited in regard to Australia. Friends there have offered, *by letter* in the Magazine some months ago, £200 towards the expenses of

any one sent out to inquire into the state of the churches. The whole question has been brought before the Committee by the Committee of the Birmingham Auxiliary. Careful and anxious consideration was given to it in successive meetings, and the Committee had the advantage of the knowledge and experience of Mr. John Saunders, formerly of Sydney, and Mr. Born, a merchant of Melbourne, a member of one of the churches there. The Rev. J. Tayler has long had his mind directed to Australia, and the Birmingham Committee strongly recommended the Committee to send him out. Mr. Tayler had a conference with them, when a resolution was adopted encouraging Mr. Tayler to go thither. As many friends in Birmingham and elsewhere are prepared to assist in defraying the expenses of outfit and voyage, the cost to the Society will be small. The proposal is now before our brother, and we trust he will be directed by Divine Wisdom in his determination. Should he go, we have great confidence in the success of his efforts to organize the little scattered bands which are in the colony, so as to develop their resources and direct

by judicious counsel, their efforts; and we feel sure that ere long they will materially help us in our missionary undertakings. Mr. Tayler will, moreover, help them in the selection of pastors, and thus a bond of union and co-operation, not now existing, will soon be created between our society and these numerous but small churches scattered through South Australia.

Since the Indian intelligence was sent to press, we learn from Mr. Thomas, of Calcutta, that Mr. and Mrs. Sampson had returned from Monghir, greatly improved in health, and that there was at date of writing, no idea of a return to England. Mr. Morgan was no better; but we hope he is now on his way home, as the letter directing him to leave as soon after its receipt as possible, must have reached him nearly a month since. Of Mrs. Anderson's health, Mr. Thomas speaks seriously. She was coming up to Calcutta for

advice in October, and if physicians there ordered her home, she would leave directly. Perhaps she may be on her way; Mr. Anderson, however, much to his honour, remains at his post. These are 'painful sacrifices'; but the true missionary knows how to make them.

Mr. Lewis informs us that the Government have ordered the case of the Barisaul Christians to be heard before three judges of a superior court. We shall wait the result with anxiety, for much depends upon it. At the time he wrote, it was generally thought in political circles in Calcutta, that the Indian Government would refuse the prayer of the memorial presented by the Calcutta Missionary Conference. If so, that Committee will at once appeal to the Home Government to send out a Royal commission. Indeed, this latter step, on the whole, would be most satisfactory.

#### NOTICE.—THE HERALD.

IN consequence of the change of Publishers of the Baptist Magazine, the Herald will, on and after January 1st, issue from the same houses, viz., Messrs. Pewtress and Co., and Messrs. Heaton and Son. It may, however, be ordered as usual, thro' any bookseller. We hope to effect many improvements in the

typography and general style of getting it up. It has contained some very important intelligence during the past year; and we shall be glad if our friends will exert themselves to procure for it a wider circulation. Would that all who take would READ IT!

#### CHRISTMAS AND NEW YEAR'S CARDS.

WE beg to remind our young friends that the time is come for an appeal to them for the contributions which they have given for *special purposes*, for some years past. We do not think it wise to change the object of them, for it seems desirable that the minds of our young people should be familiarized with it. Their contributions are therefore again solicited for the support of NATIVE PREACHERS.

The cards will be ready early in the month, and will be issued about the 10th instant. They will be sent to those who have hitherto collected for this object. But if there be any who have not as yet aided in this good work, we shall be most gratified to send them cards, on their application to the Mission House. It will give the officers of the society peculiar pleasure to receive such applications, and to attend to them promptly.

#### ACKNOWLEDGMENTS.

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

Mrs. Whitechurch, Camberwell, for a parcel of magazines;  
W. Cooke, Esq., M.D., for copies of his work, "Mind and the Emotions," &c.  
Friends at Leeds, by Mr. John Stock, for a case of clothing, &c., value £44, for *Rev. C. Carter, Kandy*;  
Mr. W. Parnell, Lewisham, for a box of clothing, &c., for *Rev. A. Saker, Cameroons*.  
Sunday School Union, by Y. M. M. A., for a parcel of books, &c., for *Rev. J. Gregson, Benares*; ;

Thomas Young, Esq., Camberwell, for a book for *Rev. G. Pearce, Alipore*;  
Miss Bayly, Ramsgate, for two parcels of magazines;  
Ladies' Working Association, Hanley, for a box of clothing, &c., for *Rev. J. Diboll, Fernando Po*;  
Mr. Wing and friends, Earl's Colne, for a case of clothing, for *Inagua, Bahamas*;  
Friends at Cross Street, Islington, for a case of clothing, for *the same*;  
Friends at Hastings, for a bale of clothing, for *the same*.

## FOREIGN LETTERS RECEIVED.

AFRICA—Saker, A., one letter, no date, received Oct. 9.	SERAMPORE, Underhill, E. B., Aug. 20; Sept. 6 and 17; Trafford, J., one letter, no date, received Nov. 21.
CAMEROONS, Johnson, T. H., Sept. 27; Saker, A., Sept. —.	BAHAMAS—GRAND TURK, Arthur, J., Oct. 18; Hutchings, Joseph, Oct. 24; Maxwell, J., Oct. —; Rycroft, W. K., Oct. 18; Williams, B. and others, Oct. —.
CLARENCE, Diboll, J., Aug. 26.	INAGUA, Littlewood, W. Sept. 1, Oct. 4; NASSAU, Capern, H., Aug. 11; Davey, J., Aug. 11, Sept. 10.
FREETOWN, Carr, J. C., Aug. 24.	FRANCE—AUXERRE, Vines, S., Aug. 20.
AMERICA—PHILADELPHIA, Beecher, J. S., Nov. 17.	HAITI—JACMEL, Lilavois, J. J., Sept. 10, Oct. 11 and 28; Webley, W. H., Oct. 26.
ROCHESTER, U.S., Freeman, Z., Sept. 25.	JAMAICA—CALABAR, East, D. J., Sept. 12 and 26, Oct. 10.
TORONTO, Carter, J., Oct. 4.	KETTERING, Knibb, M., Sept. 22.
WOLFVILLE, N.S., Baiss, J. W., Sept. 18.	MONTEGO BAY, Reid, J., one letter, no date, received Sept. 15; Henderson, J. E., Oct. 21.
ASIA—AT SEA, Keity, G., Sept. 27.	MOUNT CAREY, Hewett, E., Sept. 22.
BENARES, Gregson, J., Aug. 12 and Sept. 23; Heinig, H., Aug. 20.	PORUS, Duckett, A., Aug. 26.
CALCUTTA, Lewis, C. B., Sept. 8, Oct. 8; Thomas, J., Sept. 8 and 22.	TRINIDAD—PORT OF SPAIN, Gamble, W. H., Oct. 24.
COLOMBO, Elliott, C., Sept. 30.	
CUTWA, Parity, J., Aug. 20.	
DACCA, Bion, R., Aug. 28.	
HEWAHELTA, Davis, J., Sept. 27; Oct. 10.	
JESSORE, Sale, J., Aug. 20.	
MONGHIR, Sampson, W., Aug. 29.	
POONAB, Cassidy, H. P., Aug. 12.	

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from October 21 to November 20, 1856.*

£ s. d.	£ s. d.	£ s. d.
<b>ANNUAL SUBSCRIPTIONS.</b>		
Bond, John Nelson, Esq. (2 years) .....	4 0 0	
Gurney, Joseph, Esq., for Serampore College ..	50 0 0	
Smith, Rev. James, jun., Newmarket (late of Soham) .....	0 10 6	
Upward, Mrs. ....	1 0 0	
<b>DONATIONS.</b>		
Anon. for Relief Fund, Inagua, Bahamas ...	1 0 0	
Buxton, Sir E. N., Bart., for Rev. John Clark's Schools, Brown's Town, Jamaica .....	15 0 0	
Edger, Mrs. and Miss, Uxbridge, for Relief Fund, Inagua .....	2 0 0	
Friend .....	0 10 0	
Me .....	0 5 0	
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Woolley, G. B., Esq., for do .....	3 0 0	
W. S. ....	1 0 0	
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		
Bloomsbury Chapel, on account, by S. R. Patison, Esq. ....	35 0 0	
Brixton Hill, Salem Chapel—Contributions, for Relief Fund, Inagua 17 14 0		
Buttesland Street—Sunday School, for Rev. A. Saker, Africa 5 5 0		
Homerton Row—Sunday School, by Y. M. M. A., for Ogulboda School, Ceylon .....	0 11 0	
Islington, Cross Street—Collection, for Relief Fund, Inagua .....	12 0 0	
Poplar, Cotton Street—Contributions .....	2 4 3	
Regent's Park Chapel—Contributions, on account .....	21 3 11	
Shadwell, Rehoboth Chapel—Sunday School, for Nassau Schools .....	4 2 0	
Soho Chapel—Sunday School, by Y. M. M. A., for Kottaville School, Ceylon 0 1 6		
Walworth, Lion Street—Female Auxiliary, by Mrs. Watson .....	12 10 0	
<b>BEDFORDSHIRE.</b>		
Bedford, Rev. H. Killen's—Collection .....	1 12 0	
<b>BUCKINGHAMSHIRE.</b>		
Brill—Dodwell, Mr. E. ....	2 0 0	
<b>CAMBRIDGESHIRE.</b>		
CAMBRIDGESHIRE, on account, by G. E. Foster, Esq. ....	77 10 4	
<b>CORNWALL.</b>		
Calstock and Metherill—Collection, Public Meeting .....	3 12	
Do., Metherill .....	0 12	
Contributions .....	3 14	
Do., Sunday School, Calstock .....	0 4	
Do., do., Metherill .....	0 8	

	£	s.	d.
<b>DEVONSHIRE.</b>			
Bampton—			
Pomeroy, Mr. Wm., for Relief Fund, Inagua .....	0	5	0
Barnstaple—			
Shoobridge, Rev. S....	1	0	0
<b>DORSETSHIRE.</b>			
Pool—			
Collection .....	6	1	6
Contributions .....	1	15	0
Do., Sunday School	1	1	10
	8	18	4
Less expenses	0	7	0
	8	11	4
<b>GLOUCESTERSHIRE.</b>			
Blakeney—			
Collection .....	3	11	10
Contributions .....	1	12	6
Coleford—			
Collections .....	8	10	1
Contributions .....	11	14	11
Stroud—			
Collections.....	12	5	4
Contributions .....	6	9	0
Do., Juvenile.....	3	14	11
Woodside—			
Collection .....	4	6	1
Wootton under Edge, on account.....	15	0	0
Contributions, for Re- lief Fund, Inagua..	2	0	0
	69	4	8
Less expenses	6	3	8
	63	1	0
<b>HAMPSHIRE.</b>			
Broughton—			
Collection .....	0	1	5
Contributions .....	7	3	9
Do., Sunday School	1	0	0
	14	5	2
Less expenses	0	5	2
	14	0	0
Jersey—			
Contributions, by Miss Cowen.....	0	10	0
Newport, I. W.—			
Collection .....	4	4	0
Contributions .....	2	10	10
Do., Sunday School	1	11	0
	8	6	7
Less expenses	0	12	7
	7	14	0
Nilton, I. W.—			
Collection .....	1	5	3
Contributions .....	1	1	0
	2	6	3
Less expenses	0	6	3
	2	0	0
<b>HEREFORDSHIRE.</b>			
Ledbury—			
R. A. K.....	0	8	0
Ryeford—			
Collection .....	0	14	0
Contributions .....	0	9	0

	£	s.	d.
<b>HERTFORDSHIRE.</b>			
St. Alban's—			
King, Mr. J.....	0	10	0
Watford, on account, by Rev. J. P. Hewlett...	10	0	0
<b>KENT.</b>			
Lewisham Road—			
Contributions, Juve- nile .....	1	19	0
Do., for Ceylon	10	0	0
Do., for Chitoura	10	0	0
Sevenoaks—			
Collection, part .....	7	0	0
Contributions .....	7	14	0
Do., Sunday School	0	2	6
<b>LANCASHIRE.</b>			
Heywood—			
Collection .....	4	0	0
Liverpool, Pembroke Chapel—			
Collection, Public	35	8	3
Meeting .....	6	16	6
Do., Juvenile .....	1	10	0
Contributions .....	1	0	0
Do., for Relief Fund, Inagua .....	1	0	0
Do., Juvenile, for Intally .....	3	0	0
Do., Sunday School, for do.....	15	11	11
Rochdale—			
Collections.....	67	0	4
Contributions .....	161	13	9
Do., for India .....	50	0	0
Do., Sunday School, West Street .....	8	13	0
	287	7	1
Less expenses	3	18	6
	283	8	7
<b>LEICESTERSHIRE.</b>			
Leicester, Belvoir Street—			
Contributions, by C. B. Robinson, Esq., for Relief Fund, Inagua .....	6	0	0
<b>LINCOLNSHIRE.</b>			
Alford—			
Collection .....	1	14	6
Lincoln—			
Collections.....	11	4	10
Contributions .....	13	17	11
Do., Sunday School	1	4	11
	26	7	8
Less expenses	1	1	6
	23	6	2
<b>NORFOLK.</b>			
Fakenham—			
Fyson, Jos., Esq., for Relief Fund, Inagua	5	0	0
<b>NORTHAMPTONSHIRE.</b>			
Northampton—			
Hamson, Mr. T., for Ceylon Boarding School .....	0	5	0

August last, under the head of "Donations," as from A. P., should have been as follows:—			
Harrison, Mr. T., for Native Preachers...	0	5	0
<b>SHROPSHIRE.</b>			
Wem—			
Contributions, Juve- nile .....	2	1	0
Less general expenses, 2 years .....	0	11	9
	1	9	3
<b>SOMERSETSHIRE.</b>			
Bristol—			
Tribe, Mr. W., for Re- lief Fund, Inagua..	2	0	0
Horsington—			
Bridgman, Rev. D., for do.....	0	5	0
Isle Abbots—			
Collection .....	0	16	4
Contributions .....	0	15	2
Taunton—			
Collections—			
Silver Street .....	2	3	6
Do., Public Meet- ing .....	3	5	1
Octagon Chapel ...	1	10	0
Contributions .....	8	18	4
Do., Sunday School, Silver Street .....	1	6	6
	17	3	5
Less expenses	0	13	0
	16	10	5
<b>SURREY.</b>			
Norwood, Upper—			
Mason, Miss .....	2	0	0
<b>SUSSEX.</b>			
Battle—			
Contributions .....	6	7	5
Less expenses	0	9	0
	5	18	5
Hastings—			
Collections.....	16	18	6
Do., Sunday School	1	16	3
Contributions .....	12	15	8
Do., Sunday School, for N. P.....	1	8	7
Do., for Relief Fund, Inagua .....	9	15	6
<b>WARWICKSHIRE.</b>			
Birmingham, on ac- count, by J. H. Hop- kins, Esq. ....	65	5	5
Coventry—			
Collections.....	14	6	3
Contributions .....	46	14	2
Do., Sunday Schools	15	18	3
Franklin, Mrs. W., for Relief Fund, Inagua	5	0	0
Stratford on Avon—			
Collection .....	7	5	2
Contributions .....	1	7	8
	8	19	10
Less expenses	1	12	6
	7	0	4

\* \* \* The sum of Five Shillings, acknowledged in the Herald for

WILTSHIRE.		MONMOUTHSHIRE—		Uak—	
£ s. d.		£ s. d.		£ s. d.	
Salisbury—		Abergavenny, Frogmore Street—		Collection .....	
Contributions, for Relief Fund, Inagua. . . . .		Collections.....		Contribution.....	
3	0	0	4	0	0
			8	0	10
			0	6	11
			12	7	9
			0	4	3
			12	3	6
WORCESTERSHIRE.		Less expenses		Pembroke—	
Astwood Bank—		Abergavenny, Lion Street—		Pembroke—	
Collection .....		Collections.....		Contributions .....	
6	10	8	7	13	11
1	3	3	1	0	0
1	14	0	0	17	6
			0	17	6
			9	11	5
			0	12	0
			8	19	5
			12	10	0
			4	19	10
			0	2	7
			4	17	3
			2	6	6
			3	16	10
			1	1	0
			4	19	10
			0	2	7
			4	17	3
			2	6	6
			3	16	7
			1	8	4
			0	16	0
			2	5	6
			1	7	6
			3	14	3
			1	5	0
			6	15	2
			1	10	0
			7	17	0
			1	9	1
			11	14	10
			2	8	3
			1	1	0
			16	13	2
			1	6	3
			15	6	11
			3	1	11
			1	14	3
			6	10	0
			30	0	0
SOUTH WALES.		Brecknockshire—		Ireland.	
Brynmaur, Tabor—		Brynmaur, Tabor—		Ballina—	
Collection .....		Collection .....		Contributions .....	
2	8	0	2	8	0
GLAMORGANSHIRE—		Cardiff, Bethany, on account, by Thos. Hopkins, Esq. ....		FOREIGN.	
Cardiff, Bethany, on account, by Thos. Hopkins, Esq. ....		Contributions .....		CANADA—	
30	0	0	16	13	2
TREDEGAR, SILOH—		Tredegar, Siloh—		Toronto, Bond Street—	
Collections.....		Collections.....		Sunday School .....	
3	1	11	3	1	0
1	14	3	6	10	0
6	10	0	43	18	0
ACKNOWLEDGED LAST MONTH .....		22		16	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq., in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

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# Supplement.

DECEMBER, 1856.

## PRINCIPAL BAPTIST SOCIETIES.

### Baptist Missionary Society.

*Formed 1792.* OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1856 . . . . .	£21,402 2 2
EXPENDITURE . . . . .	20,365 14 11
BALANCE in hand . . . . .	301 19 9

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*Formed 1797.* OBJECT:—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns; and this object shall be sought by the preaching of the gospel, the distribution of religious tracts, the establishment of Sunday-schools, and such other methods as may commend themselves to the judgment of the Committee."

INCOME, year ending March 31, 1856 . . . . .	£4,283 16 7
EXPENDITURE . . . . .	3,858 2 4
BALANCE against the Society . . . . .	171 10 0

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*Formed 1814.* OBJECT:—"The diffusion of the gospel of Jesus Christ in Ireland, principally by the employment of Missionaries and Readers, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1856 . . . . .	£1,552 8 3
EXPENDITURE . . . . .	2,048 14 6
BALANCE against the Society . . . . .	117 7 0

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Wills, Rev. S., D.D., Pentonville.

Auditors, W. L. Smith, Esq., and John Hill, Esq.

Collector, W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park.

**General Baptist Missionary Society.**

*Formed 1816.* OBJECT:—"To conduct missions to the heathen on the principles of the New Connexion of General Baptists"

INCOME, year ending May 31, 1856 . . . . .	£2,928 15 1
EXPENDITURE . . . . .	3,369 11 4
BALANCE due to the Treasurer . . . . .	388 6 1

Treasurer, ROBERT PEGG, Esq., Derby.

Secretary, Rev. JAMES CAREY PIKE, Quarndon, Leicestershire.

Committee.

Allsopp, Mr. Solomon S.  
Baldwin, Mr. Benjamin B.  
Bennett, Mr. William.  
Brooks, Mr. John J.  
Earp, Mr. John.  
Harvey, Mr. Joseph.

Heard, John, Esq.  
Hill, Mr. Thomas.  
Hinton, Mr. Henry.  
Jelley, Mr. Henry.  
Mallet, Mr. Henry.  
Noble, Mr. John.

Stevenson, Mr. Charles.  
Stevenson, Mr. William.  
West, Mr. Lambert S.  
Wherry, Mr. William.  
Wilkins, Mr. William.  
Winks, Mr. Joseph F.

*And all such General Baptist Ministers as are members of the Society.*

**Society for Aged or Infirm Baptist Ministers.**

*Formed 1816.* OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June, 1856 . . . . .	£405 10 2
EXPENDITURE . . . . .	307 3 6
Capital invested in the Public Funds . . . . .	6,900 0 0
Claimants receiving aid, £10 each . . . . .	31
Number of Beneficiary Members . . . . .	89

Treasurer, R. B. SHERRING, Esq., Ashley Place, Bristol.  
 Secretary, Rev. F. W. GOTCH, M.A., Brunswick Square, Bristol.

**Fundees.**

H. Kelsall, Esq., Rochdale; R. Leonard, Esq., Bristol; W. L. Smith, Esq., Denmark Hill.

**Committee.**

Anstie, Mr. G. W., Devizes.	Manning, Rev. S., Frome.
Ashmead, Mr. G. C., Bristol.	Rodway, Rev. G. W., Trowbridge.
Barnes, Rev. W., Trowbridge.	Russell, Rev. J., Blackheath.
Fowler, Mr. W., Trowbridge.	Sheppard, J., Esq., Frome.
Gotch, Rev. F. W., M.A., Bristol.	Sherring, R. B., Esq., Bristol.
Gouldsmith, Mr. J., Trowbridge.	Shoard, Mr. John, Bristol.
Griffiths, Mr. J., Kingswood.	Smith, Mr. J. G., Bath.
Hanson, J., Esq., Brixton Hill.	Smith, W. L., Esq., Denmark Hill.
Hinton, Rev. J. H., M.A., London.	Stearne, Rev. E., D.D., Camberwell.
Horsley, Mr. W. D., Wellington.	Wassell, Rev. D., Bath.
Howe, Rev. G., Cardiff.	Webb, Rev. E., Tiverton.
Kelsall, H., Esq., Rochdale.	West, Mr. G., St. Albans.
Leonard, G. H., Esq., Bristol.	Winter, Rev. T., Bristol.
Leonard, R., Esq., Bristol.	Yates, Rev. W., Stroud.
Leonard, J. H., Esq., Bristol.	

**Bible Translation Society.**

*Formed 1840.* OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions, similarly faithful and complete."

INCOME, year ending March 31, 1856 . . . . .	£1,307 10 9
EXPENDITURE . . . . .	1,356 11 7
BALANCE in hand . . . . .	38 1 10

Treasurer, Rev. EDWARD STEANE, D.D., Camberwell.

Secretary, Rev. JOHN BIGWOOD, Brompton.

**Committee.**

Acworth, Rev. J., LL.D., Bradford.	Landels, Rev. William, Regent's Park.
Allen, J. H., Esq., Aston Clinton.	Leechman, Rev. J., M.A., Hammersmith.
Angus, Rev. J., D.D., Regent's Park.	Low, James, Esq., London.
Benham, J. L., Esq., London.	Lowe, George, Esq., F.R.S., London.
Birrell, Rev. C. M., Liverpool.	Middleditch, Rev. C. J., London.
Bowes, Rev. W. B., London.	Mursell, Rev. J. P., Leicester.
Brock, Rev. William, Bloomsbury.	New, Rev. Isaac, Birmingham.
Brown, Rev. J. J., Birmingham.	Newman, Rev. T. F., Shortwood.
Brown, Rev. J. T., Northampton.	Pewtress, Thomas, Esq., London.
Burchell, Rev. F. W., Rochdale.	Pottenger, Rev. Thomas, Newcastle.
Burls, Charles, Esq., London.	Robinson, Rev. William, Cambridge.
Burns, Rev. J., D.D., Paddington.	Russell, Rev. Joshua, Blackheath.
Cartwright, R., Esq., London.	Soule, Rev. I. M., Battersea Rise.
Dowson, Rev. H., Bradford.	Stevenson, George, Esq., Blackheath.
Evans, Rev. B., Scarborough.	Trestrail, Rev. Frederick, Hammersmith.
Foster, Richard, Esq., Cambridge.	Tucker, Rev. F., B.A., Manchester.
Gotch, Rev. F. W., M.A., Bristol.	Underhill, Edward Bean, Esq., London.
Hayercroft, Rev. N., M.A., Bristol.	Watson, William H., Esq., London.
Hinton, Rev. J. H., M.A., London.	Webb, Rev. James, Ipswich.
Hoby, Rev. James, D.D., London.	Wheeler, Rev. T. A., Norwich.
Jackson, S., Esq., London.	Williams, Rev. Benjamin, London.
Katterns, Rev. Daniel, Hackney.	Wills, Rev. Francis, London.

Travelling Agent, Rev. W. W. EVANS, Liverpool.

**Baptist Highland Mission.**

BAPTIST HOME MISSION FOR SCOTLAND, CHIEFLY THE HIGHLANDS  
AND ISLANDS.

Formed 1816. OBJECT :—"The dissemination of the gospel of Christ in Scotland.

INCOME, year ending April, 1856	£1,350	1	4
EXPENDITURE	1,121	18	0
BALANCE in hand	228	3	4

Number of Missionaries, 23.

Treasurer, W. J. DUNCAN, Esq., 18, Coates Crescent, Edinburgh.

Secretary, H. D. DICKIE, Esq., 3, Ann Street, Edinburgh.

Representative in England, Rev. A. M. STALKER, 3, John's Terrace, Holloway.

London Committee.

Croll, A. A., Esq., Finsbury Circus.

Heriot, W., Esq., Canonbury Park.

Inglis, George, Esq., Dalston.

Leechman, Rev. J., Hammersmith.

M'Laren, J. W., Esq., Kensington Gore.

Stearne, Rev. Dr., Camberwell.

Thomas, Rev. A. C., Islington.

Todd, Rev. J. W., Sydenham.

The General Committee consist of members of churches in the principal towns of Scotland.

**Particular Baptist Fund.**

Formed 1717. OBJECTS :—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1856	£2,221	19	5
EXPENDITURE	2,601	14	1

Treasurers, WILLIAM LEPARD SMITH, Esq., WILLIAM BEDDOME, Esq.,  
JOSEPH H. ALLEN, Esq.

Secretary, Mr. ROBERT GRACE, 11, The Grove, Lyndhurst Road, Peckham.

**Baptist Magazine.**

Commenced 1809. PROFITS :—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending January, 1856	£	56	0	0
Grants to Widows from the commencement	6,114	0	0	

Editor, Rev. SAMUEL MANNING, M.A., Frome, Somerset.

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.

Secretary, Rev. JAMES HOBY, D.D., 33, Moorgate Street.

**Selection of Hymns.**

First published in 1828. PROFITS :—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 17, 1856	£	225	0	0
Grants from the commencement	4,439	0	0	

Treasurer and Secretary, W. L. SMITH, Esq., Denmark Hill, Camberwell.

Publisher, Mrs. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. B., Esq.

Birt, Rev. C. E., A.M., deceased.

Birt, Rev. Isaiah, deceased.

Beddome, W., Esq.

Bosworth, Newton, Esq., deceased.

Cort, James, Esq., deceased.

Groser, Rev. William, deceased.

Jackson, Samuel, Esq.

Mann, Rev. Isaac, A.M., deceased.

Millard, P., Esq., deceased.

Morgan, Rev. Thomas.

Murch, Rev. W. H., D.D.

Price, Thomas, LL.D.

Saunders, Alexander, Esq., deceased.

Smith, Edward, Esq.

Smith, W. L., Esq.

Steadman, Rev. W., D.D., deceased.

Stearne, Rev. E., D.D.

Summers, Rev. S., deceased.

### Baptist Union.

*Formed 1813.* OBJECTS:—"1st. To extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1856 . . . . .	£88 15 5
EXPENDITURE . . . . .	92 4 9
BALANCE against the Union . . . . .	5 19 7

Treasurer, **GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.**  
 Secretaries, **Rev. Edward STEANE, D.D., Camberwell ;**  
**Rev. J. H. HINTON, M.A., 51, Clifton Street, Finsbury.**

Committee :—Official Members.

- Bigwood, Rev. J., Secretary to the Bible Translation Society.
- Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
- Easty, Mr. John, Secretary to the Baptist Building Fund.
- Grace, Mr. R., Secretary to the Particular Baptist Fund.
- Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.
- Pike, Rev. James Carey, Secretary to the General Baptist Missionary Society.
- Trestrail, Rev. F., Secretary to the Baptist Missionary Society.
- Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.

Elected Members.

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| Bowser, Mr. A. T., London.          | Murch, Rev. S., Waltham Abbey.     |
| Burns, Rev., J., D.D., Paddington.  | Owen, Rev. J. J., Paddington.      |
| Cox, Mr. G., Shacklewell.           | Pewtress, Thomas, Esq., London.    |
| Crassweller, Mr. H., London.        | Russell, Rev. J., Blackheath Hill. |
| Fishbourne, Rev. G. W., Stratford.  | Wallace, Rev. E., Tottenham.       |
| Lewis, Rev. W. G., jun., Bayswater. | Watson, W. H., Esq., Waltham.      |
| Miall, Rev. W., Dalston.            | Wills, Rev. F., Holborn.           |

Corresponding Members.

In ENGLAND AND WALES, the Secretaries of Baptist Associations; SCOTLAND, the Secretary of the Baptist Union for Scotland, and the Rev. J. Watson, Edinburgh; HAMBURG, the Rev. J. G. Oncken; PRUSSIA, the Rev. G. W. Lehmann, Berlin; CANADA, the Rev. Dr. Davies, Montreal; NEW BRUNSWICK, Rev. C. Spurden, Frederickton; NOVA SCOTIA, the Rev. Dr. Cramp, Arcadia College, Horton; UNITED STATES, the Rev. Baron Stow, D.D., Boston; WEST INDIES, the Rev. John Clark, Brown's Town, Jamaica; EAST INDIES, the Secretaries of the Bengal Baptist Association.

### Baptist Building Fund.

*Formed 1824.* OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denomination throughout the United Kingdom."

INCOME, year ending July, 1856 . . . . .	£1,348 9 9
LOANS to churches . . . . .	1,220 0 0
GRANTS to churches . . . . .	65 0 0
HOME EXPENSES . . . . .	52 8 6
BALANCE in hand . . . . .	210 12 10

Treasurer, **JOSEPH H. ALLEN, Esq., Aston Clinton, Bucks.**  
 Secretary and Collector, **Rev. C. WOOLLACOTT, 4, Compton Street East.**  
 Solicitor, **WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.**

Committee.

- |                      |                        |                         |
|----------------------|------------------------|-------------------------|
| Barnes, Mr. R. Y.    | Briscoe, Mr. Joseph.   | Pillow, Mr. Thomas.     |
| Bayley, Mr. George.  | Dixon, Mr. R. S.       | Poole, Mr. M.           |
| Bayley, Mr. G. S.    | Easty, Mr. John.       | Reynolds, Mr. J.        |
| Benham, Mr. J. L.    | Haddon, Mr. John.      | Trestrail, Rev. F.      |
| Blake, Rev. W. A.    | Moore, Mr. G.          | Warmington, Mr. Joseph. |
| Blight, Mr. Gilbert. | Oliver, Mr. E. James.  | Webb, Mr. John.         |
| Bowser, Mr. William. | Patterson, Mr. S. R.   | Wilkin, Mr. M.          |
| Bowser, Mr. A. T.    | Pewtress, Mr. Stephen. | Woollacott, Mr. J. C.   |

Auditors, Messrs. A. T. BOWSER and G. S. BAYLEY.

### Baptist Tract Society.

*Formed 1841.* OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1855 . . . . .	£122 1 3
EXPENDITURE . . . . .	108 9 2
BALANCE due to Treasurer . . . . .	7 16 9

Treasurer, JAMES OLIVER, Esq. Editor, Rev. W. NORTON.

Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

#### Committee.

Alldis, Rev. J.	Bowser, Mr. W.	Peacock, Rev. J.
Betts, Rev. H. J.	Burgon, Mr. J. T.	Pillow, Mr. T.
Blake, Rev. W. H.	Chalmers, Mr.	Wilkin, Mr. S.
Bloomfield, Rev. J. E.	King, Mr. F.	Wills, Rev. F.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.  
 Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

### The Hanserd Knollys Society.

*Formed 1844.*

OBJECT:—"The publication of the works of early English and other Baptist writers."

Treasurer, CHARLES JONES, Esq.

Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. Dr. HOBY.

Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Auditors, J. J. SMITH, Esq., J. CHANDLER, Esq.

#### Council.

Acworth, Rev. J., LL.D.	Green, Rev. Samuel.	Owen, Rev. J. J.
Angus, Rev. Joseph, D.D.	Hinton, Rev. J. H., M.A.	Pottenger, Rev. T.
Birrell, Rev. C. M.	Jones, Charles T., Esq.	Price, Thomas, LL.D.
Brock, Rev. William.	Low, James, Esq.	Read, James, Esq.
Burditt, Rev. Thomas.	Lowe, G., Esq., F.R.S.	Russell, Rev. Joshua.
Burns, Rev. Jabez, D.D.	Meredith, Mr. J.	Sprigg, Rev. James, M.A.
Crisp, Rev. T. S.	Murch, Rev. W. H., D.D.	Stearns, Rev. Edward, D.D.
Davies, Rev. B., Ph.D.	Mursell, Rev. J. P.	Stovel, Rev. Charles.
Evans, Rev. B.	Newman, Rev. Thomas F.	Thomas, Rev. Thomas.
Godwin, Rev. B., D.D.	Offor, George, Esq.	Trestrail, Rev. Frederick.
Gotch, Rev. F. W., M.A.	Overbury, Rev. R. W.	

### Young Men's Association in aid of the Baptist Missionary Society.

*Formed 1848.* OBJECTS:—"To diffuse a Missionary spirit, especially among the Young, by the dissemination of Missionary information; the establishment of Missionary libraries; and the delivery of Lectures; to form and encourage Sunday-school and other Juvenile Missionary Auxiliaries, and to promote systematic efforts on behalf of Missions."

INCOME, year ending October, 1856 . . . . .	£155 15 1
EXPENDITURE, including payments to Parent Society . . . . .	159 4 8
BALANCE due to Treasurer . . . . .	2 19 8

President, Sir S. MORTON PETO, Bart. Vice-President, Rev. JOSEPH ANGUS, D.D.

Treasurer, Mr. JOHN FRANCIS.

Secretary, Mr. JOHN TEMPLETON, 33, Moorgate Street.

#### Committee.

Baylis, Mr. Alfred.	Dosseter, Mr. D. R.	Riddick, Mr. Charles.
Benham, Mr. John.	Green, Mr. B. L.	Robertson, Mr. G.
Boyes, Mr. J.	Harrison, Mr. W.	Rothery, Mr. W.
Brock, William, jun.	Jackson, Mr. W.	Smith, Mr. R. B.
Caiger, Mr. William.	Keen, Mr. Henry.	Tresidder, Mr. H. J.
Cole, Rev. T. J.	King, Mr. George.	Tresidder, Mr. J. E.
Dickes, Mr. William.	Pratt, Mr. Samuel.	

And two representatives from each Juvenile Auxiliary.

### Baptist Metropolitan Chapel Building Society.

*Established 1852.* OBJECT:—"To erect and aid in the erection of commodious chapels, seating not fewer than 600 persons each, in eligible situations within eight miles of the General Post Office."

Trustees, Sir S. MORTON PETO, Bart.; JOSEPH TRITTON, Esq.  
Committee.

Angus, Rev. J., D.D.	Hill, John, Esq.
Barnett, J., Esq.	Lowe, G., Esq., F.R.S.
Broad, Peter, Esq.	Maclaren, J. W., Esq.
Cartwright, R., Esq.	Noel, Hon. and Rev. B. W., A.M.
Collins, W., Esq.	Steane, Rev. E., D.D.
Cooke, R. W., Esq.	Stovel, Rev. Charles.
Dixon, R. S., Esq.	Trestrail, Rev. Frederick.
Fishbourne, Rev. G. W.	Underhill, E. B., Esq.

Collector, Mr. W. F. CABBY, Portobello Road, Kensington Park.

### Baptist Evangelical Society.

FORMERLY CALLED "THE STRICT BAPTIST SOCIETY."

*Formed 1845,* for "Educating young men for the Ministry and for Missionary purposes."

INCOME, year ending March 31, 1856 . . . . .	£363 6 3
EXPENDITURE . . . . .	378 19 8
BALANCE due to the Treasurer . . . . .	3 1 1

Treasurer, Wm. SHAW, Esq., jun. Editor, Rev. H. J. BETTS. Manager, J. OLIVER, Esq. Secretary, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Square, Camden Town. Travelling Agent, Rev. W. H. BONNER.

Committee.

Betts, Rev. H. J.	Clark, Mr.	Whitaker, Mr. T. M.
Bowser, Mr.	Dickerson, Rev. P.	Williams, Mr.
Box, Rev. C.	Norton, Rev. W.	Wills, Rev. F.
Briscoe, Mr. J.	Oliver, Mr. J.	Woodward, Rev. J.
Burgon, Mr.	Pillow, Mr. T.	

### Baptist Association of Scotland.

*Formed 1856.*

"The Association shall consist of Evangelical Baptists, namely, Baptists who hold the doctrines of free, sovereign, unmerited grace; who view salvation as originating in God, carried forth and perfected by the word of God made flesh, and effectually applied by the Holy Spirit."

OBJECTS:—"1st. To promote the revival of spiritual religion in the denomination. 2nd. To encourage young men of promising ability and piety to devote themselves to the work of the ministry, by providing, where necessary, educational aid. 3rd. To aid comparatively feeble churches in sustaining the ordinances of the gospel, and to promote similar purposes."

Treasurer, W. B. HODGE, Esq., 69, St. George's Place, Glasgow.  
Secretary, WILLIAM TOMLIE, Esq., 8, Prince's Square, Glasgow.

## BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

## Bristol.

Instituted 1770.

INCOME, year ending June, 1856 . . . . .	£1,152 12 5
EXPENDITURE . . . . .	1,164 5 10
BALANCE due to the Treasurer . . . . .	325 7 1

Present number of Students, 14.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, A.M.

Teacher of German, Dr. KOCH. Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE C. ASHMEAD, Esq., 19, Small Street, Bristol.

Medical Referee and Honorary Surgeon, Mr. J. M. CHANDLER.

## Committee.

Anstie, Mr. G. W.	Haycroft, Rev. N., M.A.	Ransford, Mr. O.
Bosworth, Rev. F.	Jones, Mr. R.	Reed, Mr. C.
Bunce, Rev. J. S.	Leonard, Mr. John H.	Ryland, Mr. J. E.
Chandler, Mr. J. M.	Leonard, Mr. R., jun.	Sheppard, Mr. John.
Crisp, Rev. T. S.	Leonard, Mr. S.	Sherring, Mr. R. B.
Cross, Mr. W.	Livett, Mr. J.	Shoard, Mr. John.
Cross, Rev. W. J.	Morcum, Mr. A. F.	Smith, Mr. J. G.
Daniel, Mr. G. C.	Morris, Rev. R.	Stearne, Rev. E., D.D.
Gotch, Rev. F. W., M.A.	Pratten, Mr. B.	Whittuck, Mr. C. J.
Griffiths, Mr. John.	Probert, Rev. E.	Winter, Rev. T.

## Bradford.

Instituted 1804.

INCOME, year ending August 6, 1856 . . . . .	£1,040 12 2
EXPENDITURE . . . . .	1,162 5 5
BALANCE due to the Treasurer . . . . .	8 19 2

Number of Students, 21.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.

Resident Tutor, Rev. C. DANIEL. Classical Tutor, Rev. S. G. GREEN, B.A.

Treasurers, THOMAS AKED, Esq., and WILLIAM STEAD, Esq., Bradford.

Secretaries, Rev. H. DOWSON and JOHN COOKE, Esq., Bradford;

JOSEPH HANSON, Esq., Brixton; and Rev. JOHN ALDIS, Reading.

## Committee.

Angus, J. L., Esq., Newcastle.	Greenwood, Mr. W., Haworth.
Barry, Mr., Scarborough.	Gresham, Mr. H., Leeds.
Bilborough, Mr. J. B., Leeds.	Harris, R., Esq., Leicester.
Burton, Mr. John, Nottingham.	Hodgson, Mr. John, Brearley.
Calender, W. R., Esq., Manchester.	Illingworth, Miles, Esq., Bradford.
Chapman, Mr., Sheffield.	Kelsall, Henry, Esq., Rochdale.
Charles, Mr. William, Sheffield.	Murgatroyd, W., Esq.
Cheetham, James, Esq., Oldham.	Swindel, Mr. S., Halifax.
Coward, J., Esq., Liverpool.	Town, Mr. Joseph, Leeds.
Crowther, Mr. A., Lockwood.	Town, Mr., Keigley.
Foster, G., Esq., Sabden.	Wheldon, Mr. John, Scarborough.
George, W., Esq., Bradford.	Wilson, John, Esq., Sheffield.

And ministers who subscribe or make an annual collection.

## Pontypool.

Instituted at Abergavenny, 1807. Removed to Pontypool, 1836.

INCOME, year ending May 22, 1856 . . . . .	£751 17 11
EXPENDITURE . . . . .	779 11 8
BALANCE due to the Treasurers . . . . .	25 13 5

Number of Students, 16.

President, Rev. THOMAS THOMAS. Classical Tutor, Rev. GEORGE THOMAS.

Treasurers, W. W. PHILLIPS and W. C. JAMES, Esqs. Secretary, Rev. S. PRICE.



## Regent's Park.

*Instituted, 1810. Removed from Stepney to Regent's Park, 1856.*

INCOME, year ending August, 1856 . . . . .	£1,473 7 8
EXPENDITURE . . . . .	1,530 18 2
BALANCE against the College . . . . .	56 10 6

Present number of Ministerial Students, 21. Lay Students, 6.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.  
 Classics, Mathematics, and Natural Philosophy, J. R. CARR, Esq, LL.D.  
 Treasurer, JOSEPH GURNEY, Esq. Secretary, Rev. G. W. FISHBOURNE.  
 German Tutor, Professor NENNER. Surgeon, WILLIAM COOKE, Esq, M.D.

### Committee.

Allen, J. H., Esq. Beddome, W., Esq. Benham, J. L., Esq. Benham, James, Esq. Bigwood, Rev. J. Brawn, Rev. Samuel. Broad, Peter, Esq. Brock, Rev. William. Cartwright, R., Esq. Eastty, Nathaniel, Esq. Foster, C. J., Esq., LL.D. Gould, George, Esq. Green, Rev. Samuel. Gurney, Henry, Esq. Harvey, James, Esq. Hirons, Rev. J. Hoby, Rev. J., D.D. Katters, Rev. Daniel.	Kitson, Wills, Esq. Landels, Rev. William. Lecchman, Rev. John, M.A. Lowe, George, Esq., F.R.S. Marten, Rev. R. H., B.A. Murch, Rev. W. II., D.D. Pattison, J. R., Esq. Peto, Sir S. Morton, Bart. Pryce, Rev. E. S., A.B. Rawlings, E., Esq. Salter, Rev. W. A. Smith, Rev. Thomas. Soule, Rev. Israel May. Steane, Rev. Edward, D.D. Stevenson, G. Esq. Trestrail, Rev. Frederick. Warmington, J., Esq. Wood, F. J., Esq., LL.D.
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Auditors, Mr. JAMES BENHAM ; Mr. J. CHANDLER ; Mr. ROBERT CHARLES.

## Habersfordwest.

*Instituted 1839.*

INCOME, year ending August I, 1856 . . . . .	£439 6 10
EXPENDITURE . . . . .	420 15 7
BALANCE in hand . . . . .	20 18 1.

Present number of Students, 16. Educated since commencement, 64.

President, Rev. THOMAS DAVIES.

Classical and Mathematical Tutor, Rev. T. BURDITT. Treasurer, W. REES, Esq.  
 Secretaries, Rev. HENRY DAVIES ; Rev. T. E. THOMAS.

## Leicester.

*General Baptist Academy, instituted 1843.*

INCOME, year ending August, 1856 . . . . .	£466 4 3
EXPENDITURE . . . . .	462 18 10
BALANCE against the Institution . . . . .	64 18 8

Number of Students, 10. Educated since the commencement, 34.

Tutor, Rev. JOSEPH WALLIS.

Treasurer, W. BENNETT, Esq., Sawley.

Secretaries, Rev. J. GOADBY, Loughborough ; Mr. J. F. WINKS, Leicester.

## Dr. Ward's Trust.

Trustees.

Rev. EDWARD STEANE, D.D. Rev. GEORGE BROWNE.	WILLIAM LEPARD SMITH, Esq. Rev. JOSEPH ANGUS, D.D. JOSEPH TRITTON, Esq.
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John Ward, LL.D., a Professor in Gresham College, who died in 1753, had in 1754 put in trust £1,200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists.

## GENERAL SOCIETIES.

**Religious Tract Society.**

*Formed 1799.* OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 31, 1856 . . . . .	£89,621	9	8
EXPENDITURE . . . . .	89,669	0	5
BALANCE in favour of the Society . . . . .	1,859	9	3

Treasurer, JOHN GURNEY HOARE, Esq.

Honorary Secs., Rev. W. W. CHAMPNEYS, M.A.; Rev. E. HENDERSON, D.D.  
Secretary, Mr. GEORGE HENRY DAVIS. Association Secretary, Rev. PHILIP J. SAFFERY. Financial Secretary, Mr. WILLIAM TARN.

*Depositories, 56, Paternoster Row, 65, St. Paul's Churchyard, and 164, Piccadilly.*

**English Monthly Tract Society.**

*Formed 1837.* OBJECT:—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending December 31, 1855 . . . . .	£2,168	18	8
EXPENDITURE . . . . .	2,172	9	7
BALANCE in hand . . . . .	2	15	5

ISSUES:—Since formation, 3,000,000. 1855, General issue, 276,263. To France, 15,000; Germany, &c., 8,650; Belgium, 2,000; India, 3,000.

Treasurer, M. POOLE, Esq., 7, Upper Avenue Road, Regent's Park.  
Honorary Secretaries, Rev. G. A. ROGERS, M.A.; Rev. J. STOUGHTON.  
Secretary, Mr. JOHN STABB. Office, 27, Red Lion Square, Holborn.  
Collector, Mr. BELCHER, 26, Charrington Street, Somers Town.

**Weekly Tract Society.**

*Formed 1847.* OBJECT:—"To inculcate religion, and to promote the social, intellectual, and moral improvement of the labouring population, by the publication of a new tract every week, and its gratuitous circulation throughout the country."

RECEIPTS for the year ending March 31st, 1856 . . . . .	£1,009	14	8
EXPENDITURE . . . . .	1,135	13	5
BALANCE in hand . . . . .	66	7	9

Treasurer, WILLIAM GARLICK, Esq. Secretary, ROWLAND ELLIOTT, Esq.  
Travelling Agents, Rev. ROBERT STEPHENS and Rev. J. METCALFE.

*Office and Depository, 62, Paternoster Row, London.*

**Book Society.**

*Instituted 1750.* OBJECT:—"The gratuitous distribution and sale of bibles, testaments, and other books of established excellence, and the publication of original and standard works, adapted to promote religious and moral instruction."

INCOME, year ending December 31, 1855 . . . . .	£1,851	17	6
EXPENDITURE . . . . .	1,849	12	2
BALANCE in hand . . . . .	11	15	2
STOCK possessed by the Society . . . . .	2,995	18	7

Treasurer, THOMAS CHALLIS, Esq. Sub Treasurer, JAMES PALMER, Esq.  
Trustees, THOMAS CHALLIS, Esq., Ald., M.P.; J. R. MILLS, Esq.; SAMUEL WILSON, Esq., Ald.; JOSEPH PAYNE, Esq.

Honorary Secretaries, Rev. J. R. BARBER, D.D.; Rev. OWEN CLARKE.  
Secretary, Rev. I. VALE MUMMERY, F.R.A.S. Collector, Mr. C. CORDELIER.

### British and Foreign Bible Society.

*Formed 1804.* OBJECT:—"To encourage a wider circulation of the Holy Scriptures, without note or comment: the only copies in the Languages of the United Kingdom, to be circulated by the Society, shall be the Authorized Version."

INCOME, year ending March 31, 1856 (including Special Funds) £130,438 7 10  
EXPENDITURE . . . . . 134,813 0 10

President, Right Hon. the Earl of SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. ROBERT FROST, M.A.; Rev. SAMUEL B. BERGNE.

Translating and Editorial Department, Rev. T. W. MELLER, M.A.

Accountant, Mr. WILLIAM HITCHIN. Foreign Secretary, Mr. HENRY KNOLLEKE.

Depository, Mr. JAMES FRANKLIN. Collector, Mr. WILLIAM H. CHAPLIN.

Bibles issued during the year from London . . . . . 488,667  
Ditto on the Continent . . . . . 126,968  
Testaments issued during the year from London . . . . . 463,478  
Ditto on the Continent . . . . . 395,281  
Total of Bibles and Testaments issued from 1804 . . . . . 30,363,901

*Society's House, 10, Earl Street, Blackfriars.*

### Sunday School Union.

*Formed 1803.* OBJECT:—"1st. To stimulate and encourage Sunday-school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday-schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday-schools at reduced prices. In carrying these objects into effect, this Society shall not in any way interfere with the private concerns of Sunday-schools."

INCOME, year ending March 31, 1856, Benevolent Fund Account . £1,785 6 5  
EXPENDITURE ditto . . . . . 1,678 15 5  
BALANCE overdrawn ditto . . . . . 658 16 10  
JUBILEE ACCOUNT, Receipts to October, 1856 . . . . . 5,750 0 0  
JUBILEE BUILDING, Cost . . . . . 8,000 0 0

President, The Hon. ARTHUR KINNAIRD, M.P.

Treasurer, THOMAS CHALIS, Esq., Ald., M.P.

Secretaries, Mr. WM. H. WATSON, Mr. WM. GROSER, and Mr. JOSIAH FORSAITH.

Trade Superintendent, Mr. PETER JACKSON.

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

*Offices, Jubilee Memorial Buildings, Old Bailey.*

### Ragged School Union.

*Formed 1844.* OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist old and young in the study of the word of God."

INCOME (including £1,500 drawn from Reserve Fund) . . . £4,844 10 8  
EXPENDITURE . . . . . 5,231 15 1  
BALANCE in hand, May 1, 1856 . . . . . 66 2 8  
Deposited as a Reserve Fund, £2,048 13s. 10d., and Consols, £1,821 9s. 9d.

President, Right Hon. The Earl of SHAFTESBURY.

Treasurer, R. C. L. BEVAN, Esq. Honorary Secretary, Mr. W. LOCKE.

Secretary, Mr. JOSEPH GEORGE GENT. Collector, Mr. W. A. BLAKE.

Voluntary Teachers . . . . .	2,139	Week-day Schools . . . . .	98
Paid Teachers . . . . .	332	Attendance . . . . .	13,057
Ragged Sunday Schools . . . . .	128	Week Evening Schools . . . . .	117
Attendance . . . . .	10,937	Attendance . . . . .	8,085

*Office, 11, Exeter Hall.*

### British and Foreign School Society.

Formed 1808. OBJECT:—"Promoting the Education of the Labouring and Manufacturing Classes of Society of every Religious Persuasion."

INCOME (including £2,700 0s. 0d. from the Council on Education)	£14,907	18	4
EXPENDITURE	14,868	17	5
BALANCE in hand, January 31, 1856	39	0	11

President, The Duke of BEDFORD.

Treasurer, SAMUEL GURNEY, Esq. Secretary, HENRY DUNN, Esq.

Central School, Borough Road.

### Voluntary School Association.

Formed 1848. OBJECT:—"The promotion of secular and religious education, exclusively of State aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries."

The Normal Schools have been discontinued, "so that now the training of teachers for Voluntary Schools will be exclusively in the hands of the Congregational Board," and is "being carried on with very great efficiency in the Normal Schools of the Congregational Board at Homerton."

INCOME, year ending May 14, 1856	£848	1	4
EXPENDITURE	1,157	11	5
BALANCE in hand (of which £200 are pledged to the West Indies)	319	6	11

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries, Rev. H. RICHARD and JOSEPH BARRETT, Esq.

Assistant Secretary, Mr. GEORGE KEARLEY, 7, Bloomfield Street, Finsbury.

### Society for Promoting Female Education in the East.

Formed 1834. OBJECT:—"The establishment and superintendence of schools in the East, where favourable opportunities are presented; the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents; and the training and encouragement of subordinate native teachers."

INCOME, year ending May, 1855 (last Report published)	£1,957	6	10
EXPENDITURE	1,884	15	2
BALANCE in hand	226	4	4

Treasurer, JOHN LABOUCHERE, Esq. Hon. Secs., Miss ADAM, Miss BRIDGES.

Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

Letters may be addressed to the Secretary, "Care of Mr. Suler, 32, Cheapside."

### British Society for the Propagation of the Gospel among the Jews.

Formed 1842. OBJECT:—"The propagation of the gospel among the Jews: "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending March 31, 1856	£6,067	7	7
EXPENDITURE	4,484	2	4
BALANCE in hand	860	11	3

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Honorary Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.;

Rev. W. M. BUNTING. Resident Secretary, Mr. GEORGE YONGE.

Number of Missionaries:—Foreign, 11; Home, 7.

Offices, 1, Crescent Place, Blackfriars.

### Orphan Working School.

*Founded 1758.* OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers." "That they stately attend the public worship of God in some congregation of protestant dissenters"

INCOME, for the year ending December 31, 1855 . . . . .	£6,323 13 8
EXPENDITURE . . . . .	6,305 13 10
BALANCE at Bankers' . . . . .	201 3 11
CAPITAL producing Annual Income of . . . . .	1,815 10 10

Orphans in the School: Boys, 179, Girls, 86. Received from commencement, 1731.

Patron, HER MAJESTY THE QUEEN. President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Honorary Physician, Dr. JAMES RISDON BENNETT.

Secretary, Mr. JOSEPH SOUL. Collector, Mr. W. H. CHAPLIN.

Matron, MRS. ELIZABETH BAIRD. Principal Master, Mr. W. F. TARLTON.

Office, 32, Ludgate Hill. Schools, Haverstock Hill, Hampstead Road.

### New Asylum for Fatherless Children.

*Founded 1844.* OBJECT:—"To board, clothe, nurse, and educate fatherless children from the birth till they are fourteen and fifteen years old respectively. Namely, till the boys shall have arrived at fourteen, and the girls at fifteen." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending May 15, 1856 . . . . .	£3,091 10 10
EXPENDITURE . . . . .	3,081 9 5
BALANCE in hand . . . . .	284 12 5

Number of orphans, 135.

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P. Sub-Treasurer, Rev. Dr. REED.

Honorary Secretaries, DAVID W. WIRE, Esq., Ald.; Rev. T. AVELING.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Sub-Secretary and Collector, Mr. JOHN CUZNER.

Office, 10, Poultry, London. Establishments, The Asylum, Stamford Hill;  
Nursery Branch, High Street, Stoke Newington.

### Society for the Liberation of Religion from State Patronage and Control.

*Formed 1844.* OBJECTS:—"The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state-control."

INCOME, year ending May 3, 1856 . . . . .	£2,988 18 3
EXPENDITURE . . . . .	2,895 3 9
BALANCE in hand . . . . .	312 17 11

Treasurer, WILLIAM EDWARDS, Esq.

Secretary, JOHN CARVELL WILLIAMS, Esq.

Electoral and Travelling Secretary, Rev. EDWARD S. PRYCE, A.B.

Financial Agent, Mr. W. HICKMAN SMITH.

Office, 2, Sarjeants' Inn, No. 50, Fleet Street.

### City Mission.

Formed 1835. OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending April 30, 1856 . . . . .	£32,403	4	6
EXPENDITURE . . . . .	31,235	3	11
BALANCE in hand . . . . .	1,844	4	2
RESERVE FUND, New 3 per Cents, £4,176 14s. 4d., and £222 5s. annuities.			

Treasurer, Sir EDWARD NORTH BUXTON, Bart.

Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Superintendants of Missions, W. D. ATWOOD, Esq.; T. B. BROOKE, Esq.

#### Examiners of Missionaries.

Beamish, Rev. H. H., M.A.	Harrison, Rev. J. C.
Bell, Rev. C. D., M.A.	Lorimer, Rev. Peter, S.S.T.P.
Berge, Rev. S. B.	Molyncux, Rev. Chapel, M.A.
Bunting, Rev. W. M.	Morison, Rev. J., D.D., LL.D.
Burder, Rev. H. F., D.D.	Noel, Hon. and Rev. B. W., M.A.
Carver, Rev. J., M.A.	Patteson, Rev. John, M.A.
Charlesworth, Rev. J., B.D.	Redpath, Rev. R., M.A.
Dibdin, Rev. R. W., M.A.	Reeve, Rev. J. W., M.A.
Edwards, Rev. A. T., M.A.	Sherman, Rev. James.
Gribble, Rev. C. B., M.A.	Steane, Rev. E., D.D.

Cash Clerk, Mr. J. B. PRESS. Travelling Agent, Mr. J. R. PHILLIPS.

Missionaries employed . . . . .	331	Meetings for prayer, &c. . . . .	30,051
Visits during the year . . . . .	1,491,891	Copies of Scriptures distributed . . . . .	6,544
Readings of Scripture . . . . .	461,551	Tracts distributed . . . . .	2,278,584

Office, 8A, Red Lion Square.

### Chinese Evangelization Society.

Formed 1850. OBJECT:—"The evangelization of China and the adjacent countries, by means of medical and other missionaries, by printing and circulating the bible, by native teachers, and other plans."

INCOME, year ending March 31, 1856 . . . . .	£2,440	14	3
EXPENDITURE (including £54 18s. 7d. loss by failure of Strahan & Co.) . . . . .	2,282	2	11
BALANCE in hand . . . . .	166	12	0

The Society has at present 8 missionaries, 4 colporteurs, 2 native evangelists, and some medical assistants.

Treasurer, R. N. FOWLER, Esq., 50, Cornhill, London.

Hon. Secs., GEORGE PEARSE, Esq., RICHARD BALL, Esq., Kingsdown, Bristol.

Secretary, CHARLES BIRD, Esq. Travelling Sec., Rev. WILLIAM C. MILNE, A.M.

Bankers, Messrs. DIMSDALE, DREWETT, and Co., 50, Cornhill, London.

Offices, 15, Bedford Row, Holborn, London.

### Turkish Mission Aid Society.

Established 1854. OBJECT:—"To aid existing Evangelical Missions in the Turkish empire, especially the American."

INCOME, year ending March 31, 1856 . . . . .	£2,428	11	1
EXPENDITURE . . . . .	2,200	9	6
BALANCE in hand . . . . .	420	10	8

President, the Right Hon. the EARL OF SHAFTESBURY.

Treasurer, Hon. A. F. KINNAIRD, M.P. Sub-Treasurer, R. T. WHEATLEY, Esq.

Office Secretary, Rev. GEORGE ROYDS BIRCH.

Clerical Secretary, Rev. Dr. BLACKWOOD, LL.D.

Travelling Secretary, Rev. HENRY JONES. Collector, Mr. WILLIAM BUDD.

Office, 7, Adam's Street, Adelphi, Strand, London.

**Soldiers' Friend and Army Scripture Readers' Society.**

OBJECT:—"Diffusing religious knowledge throughout the British Army."

INCOME, year ending May 1, 1856 . . . . .	£5,818 14 3
EXPENDITURE . . . . .	6,072 9 9
BALANCE in favour of the Society . . . . .	53 17 9

Reserve Fund, £800.

Treasurer, WILLIAM BRAMSTON, Esq. Secretary, Mr. WILLIAM A. BLAKE.

Honorary Secretaries, Rev. T. BENNETT, M.A.; Rev. W. LEASK, D.D.

Secretary for Scotland, Rev. G. HALL; Ireland, Rev. G. S. SPENCER.

Offices, 15, Exeter Hall, London; 6, York Place, Edinburgh; 54, Upper Sackville Street, Dublin.

**Evangelical Continental Society.**

Formed 1845. OBJECT:—"To assist and encourage Evangelical Societies on the Continent in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME, year ending May 10, 1856 . . . . .	£987 12 9
EXPENDITURE . . . . .	1,011 15 9
BALANCE in hand . . . . .	9 8 4

Treasurer, WILLIAM ALERS HANKEY, Esq. Sub-Treasurer, E. P. SMITH, Esq.  
Secretary, *pro tem.*, Rev. JAMES SMITH, Collector, Mr. RENDLE.

Office, 7, Blomfield Street, Finsbury.

**British and Foreign Sailors' Society.**

Established 1818. OBJECT:—"The religious, intellectual, and social elevation of British and Foreign Seamen. The religious instruction given shall be confined to those doctrines of Christianity which are held in common by all evangelical churches."

INCOME, year ending March 31, 1856 . . . . .	£2,152 7 2
EXPENDITURE . . . . .	2,157 14 5
BALANCE in hand . . . . .	29 14 9
CONTRIBUTIONS to Institute Building Fund . . . . .	3,266 5 6

President, The Right Hon. EARL OF DUCIE.

Treasurer, THOMSON HANKEY, Esq., M.P.

Secretary, Mr. THOS. AUGUSTUS FIELDWICK. Collector, Rev. J. CHAPMAN.

Society's Offices, Sailors' Institute, Mercer's Street, Shadwell.

**Evangelical Alliance, British Organization.**

OBJECT:—"To aid in manifesting the unity which exists among the true disciples of Christ, and to seek the full accomplishment of his prayer recorded in John xvi. 21." "To receive information respecting the progress of vital religion in all parts of the world: to correspond with Christian brethren in different parts of the world, especially with those who are engaged amidst peculiar difficulties and opposition in the cause of the gospel." "To exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of infidelity, popery, and other forms of superstition, error, and profaneness, especially the desecration of the Lord's day."

INCOME, including balance and special funds . . . . .	£2,415 16 10
EXPENDITURE, year ending March 31, 1856 . . . . .	2,295 0 8
BALANCE of liabilities . . . . .	173 10 8

Chairman, Sir CULLING E. EARDLEY, Bart.

Treasurers, R. C. L. BEVAN, Esq.; JOHN FINCH, Esq.

Hon. Secs., Rev. T. R. BIRKS, M.A.; Rev. Dr. STEANE; Rev. Dr. BUNTING;

Rev. Dr. KING. Secretary, Rev. JOSEPH P. DOBSON.

### Female Aid Society.

*Formed 1840.* OBJECT:—"To protect the virtuous and reclaim the fallen," by, "1st. A Home for Friendless Young Females of good Character who may be in an unprotected condition; 2ndly. A Home and Registry for Female Servants; and, 3rd. A Home for Penitent Females."

INCOME, including £1,150 7s. 5d. earned at the "Homes" . . . . .	£3,523 16 7
EXPENDITURE . . . . .	3,537 17 10
BALANCE in hand, December 31, 1855 . . . . .	17 11 3

Treasurer, HENRY POWNALL, Esq.

Honorary Chaplain, Rev. W. L. FAULKNER. Chaplain, Rev. J. G. HEISCH.

Secretary, Mr. THEOPHILUS A. SMITH. Collector, Mr. ARTHUR W. STONE.

*Offices, 27, Red Lion Square, Holborn.*

### Bagged Church and Chapel Union.

*Formed 1853.* OBJECT:—"To raise funds to assist in providing buildings for places of worship on Sundays, for the sole and exclusive use of the destitute poor of the Metropolis, by granting money to Local Committees engaged in adapting or erecting buildings for such purposes."

INCOME, year ending April 30, 1856 . . . . .	£199 1 7
EXPENDITURE . . . . .	275 4 2
BALANCE in hand . . . . .	89 3 5

President, The Right Hon. Lord ROBERT GROSVENOR, M.P.

Chairman of Com., J. IVATT BRISCOE, Esq. Treasurer, A. SPALDING, Esq.

Hon. Secretary, J. A. MERINGTON, Esq. Secretary, Rev. W. A. BLAKE.

*Offices, 15, Exeter Hall, Strand.*

### Peace Society.

*Formed 1816.* OBJECT:—"To print and circulate tracts, and to diffuse information tending to show that War is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal Peace, upon the basis of Christian principles."

INCOME, year ending May, 1856 . . . . .	£1,536 5 9
EXPENDITURE . . . . .	1,207 0 0
BALANCE in hand . . . . .	471 1 6

President, CHARLES HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq. Secretary, Rev. HENRY RICHARD.

Assistant Secretary, Mr. A. BROCKWAY.

Travelling Agent, Mr. WILLIAM STOKES.

*Offices, 19, New Broad Street.*

### Early Closing Association.

*Instituted 1842* OBJECTS:—"1st. The reducing of the hours of labour of shopmen, assistants, and journeymen, in all branches of business, to a just and reasonable standard. 2ndly. The establishment of a Saturday half-holiday, wherever the requirements of business will admit of it. 3rdly. The abolition of Saturday-night payments of wages."

INCOME, two years ending December 31, 1855 . . . . .	£783 2 7
EXPENDITURE . . . . .	868 19 5
BALANCE in hand . . . . .	9 17 7

President, Sir JAMES EMERSON TENNETT.

Treasurer, GEORGE HITCHCOCK, Esq. Hon. Secretary, JOHN LILWALL, Esq.

Assistant Secretaries, Mr. EDWARD KENNEDY, Mr. J. H. HARRISON.

*Office, 35, Ludgate Hill, London.*



### Working Men's Educational Union.

*Formed 1852.* OBJECTS:—"This Union has been formed to furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction, combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound Lectures, the formation of similar Lending Libraries, and also Mutual Instruction Classes."

INCOME, year ending December 31, 1855 . . . . .	£2,365	3	3	
EXPENDITURE . . . . .	2,425	17	4	
BALANCE in hand . . . . .		109	16	10

Treasurer, ROBERT C. L. BEVAN, Esq.

Honorary Secretary, BENJAMIN SCOTT, Esq.

Secretary, Mr. CHARLES THEODORE JONES. Depository, Mr. FRANÇOIS BARON.

Office and Depot, 25, King William Street, Trafalgar Square, London.

### Young Men's Christian Association.

*Instituted 1844.* OBJECT:—"The improvement of the spiritual and mental condition of Young Men." AGENCY:—"The members of the Association in the sphere of their daily calling, Devotional Meetings, Classes for Biblical Instruction, and for Literary Improvement, the delivery of Lectures, the diffusion of Christian Literature, a Library for reference and circulation, and any other means in accordance with the Holy Scriptures. Any person shall be eligible for membership who gives decided evidence of his conversion to God."

INCOME, year ending February 29, 1856 . . . . .	£3,447	17	11	
EXPENDITURE . . . . .	3,099	18	11	
BALANCE in hand . . . . .		273	12	6

The Association has 7 metropolitan and 40 other branches in the United Kingdom, 40 in America, 4 in Canada, 3 in Australia, 24 in France, 3 in Switzerland, and 1 branch in Holland.

President, The Right Hon. The EARL OF SHAFTESBURY.

Chairman, ROBERT C. L. BEVAN, Esq. Hon. Sec., Mr. T. HENRY TARLTON.

Treasurer, GEORGE HITCHCOCK, Esq. Corr. Sec., Mr. W. EDWYN SHIPTON.

### Widows' Fund.

*Formed 1733.* OBJECT:—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 17, 1856 . . . . .	£2,891	7	2	
EXPENDITURE . . . . .	2,592	0	11	
BALANCE in hand . . . . .		767	4	11
FUNDED PROPERTY, £58,658 10s. 6d., producing an annual income of	2,390	0	0	

Amount Paid to Widows since formation of the Society, £184,693 18 2

Treasurer, STEPHEN OLDING, Esq. Trustees, JAMES ESDAILE, Esq.; STEPHEN OLDING, Esq.; WILLIAM LEFARD SMITH, Esq.; and JOSHUA WILSON, Esq.

Secretary, Mr. H. K. SMITHERS, Queen's Road, Peckham.

Collector, Mr. DAVID HINE, 122, Albany Road, Camberwell,

From whom Forms of Petitions and other information may be had.

Exhibitions have been made during the year to 80 Widows in England at £12 each; to 75 Widows in England at £11 each; to 12 Widows in England at £10 each; to 39 Widows in Wales at £9 each; and to 31 Widows in Wales at £8 each.

Of 146 English Widows, 80 were of the baptist, 58 of the independent, and 8 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

**Protestant Union.**

*Founded 1798.* OBJECT:—"The benefit of the widows and children of protestant ministers of all denominations who become members by subscribing according to its rules."

INCOME, year ending March 31, 1856 . . . . .	£2,609	13	7
EXPENDITURE . . . . .	2,351	18	0
CAPITAL, invested in government security . . . . .	29,689	18	1
BALANCE in Treasurer's hands . . . . .	175	5	0

Annuitants, 39. Number of members, 192.

Treasurer, W. ALERS HANKEY, Esq. Secretary, Rev. HENRY BROMLEY.

Trustees, WILLIAM ALERS HANKEY, Esq.; JOSHUA WILSON, Esq.;

Rev. J. BENNETT, D.D.; Rev. A. TIDMAN, D.D.

Directors, Rev. R. ASHTON; Rev. W. LUCY; Rev. JAMES HILL; Rev. T. TIMPSON; Rev. SAMUEL MARTIN; Rev. SPENCER MURCH.

*Office, 7, Blomfield Street, Finsbury.*

**Aged Ministers' Society.**

*Formed 1818.* OBJECT:—"The relief of aged and infirm protestant dissenting ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME, year ending May, 1856 . . . . .	£569	1	1
EXPENDITURE . . . . .	663	0	0
BALANCE in hand . . . . .	99	7	8

CAPITAL, £15,850, yielding about £483 per annum.

Cases relieved last year: independents, 29; baptists, 21; presbyterians, 5; total, 55.

Treasurer, THOMAS PIPER, Esq. Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq.; WILLIAM HARVEY, Esq.; JAMES CARTER, Esq.

Secretary, Rev. G. ROGERS, 6, Frederick Terrace, Commercial Road, Peckham.

**Apprenticeship Society.**

*Formed 1829.* OBJECT:—"To Assist to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments."

INCOME, year ending March 31, 1856 . . . . .	£394	16	11
EXPENDITURE . . . . .	267	5	3
BALANCE in hand . . . . .	127	11	8

Treasurer, Alderman CHALLIS, Esq., M.P.

Secretaries, Rev. I. V. MUMMEY, Albion Square, Dalston;

Mr. W. W. KILPIN, Alderman, High Street, Bedford.

In the year, 12 premiums have been granted, amounting to £177.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

**British and Foreign Anti-Slavery Society.**

*Formed 1839.* OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending December 31, 1855 . . . . .	£1,399	0	6
EXPENDITURE . . . . .	1,215	15	0
BALANCE in hand . . . . .	19	11	9

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, Mr. L. A. CHAMEROVZOW.

*Office, 27, New Broad Street, London.*

## ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the baptist denomination, that Christian baptism is immersion on a personal profession of faith.

- Abbott, R., Over, Cambridgeshire.  
 Abbott, W., Blunham, near St. Neots.  
 Abingdon, L. J., Hanley, Stafford.  
 Acock, J., Stow-on-the-Wold, Gloucester.  
 Acworth, J., LL.D., Bradford, York.  
 Adam, David, Scarborough.  
 Adcy, Edward, Leighton Buzzard, Beds.  
 Aikenhead, R., Wantage.  
 Ainsworth, J., New Romney.  
 Aitchison, W. S., Newport, Monmouth.  
 Albrecht, H. S., Mirfield, Yorkshire.  
 Alcorn, J., Gilbert, Cheshire.  
 Alderson, W., Willingham, Cambridgeshire.  
 Aldis, John, Reading.  
 Aldis, R., Pentonville, London.  
 Allen, — Charlton-on-Otmoor, Oxon.  
 Allen, G., Long Crendon, Bucks.  
 Allen, William, Oxford.  
 Allnutt, W., Sydenham, Oxon.  
 Amery, John, Lustleigh, Devon.  
 Amory, E., Aldwinkle, Northamptonshire.  
 Anderson, A., Bures St. Mary, Suffolk.  
 Anderson, Hugh, Bratton, Wilts.  
 Angus, Henry, Rugby, Warwick.  
 Angus, J., D.D., The College, Regent's Park.  
 Archer, W. E., Spaldwick, Hunts.  
 Armstrong, W. K., B.A., Ashton-under-Lyne.  
 Arnold, E., Cuckfield, Sussex.  
 Arnot, G., Portsea, Hants.  
 Arnsby, George, Shrewsbury.  
 Arthur, B., Coate, Oxfordshire.  
 Ash, J., Staly Bridge, Lancashire.  
 Ashberry, H., Sheffield.  
 Ashley, D., Whittlesea, Cambridgeshire.  
 Ashmead, G., Padiham, Lancashire.  
 Ashmead, Joseph, Rotherham.  
 Ashworth, A., Bury, Lancashire.  
 Atkinson, J., Woolwich, Kent.  
 Atwood, Thomas, Kennington, Surrey.  
 Austin, John, Tring, Herts.  
 Avery, T., Aston Clinton, Bucks.  
 Ayres, R., Chalford.
- Bailie, J., Newcastle-on-Tyne.  
 Bailey, G. G., Little Gransden, Cambridge.  
 Bailey, Josephus, Bewdley, Worcester.  
 Bailhache, Clement, Leeds.  
 Baker, — Dartford, Kent.  
 Baker, Charles, Bradninch, Devon.  
 Baker, George, Hailsham.  
 Baker, Richard, Necton, Norfolk.  
 Baker, Thomas, B.A., Ridgmount.  
 Baker, T., Burrowbridge, Somerset.  
 Baker, T. S.
- Baldwin, J., Cransford, Suffolk.  
 Baldock, Thomas, Wivelsfield, Sussex.  
 Balfern, W. P., Bow, Middlesex.  
 Ball, W., Wandsworth, Surrey.  
 Bamber, John, Wainsgate, Yorkshire.  
 Bane, — Skidby, Yorkshire.  
 Banks, C. W., Bermondsey.  
 Banks, R., Newcastle-on-Tyne.  
 Banns, W., Bacton, Norfolk.  
 Barber, Joseph, Warford, Cheshire.  
 Barker, J., Fenstanton.  
 Barrass, T., Peterborough.  
 Barker, W., Blackfriars, Southwark.  
 Barnes, J., Austrey, Warwick.  
 Barnes, Robert, Glensford, Suffolk.  
 Barnes, W., Clare, Suffolk.  
 Barnes, W., Trowbridge, Wilts.  
 Barnett, J., Blaby, Leicester.  
 Barnett, J. P., Penzance, Cornwall.  
 Bartholomew, H., Halstead, Essex.  
 Bartlett, B.  
 Batey, John, Burnley, Lancashire.  
 Bather, A., Mount Bures, Essex.  
 Bayly, Richard, Newark, Notts.  
 Bayne, R., Langham, Essex.  
 Baynes, J., Wellington, Somerset.  
 Baynes, J. A., B.A., Nottingham.  
 Bedding, E., Cuddington, Bucks.  
 Beddow, B.  
 Bee, G., Houghton-le-Spring, Durham.  
 Bell, W., Brooke, Norfolk.  
 Bennett, R., Blackfield Common, Hants.  
 Bennett, T., Barnoldswick, Yorkshire.  
 Bennett, W. C.  
 Benson, William, London.  
 Bentley, W., Sudbury, Suffolk.  
 Berry, A., Halifax.  
 Best, G., Drayton, Berks.  
 Betts, Henry John, Trinity Square, London.  
 Bevan, John, Enfield Highway.  
 Bevan, T., Nantyglo, Monmouth.  
 Bidder, W., Bermondsey, Southwark.  
 Biddle, T., Brockham Green, Surrey.  
 Biggs, H., Dunkerton, near Bath.  
 Bigwood, John, Brompton, Middlesex.  
 Billings, D. D., Gedney Hill, Lincoln.  
 Bilson, J. E.  
 Bird, Samuel, Hatfield.  
 Birrell, Charles M., Liverpool.  
 Birt, J., B.A., Weymouth.  
 Birt, John, Oldham, Lancashire.  
 Black, T., Ford Forge, Northumberland.  
 Black, W. H., London.  
 Blackburn, James, Foxton, Leicester.

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INCOME, year ending May, 1856 . . . . .	£569	1	1
EXPENDITURE . . . . .	663	0	0
BALANCE in hand . . . . .	99	7	8

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 Acock, J., Stow-on-the-Wold, Gloucester.  
 Acworth, J., LL.D., Bradford, York.  
 Adam, David, Scarborough.  
 Adey, Edward, Leighton Buzzard, Beds.  
 Aikenhead, R., Wantage.  
 Ainsworth, J., New Romney.  
 Aitchison, W. S., Newport, Monmouth.  
 Albrecht, H. S., Mirfield, Yorkshire.  
 Alcorn, J., Gilbert, Cheshire.  
 Alderson, W., Willingham, Cambridgeshire.  
 Aldis, John, Reading.  
 Aldis, R., Pentonville, London.  
 Allen, — Charlton-on-Otmoor, Oxon.  
 Allen, G., Long Crendon, Bucks.  
 Allen, William, Oxford.  
 Allnut, W., Syddenham, Oxon.  
 Amery, John, Lustleigh, Devon.  
 Amory, E., Aldwinkle, Northamptonshire.  
 Anderson, A., Bures St. Mary, Suffolk.  
 Anderson, Hugh, Bratton, Wilts.  
 Angus, Henry, Rugby, Warwick.  
 Angus, J., D.D., The College, Regent's Park.  
 Archer, W. E., Spaldwick, Hunts.  
 Armstrong, W. K., B.A., Ashton-under-Lyne.  
 Arnold, E., Cuckfield, Sussex.  
 Arnot, G., Portsea, Hants.  
 Arnsby, George, Shrewsbury.  
 Arthur, B., Coate, Oxfordshire.  
 Ash, J., Staly Bridge, Lancashire.  
 Ashberry, H., Sheffield.  
 Ashley, D., Whittlesea, Cambridgeshire.  
 Ashmead, G., Padiham, Lancashire.  
 Ashmead, Joseph, Rotherham.  
 Ashworth, A., Bury, Lancashire.  
 Atkinson, J., Woolwich, Kent.  
 Atwood, Thomas, Kennington, Surrey.  
 Austin, John, Tring, Herts.  
 Avery, T., Aston Clinton, Bucks.  
 Ayres, R., Chalford.
- Baillie, J., Newcastle-on-Tyne.  
 Bailey, G. G., Little Gransden, Cambridge.  
 Bailey, Josephus, Bowdley, Worcester.  
 Bailhache, Clement, Leeds.  
 Baker, — Dartford, Kent.  
 Baker, Charles, Bradninch, Devon.  
 Baker, George, Hailsham.  
 Baker, Richard, Necton, Norfolk.  
 Baker, Thomas, B.A., Ridgmount.  
 Baker, T., Burrowbridge, Somerset.  
 Baker, T. S.
- Baldwin, J., Cransford, Suffolk.  
 Baldock, Thomas, Wivelsfield, Sussex.  
 Balfern, W. P., Bow, Middlesex.  
 Ball, W., Wandsworth, Surrey.  
 Bamber, John, Wainsgate, Yorkshire.  
 Bane, — Skidby, Yorkshire.  
 Banks, C. W., Bermondsey.  
 Banks, R., Newcastle-on-Tyne.  
 Banns, W., Bacton, Norfolk.  
 Barber, Joseph, Warford, Cheshire.  
 Barker, J., Fenstanton.  
 Barrass, T., Peterborough.  
 Barker, W., Blackfriars, Southwark.  
 Barnes, J., Austrey, Warwick.  
 Barnes, Robert, Glensford, Suffolk.  
 Barnes, W., Clare, Suffolk.  
 Barnes, W., Trowbridge, Wilts.  
 Barnett, J., Blaby, Leicester.  
 Barnett, J. P., Penzance, Cornwall.  
 Bartholomew, H., Halstead, Essex.  
 Bartlett, B.  
 Batey, John, Burnley, Lancashire.  
 Bather, A., Mount Bures, Essex.  
 Bayly, Richard, Newark, Notts.  
 Bayae, R., Langham, Essex.  
 Baynes, J., Wellington, Somerset.  
 Baynes, J. A., B.A., Nottingham.  
 Bedding, E., Cuddington, Bucks.  
 Beddow, B.  
 Bee, G., Houghton-le-Spring, Durham.  
 Bell, W., Brooke, Norfolk.  
 Bennett, R., Blackfield Common, Hants.  
 Bennett, T., Barnoldswick, Yorkshire.  
 Bennett, W. C.  
 Benson, William, London.  
 Bentley, W., Sudbury, Suffolk.  
 Berry, A., Halifax.  
 Best, G., Drayton, Berks.  
 Betts, Henry John, Trinity Square, London.  
 Bevan, John, Enfield Highway.  
 Bevan, T., Nantyglo, Monmouth.  
 Bidder, W., Bermondsey, Southwark.  
 Biddle, T., Brockham Green, Surrey.  
 Biggs, H., Dunkerton, near Bath.  
 Bigwood, John, Brompton, Middlesex.  
 Billings, D. D., Gedney Hill, Lincoln.  
 Bilson, J. E.  
 Bird, Samuel, Hatfield.  
 Birrell, Charles M., Liverpool.  
 Birt, J., B.A., Weymouth.  
 Birt, John, Oldham, Lancashire.  
 Black, T., Ford Forge, Northumberland.  
 Black, W. H., London.  
 Blackburn, James, Foxton, Leicester.

- Blackmore, James B., Princes Bisborough.  
 Blackmore, Samuel, Eardisland, Leominster.  
 Blackmore, T. W., Kentisbere, Devon.  
 Blake, J. H., Sandhurst, Kent.  
 Blake, W., Broughton Gifford, Wilts.  
 Blake, W. A., London.  
 Blakey, John, Haslingdon, Lancashire.  
 Bland, J., Jersey.  
 Bland, S. K., Cheshunt.  
 Blinkhorn, R. R., Willingham, Cambs.  
 Bliss, W. B., Pembroke Dock.  
 Blomfield, Henry, Hastings.  
 Bloomfield, T. G., London.  
 Boast, J., Salhouse, Norfolk.  
 Bolton, J., Highbridge, Somerset.  
 Bonner, W. H., London.  
 Bontems, William, Hereford.  
 Booth, Samuel Harris, Falmouth.  
 Bosworth, F., M.A., Bristol.  
 Bott, E., Barton, Leicestershire.  
 Bottle, H., Yelling, Hunts.  
 Bottomley, W. C., Birmingham.  
 Bottrill, — Colne.  
 Bowden, Andrew, Hunslet, Leeds, Yorks.  
 Bowden, R., Towersey, Bucks.  
 Bowes, W. B., London.  
 Bowler, J., Spitalfields, London.  
 Box, C., Woolwich, Kent.  
 Boyce, D., Lechlade, Gloucestershire.  
 Brasted, J. B.  
 Brown, Samuel, Loughton, Essex.  
 Breeze, R., Swindon, Wilts.  
 Brewer, E. H., Dartmouth, Devon.  
 Brewer, R., Leeds, Yorkshire.  
 Brand, Joseph, Aldringham, Suffolk.  
 Bridge, W., Cosely, Stafford.  
 Bridgman, D., Horsington, Somerset.  
 Briscoe, J. P., Chesterton, Cambridgeshire.  
 Britcliffe, Francis, Heywood.  
 Broad, John, Hitchin, Herts.  
 Brock, William, Gower St., London.  
 Brocklehurst, S., Colchester, Essex.  
 Brockway, G., Culmstock, Devon.  
 Bromwich, J., Sheephead, Leicester.  
 Brook, J., Broadstairs, Kent.  
 Brook, W., Bovey Tracy, Devon.  
 Brooks, J. H., Banbury.  
 Brooks, T., Bourton on the Water.  
 Brown, A., Norwich.  
 Brown, Hugh Stowel, Liverpool.  
 Brown, J., Upwell, Norfolk.  
 Brown, J. T., Northampton.  
 Brown, Joseph, Northampton.  
 Brown, J. J., Birmingham.  
 Brown, J. J., Ilfracombe.  
 Brown, L. B., Salford.  
 Brown, William, Godmanchester, Hunts.  
 Brown, W., Friston, Suffolk.  
 Brown, W., Attleborough, Norfolk.  
 Brown, W., Poulner, Hants.  
 Bruce, R., Sunderland, Durham.  
 Buck, James, Liverpool.  
 Bug, — Heybridge.  
 Bugby, Fitzherbert, Preston.  
 Bull, T., Over, Cambridgeshire.  
 Bumpus, T., Stratford-on-Avon, Warwick.
- Bunce, J. S., Bristol.  
 Burchell, W. F., Rochdale, Lancashire.  
 Burdett, A., Warwick.  
 Burditt, Thomas, Haverfordwest.  
 Burns, Dawson, London.  
 Burns, Jabez, D.D., London.  
 Burns, S., Gornal, Stafford.  
 Burroughs, J., Masham, Yorkshire.  
 Burrows, J., Riddings, Derbyshire.  
 Burt, J. B., Beaulieu Rails, Hants.  
 Burton, E. H., Portsea, Hants.  
 Burton, Joseph, St. Ives, Hunts.  
 Burton, T., Donnington, Lincoln.  
 Bury, James, Haslingden, Lancashire.  
 Bussell, J., Ross, Hereford.  
 Butcher, T., Shiffnall, Salop.  
 Butcher, J., Thorpe-le-Soken.  
 Rutterworth, J. C., M.A., Abergavenny.  
 Byatt, T., Thaxted, Essex.
- Cakebread, C., Landport, Portsea.  
 Cameron, R., Blackburn.  
 Campbell, J. P., Shipley.  
 Cantlow, W. W., Isleham, Cambridge.  
 Cardwell, T., Hamsterley, Durham.  
 Carpenter, Charles, Bury St. Edmunds.  
 Carpenter, W., Dunstable, Beds.  
 Carrick, J. D., North Shields.  
 Carter, Thomas, Reading, Berks.  
 Cartwright, J., Lee Common, Bucks.  
 Cater, Philip, Falcon Bank, Battersea.  
 Catterall, G. C., Bishop's Burton.  
 Chamberlain, F., Fleet, Lincoln.  
 Chamberlain, T., Pattishall, Northampton.  
 Chapman, I.  
 Chapman, J., Upottery, Devon.  
 Chapman, W., Longford, Warwick.  
 Chappell, J., Isle Abbots, Somerset.  
 Cheate, G., Birmingham.  
 Chegwidan, Daniel, Ogden, near Rochdale.  
 Chenery, R., Manchester.  
 Cherry, W., Burford and Milton, Oxon.  
 Chew, G., Sunningdale, Berks.  
 Chislet, I., Walworth.  
 Cholerton, J., Leicester.  
 Chown, J. P., Bradford, Yorkshire.  
 Clark, Henry, M.A., Bristol.  
 Clark, James, Leamington.  
 Clark, J., Hull, Yorkshire.  
 Clarke, E., Twerton, Bath.  
 Clarke, Owen, Vernon Square, London.  
 Clarke, Robert, Shaldon, Devon.  
 Clarke, Thomas, Wellington, Salop.  
 Clarke, W., Bath, Somerset.  
 Claypole, E. A., Wallingford.  
 Clements, T., Woodford.  
 Clements, W., Halstead, Essex.  
 Clift, Zenas, Westbury Leigh.  
 Clifton, W. S., Downton, Wilts.  
 Cloake, W., Calstock, Cornwall.  
 Clowes, Francis, London.  
 Cobbin, J. T.  
 Colcroft, W., Bramley, Yorkshire.  
 Cole, A., West Haddon, Northampton.  
 Cole, C. H., Old Brentford, Middlesex.  
 Cole, George, Naunton, Gloucestershire.

- Cole, T. J., Peckham.  
 Coles, J., Blakeney, Norfolk.  
 Collier, J. T., Downton, Wilts.  
 Collings, S., Ryde, Isle of Wight.  
 Collings, T., Budleigh Salterton, Devon.  
 Collings, William, Gloucester.  
 Collins, G., Broughton, Cumberland.  
 Collins, S., Grundisburgh, Suffolk.  
 Collis, I., Coggeshall, Essex.  
 Collyer, W., Ivinghoe, Bucks.  
 Compston, John, Inskip.  
 Compton, R., Lyndhurst, Hants.  
 Cook, J., Painswick, Gloucestershire.  
 Cook, J., Luton, Beds.  
 Cooke, J. H., St. John's Street Road, London.  
 Coombs, T., Wallop, Hants.  
 Cooper, James, Aberdare.  
 Cooper, J., Wattisham, Suffolk.  
 Copley, W., Blakeney, Gloucester.  
 Corbet, — Frome, Somerset.  
 Corben, T., Langton, Purbeck, Dorset.  
 Cornford, Philip H., London.  
 Cotton, J., Barton, Leicester.  
 Couthall, G., London.  
 Couthern, G., West Ham, Essex.  
 Cowdy, Samuel, Leighton Buzzard, Beds.  
 Cox, Alfred, Newark, Notts.  
 Cox, James, Walgrave, Northampton.  
 Cox, John, Pimlico, London.  
 Cox, John, Enfield, Middlesex.  
 Cox, Samuel, Ryde, Isle of Wight.  
 Cousins, G., Bewdley, Worcester.  
 Cozens, S., Somers' Town, London.  
 Crampin, J., Stretham, Cambridge.  
 Crambrook, L., Maidstone.  
 Craps, John, Lincoln.  
 Crassweller, H., B.A., Woolwich, Kent.  
 Crate, C. T., Chenies, Bucks.  
 Crawford, T., Chittleholt, Devon.  
 Crisp, Thomas S., Bristol.  
 Crofts, J., Birchington, Kent.  
 Croggan, W., Grampond, Cornwall.  
 Cromwell, William, Bath.  
 Crook, J., Hebden Bridge, Yorkshire.  
 Crook, James, Somersham, Suffolk.  
 Crooks, G., Killingholm, Lincoln.  
 Cross, R. P., Uffculme, Devon.  
 Cross, T., Newton Abbot, Devon.  
 Cross, W. J., Bristol.  
 Crossman, H., Malborough, Devon.  
 Crowe, William, Worcester.  
 Crowest, B., Billericay, Essex.  
 Crumpton, David, Oswestry, Shropshire.  
 Cubitt, James, Thrapstone, Northampton.  
 Cunningham, M., Chedworth, Gloucester.  
 Cutcliffe, W., Brayford, Devon.
- Daniell, Charles, Horton, Bradford, York.  
 Daniell, J. M., Ramsgate, Kent.  
 Dark, S., Market Lavington, Wilts.  
 Davenport, — Brington, Northampton.  
 Davey, W., Combmartin, Devon.  
 Davidge, J., Iwerne, Dorset.  
 Davies, Benjamin, Wells, Somerset.  
 Davies, H. C., Longhope, Gloucester.  
 Davies, Isaac, Newcastle-on-Tyne.
- Davies, J., Tabor, Brynmason, Monmouth.  
 Davies, J., Abercain, Monmouth.  
 Davies, J., Wildenhall.  
 Davies, J. Jordan, Luton, Beds.  
 Davies, M., Langibby, Monmouth.  
 Davies, S., Burton on Trent.  
 Davies, William B., Margate, Kent.  
 Davis, B., Horsell, Surrey.  
 Davis, Ebenezer, Emsworth, Hants.  
 Davis, George H., Paternoster Row, London.  
 Davis, James.  
 Davis, Joseph, Portsea.  
 Davis, Stephen Joshua, Peckham, Surrey.  
 Davis, T., Cubberley, Gloucester.  
 Dawson, J., Buxton, Norfolk.  
 Dawson, J., Barking, Essex.  
 Dawson, John, Bingley.  
 Dawson, Thomas, Liverpool.  
 Day, G., Wincanton, Somerset.  
 Day, W., Tunstall, Suffolk.  
 De Fraine, R., Lutterworth, Leicester.  
 De Putron, M., Guernsey.  
 Dickerson, Philip, London.  
 Dixon, John, Risely, Higham Ferrars.  
 Dixon, J., White Coine, Essex.  
 Dobney, H. H., Maidstone.  
 Duke, — Chudleigh.  
 Domoney, Josiah, Camberwell, London.  
 Dore, James.  
 Dore, John, Ashburton.  
 Dore, William, Brixham.  
 Double, Isaac, Chelmondish.  
 Dovey, J. E., Lowestoft, Suffolk.  
 Dovey, William, Stoke Newington, Middlesex.  
 Dowling, Occold, Suffolk.  
 Dowson, Henry, Bradford, Yorkshire.  
 Doxsey, Isaac, London.  
 Drawbridge, C., Rushton, Northampton.  
 Drew, Joseph, Newbury, Berks.  
 Dring, J., Wilburton, Cambridgeshire.  
 Dumbleton, J., Swanburne, Bucks.  
 Dunckley, H., M.A., Salford, Lancashire.  
 Dunckley, James, Knutsford, Cheshire.  
 Dunn, J., Gillingham, Dorset.  
 Dunn, Stephen, Atch Lench, Worcestershire.  
 Dunning, Robert, Hoxton.  
 Dyson, Amos, Rotherham, Yorkshire.  
 Dyson, Eli, Rishworth, Yorkshire.
- Eacote, W., Acton Turville, Gloucester.  
 Ealing, T., Colchester, Essex.  
 Eden, T., Chadlington, Oxon.  
 Edgcomb, J. P.  
 Edgar, Samuel, B.A., Abingdon, Berks.  
 Edmonds, T., M.A., Cambridge.  
 Edwards, John, Liverpool.  
 Edwards, James, Nottingham.  
 Edwards, Evan, Chard, Somerset.  
 Edwards, E., Brynmawr.  
 Edwards, D., Blaenavon, Monmouth.  
 Edwards, Morris, Keysoe, Beds.  
 Edwards, T., Tunbridge Wells, Kent.  
 Edwards, William, Weston Turville, Bucks.  
 Edwards, W., Mayford, Suffolk.  
 Elliot, E. E., Lydney, Gloucester.  
 Elliot, W. H., London.

Ellis, W. C., Great Sampford, Essex.  
 Ellison, William, Wigan, Lancashire.  
 Ellison, W. D., Blakeney, Gloucestershire.  
 Elton, Romeo, D. D., Exeter.  
 Elven, Cornelius, Bury St. Edmunds, Suffolk.  
 Emery, William, Rickmansworth, Herts.  
 Etheridge, B. C., Ramsgate.  
 Evans, B., Scarborough, Yorkshire.  
 Evans, D., Ebbw Vale, Monmouth.  
 Evans, D.  
 Evans, D. D., Pontrhydryn, Monmouth.  
 Evans, D. M.  
 Evans, Edward, Snailbeach, Salop.  
 Evans, J., Caerleon, Monmouth.  
 Evans, J., Rushden, Northampton.  
 Evans, R., Burnley, Lancashire.  
 Evans, Shem, Arnsby, Leicester.  
 Evans, W., Crewkerne.  
 Evans, W. W., Birmingham.  
 Everett, George, Wortwell.  
 Ewence, J., Raglan, Monmouthshire.  
 Eyres, John, Stradbroke, Suffolk.

Facy, A., Ashwater, Devon.  
 Fall, E., Newbold, Rugby.  
 Felkin, J., Nottingham.  
 Felton, William, Ipswich, Suffolk.  
 Field, — Broseley, Salop.  
 Finch, R. R., Deptford, Essex.  
 Finch, T., Harlow, Essex.  
 Finch, T. C., London.  
 Fish, C., Great Gidding, Hunts.  
 Fishbourne, G. W., Stratford, Essex.  
 Fishbourne, Jas. C., Thaxted, Essex.  
 Flack, W., Sutton, Cambridge.  
 Flanders, M. W., Cottenham.  
 Flavel, J., Earith.  
 Flood, James, Melbourne, Cambridge.  
 Flory, J., Somersham, Huntingdonshire.  
 Flower, H., Offord.  
 Foreman, J., London.  
 Foot, U., Collumpton, Devon.  
 Foote, W. Evans, Honiton, Devon.  
 Forbes, F., Nottingham.  
 Fordham, T., Caxton, Cambridgeshire.  
 Forth, Charles, New Basford, Notta.  
 Foster, A., Ringmore, Devon.  
 Foster, E. L., Stony Stratford, Bucks.  
 Foster, J., Farsley, Yorkshire.  
 Foster, J. H., Uckfield, Sussex.  
 Francies, G., Old Kent Road, Surrey.  
 Francis, J., Westmancote.  
 Franklin, E. J., Golcar, Yorkshire.  
 Franklin, J.  
 Frearson, R. S., Coniston, Lancashire.  
 Freeman, B., St. Austel, Cornwall.  
 Freeman, J., Wythall Heath, Worcester.  
 Freer, J., Woodstock, Oxon.  
 Frize, J., Fairford, Gloucester.  
 Fuller, — Ashfield Magna, Suffolk.  
 Fuller, A. G., Devonshire Street, Islington.  
 Fuller, H. J., Ashampstead, Berks.  
 Fuller, J. G., Stogumber, Somerset.  
 Fuller, Thomas E., Melksham, Wilts.  
 Fuller, W. H., Minehead, Somerset.  
 Gard, T., Brixham.

Garner, William, Harston, Cambridgeshire.  
 Garrard, W., Leicester.  
 Garritt, T., Stoke Newington, Middlesex.  
 Garrington, J., Burnham, Essex.  
 Garside, J., Slaithwaite.  
 Garwood, William, Deal, Kent.  
 Gatenby, W., Manchester.  
 George, Jonathan, Camberwell.  
 Gibson, E. T., Guilsborough.  
 Gibson, J., West Drayton, Middlesex.  
 Giles, J. E., Sheffield.  
 Giles, William, Netherley House, Chester.  
 Gill, J. V., Millford, Hants.  
 Gill, Thomas, Melbourne, Derby.  
 Gillson, W. A., Saffron Walden, Essex.  
 Gipps, J., Potter Street, Essex.  
 Glanville, W., Bessel's Green, Kent.  
 Goadby, J., Loughborough, Leicester.  
 Goadby, Thomas, B.A., Coventry.  
 Godwin, Benjamin, D. D., Rawden, Yorks.  
 Golsworthy, J., Sutterton, Lincolnshire.  
 Gooch, S. B., Fakenham, Norfolk.  
 Gooding, W. J., Hartley Row, Hants.  
 Goodman, W., B.A., Lincoln.  
 Goodman, W. Steep Lane, near Halifax.  
 Gotch, F. W., M.A., Bristol.  
 Gough, J. J., Sutton-in-Elms, Leicestershire.  
 Gough, T. T., Clipston, Northampton.  
 Gould, D., Dunstable, Beds.  
 Gould, George, Norwich.  
 Gordon, J., Tenbury, Worcester.  
 Goss, W., Yarmouth, Norfolk.  
 Gowing, J., Norwich.  
 Grace, J., Brighton, Sussex.  
 Grace, R., Winchcombe, Gloucestershire.  
 Grain, G., Haverhill, Suffolk.  
 Graftey, G., Middleton, Lancashire.  
 Gray, W., Ripley, Derby.  
 Green, Joseph, Yarmouth.  
 Green, J., Upton-on-Severn.  
 Green, J. C., Niton, Isle of Wight.  
 Green, Richard, Taunton.  
 Green, Samuel, Hammersmith.  
 Green, S. G., B.A., Bradford, Yorkshire.  
 Green, William, Bromsgrove.  
 Griffin, Thomas, Trowbridge.  
 Griffith, D., Acrington, Lancashire.  
 Griffiths, Enoch, Wrexham.  
 Griffiths, Phillip, Biggleswade, Beds.  
 Griffiths, J. P., Sabden, Whalley.  
 Griffiths, M., Rymney, Monmouth.  
 Griffiths, R., Ponthir, Monmouth.  
 Grigg, H. T., Dorman's Land, Surrey.  
 Guinnell, T., Greenwich, Kent.  
 Gunner, G., Southwark.  
 Haddy, J. P., Ravensthorpe, Northampton.  
 Hall, B. S., Bourton-on-the-Water.  
 Hall, George.  
 Hall, J., Gorsley, Hereford.  
 Hall, R., B.A., Hull.  
 Hall, S., Ashley, Hants.  
 Hammond, E. R., West Malling, Kent.  
 Hands, E., Appledore.  
 Hands, T., Salisbury.  
 Hannam, J., Bourton, Dorset.



- Hanson, J., Huddersfield, Yorkshire.  
 Hanson, T., Idle, Yorkshire.  
 Harbottle, Joseph, Oswaldtwistle, Lancashire.  
 Harcourt, C. H., Wokingham, Berks.  
 Harcourt, James, Lambeth, London.  
 Hardwick, W., Gretton, Northamptonshire.  
 Hardy, Richard, Queenshead, Yorkshire.  
 Harris, E., Kensal Green, Middlesex.  
 Harris, G., Rishangles, Suffolk.  
 Harris, P., Wymondham, Norfolk.  
 Harris, W., Framsden, Suffolk.  
 Harrison, — Llandago.  
 Harrison, J., Ulvestone, Lancashire.  
 Hart, C., Framsden, Suffolk.  
 Hart, Thomas, Cranfield, Beds.  
 Harvey, J., Bury, Lancashire.  
 Harvey, R., South Lopham.  
 Hatch, S. S., Highgate, Middlesex.  
 Hatton, J., Outwood, Surrey.  
 Hatton, J., Wolverhampton, Stafford.  
 Hawkes, N., Hemel Hempstead.  
 Hawkins, C., Uffculme, Devon.  
 Hawkins, S., Willdon, Bedford.  
 Hawkins, W., Bradford, Wilts.  
 Hawkins, W., Hail Weston, Hants.  
 Hawson, Charles, Woolwich, Kent.  
 Hawson, Gregory, Staines, Middlesex.  
 Haycroft, Isaac, B.A., Lewes.  
 Haycroft, N., M.A., Bristol.  
 Hedge, W., Helmdon, Northampton.  
 Henderson, W. T., Banbury, Oxon.  
 Heritage, W. A., Tenbury.  
 Hewett, J. H., Bexley Heath.  
 Hewlett, M., Wigan, Lancashire.  
 Hewlett, J. P., Watford, Herts.  
 Hiley, F., Llanwenarth, Monmouth.  
 Hill, Charles, Stoke Ash, Suffolk.  
 Hill, J. H.  
 Hill, William, Bristol.  
 Hillman, J., Deptford, Kent.  
 Hinton, J. H., M.A., London.  
 Hirons, John, Brixton Hill, Surrey.  
 Hirst, J., Blackley, Yorkshire.  
 Hirt, W., Misterton, York.  
 Hithersay, — Kilham.  
 Hobson, Jesse, London.  
 Hoby, J. D.D., Twickenham.  
 Hockin, J., Evesham, Worcester.  
 Hoddy, T.  
 Hodgkins, B., Bishops Stortford, Herts.  
 Hoe, B., Clapham, Surrey.  
 Hogg, Robert, Great Grimsby.  
 Holmes, H. W., Pole Moor, Staithwaite, York.  
 Holmes, R., Rawden, Yorkshire.  
 Hood, W., Ford, Bucks.  
 Hooppel, R., Winscombe, Somerset.  
 Horbury, M., Blackburn.  
 Horsfield, R., Leeds, Yorkshire.  
 Horsfield, T., Todmorden.  
 Hurton, Thomas, Devonport.  
 Hosken, C. H., Crayford, Kent.  
 Hossack, J., Smethwick, Stafford.  
 House, W., London.  
 How, Thomas, Shrewsbury.  
 Howarth, T., Preston.  
 Howe, George, Cardiff.  
 Howe, J., Macclesfield, Chester.  
 Howe, John, Bacup.  
 Howells, George, Whitebroke, Monmouth.  
 Howell, J., Sible Hedingham.  
 Howieson, W., Walworth, Surrey.  
 Howlett, Benjamin, Stratford-on-Avon.  
 Hull, Edmund, Brixton, London.  
 Hull, E. L., B.A., Kimbolton.  
 Humphreys, G. W., B.A., Arlington.  
 Humphrey, W., Norwood.  
 Hunt, J., Croyde, Devon.  
 Hunt, W., Kensington, Middlesex.  
 Hunter, James, Bradford, Yorkshire.  
 Hunter, H., Nottingham.  
 Huntley, W., Limpley Stoke, Wilts.  
 Hurlstone, Joseph, Westbury, Wilts.  
 Husband, T., South Moreton, Berks.  
 Ibberson, A., Husband's Bosworth, Rugby.  
 Ibberson, W. C., Weston-by-Weedon.  
 Ingham, Richard, Halifax.  
 Ingley, J., Duffield, Derbyshire.  
 Irish, D.  
 Isaac, George, Brighton.  
 Ivory, John, Cossey, Norfolk.  
 Jackson, J., Knutsford, Chester.  
 Jackson, W., Horsforth.  
 Jackson, W. E., Cloughfold, Lancashire.  
 James, George, Llanvihangel, Monmouth.  
 James, R., Yeovil, Somerset.  
 Jarrom, James M.  
 Jeavens, D., Stepney.  
 Jefferson, John, Newbridge, Monmouth.  
 Jeffrey, W., Amersham, Bucks.  
 Jenkins, D. J.  
 Jenkins, T., Bristol.  
 Jenkinson, John, Oakham, Rutland.  
 Jennings, Daniell, Newport, Isle of Wight.  
 Johnson, E., Buckingham.  
 Johnson, B., Skenfrith, Monmouthshire.  
 Johnson, Peter, Great Driffield, York.  
 Johnstone, Francis, Cambridge.  
 Jones, D., B.A., Folkestone, Kent.  
 Jones, D., Horncastle, Lincoln.  
 Jones, D. R., Rymney, Monmouth.  
 Jones, E., High Wycombe.  
 Jones, John, Towcester.  
 Jones, J., March, Cambridgeshire.  
 Jones, J., Monk's Kirby, Warwick.  
 Jones, J., Pailton, Warwick.  
 Jones, J., Newport, Monmouth.  
 Jones, J., Tunbridge Wells.  
 Jones, J. H., Lays Hill, Hereford.  
 Jones, J. A., Gosberton, Lincoln.  
 Jones, J. A., London.  
 Jones, J. C., M.A., Spalding, Lincoln.  
 Jones, J. Emlyn, Ebbw Vale, Monmouth.  
 Jones, J. E., M.A., Nebo Penycæ.  
 Jones, L., Argoed, Monmouth.  
 Jones, Maurice, Wargate.  
 Jones, Samuel, Liverpool.  
 Jones, T.  
 Jones, T., Chepstow, Monmouth.  
 Jones, W., Broseley, Salop.  
 Jones, W., Camden Town.

- Jones, William, Nottingham.  
 Jones, W., Pont, Aberargoed, Monmouth.  
 Jones, W., West Bromwich, Stafford.  
 Joplin, J. J., Chippenham.  
 Joseph, D., Bootle, Lancashire.  
 Judd, G., Coningsby, Lincoln.  
 Judson, Josephus, Wellington, Salop.  
 Jukes, J., Hull, Yorkshire.
- Katterns, Daniel, Hackney, Middlesex.  
 Kay, J., Millwood, Yorkshire.  
 Keen, C. T., Foulsham, Norfolk.  
 Keen, C. T., jun., Walworth, Surrey.  
 Keighley, J., Aisken, Devon.  
 Keller, J., Hillsley.  
 Kemp, Samuel, Hadleigh Heath.  
 Kendall, Thomas, Chadwell Heath, Essex.  
 Kenny, R., Burton-on-Trent, Stafford.  
 Kent, — Preston, Lancashire.  
 Kent, Manoaah, Shrewsbury.  
 Kenworthy, A., Hill Cliff, Warrington.  
 Kershaw, J., Rochdale, Lancashire.  
 Kiddall, J., Maltby, Lincoln.  
 Killen, Hugh, Bedford.  
 Killingworth, J., Hackney.  
 King, F., Aldreth, Cambridge.  
 King, H., Tawstock, Devon.  
 King, J., Dunmow, Essex.  
 King, Thomas, Semley, near Shaftesbury.  
 Kings, J., Torquay, Devon.  
 Kirkbride, D., Maryport, Cumberland.  
 Kirtland, Charles, Canterbury.  
 Kirton, J. W., Burslem.  
 Kitchen, William, Ringstead, Northampton.  
 Kitching, — Sabden, Lancashire.  
 Kiteley, Joseph, Oldham.  
 Kneebon, J., Hartlepool, Durham.  
 Knight, Joseph, Wolvey, Warwick.  
 Knott, B., Maidstone.  
 Knowles, W., Hackleton, Northampton.
- Lancaster, R. B., South Shields, Durham.  
 Lance, J. W., New Bientford.  
 Landels, William, North Gt., Regent's Park.  
 Langford, R., Colchester, Essex.  
 Langridge, R. J., Nuneaton.  
 Large, William, Sutton, Suffolk.  
 Larkin, — Bourton, Berks.  
 Larom, Charles, Sheffield, Yorkshire.  
 Larwell, J., Bugbrook, Northampton.  
 Lawrence, Henry, Truro, Cornwall.  
 Lawrence, J., Chapmanslade, Wilts.  
 Lawson, T., South Shields, Durham.  
 Lawton, J., Leake, Leicester.  
 Laxon, H., Ormesby, Norfolk.  
 Lay, James, Milwood.  
 Leach, T., Northampton.  
 Leader, William, Woolwich, Kent.  
 Le Clerc, J., Guernaey.  
 Lea, A. Joseph, Moulton, Northampton.  
 Lee, Job, Slack Lane, Yorkshire.  
 Lee, T. H., Westbury-on-Trym, Gloucestershire.  
 Lee, T., East Retford.  
 Leechman, J., M.A., Hammersmith, Mid.  
 Lefevre, E., Wildenhall, Staffordshire.  
 Lefevre, H., Thornbury, Gloucester.
- Le Maire, R. G., London.  
 Leng, W., Stockton-on-Tees, Durham.  
 Leonard, Frederick, LL.B., Ross, Hereford.  
 Leonard, T., Mavor, Monmouth.  
 Lewis, Benjamin, Camberwell.  
 Lewis, David, Leominster.  
 Lewis, D., Pontesbury, Salop.  
 Lewis, Burwell, Cambridgeshire.  
 Lewis, E.  
 Lewis, E., Llanelly, Monmouthshire.  
 Lewis, J., Blaenau, Gwent, Monmouth.  
 Lewis, John, Houghton Regis.  
 Lewis, John, Harrow Road.  
 Lewis, Joseph, Usk, Monmouthshire.  
 Lewis, J. P., Diss, Norfolk.  
 Lewis, L., Trosnant, Monmouth.  
 Lewis, Thomas, Llanelly, Monmouth.  
 Lewis, W. G., Cheltenham, Gloucester.  
 Lewis, W. G., jun., Kensington.  
 Lewitt, J., Nottingham.  
 Light, C., Shrewton, Wilts.  
 Light, John, Modbury.  
 Lillycrop, S., Windsor, Berks.  
 Lingley, I., Meopham, Kent.  
 Lising, W., New Basford, Notts.  
 Litchfield, J., Kingsthorpe, Northampton.  
 Little, J. B., South Molton, Devon.  
 Lloyd, J., Llanhilleth, Monmouth.  
 Lloyd, W., Eye, Suffolk.  
 Lockyear, H. B., Yarcombe, Devon.  
 Lockwood, J. B., Birchcliffe, Yorkshire.  
 Lodge, D.  
 Lomas, T., Leicester.  
 Lord, Isaac, Ipswich, Suffolk.  
 Lovering, G., Swimbridge, Devon.  
 Lowden, G. Rouse, Uxbridge.  
 Lyon, J. Chatteris, Cambridge.
- Macpherson, James, Hull.  
 Maddeys, G., Tydd St. Giles.  
 Maddocks, W., Ramsden Crays, Essex.  
 Maisey, W., Hook Norton.  
 Major, A., Farringdon, Berks.  
 Makepeace, Jonathan, Luton, Beds.  
 Manning, E., Gamlingay, Cambridge.  
 Manning, Samuel, Frome, Somerset.  
 Marchant, Charles, Stoke Gabriel, Devon.  
 Marks, Samuel, Cambridge.  
 Marriott, J., Dewsbury, Yorkshire.  
 Marriott, T., Milton, Northampton.  
 Marshall, J., Crosby.  
 Marston, C. H., West Bromwich, Stafford.  
 Marten, R. H., B.A., Lee, Kent.  
 Martin, C., Loscoe, Derby.  
 Martin, T., Malmesbury, Wilts.  
 Massey, J., Tamworth, Stafford.  
 Mason, John, Wells, Somerset.  
 Matthews, D., Rowley Regis, Stafford.  
 Matthews, H., Ensham, Oxford.  
 Matthews, J., Aldborough.  
 Matthew, Samuel, Hadleigh Suffolk.  
 Matthews, T. W., Boston, Lincoln.  
 Matthews, W., Glossop.  
 Maurice, J., Providence, Stafford.  
 May, John, Saltash, Cornwall.  
 May, J. H., Taunton, Somerset.

- May, W., Burton Latimer, Northampton.  
 Mc Laren, A., B.A., Southampton.  
 Mc Lean, T., Harbourne, Birmingham.  
 McMaisters, R. P., Coventry.  
 Mc Michel, G., B.A., Bridgewater.  
 Mead, J., Ludgershall, Wilts.  
 Mead, W., Kingsbridge.  
 Medlock, R., Wyboston.  
 Medcalf, F. F., Middleton Cheney.  
 Medway, G., Creech, Somerset.  
 Meeres, J. L., Bormondsey, Southwark.  
 Merriman, Edward, Ilfracombe, Devon.  
 Messer, T. J., London.  
 Metcalfe, John, Higher Bebington.  
 Miall, William, Dalston, London.  
 Michael, J., Bethany Major, Monmouth.  
 Michael, J., Ponthir, Monmouth.  
 Michael, Thomas, Evesham.  
 Michael, John, Magor, Monmouth.  
 Middleditch, C. J., London.  
 Middleditch, Thomas, Calne, Wilts.  
 Miles, Joseph, Stow-in-the-Wold.  
 Millard, B., Wigan, Lancashire.  
 Millard, J., Lymington, Hants.  
 Millard, James H., B.A., Huntingdon.  
 Miller, Richard, Bramston, Northampton.  
 Miller, J., Penn, Bucks.  
 Miller, J., London.  
 Miller, J. P., Wycombe Marsh.  
 Mills, John, Kidderminster.  
 Milner, Samuel, Pentonville, London.  
 Mitchell, Jos., Downend, Bristol.  
 Moase, J., Crowborough, Sussex.  
 Mombert, J. Isidor.  
 Moore, J., Withington, Hereford.  
 Morgan, Henry, Cwmbrane, Monmouth.  
 Morgan, Joseph, Donnington Wood, Salop.  
 Morgan, D., Blaenavon, Monmouth.  
 Morgan, J. W., Bridlington, York.  
 Morgan, S., Beaumaries.  
 Morgan, M., Beulah, Monmouth.  
 Morgan, Thomas, Birmingham.  
 Morgan, T. H., Birmingham.  
 Morgan, T., Machen, Monmouth.  
 Morgan, — Newtown, Monmouth.  
 Morrell, C., Netherpton, Worcestershire.  
 Morris, J., Chipping Norton.  
 Morris, B., Clifton, Somerset.  
 Morris, Richard, Botesdale, Suffolk.  
 Morris, Thomas, Whitechurch, Hants.  
 Morris, T. M., Romsey, Hants.  
 Morris, Thomas, jun., Ramsey, Hants.  
 Moss, Richard, London.  
 Mostyn, John, Haddenham, Cambridgeshire.  
 Mountford, J.  
 Moyle, G., Peckham, Surrey.  
 Mullett, P., Guernsey.  
 Munday, W., Lynn, Norfolk.  
 Murch, Spencer, Waltham Abbey.  
 Murch, W. H., D.D., Bath.  
 Murrell, George, St. Neots, Hunts.  
 Mursell, J. P., Leicester.  
 Mursell, James, jun., Kettering.  
 Muskett, George, Westoning, Beds.  
 Nash, Thomas, Leominster.  
 Needham, G., Audlem, Cheshire.  
 Neville, J., Sutton-at-Hone, Kent.  
 New, Isaac, Birmingham.  
 Newborn, J., London.  
 Newell, W., Bradford, Wilts.  
 Newman, T. F., Shortwood, Gloucester.  
 Newth, John, Hanham, Somerset.  
 Newnam, S., Pilton, Barnstaple.  
 Nichols, A., Sunnyside, Lancashire.  
 Nicholson, B., Car Green, Cornwall.  
 Nightingale, R., Tipton, Stafford.  
 Noel, Hon. B. W., M.A., Paddington.  
 Nokes, Moses, Catshill, Worcester.  
 Norman, William, Ashwater, Devon.  
 Norris, G., Swavesey, Cambridge.  
 Norris, T., Berton, Aylesbury.  
 Norton, W., Cauldwell, Derby.  
 Norton, W., Egham Hill, Surrey.  
 Nott, Clement, Saffron Walden.  
 Nottage, W., Okington, Cambridge.  
 Nunnick, D., Bloxham, Oxford.  
 Oakley, T. W., Hadleigh Heath, Suffolk.  
 Offer, C., Enford, Wilts.  
 Offer, S., Netheravon, Wilts.  
 Oldham, J., Dorchester, Oxford.  
 Oliver, Edward, Ebbw Vale, Monmouth.  
 Oliver, T., Monkwearmouth, Durham.  
 O'Neil, A. G., Birmingham.  
 Orchard, G. H., Burlington, Yorkshire.  
 Orton, W., Barrowden, Stamford.  
 Orton, W., Louth, Lincoln.  
 Osborne, J. H., Poole, Dorset.  
 Osborne, J. J., Carlisle, Cumberland.  
 Osborne, William, Wem.  
 Overbury, F., Pershore, Worcestershire.  
 Overbury, R. W., Devonport.  
 Owen, J. J., Paddington, London.  
 Owen, T., Cranfield, Beds.  
 Packer, Joseph, Ramsgate, Kent.  
 Packer, Stephen, Monmouth.  
 Page, J., Rotherfield, Sussex.  
 Palmer, J., Bedford.  
 Palmer, W., Homerton.  
 Park, J. C., Bilston.  
 Parkins, D., Breachwood Green, Herts.  
 Parkinson, T., Coxhill, Lincoln.  
 Parkinson, W., Greeton.  
 Parson, W., Rattlesden, Suffolk.  
 Parsons, J., Chesham, Bucks.  
 Partridge, J., Wallingford, Berks.  
 Pawson, H. T., Waldringfield, Suffolk.  
 Payn, D., Wellow, Isle of Wight.  
 Paine, William, Blissworth.  
 Payne, J. E., Kingsheath, Worcester.  
 Payne, W., Chesham, Bucks.  
 Payne, W., Little Kingshill, Bucks.  
 Peachey, W., M.A., Langham, Essex.  
 Peacock, D., Masham, Yorkshire.  
 Peacock, John, London.  
 Pearce, Fred., Bradford, Wilts.  
 Pearce, J., Lessness Heath.  
 Pearce, Standen, Romford, Essex.  
 Pearce, William, Hemyock.  
 Pedley, R., Wheelock Heath, Chester.  
 Pegg, D., Claxton, Norfolk.

- Pegg, G. W., London.  
 Pengilly, R., Penzance, Cornwall.  
 Penny, John, Coleford, Gloucester.  
 Pepper, T., London.  
 Perkins, F., Battle, Sussex.  
 Perratt, William, Hurlington, Middlesex.  
 Perrey, A., M.D., Wakefield.  
 Peters, Thomas, Kingsford, Devon.  
 Phillips, H., Nantyglo, Monmouth.  
 Philips, J., Astwood Bank, Worcester.  
 Philpin, M., Alcester, Warwick.  
 Philpotts, J. C., M.A., Stamford, Lincoln.  
 Pike, Carey, Leicester.  
 Pike, J. B., Bourne, Lincoln.  
 Pike, R. J., Beeston, Nottingham.  
 Pitt, Alexander, Dover.  
 Player, C., Duxford, Cambridgeshire.  
 Player, C. R., jun., Great Shelford, Cambs.  
 Player, John, East Wickham, Kent.  
 Pledge, Daniel, High Wycombe.  
 Pledge, E., Eythorne, Kent.  
 Polly, W., Bishop Wickham, Essex.  
 Ponsford, J., Cowland Grove, Surrey.  
 Poock, T., Ipswich, Suffolk.  
 Poole, H., Abergavenny, Monmouth.  
 Pope, G., Collingham, Nottingham.  
 Popley, W. A., Lymington, Hants.  
 Porter, C., Ludham, Norfolk.  
 Porter, J., Swavesey, Cambridgeshire.  
 Pottenger, Thomas, Newcastle-on-Tyne.  
 Pound, S., Dartmouth.  
 Powell, Alfred, St. Peter's, Kent.  
 Pratt, C. E., Stokeville, Stafford.  
 Pratten, B. P., Boxmoor, Hertford.  
 Predgen, L. H., Orcop, Hereford.  
 Preece, Benjamin, Poplar.  
 Preece, J., Westbury, Wilts.  
 Preston, G., Sunderland, Durham.  
 Preston, Isaac, Ashby-de-la-Zouch.  
 Price, D., Liverpool.  
 Price, J., Montacute, Somerset.  
 Price, John, Warminster.  
 Price, S., Abersychan, Monmouth.  
 Price, W. T., Cheddar.  
 Prichard, John, Llangollen, Monmouth.  
 Frisk, — Redruth.  
 Probert, E., Bristol.  
 Proctor, W., Lancaster.  
 Prout, Peter, Haslingden.  
 Pryce, E. S., B.A., Gravesend, Kent.  
 Pugh, S. S., Southampton.  
 Pulling, G., Crosscombe, Somerset.  
 Pulman, J., Parley, Hants.  
 Pulsford, W., St. John's College, Cambs.  
 Pulsford, J., Hull, Yorkshire.  
 Pulsford, T., Beckington, Somerset.  
 Pym, — Newport Pagnell, Bucks.  
 Pyne, R., Titteshall, Norfolk.  
 Pywell, Joseph, Stockport.  
 Ragsdell, W., Wellingborough.  
 Ramsey, J., Whitestone, Hereford.  
 Randle, W., Sutton Courtney, Berks.  
 Ray, T., Lamberhurst, Sussex.  
 Read, W., Wellow, Hants.  
 Redman, J., Sunderland, Durham.  
 Rees, A. A., M.A., Sunderland, Durham.  
 Rees, David, Braintree, Essex.  
 Rees, J., Blaenavon, Monmouth.  
 Rees, R., Glasgoed, Monmouth.  
 Reynolds, T. D., Earls Colne, Essex.  
 Reynolds, W., Darieston, Stafford.  
 Reynoldson, R., Wisbeach, Cambridge.  
 Rice, — Catworth, Hants.  
 Richards, J., St. Brides, Monmouth.  
 Richards, J., Tenterden, Kent.  
 Richardson, James, Barton Mills, Suffolk.  
 Ricketts, D., Cutsdean, Gloucester.  
 Ridgway, J., Lymme, Cheshire.  
 Roberts, E., Bethel, Bassaleg, Monmouth.  
 Roberts, E., Pontesbury, Salop.  
 Roberts, W., Blaenau Monmouth.  
 Roberts, W., Trosnant, Pontypool.  
 Robertson, J., M.A., Dunstable.  
 Robinson, C., Borough Green, Kent.  
 Robinson, J., Boughton, Nottingham.  
 Robinson, J., Hackney, Middlesex.  
 Robinson, J., Maulden, Bedford.  
 Robinson, J., Emsworth.  
 Robinson, T., Staughton, Bedford.  
 Robinson, W., Cambridge.  
 Robson, Charles, Berwick-on-Tweed.  
 Robson, George, Shipston-on-Stour.  
 Rockhey, T., Appledore.  
 Rodgers, George, Lenton, Notts.  
 Rodway, E. J., Weston-super-Mare, Somerset.  
 Rodway, G. W., North Bradley, Wilts.  
 Rofe, T. Smarden, Kent.  
 Rogers, J., Mersea, Essex.  
 Rogers, N., Frome, Somerset.  
 Rogers, W., Dudley.  
 Rolestone, F. H. Sodbury, Gloucester.  
 Room, Charles, Portsea, Hants.  
 Rootham, J., Canterbury.  
 Rosevear, W., Coventry, Warwick.  
 Ross, W. G.  
 Rothery, Joseph, Hoxton, London.  
 Rouse, W., Chudleigh, Devon.  
 Row, Thomas, Little Grandsen, Cambridge.  
 Rowe, John, Lytchett, Dorset.  
 Rowe, James, Risca, Monmouth.  
 Rowe, W., Steventon, Beds.  
 Rowley, C., Manchester.  
 Rowson, H., Warrington.  
 Rudman, J., Trowbridge, Plymouth.  
 Ruff, J., Boston, Lincoln.  
 Rumsey, — Withington, Hereford.  
 Runnacles, J., Charsfield, Suffolk.  
 Rush, W., Eaton Bray, Bedford.  
 Russell, J., London.  
 Russell, Joshua, Greenwich, Kent.  
 Rutter, T., Sway.  
 Ryland, J. R., Earby, Yorkshire.  
 Saffery, J. P., Paternoster Row, London.  
 Sagas, W., Clayton, Yorkshire.  
 Salisbury, J., Longford, Warwick.  
 Salter, W. A.  
 Samuels, S., Farnham, Surrey.  
 Sarah, H., Shaldon, Devon.  
 Sargent, J., Gildersome, Yorkshire.  
 Sargent, J. E., Wyke, Warwickshire

- Sargent, S. C., Derby.  
 Saunders, Moses, Brixham, Devon.  
 Scarr, A., Brandon, Suffolk.  
 Scoble, T., Haberton Ford, Devon.  
 Scorey, P. G., Kingstanley, Gloucestershire.  
 Scott, Peter, Brearley, Yorkshire.  
 Scott, T., Norwich.  
 Searle, J., London.  
 Scarle, R., Twowaters.  
 Serle, E., North Curry.  
 Sexton, W., Tring, Herts.  
 Shakspeare, B., Kilham, Yorkshire.  
 Shakspeare, Charles, Somerset.  
 Sharman, W., Epworth, Lincolnshire.  
 Shaw, William, Lancaster.  
 Shepherd, C. M., London.  
 Shirley, T., Sevenoaks, Kent.  
 Shoobridge, S., Instow, Devon.  
 Short, C., M.A., Swansea.  
 Short, George, B.A., Plymouth.  
 Shorter, J., London.  
 Shufflebotham, J., M.A., Macclesfield.  
 Shuttleworth, John, Hillsfield, Skipton, Y.  
 Simister, J., Market Drayton, Salop.  
 Simmons, J., M.A., Olney, Buckingham.  
 Simmons, J. E., M.A., Bluntisham, Hunts.  
 Simons, A., Lincolme, near Todmorton.  
 Sincox, S., Shirley, near Southampton.  
 Sincoxon, S., Preston.  
 Sissons, John, Stourbridge.  
 Skemp, T., Chowbent.  
 Skemp, C. W., Great Missenden.  
 Slade, J., Camden Town, Middlesex.  
 Slim, Cornelius, Hailsham.  
 Sloper, — Wallingford, Berks.  
 Small, George, Croydon.  
 Smedmore, J., Forton, Hants.  
 Smeed, J., St. Peter's, Kent.  
 Smith, A., St. Ives, Hunts.  
 Smith, Amos, Braunston, Northampton.  
 Smith, Andrew, Cranbrook, Kent.  
 Smith, Charles, Shoreditch, London.  
 Smith, Charles, Langley, Essex.  
 Smith, F., Downton, Wilts.  
 Smith, G. C., Penzance, Cornwall.  
 Smith, H., Tarporley, Cheshire.  
 Smith, H. C., Hugglescote, Leicester.  
 Smith, John, Waterbeach.  
 Smith, J., Bacup, Lancashire.  
 Smith, J., Bowling Green, Worcester.  
 Smith, James, Cheltenham.  
 Smith, J., Spring Meadow, Stafford.  
 Smith, J. O., Kirton Lindsey, Lincoln.  
 Smith, Joseph, Pontesbury, Shropshire.  
 Smith, Thomas, Harrow-on-Hill, Middlesex.  
 Smith, T., Driffeld, Derby.  
 Smith, T., Little Leigh, Cheshire.  
 Smith, Thomas, Islington.  
 Smith, Thomas, Wootton, Beds.  
 Smith, W., Bedworth, Warwick.  
 Smith, W. F., Burnley.  
 Smither, T., Mile End, London.  
 Sneath, James, West Bromwich.  
 Sole, John, Berwick.  
 Solomon, W., Tipton, Stafford.  
 Soule, Israel May, Battersca Rise, Surrey.  
 Sparke, J. F., Lambeth.  
 Spencer, — Long Preston.  
 Spencer, J., Guildford.  
 Spiller, Charles, Campden, Worcestershire.  
 Spooner, J., Soham, Cambridgeshire.  
 Sprigg, J., M.A., Westbury Leigh, Wilts.  
 Springthorpe, C., Heptinstall Slack.  
 Spurgeon, C. H., Southwark, Surrey.  
 Spurgeon, S., Guernsey.  
 Spurgeon, W., Neatishead, Norfolk.  
 Squirrel, W., Dunmow, Essex.  
 Staddon, J., Quarndon, Leicester.  
 Stalker, A.M., Holloway, London.  
 Stanbridge, S., Stotfold, Bedfordshire.  
 Stanford, C., Devizes, Wilts.  
 Stanion, J. S., Luton, Beds.  
 Stanion, — Preston, Lancashire.  
 Stanion, R., Wirksworth, Derby.  
 Stanion, T., Berkhamstead.  
 Stanley, W., Peterchurch, Hereford.  
 Staples, G., Measham, Leicester.  
 Statham, John, New Mill, Tring.  
 Steane, E., D.D., Camberwell, Surrey.  
 Stembridge, J., Charmouth, Dorset.  
 Stembridge, H. W., Bridport, Dorset.  
 Stenson, Elam, Nuneaton.  
 Stenson, John, Pimlico.  
 Stenson, Silas, Hinckley.  
 Stent, John, Hastings, Sussex.  
 Stephens, J. M., Cirencester, Gloucester.  
 Stevenson, E., Loughborough, Leicester.  
 Stevenson, J., M.A., Derby.  
 Stevenson, J. F., B.A., Long Sutton.  
 Stevenson, T., Leicester.  
 Stevenson, W., Nottingham.  
 Stuart, W. J., Swanwick, Derbyshire.  
 Stock, John, Salendine Nook, Yorkshire.  
 Stocks, R., Macclesfield, Cheshire.  
 Stovel, Charles, London.  
 Stubbings, W., Northallerton, Yorkshire.  
 Stubbins, S., Sherston, Wilts.  
 Stutterd, J., Castle Acre, Norfolk.  
 Sutcliffe, J., Rocester, Stafford.  
 Sutcliffe, J., Staleybridge, Lancashire.  
 Sutton, S., Watchett.  
 Sutton, T., Cottenham, Cambridge.  
 Sutton, W., Roade, Northampton.  
 Swan, Thomas, Birmingham.  
 Swinbourn, James, Gravesend, Kent.  
 Swinton, Thomas, Acton, Northwich.  
 Syckelmore, William, Smarden, Kent.  
 Syme, G. A., M.A., Nottingham.  
 Symonds, William, Downham, Norfolk.  
 Taylor, B., Pulman, St. Mary, Norfolk.  
 Taylor, George, Derby.  
 Taylor, J., Birmingham.  
 Taylor, J., Kegworth, Leicester.  
 Taylor, Samuel N., Shipston-on-Stour.  
 Taylor, Thomas, Tottlebank, Lancashire.  
 Taylor, W., Manchester.  
 Teall, J., Hatch Beauchamp.  
 Thomas, Alfred C., Islington, London.  
 Thomas, E., Tredegar, Monmouth.  
 Thomas, G., Pontypool, Monmouth.  
 Thomas, G. B.

- Thomas, Henry, Rymme, Monmouth.  
 Thomas, T., Bethesda, Monmouth.  
 Thomas, T., Meltham, Yorkshire.  
 Thomas, T., D. D., Pontypool, Monmouth.  
 Thomas, W., Newport, Monmouth.  
 Thomas, W., Taliwain, Monmouth.  
 Thompson, David, Terrington, Devon.  
 Thompson, D. M. N., Hull, Yorkshire.  
 Thompson, J., Askett, Buckingham.  
 Thornby, — Bedford.  
 Thornley, John, Stowmarket, Suffolk.  
 Thorpe, T. M., Long Buckby, Northampton.  
 Thring, E., Wycombe, Bucks.  
 Thursfield, J. S., Adlemn, Cheshire.  
 Tibbett, S., Ashburton, Devon.  
 Tiptaft, — Abingdon, Berks.  
 Tipple, S. A., Norwood.  
 Tite, W., Potton, Beds.  
 Todd, J. W., Sydenham.  
 Toms, R., Holcombe Regis, Devon.  
 Tootman, W., Blackmore, Essex.  
 Totman, J., Laxfield, Suffolk.  
 Townsend, R., Kingston Lisle, Berks.  
 Trestrail, Frederick, Hammersmith.  
 Trigg, J. Brown, Penzance.  
 Trimming, J., Irthlingboro', Northampton.  
 Tryon, F., Deeping, Lincoln.  
 Tubbs, R., Rickmansworth.  
 Tucker, F., B. A., Manchester.  
 Tuckett, E. H., Exeter.  
 Tunnicliffe, J., Leeds, Yorkshire.  
 Turner, R., Desborough, Northampton.  
 Turner, W., Preston, Lancashire.  
 Turner, W., Great Brickhill, Bucks.  
 Tyler, Peter, Haddenham, Bucks.
- Underwood, W., Chesham, Bucks.  
 Upton, William, St. Alban's, Herts.  
 Upton, W. C., Beverley, Yorkshire.
- Vasey, T., Wigan.  
 Veals, George, Longford, Warwick.  
 Venimore, J., Ingham, Norfolk.  
 Vernon, C. W., Broughton, Hants.  
 Veysey, C., Frithelstock, Devon.  
 Vince, Charles, Birmingham.  
 Vince, H., Castle Acre, Norfolk.
- Wake, T. W., Markyate Street, Herts.  
 Walcot, John, Sutton-in-Craven.  
 Walcot, J. B., Stanwick, Northampton.  
 Walker, D., Quanton, Bucks.  
 Walker, S., Thame, Oxford.  
 Walker, S., Ryeford, Hereford.  
 Wall, Thomas, Rye, Sussex.  
 Wallace, R., Tottenham, Middlesex.  
 Wallis, Joseph, Bexley Heath, Kent.  
 Wallis, J., Leicester.  
 Wallis, W., Boroughbridge.  
 Walters, R., Newcastle-on-Tyne, Northum.  
 Walters, John, Earl's Colne.  
 Walters, William, Halifax.  
 Walton, N., Cowlinghill, Yorkshire.  
 Walton, W., Baunton, Devon.  
 Warburton, J., Trowbridge, Wilts.  
 Warburton, J., Southill, Beds.
- Ward, G., Bradfield, Suffolk.  
 Ward, J., Glossop.  
 Ward, S., Calverton, Nottingham.  
 Ward, T., Woodborough, Notts.  
 Ward, W., Peckham.  
 Ware, R., Hampstead.  
 Warne, G., Hendon, Middlesex.  
 Warren, J. S., Walton, Suffolk.  
 Wassell, Joseph, Blockley.  
 Wassell, David, Bath.  
 Watts, J., Ebbw Vale, Monmouth.  
 Watts, J., Wotton-under-Edge.  
 Watts, Thomas, Wisbeach.  
 Wayland, A., Lyme Regis, Dorset.  
 Webb, E. S., Tiverton, Devon.  
 Webb, James, Ipswich, Suffolk.  
 Webb, J., Worsted, Norfolk.  
 Webb, J. W., Dunehurch, Warwick.  
 Webley, H., Corsham, Wilts.  
 Webley, S., Avoning, Gloucester.  
 Webster, John, Trowbridge.  
 Welch, W.  
 Welsh, Thomas, Reading.  
 Wells, J., London.  
 Wells, S., Thurleigh, Beds.  
 Wessley, George, Tillingham, Essex.  
 West, G., St. Alban's.  
 Wheeler, J. A., Lifton, Devon.  
 Wheeler, T. A., Norwich.  
 Whire, Robert, Bath.  
 Whitbread, G. H., Ashford.  
 White, Edward, Camden Town.  
 White, W., Rushall, Wilts.  
 Whitehead, George, Shotley Bridge, Durham.  
 Whitehead, S., Hertford.  
 Whitewood, S., Halifax, Yorkshire.  
 Whiting, E., Needingworth, Huntingdon.  
 Whitlock H., Eastcombs, Gloucester.  
 Whittaker, D., London.  
 Whittemore, J., Eynsford, Kent.  
 Wigg, S., Leicester.  
 Wigner, J. T., Lynn, Norfolk.  
 Wilkins, Joseph, Brighton.  
 Wilkinson, J., Stockton Heath, Warrington.  
 Wilkinson, T., Tewkesbury.  
 Willey, W., Oxford.  
 Williams, B., Daran-velan, Monmouth.  
 Williams, Benjamin, Wilton Square, London.  
 Williams, C., Accrington, Lancashire.  
 Williams, E. P., Cwmbran, Monmouth.  
 Williams, H., Sheepscombe, Gloucester.  
 Williams, John, East Dereham, Norfolk.  
 Williams, John, Rhos, near Wrexham.  
 Williams, Owen, Twyngwyn, Monmouth.  
 Williams, S., Nantyglo, Monmouth.  
 Williams, T., Sharnbrook, Bedford.  
 Williams, Thomas, S. Petherwin, Cornwall.  
 Williams, W., Studely, Warwick.  
 Williams, W., Coleford, Gloucestershire.  
 Williams, W., St. Melon's, Monmouth.  
 Williamson, J., Lytham.  
 Williamson, P. W., Kensington, Middlesex.  
 Williamson, S., Exeter.  
 Wills, Francis, Holborn, London.  
 Wills, Samuel, D. D., Pentonville, London.  
 Wilson, B. G., Barnsley, York.

- Wilson, Charles, Helston, Cornwall.  
 Wilson, D., Suffron Walden.  
 Wilson, Thomas J., Cambridge.  
 Wilson, W., Woburn Green, Buckingham.  
 Wilson, William J., Whitehaven.  
 Winks, J. F., Leicester.  
 Winslow, O., D.D., Leamington, Warwick.  
 Winter, T., Shellfanger, Norfolk.  
 Winter, Thomas, Bristol.  
 Wise, H.  
 Wise, J., Marylebone, London.  
 Wise, T., East Church, Kent.  
 Withington, W. B., Devizes, Wilts.  
 Wood, B., Stockport.  
 Wood, J., Mansfield, Nottingham.  
 Wood, J. H., Haworth, Yorkshire.  
 Wood, T., London.  
 Wood, W., Toddington, Bedford.  
 Woodard, J., Ilford, Essex.  
 Woodington, T., Croydon, Surrey.  
 Woodgate, P. W., Carlton Role, Norfolk.  
 Woods, William, Swaffham, Norfolk.  
 Woodstock, W., Northall, Buckingham.  
 Woollacott, Christopher, London.  
 Woolston, J., Keysoe Row, Bedford.  
 Worster, J. C., Sandbeach, Cambridgeshire.  
 Wright, George, Beccles, Suffolk.  
 Wright, William, Kidderminster.  
 Wrigley, W.  
 Wyard, George, Tring, Herts.  
 Wycherley, T. E., Darlington.  
 Wylie, D. S., Liverpool.  
 Yates, Thomas, Wirksworth, Derbyshire.  
 Yates, W., Stroud, Gloucester.  
 Young, B. C., Cosely, Stafford.  
 Young, H., Beech Hill, Berks.  
 Young, T., Bridport, Dorset.  
 Young, William, Bermondsey.

## ALPHABETICAL LIST OF BAPTIST MINISTERS IN SCOTLAND.

All the Ministers included in this list hold, it is believed, the distinguishing sentiment of the baptist denomination, that Christian baptism is immersion on a personal profession of faith. Some, however, do not now sustain the pastoral office. Those marked \* are named leaders, though discharging pastoral functions.

- Anderson, Alex., Aberdeen.  
 Anderson, Robert, Edinburgh.  
 Anderson, Wm., Hawick.  
 \*Bain, Alex., Keils.  
 Bannister, — LL.D., Paisley.  
 Blair, James, Bridge of Allan.  
 Blue, Malcom, Colonsay.  
 Callander, Thomas, Rothsay.  
 Cameron, Duncan, Lawers, Perthshire.  
 \*Campbell, Wm., Greenock.  
 Clare, Joseph, Perth.  
 Craighead, Alex., Newburgh, Fife.  
 Culross, James, A.M., Stirling.  
 Dick, James, Inch.  
 Dickie, H. D., Edinburgh.  
 Dickie, — Helensburgh.  
 \*Dunnet, George, Thurso.  
 Fawcett, W. H., Edinburgh.  
 Ferguson, Duncan, Ross, Island of Mull.  
 \*Garden, John, St. Fergus.  
 Grant, Alex., Tobermory, Island of Mull.  
 Grant, Donald, Tullymet, Perthshire.  
 Grant, Peter, Grantown, Invernesshire.  
 Grant, Wm., Grantown, Invernesshire.  
 Greig, John, Bervie.  
 Haig, James, Airdrie.  
 Harcus, Henry, Westray, Orkney.  
 Harcus, Stewart, Westray, Orkney.  
 Henderson, John, Dundee.  
 Henderson, Thomas P., Glasgow.  
 Horsburgh, J., Edinburgh.  
 Inkster, John, Burray, Shetland.  
 Jobnstone, James, Bonnyrig, near Lasswade.  
 Johnstone, Robert, St. Andrews.  
 Kelloch, Wm., Largo, Fife.  
 Kidd, — Edinburgh.  
 Lees, Wm., Berwick-upon-Tweed.  
 Livingstone, Archibald, Forfarshire.  
 Livingstone, A., Broadford, Isle of Skye.  
 Macalpine, Thomas M., Paisley.  
 Mackie, John, Inch.  
 Macquarrie, Charles, Ross, Island of Mull.  
 Martin, W., Ferryport.  
 Martin, James, B.A., Edinburgh.  
 Mc Donald, I., Aberdeen.  
 Mc Gowan, W., New Pitsligo, Aberdeenshire.  
 Mc Farlane, John, Tiree.  
 Mc Farlane, D., Tobermory, Island of Mull.  
 Mc Intosh, Lachlan, Edinburgh.  
 Mc Intosh, John, Lochgilphead.  
 Mc Intyre, D., Ross, Island of Mull.  
 \*Mc Ilvain, John, Greenock.  
 Mc Kirdy, Wm., Milport, Cambray.  
 McLean, Malcom, Dundee.  
 Mc Lellan, Donald, Gleniyon, Perthshire.  
 McLeod, Alex., Glasgow.  
 Mc Lintock, Wm., Sanguhar.  
 Mc Naughton, Angus, Islay.  
 Mc Naughton, D., Oban.  
 Menzies, Robert, Dundee.

Millar, James, Bowmore, Islay.  
 Mills, David, Dundee.  
 Mitchell, John, Paisley.  
 Moodie, Charles, Sandsting, Shetland.  
 Mout, Gavin, Dunrossness, Shetland.  
 Muir, John, Glasgow.  
 Paterson, James, D.D., Glasgow.  
 Paterson, George, Galashiels.  
 Pearson, John, A.M., Leith.  
 Reid, — Westray, Orkney.  
 Renton, James, Kirkaldy.  
 Robertson, John, St. Ninans, Stirling.  
 Robson, Charles, Berwick-upon-Tweed.  
 Ross, Donald, Uig, Skye.  
 Scott, James, Alloa.  
 Scott, James, Breeckwall, Orkney.  
 Scott, Robert, Scalloway, Shetland.  
 Shearer, John, Glasgow.  
 Shields, D., Kirkaldy.  
 Smith, Alex., Paisley.

Sole, John, Berwick-upon-Tweed.  
 Sowerby, Robert, Peltenev Town, Wick.  
 Steadman, George, Glasgow.  
 Stewart, David, Arbroath.  
 Stewart, John, Aberchirder, Banffshire.  
 Thompson, Robert, Dunfermline.  
 Thompson, Sinclair, Dunrossness, Shetland.  
 Thompson, Alex., Galashiels.  
 Tolmie, Rev. W., Glasgow.  
 Tulloch, Wm., Blair Atholl, Perthshire.  
 Tulloch, Wm., Westray, Orkney.  
 Tulloch, Wm., Edinburgh.  
 Wallace, David, Paisley.  
 \*Waters, Wm., Wick.  
 Watson, Arch., Glasgow.  
 Watson, Jonathan, Edinburgh.  
 Wight, James, Echt.  
 Williams, John, Glasgow.  
 Wilson, Thomas T., Edinburgh.  
 Wood, Joshua, Edinburgh.

## GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With the Address of each per Post, and the Year when he became a Member of the General Body Formed 1727.*

Secretary to the General Body,  
 REV. JOHN HOWARD HINTON, M.A., 51, Clifton Street, Finsbury.

### Baptist Board.

*Formed 1723.*

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM MIALL, Brockham Villas, Richmond Road, Dalston.

Aldis, R. ....	1852	.....	27, Doughty Street, Mecklenburgh Square.
Angus, Joseph, D.D. ....	1838	.....	The College, Regent's Park.
Betts, H. J. ....	1848	.....	2, Trinity Terrace, Trinity Square.
Bigwood, John ....	1851	.....	10, Tregunter Road, Brompton, Middlesex.
Blake, W. A. ....	1850	.....	38, South Bank, Regent's Park.
Bowes, William Blackwell ....	1836	.....	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel ....	1828	.....	Loughton, Essex.
Brock, William ....	1849	.....	12, Gower Street.
Cater, Philip ....	1855	.....	Falcon Bank, Battersea.
Clarke, Owen ....	1838	.....	2, Vernon Square, Pentonville.
Cole, T. J. ....	1854	.....	Sunderland Wharf, High Street, Peckham.
Cox, John ....	1839	.....	Enfield.
Davis, Stephen Joshua ....	1837	.....	Lyndhurst Terrace, Peckham.
Dickerson, Philip ....	1832	.....	13, Princess Street, Jubilee Street, Mile End.
Elliott, William H. ....	1842	.....	21, Chadwell Street, Myddelton Square.
Fishbourne, G. W. ....	1847	.....	The Grove, Stratford, Essex.
Francis, George ....	1839	.....	6, Albert Terrace, Old Kent Road.
Green, Samuel ....	1835	.....	18, The Grove, Hammersmith.
Hinton, John Howard, A.M. ....	1838	.....	51, Clifton Street, Finsbury.
Hobson, Jesse ....	1853	.....	19, Moorgate Street.



Hoby, James, D.D. ....	1845	.....	The Poplars, Twickenham.
Howison, William .....	1852	.....	St. John's Place, Albany Road, Camberwell.
Kattners, Daniel .....	1841	.....	Hackney.
Leechman, John, M.A. ....	1849	.....	The Manse, Shaftesbury Road, Hammersmith.
Lewis, Benjamin .....	1828	.....	Albion Cottage, Coldharbour Lane, Camberwell.
Marten, Robert H., B.A. ....	1855	.....	Rose Cottage, High Road, Lee, Kent.
Miall, William .....	1841	.....	Brockham Villas, Richmond Road, Dalston.
Milner, Samuel .....	1849	.....	27, White Lion Street, Pentonville.
Murch, William Harris, D.D. ....	1828	.....	Bath.
Murch, Spencer .....	1853	.....	Waltham Abbey.
Noel, Hon. and Rev. B. W. ....	1855	.....	38, Westbourne Terrace, Paddington.
Palmer, W. ....	1855	.....	11, Homerton Terrace, Homerton.
Peacock, John .....	1825	.....	7, Owen's Row, St. John Street Road.
Preece, Benjamin .....	1855	.....	Alpha Cottage, East India Road.
Rothery, Joseph .....	1832	.....	25, Herbert Street, New North Road.
Russell, Joshua .....	1847	.....	Blackheath Hill.
Smith, Thomas .....	1845	.....	33, Moorgate Street.
Soule, Israel May .....	1838	.....	St. John's Hill, Battersea Rise.
Steane, Edward, D.D. ....	1824	.....	Champion Park, Camberwell.
Stovel, Charles .....	1832	.....	5, Stebon Terrace, Philpot Street East.
Todd, J. W. ....	1855	.....	Perry Hill House, Sydenham.
Trestrail, Frederick .....	1845	.....	25, The Grove, Hammersmith.
Wallace, Robert .....	1855	.....	Tottenham.
Ware, Richard .....	1842	.....	Hampstead.
Williams, Benjamin .....	1856	.....	37, Wilton Square, New North Road.
Wills, Francis .....	1845	.....	2, Kingsgate Street, Holborn.
Wills, Samuel, D.D. ....	1855	.....	Vernon Square, Pentonville.
Woollacott, Christopher .....	1828	.....	4, Compton Street East, Brunswick Square.
Young, William .....	1828	.....	1, Grove Place, Upper Grange Rd., Bermondsey.

## GENERAL BAPTIST MINISTER, MEMBER OF THE BODY.

Burns, Jahez, D.D. ....	1836	.....	17, Porteus Road, Paddington.
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**Congregational Board.***Formed 1727.*

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adey, John .....	1840	.....	19, Surrey Square, Old Kent Road.
Allon, Henry .....	1844	.....	10, St. Mary's Road, Canonbury.
Ashby, Rev. J. E., B.A., F.R.S.A. ....		.....	Enfield.
Ashton, Robert .....	1839	.....	St. John's Hill, Battersea Rise.
Aveling, Thomas .....	1839	.....	13, Amberst Road, Shacklewell.
Baker, W. R. ....	1843	.....	Norwood.
Beadle, J. C. ....		.....	Warwick Lodge, Hadley, Middlesex.
Bennett, James, D.D. ....	1829	.....	49, Gibson Square, Islington.
Betts, R. W. ....		.....	Peckham.
Binney, Thomas .....	1829	.....	Saville Row, Walworth.
Birch, George R. ....	1843	.....	Westbourne Grove.
Bodington, John .....	1817	.....	2, Thanet Place, Spa Road, Bermondsey.
Bramall, John .....	1852	.....	5, Park Place, Liverpool Road, Islington.
Bromley, Henry .....		.....	21, Benyon Terrace, De Beauvoir Town.
Brown, James .....	1839	.....	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A. ....	1846	.....	3, Albert Road, Regent's Park.
Bunter, John .....	1835	.....	Tulse Hill.
Burder, H. F., D.D. ....	1811	.....	20, Woburn Square.
Burnet, John .....	1830	.....	Grove Lane, Camberwell.
Bergne, S. B. ....	1848	.....	Upper Clapton.

Byrnes, Laurence Henry, B.A.	1852	Kingston, Surrey.
Campbell, John, D.D.	1841	Tabernacle House, Finsbury.
Campbell, William	1841	4, Wellington Street, Islington.
Clayton, George	1806	Gains, Upminster, Essex.
Corbin, J.		Hornsey.
Cowper, Rev. B. H.		6, Trinity Terrace, East India Road, Poplar.
Davies, David	1852	25, Oxford Terrace, Clapham Road.
Davies, Evan	1842	Richmond.
Davies, John	1834	Clapton.
Davies, S. A.	1829	5, South Terrace, Rye Lane, Peckham.
Davis, J.	1848	25, Amptill Square, St. Pancras.
Davis, Samuel	1843	33, Tredegar Square, Bow Road.
Dobson, J. P.	1826	22, Doughty Street, Gray's Inn Road.
Dukes, Clement, A.M.	1839	1, Oxford Terrace, Middleton Road, Dalston.
Eastman, Samuel		3, Tredegar Square, Bow Road.
Edwards, W. S.	1850	13, Tyndal Place, Islington.
Eldridge, Samuel	1843	6, Grosvenor Villas, Coldharbour Lane, Brixton.
Emble, John	1817	147, Church Street, Bethnal Green.
England, S. S.	1847	Walthamstow.
Fleming, J.		Kentish Town.
Galloway, J. C., M.A.	1849	1, Upton Road, Kilburn
Gamble, H. J.	1847	Upper Clapton.
Gilbert, Charles	1831	Toronto Villas, St. Paul's Road, Islington.
Glass, J. F.		15, Newington Green.
Godwin, J. H.	1839	New College, St. John's Wood.
Gogerly, George	1852	5, Charlotte Row, Walworth.
Good, A.	1848	3, Parkfield Terrace, Hackney.
Hall, J. B.	1845	Tulse Hill.
Harris, John, D.D.	1843	New College, St. John's Wood.
Harrison, J. C.	1842	24, Queen's Road, Camden Town.
Henderson, E., D.D.	1826	East Sheen, Mortlake, Surrey.
Hill, James	1841	Clapham.
Hopkins, J. H.		14, Gloucester Buildings, Old Kent Road.
Hoppus, John, D.D.	1829	39, Camden Street, Camden Town.
Horton, T.		3, Egremont Place, New Road. [Canonbury.
James, Thomas	1817	4, Blomfield Street, or 29, St. Mary's Road,
Jefferson, John	1831	Stoke Newington.
Kennedy, John, M.A.	1847	4, Stepney Green.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Kirkus, W., LL.B.	1853	Pembrey Villas, Hackney.
Leask, W.	1848	12, Isabel Place, Camberwell New Road.
Liefchild, Dr.		4, Fitzroy Terrace, Primrose Hill.
Lister, J. B.	1853	Congregational School, Lewisham.
Littler, Robert	1845	26, Gloucester Road, Regent's Park.
Lockyer, John	1847	Ponder's End.
Lacy, William	1847	Union Place, Blackheath Road.
Macbeth, Robert	1854	Hammersmith.
Mannering, Edward	1836	27, Kingsland Crescent.
Martin, David	1849	13, Seymour Place, Euston Square.
Martin, Samuel	1843	2, Middleton Villas, Camden Road, Holloway.
Massie, J., D.D., LL.D.	1848	Congregational Library, Finsbury, or Clapton.
Mather, Joseph	1843	42, Camden Street, Camden Town.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	2, Turle's Road, Torrington Park.
Morris, Caleb	1828	21, Mecklenburgh Square.
Mummery, J. Vale	1847	Warren Cottage, Albion Square, Dalston.
Newth, Samuel, M.A.	1855	12, Adelaide Road North, St. John's Wood.
Nunn, John	1853	Haverstock Hill, Hampstead.

O'Neill, William.....	.....	21, Brudenell Pl., New North Road, Islington.
Owen, William.....	1843	10, Gibson Square, Islington.
Pearsall, S.....	.....	8, Eccleston Terrace South, Pimlico.
Philip, Robert.....	1826	Maberley Cottage, Richmond Road, Dalston.
Price, Benjamin.....	.....	Park Place, Clapton.
Prout, E.....	1849	London Missionary Society House, Finsbury.
Pulling, John.....	1834	4, Elizabeth Place, New Cross.
Richard, Henry.....	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.....	1826	78, Stainsby Road, East India Road.
Richardson, J. W.....	1843	7, Tonbridge Place, New Road.
Roberts, W., B.A.....	1853	2, Denbigh Road, Notting Hill.
Robinson, John.....	1830	City Mission House, Red Lion Square.
Rogers, G.....	1838	4, Frederick Pl., Commercial Rd., Peckham.
Rogers, J.....	1850	12, Amptill Square, Hampstead Road.
Rose, George.....	1826	Grange Road, Bermondsey.
Saunders, Richard.....	1853	56, Leadenhall Street.
Seavill, T.....	1850	2, Quadrant Grove, Haverstock Hill.
Sherman, James.....	1841	Blackheath.
Smith, George.....	1842	Trinity Parsonage, East India Road, Poplar.
Smith, James.....	1850	Victoria Grove, Kensington New Town.
Smith, J. S., B.A.....	1850	Enfield.
Smith, Philip, B.A.....	1844	Grammar School, Mill Hill.
Smith, R. H.....	1855	Surbiton, Kingston.
Spence, J., M.A.....	1854	Clapton Square.
Spong, J.....	1846	Mortimer Road, Kingsland.
Stewart, A.....	1825	Palmer Terrace, Holloway.
Stoughton, John.....	1844	19, Upper Phillimore Place, Kensington.
Stowell, Dr.....	1852	Cheshunt College.
Stratten, James.....	1819	65, Hamilton Terrace, St. John's Wood.
Tarquand, P. J.....	1854	4, Terrace, Walworth.
Thomas, David.....	1845	Stockwell.
Thomas, F. F.....	1853	Tooting, Surrey.
Tidman, Arthur, D.D.....	1828	27, Finsbury Square.
Timpson, Thomas.....	1826	Lewisham.
Townley, Henry.....	1828	3, Highbury Place.
Tyler, W.....	1848	2, Trafalgar Place East, Hackney Road.
Unwin, W. J., M.A.....	1849	Homerton College.
Vardy, C. F., A.M.....	1845	29, Amptill Square, Hampstead Road.
Vautin, James.....	1818	Upper Clapton.
Verrall, George.....	1841	Bromley, Kent.
Viney, Josiah.....	1844	Upper Clapton.
Watson, John.....	1848	Hackney College.
Wilkins, George.....	1844	13, Henstridge Villas, St. John's Wood.
Williams C.....	1840	1, College Crescent, St. John's Wood.
Williams, J. de Kewer.....	1847	Tottenham.
Woodman, E. F.....	1844	33, Hart Street, Bloomsbury Square.
Wright, George.....	1849	Cheshunt.
Yonge, W. C.....	1841	Brentford.

### Presbyterian Members of the Body.

Archer, T., D.D.....	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.....	1833	12, College Place, Camden Town.
Simson, Robert, M.A.....	1836	Colebrooke Row, Islington.
Macfarlane, John, B.A.....	1855	Albion Chapel.
M'Whirker, John.....	1855	<i>Address not known.</i>
Young, John, M.A.....	1855	<i>Address not known.</i>
Robinson, Robert.....	.....	16, Barkham Terrace, Lambeth.
Ross, John.....	.....	Bedford House, Hackney.

## PÆDOBAPTIST SOCIETIES.

### London Missionary Society.

INCOME, 1855-56, including receipts from the stations . . . . .	£82,331 12 4
EXPENDITURE . . . . .	62,818 13 7
BALANCE in hand . . . . .	6,180 13 3
STOCK possessed for general and special purposes, about . . . . .	42,687 11 6

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Foreign Sec., Rev. ARTHUR TIDMAN, D.D. Home Sec., Rev. EBENEZER PROUT.  
*Mission House, Blomfield Street, Finsbury.*

### Wesleyan Missionary Society.

INCOME, for the year ending December 31, 1855. . . . .	£119,122 4 9
EXPENDITURE . . . . .	109,723 15 3
BALANCE due to the Treasurers . . . . .	6,397 10 1

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries, Rev. ELIJAH HOOLE, Rev. G. OSBORNE, and Rev. W. ARTHUR, M.A.  
*Wesleyan Mission House, Bishopsgate Street Within.*

### Church Missionary Society.

INCOME for the year ending March 31, 1856 . . . . .	£124,953 17 6
EXPENDITURE . . . . .	125,826 1 5
BALANCE, in Stock, at the bankers' and in the office . . . . .	120,309 8 5

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. HENRY VENN, B.D., Rev. W. KNIGHT, M.A., Rev. J. CHAPMAN, B.D.,  
Major HECTOR STRAITH, JOHN MYRIE HOLL, Esq.  
*Mission House, Salisbury Square, Fleet Street.*

### Congregational "British Missions."

#### HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1856 . . . . .	£5,387 2 2
EXPENDITURE . . . . .	6,419 8 8
BALANCE due to the Treasurer . . . . .	707 12 3
STOCK sold during the year . . . . .	804 10 0
STOCK, belonging to the Society . . . . .	890 8 6

Treasurer, THOMAS THOMPSON, Esq. Sub-Treasurer, BENJAMIN HANBURY, Esq.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

#### IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1856 . . . . .	£1,720 19 1
EXPENDITURE . . . . .	1,890 15 7
BALANCE due to the Treasurer . . . . .	4 12 1

Treasurer, T. M. COOMBS, Esq., Ludgate Street.

Secretary, Rev. J. W. MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

#### COLONIAL MISSIONARY SOCIETY.

INCOME, year ending April 30, 1856 . . . . .	£1,592 9 11
EXPENDITURE . . . . .	5,227 5 6
BALANCE due to the Treasurer . . . . .	1,453 1 3

Treasurer, JAMES SPICER, Esq. Secretary, Rev. THOMAS JAMES, Blomfield Street, Finsbury.

### Society for the Propagation of the Gospel in Foreign Parts.

INCOME, year ending December 31, 1855 (including Special Funds) . . . . .	£82,870 16 4
EXPENDITURE . . . . .	88,308 9 3
BALANCE in hand . . . . .	14,989 8 8

Number of Missionaries maintained by the Society, 450.

Treasurers, Rev. J. RUSSELL, D.D., J. R. MOWBRAY, Esq., M.P., P. CAZENOVE, Esq.

Secretary, Rev. EARNEST HAWKINS, Esq., D.D.

Treasurer's Clerk, Mr. EDMUND REYNOLDS FAYERMAN.

*Office, 79, Pall Mall, London.*

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