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THE
BAPTIST MAGAZINE

FOR

1858.

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

VOLUME L.

(SERIES V.—VOL. II.)

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

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P R E F A C E.

THE completion of another volume renders it necessary to comply with the usual form of writing a few lines of Preface. It is not, however, as *a mere form* that the Editor returns his very sincere and hearty thanks to his brethren and fathers in the ministry, whose kind co-operation and ready aid have helped to lighten his labours, and render them to so large a degree successful. To them—to friends who have spoken kindly and approvingly of the Magazine under its present management—and to the readers who have so considerably overlooked the defects and imperfections of which no one has been more fully aware than himself—the Editor desires to tender his grateful acknowledgments. His earnest desire is to carry out yet more fully the motto of the Magazine, “Speaking the truth in love.” To this end he earnestly solicits the continued and increased help of the denomination whose monthly organ this still aspires to be.

SAM^L. MANNING.

Frome, December, 1858.

BAPTIST MAGAZINE.

 JANUARY, 1858.

AN INVITATION TO UNITED PRAYER.

THOUGHTS FOR THE NEW YEAR.

AN invitation to united prayer at the opening of this year scarcely needs to be justified or enforced by argument. They who know that all events are under God's direction must feel that he is now speaking to his church in language the most plain and solemn. It is impossible for his children not now to gather with one accord around his throne, "to talk with" him of his "judgments," and to "plead" for blessing. (Jer. xii. 1.)

It is essential to prayer that there be a humble and self-distrustful spirit—a spirit which has ceased from "the son of man, in whom there is no help," and confides only in Him "who is able to save and to destroy." How much have the recent acts of the Most High been calculated to promote such a spirit in this nation! Many of the lessons conveyed by the war in which for two years we were engaged in Eastern Europe were confessedly humiliating. Thousands of brave men fell before the enemy, and tens of thousands, notwithstanding the vaunted power of civilisation, perished by exposure and pestilence. But though the nation was less boastful at the close than at the commencement of that struggle, it still clung to human wisdom, and looked for deliverance from the sagacity of its statesmen. A new trial, therefore, was at that moment in preparation. The sounds of conflict had scarcely died away in one region when they broke out anew in another. So little was peril anticipated in India, that the storm muttered long before its approach was credited. There was no part of the foreign dominions of England to which her sons went with a sense of greater safety, and by many the time was thought near when the people would turn from dumb idols to Christ. Who was prepared for what was actually next in order among the doings of God; for such sudden judgments on the heathen, and such appalling anguish to the strangers who sojourned among them? Never surely have the pride of human power and the boastings of political foresight been more terribly rebuked. The circum-

stances under which a possession, so long the envy of other nations, has been, first, almost snatched from Britain, and then replaced in her hand, are such as to have struck every observer with the conviction that the Lord hath done it "not without cause." And while we say with gratitude, "Thou hast delivered" us "from the strivings of the people, and thou hast made us" "the head of the heathen" (Ps. xviii. 43), we cannot but confess—"after all that has come upon us for our evil deeds and for our great trespass, thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this" (Ezra, ix. 13).

While these events were riveting attention, and the ravages of war were filling many homes with sadness, it was the pleasure of God to send a visitation from a different quarter and of a different kind, though charged with substantially the same message. Contemporaneously with tidings of disaster from the East, accounts of commercial confusion were borne from the West. The shock passed with electric speed through this country, and reached the remotest parts of Europe. Property to which its owners clung as to their only treasure, passed utterly from their grasp, and Christians who had a better portion in the heavens, found themselves deprived of what, perhaps, they had too eagerly sought and applied too imperfectly to its proper uses. Not only have the high been laid low, and multitudes who had known only plenty been reduced to penury, but our streets have been saddened by the complaints of the unhired labourer, and "shortness of bread" has been endured, in secret, by unnumbered sufferers. Are we not to receive this trial as a fresh rebuke to the prevailing sin of the nation,—to that love of gain which dwells in all classes, and has corrupted the principles of so many who, for a time, appeared to serve God? The world has been long crying for relief from its miseries; entreaties for the word of truth have reached us from many shores; the heathen have expressed astonishment that the way of life should have been known to us for so long a time before they were informed of it; but the answer, in many instances, has been that the resources of the church were too slender. It was found impossible to spare from the demands of increasing luxury enough to meet the necessities of men's souls. But God has now by the sure operation of those natural causes which obey his will, made that necessary which was pronounced impracticable.

That this is one of the directions in which these distressing events point may be presumed from the fact that they have occurred at the time when we were shocked by terrible revelations of the moral state of the heathen. We have been told that the religion of the Hindoo is as much adapted to him, as Christianity is to our own race; and that the gentleness and generosity of his nature would be endangered by a change. It is difficult to imagine that that delusion can any longer exist, or any longer, by its shadow, chill the heart of the church. The atrocities which have made us shudder, tell what the human heart is everywhere, when uninfluenced by the Spirit of God; and while it is impossible not to denounce the injustice, the ingratitude, and the treachery of rebels, it is equally impossible not to see in their conduct evidences of our own neglect. That God is angry with those who have linked the name of England to idolatry may be true; but has he no controversy with his own people for having availed themselves to so small an extent of the facilities which, for at least forty years, have existed for the announcement of the Gospel to that vast company of nations? Yes; humbling confessions are due from all. We are alike guilty. "Neither have our kings, our princes, our priests, nor

our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them" (Neh. ix. 34, 35).

With what entreaties, then, shall we approach the mercy-seat? First of all, let each one implore that his *own soul* be brought near to God, and kept faithful to him. Every man's chief charge is his own heart. No one is called to act for the public good to the exclusion of his personal salvation. Zeal, indeed, can be neither safe nor pure if it does not spring from a renewed mind. Our first care, therefore, should be to search into the foundations of our hope. Difficult it is to pass behind the veil of the spirit. The work is stern; the investigator easily deceived. But the providences of God seem to urge this duty upon us at present with peculiar force. Earthly things vanish to reveal the vast space in the heart which they had usurped. Want presses that the soul may be chased from every resting-place but God himself. Events, too, have occurred in conspicuous places, showing how a fair profession may be maintained after the soul has not only ceased to be prosperous, but has utterly let go integrity;—events which would not have been permitted by Him who is jealous for the honour of his own name, if he had not judged it necessary, even by such costly methods, to lead his people to great "searchings of heart." Nor should the bare hope of salvation satisfy us. Our Lord said, "I have come that ye might have life, and that ye might have it more abundantly" (John x. 10). He desires that we should "live in his sight" (Hos. vi. 2.); should "bear much fruit" (John xv. 8); should "be holy and unblameable" (Col. i. 22); should "abound more and more in knowledge and in all judgment, . . . being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. i. 9, 11).

They upon whom such blessings descend will be most disposed and best qualified to *intercede for their country*. The Lord calls them his "remembrancers," and charges them to "keep not silence," and to "give him no rest" until he fulfil his promises (Is. lxii. 1). How earnestly should we, at this season, avail ourselves of that privilege in pleading for our families and friends; for those who are appointed to break the bread of life, and for those with whom we "go up to the house of God in company;" for our connections in business, and for the community in which we dwell. How vast and arduous is the work, now happily more extensively conducted than at any former period, of calling out of the dark places of our population the victims of licentiousness, dishonesty, and ignorance; and how should we pour out our supplications before the Lord, that all who labour in those fires may be preserved and prospered! In times, too, when tens of thousands, in the flower of their age, are demanded for our armies and are hurried forth to perish on foreign soils, how should our gratitude and sympathy take the form of efforts for their instruction, and prayer that they may "find mercy of the Lord!" Nor will it be possible for us to forget how much is required by those who occupy the high places of the nation; by our gracious Queen, by her ministers, by judges and magistrates, and by both houses of Parliament. The forms fitted for public assemblies will not be sufficient to utter our desires, but our pleadings will be manifold that they may be enabled in anxious and perilous times to act with wisdom, to embody in deeds the principles of Christianity, and to make Britain honoured not less for piety than for power.

The course of recent events emphatically bids us include in our Christian solicitude *all heathen nations*. The prediction can hardly be pronounced rash or irreverent, that there is about to be prepared for the church a more extensive field of action than ever. It has long been evident that all false religions were losing the power of progress. Mohammedanism, for centuries, has scarcely held her own. Hindooism has kept within her ancient limits. Boodhism, since her expulsion from India, has acquired no new territories. Christianity alone has advanced with firm step. Hitherto her measures have been little more than preparatory. But already the living oracles are enshrined in the language of every great people; and now the political powers upon which the most gigantic systems of superstition have leaned, begin to quit their places. Sceptres, once mighty, are falling at the feet of England, and she is lifting them up, one by one, fettered by no conditions and embarrassed by no promises. What shall be the dominion of this country before the year now opening will close, it is impossible to say; but no difficulty appears to be experienced in determining the providential meaning of this course of events. Even men of the world tell the Church that it bears to her a command from heaven to teach Christianity to those nations; nor can the accuracy of the conclusion be well questioned. "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. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord" (Ezek. xxxvi. 22, 23.)

With such convictions, what can we do but hasten to "the throne of grace, that we may obtain mercy, and find grace to help us" (Heb. iv. 16). Let no one lose himself in the crowd, or suppose that, because the work is great, it will evoke so much sympathy that he can be spared. No man may quit the ranks at such a crisis. While entreating strength and counsel for those to whom has been committed the direction of all missionary institutions, whether for Jew or Gentile, for the eastern or the southern, for the northern or the western heathen, let the youngest and the weakest Christian consider that he has, personally, a part to perform, and that by pains and prayer he may influence the most distant times.

Great are the encouragements we have thus to pray.

Our *afflictions* themselves encourage us. It may justly have been said of us, "They have forsaken the Lord, they have provoked the Holy One of Israel to anger;" but the terrible words have not yet been added, "Why should ye be stricken any more?" (Isa. i. 4, 5). Judgments have been sent that we might "learn righteousness." We have been chastened that we might "set our affections on things above, not on things on the earth" (Col. iii. 2); and the words which reach us in the height of the storm are these, "Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me" (Ps. l. 15).

The *blessings* which we already enjoy encourage us. We have had "the battle of the warrior," but the "confused noise" has not been permitted to alarm our homes, nor the "garments rolled in blood" to shock our eyes; and even where these calamities have been felt, God has "brought the counsel of the heathen to nought, and made the devices of the people of none effect." He has warned us against undue trust in wealth by suddenly sweeping it away from thousands, but he has not deprived the nation of the sources of property,—the earth has brought forth her fruits abundantly, and commerce may be expected to

revive and proceed on better principles. He has permitted missionary churches to be dispersed, and many of his people throughout Europe to be denied the privilege of united worship; but while the streaks of a better day are already reaching them, from us he has not withheld any of our cherished blessings,—our sanctuaries have been always open, and the voice of prayer and praise has more frequently than ever resounded in our halls and streets. If we “would declare and speak” of God’s mercies, they are more than can be numbered, and every one of them is an encouragement to prayer. We can plead, “Thou hast been our help; leave us not, neither forsake us, O God of our salvation” (Ps. xxvii. 9). He is more disposed to give us great blessings than to leave us with small ones. It is more consonant with his nature and more conducive to his glory to make us to abound in spiritual riches than to permit us to remain, in that respect, poor and needy.

We are encouraged above all by *the gift of the Holy Ghost*. The spirit of supplication; the faith with which we plead the promises; the perseverance which keeps us waiting until the blessing descends, come from him. It is he who imparts to us the “contrite and humble spirit,” which feels the need of mercy; it is he who breathes into us the spirit of adoption, which enters the presence of the Father without distrust; it is he by whom the “love of God is shed abroad in our hearts,” the foretaste and pledge of all possible blessing. What can be refused to supplications thus prompted and pressed? “I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them”* (Matt. xviii. 19, 20).

C. M. B.

Liverpool, Dec., 1857.

PASSAGES IN THE LIFE OF A COUNTRY PASTOR.

DEAR FRIEND,—Your letter reaches me as I sit musing over the fire on a dull November day. The distant hills are veiled in mist. The coppice, which you admired so, when you saw it from my study a few months ago, is now but a ghost of its former self, and looks most dreary. Gusts of wind and rain beat at intervals against the window, with a sobbing, wailing sound, as though the old year were lamenting its sins and follies, or mournfully anticipating its doom. My little garden, so trim and neat when you were here, is now strewn with withered leaves, which rustle mournfully as the wind whirls them round in eddies, or sweeps them in heaps into the corners. What wonder, then, that I should have abandoned myself to a pensive, but not painful, reverie? My thoughts were wandering up and down in the past. I was just repeating to myself that exquisite sonnet of Shakspeare’s, beginning—

“When to the sessions of sweet silent thought
I summon up remembrance of things past,
I sigh the lack of many a thing I sought,
And with old woes new wail my dear times’ waste,”

when the postman’s horn at the gate announced the arrival of your letter. Its request that I would write down a few passages in my life, falls in aptly

* Our readers will be glad to know that this admirable paper has been printed and published as a tract by the Evangelical Alliance.

enough with my present train of thought, though I do not see how these reminiscences can be of interest to anybody, save a few personal friends; and I much fear lest an old man's garrulity should become tedious even to them. However, I bow to your infallibility, on condition that you preserve my *incognito* inviolate. I could not speak freely without exacting this condition.

I was just recalling a scene which affected me very much at the time, and to which my mind has often reverted since with deep interest, though perhaps the impression it made upon me arose from its being the first time that, as a pastor, I stood by the death-bed. I was then made to feel, as I never felt before, the solemnity and awfulness of the office upon which I had entered. It will be necessary to go back to the events which had happened some years before my entrance on the pastorate.

Ellen Bligh was the only child of a retired naval officer, of somewhat straitened circumstances, who occupied a pretty little cottage, just outside the village. Her mother died whilst she was yet an infant, and she thus became doubly dear to her bereaved father. From that time she was his almost sole companion. He seemed to live for her alone. As soon as she was able to walk, they used to ramble together, hand in hand for hours; she, prematurely grave and thoughtful, from having no companion of her own age; he, a little child again in his love for her. Years rolled away, and Ellen grew up towards womanhood, without a cloud having risen for a moment between her father and herself. When she was about eighteen, some circumstance, I forget what, led her to attend the little chapel one Sabbath evening. Hitherto she had known nothing of religion but the form. The clergyman of the parish was pre-eminently "high and dry." His course of sermons, which occupied twenty minutes each, lasted through the year, and were then repeated. They consisted either of refutations of heresies of which no one had ever heard; of invectives against republicanism and Dissent; or formal exhortations to do good works, the chief of which seemed to be the submission of the poor to the rich, and of all to the government of the day. My predecessor in the pastorate was a man of simple, earnest piety, and his discourse that night was specially adapted to Ellen's case. She has told me that up to that time she was not absolutely unhappy, but there was a sense of want, a craving for something, she knew not what, which might fill up the void in her heart. I remember her quoting the words of Augustine, as her own experience:—"Oh God! thou didst create us for thyself, and our spirits are restless till they find rest in thee." She once said to me, "It seems as though I had been for years looking out into the darkness, and listening in the silence, expecting some one, I knew not whom, yet could not feel at rest till he had come; and whilst I was feeling after him, if haply I might find him, though I knew him not, my Lord came to me saying, 'I am he whom thou seekest;' and I at once recognized and received him."

The reception of this heavenly peace and joy was, however, the occasion of her first and almost only earthly grief. In these new born emotions her father not only had no sympathy, but regarded them with absolute aversion. He was from habit and instinct a steadfast adherent of Church and King. Evangelical religion was almost unknown in the church, and he looked upon dissent as treason. His strong dislike to it was increased by the fact that Ellen now had feelings and preferences in which he could not participate. Love for her, bordering on idolatry, made him intensely jealous of anything which threatened to rob him of a single thought. When she began to speak

of the evil of sin, the need of repentance, and the love of God to sinners, her language only confirmed his aversion to these new-fangled doctrines, for he supposed that the "cursed Dissenters," as he now called them, not contented with stealing the affections of his child, had poisoned her mind against him, and made her believe that he was a bad man. Her irresistible desire to steal away to chapel, whither he would not accompany her, made him the more convinced that she was ceasing to love him. Though not absolutely unkind, he became cold, reserved, and distant in manner towards her, and, in sheer jealousy, would repulse her advances. All this she bore meekly, with silent tears and prayers that God would give them "fellowship one with another" in Christ also. Ah! poor child, her prayer was to be heard in a way she little anticipated.

When this painful state of feeling had lasted for some months, she felt it needful to her peace to make a profession of faith by baptism. After many tearful earnest prayers, she told her father of her wish, and though she pleaded with him most importunately, he forbade her. Up to this time her slightest wish had been gratified, her faintest request granted. Refusal now was doubly painful. What should she do? Should her earthly or her heavenly father be disobeyed? She came to the conclusion that for the present, at least, it was her duty to submit to her parent's prohibition, but she never ceased to pray that it might be granted to her to be "buried with Christ in baptism." Though she endeavoured to disguise the fact as far as she could, it was only too evident that her health was breaking down under the internal conflict. Her father too, though he gave no signs of yielding, was suffering no less than his daughter. At length, after a period of patient and prayerful waiting, she renewed her request, and her father, though expressing a strong dislike to the step she wished to take, withdrew his prohibition. Her duty, though still painful, was now clear, and she was baptized by my excellent predecessor, shortly before his death. I do not know whether mental suffering had anything to do with developing the seeds of that fell disease of which her mother died, but about this time consumption began to manifest its symptoms. Her complexion became transparent; the hand and brow, white as marble, were streaked with veins blue as the azure sky; the hectic flush, the eyes fearfully bright, the slight hacking cough—all told of latent disease.

When I entered upon my pastorate, and first saw her, these fatal signs had scarcely appeared. Her slight and delicate frame seemed almost spiritual in its beauty. Was it more than a pastor's anxiety which made me think of her so constantly as I did? At the time I suspected nothing else. It may be that the exquisite grace and beauty of her character, and the surpassing loveliness of her person, may have awakened a tenderer feeling. Perhaps it was so. But I do not know, and it boots not to inquire.

For some months after my settlement I met her only occasionally, and our intercourse was of a very general kind. The settled grief she felt was of a nature too private to be confided to any save the most confidential friends, but I gathered these details from others. She continued to droop, and at length one of Captain Bligh's friends spoke to him of her illness, which all save himself had long seen. He almost angrily denied that she was suffering from anything more than a slight cold. When any one asked after her health he always replied in the same manner. But from this time he watched her more narrowly, and his vehement protestations that she was pretty well were evidently intended to silence his own rising fears. At length he became

seriously alarmed, and sent a message to the neighbouring physician, asking him to call. He met Dr. Graham, on his arrival, with the same expression of perfect confidence. "A little cold, a passing indisposition in my daughter, Doctor, nothing at all; but you know old men get nervous." But when they parted at her chamber-door he gazed after the physician with a look so intense and imploring, as to satisfy the old servant that he was vainly endeavouring to blind himself to her state. And when Dr. Graham returned into the sitting-room with a look of grave anxiety and pity, the terrible truth stood confessed to his heart that she must die. As soon as he could somewhat compose his feelings he went to her room, and clasped her in his arms, crying, "My darling, my darling," sobbing the while like a child.

That afternoon, as my sister Deborah and I were just setting off on our usual walk, we were astonished to see Captain Bligh come up to our door. He was shown in, and in some trepidation I went to him, supposing that he had come to upbraid me for influencing his daughter's mind. To my astonishment I found him pacing the room in great agitation. His words were incoherent from extreme excitement. He said that he was his daughter's murderer, that he had broken her heart, that he was a devil of darkness—she an angel of light. He then uttered some severe invectives against the Methodist fanatics who poisoned her mind with new-fangled notions. Ascribing this language to the excited state of his feelings, I passed over, without notice, his allusions to myself, and when he was sufficiently calm for me to enter into conversation with him, I endeavoured to allay his fears as to Miss Bligh's health, and in reply to his self-accusations of having brought her to the brink of the grave by unkindness, I assured him that she never ceased to speak of his great love for her. He seemed to clutch with a convulsive eagerness at the hope of her recovery, which I suggested and really felt. Alas! I little knew that Dr. Graham had already pronounced her life to be a question of weeks.

Next morning my sister received a note from Miss Bligh, asking us to tea that evening. Of course we assented. You, who know my dear old Deborah, will smile when I tell you that in those days she used to be fond of a bit of finery, and often vexed me by keeping me waiting whilst she was at her toilet. On that eventful afternoon I remember that, instead of exhorting her as usual to that plainness of attire which was becoming in the member of a minister's household, I said in the most careless and indifferent tone I could assume, that we had better put on our best things. She only answered me with a quaint smile. On our arrival we were both shocked at the change which a fortnight had made in the poor girl's health. When we saw her last there was little or nothing in her appearance to excite alarm. Now she was scarcely able to sit up. Weak as she was, her countenance bore an expression of happiness I had never seen in it before. The coldness and reserve of her father had passed away, and with it had gone the settled grief which had oppressed her. Shortly after tea was over, she and Deborah withdrew to her room. Left alone with Captain Bligh, we, for awhile, made desperate efforts to keep up a general and desultory conversation. We criticised the weather under all its aspects. We talked of the war and the prospects of harvest. But all in vain. We constantly came to a dead stand. He, poor man, was dreading yet desiring to approach the subject which lay at his heart. At length with a sudden effort he said—

"Must she die?"

"I pray God to spare Miss Bligh's life," I replied, "and trust that he will do so. But however great a blessing her restoration might be to her friends, she would find that to die is gain."

"You are right," he exclaimed, misapprehending my meaning, "I have made her wish for death by my unkindness. I have made life a burden to her. Even death would be desirable rather than the life she has had to lead for some months past." He then, in the bitterness of his soul, went on to pour out invectives against himself, for his cruelty to her.

I allowed the storm to expend itself by its own violence, lifting up my heart to God for guidance all the time. And truly I needed it. It was a position of extreme difficulty for a mere youth to be placed in. At length the time seemed to have come for me to speak. I told him of the sympathy and compassion of Jesus, both with him and with her. I spoke of the peace and joy which I knew his daughter had felt in the love of Christ and the hope of heaven, and ventured to point him forward to the hope of reunion with her in another world. This view of religion, as communion with a living personal Saviour, seemed quite new to him, and he eagerly caught at it; not, however, as though it contained any element of hope for himself, but because it helped him to understand the serenity and cheerfulness of Ellen under sorrow. How long this conversation lasted I do not remember, but it was broken in upon by the return of Ellen supported by Deborah's arm. In a low voice she asked her father if I might pray with them before going. His heart was too full to speak, but he made a gesture of assent; and reading portions of that most touching description of our Lord at the grave of Lazarus, I knelt down and prayed.

We had scarcely finished breakfast next morning, when Captain Bligh was again at our door. I met him with less trepidation than on the previous evening. He said that he passed a sleepless night, from reflecting upon our conversation, and that he wished to renew it. "If," said he, "my Ellen, who is innocent as an angel, needs to find a Saviour in Christ, what hope can there be for me, who am her murderer?" I need hardly say that I told him of "the blood of Christ, which cleanseth from all sin." He remained with me about an hour, which I spent, vainly as it seemed, in endeavouring to make him comprehend the fullness and freedom of salvation in Jesus. His fixed idea was that he had broken his daughter's heart by unkindness, and that there was no hope of forgiveness.

For a week or two I saw him daily, either at his own house or mine, or more commonly at both, for Ellen was sinking so evidently and rapidly, that I visited her every afternoon. At length I ventured to speak to her about the state of her father's mind. She had suspected much which I told her, but did not know the whole, since from a fear of giving pain, he had concealed it from her as far as possible. She raised her eyes to heaven, with a look of tearful gratitude, and exclaimed, "I thank my heavenly Father that he is answering my prayer before I go hence." After a brief interval of silence, she went on to say that she had never felt a doubt that God would ultimately answer her supplications on her father's behalf, but that her great grief, when she found her illness was more serious than she had apprehended, had been that she should not live to see it. "God moves in a mysterious way, his wonders to perform;" she exclaimed, adding, "My death will be the means of his life."

So it proved. A few days after this conversation, I received a sudden summons to Captain Bligh's, as Miss Bligh had been taken much worse. I went on the instant. I was told that he was in his daughter's room, where he wished me to join him. On entering I saw him kneeling by her bed, clasping her hand in his. She was propped up by pillows, and spoke with extreme difficulty; but her countenance, which bore unmistakable indications of death,

was perfectly radiant with joy. Her father had found that "peace which passeth all understanding." As though a veil had been lifted from the cross, he now saw clearly and plainly what had been invisible to him before, and with the simplicity of a little child, he had told her, in trembling accents, of the light which broke in upon his spirit. In her trustful faith, she was quite prepared for this glad announcement; indeed she had been confidently expecting it. She told her father this, and said that now her time here would be very short, for God had only arrested the hand of death until this answer to prayer had been given. She spoke to him of their speedy reunion before the throne of God, and bid him take comfort, for their separation would be very brief. The exertion she had made in speaking, and the excitement which could not fail to result from the glad news her father had brought, were too much for her feeble frame. After a paroxysm of coughing, blood poured profusely from the lungs, and though the discharge had ceased for a time, her end was very near. From the expression of their faces, and from the few words they spoke, I gathered what had passed between them. She motioned to me to kneel and pray. I did so with an excitement of feeling which almost deprived me of utterance. On rising from my knees, I saw that she had clasped her father's hand convulsively, and was gazing into his face with intensest love. I was leaving the room noiselessly, when an exclamation from the bed stopped me. I turned round, and saw Ellen sitting erect, her disengaged hand raised towards heaven, gazing upward with a look of awe, wonder, and seraphic joy, such as I never saw before. Her lips were parted, her eyes dilated to the uttermost, as though gazing on some vision of glory. "I COME, I COME!" she cried, then fell back and expired.

Her father shortly afterwards joined us, and continued an active, useful, and most devoted Christian for some years. When mortal sickness came upon him, he replied to my expression of hope that he might recover, "No, I am going to Ellen." And so it proved; for after a few days' illness he passed away, "rejoicing in hope."

Farewell, my friend.

THE ATONEMENT, AND THEORIES IN RELATION TO IT.

THE death of Christ has given to it in the Gospel a very remarkable place. As a *fact*, it occupied but a few hours of his history; yet the narrative fills more space than the events of any year of his life. In the Epistles it is connected with all our blessings, and is the grand motive to holiness. Fifty or sixty times it is introduced, and always as one of the most touching and impressive truths. In nearly all professedly Christian sects, moreover, it is the badge of their religion. They may not rightly understand its meaning, but all hold that the true Christian is a *Crusader*, and that the history of *Christianity* is emphatically the history of the *Cross*.

This fact is instructive. It deserves investigation. There are clearly influences in the Cross which appeal to men of very different creeds, and of very different temperaments; and it is our wisdom, while relating erroneous and exclusive views of the doctrine, to do honour even to such as contain but partial truth. The true theory is of course that which embodies *all the truth*, and gives to each portion its proper place; but if our theory

leaves out important portions, those portions will revenge themselves by asserting, through some disciple, supreme or exclusive prominence; and so our partial theory will prove a source of aggravated division and multiplied error. In the hope of contributing something to a comprehensive judgment of the true cause of the influence of the death of Christ on human feeling, let us examine the various theories in relation to it. As the chemist puts into some liquids that hold precious material in solution, a substance which has affinities for it, and thereby the material is precipitated and becomes visible, so we need to bring to this study a spirit of affinity for truth. All around us there may be error. Let the reader quietly repel what is erroneous, retaining only what will stand the test of Scripture, and then let him recombine (if need be) what he thus retains with his previous views.

1. The death of Christ contains in itself all the elements of *tragic* influence. Men are touched by the spectacle of *undeserved* suffering: here, amid the taunts of his murderers, dies the only one of Adam's race who knew no sin. A life of unequalled beneficence is consummated by a death of violence and anguish. Men look with interest on *greatness* in misery: here is the King of Glory, despised and rejected of men, in misery so severe that even his patient spirit cried out in agony, and rejoiced when it was "finished." Men feel most deeply when they have some *connection* with the sufferer: here the *man* Jesus dies, and dies in the stead of *men*. Men are strongly affected by what they know is *affecting others*: this sacrifice stirs *all* worlds. The earth, the sky, and the temple, fit representations of all created and divine things, are moved at the scene. It is hence easy to see how the death of Christ should form one of the Mysteries of the middle ages; and how, as a fact, it contains, apart from its *moral* significance, all the elements of grandeur and tenderness. Thousands, perhaps, have wept over the story of the Cross, who, after all, have lived and died unrenewed men.

2. But the death of Christ is more than a tragic exhibition. It is an evidence of his sincerity, and essential to his resurrection; while his resurrection is a proof of the divinity of his mission, and an earnest of the resurrection of the race he came to deliver—a message from God—a message of pardon for the guilty. He delivered it clearly and impressively, confirmed it by miracles, and then died attesting its truth. Through his resurrection our eternal life is seen to rest for its evidence, not on arguments, nor even upon a divine promise, but upon an actual *fact*. And this is all, alas! that some see in the death of our Lord. Yet what is thus seen is true, and ought to have, as it has, a place in our creed.

3. But some go further. It is a belief common among all nations, they say, that some sins are in themselves unpardonable. An avenging Nemesis needs to be propitiated; and the propitiation is often obtained through the suffering of the innocent. This notion, they add, is sanctioned in the Law, where vicarious and expiatory sacrifices abound. So deeply had this idea of vicarious suffering struck its roots into the hearts of men, that inspired teachers were unable to eradicate it. The writers of the New Testament themselves felt it; and hence all (James excepted) attribute, unfoundedly, a vicarious character to our Lord's sufferings. They, therefore, interweave in their writings the language of the Old Testament, and so convert the ignominious death of the founder of the Christian system into an argument for its truth!—(So Gesenius and De Wette.)

Our Lord's purpose, they add, was not very different. At first he

shrank from death—prayed that he might be delivered from it; but at last, foreseeing in the exercise of deep sagacity that his career was likely to have a disastrous end, he resolved to make that end an evidence of his sincerity, and the means of superseding the sacrificial rites of all nations! This is Rationalism. Fairly to *state* is likely to *refute* it. And yet, it will be noticed, it is *based* on a partial *truth*. The idea of a divine Nemesis *has* struck its roots into the heart of the race.

4. Suppose, now, we tolerate for a moment the presence of the theory of Strauss, in relation to the narrative of the Gospels. The Gospels, says he, are morally true, but not historically. Their narratives are either *mythical* or *legendary*. What is mythical has no *historical* basis, but sets forth truth in a poetical form. What is legendary associates the truth with persons who had historical existence, only there is no ground for associating the truth with *them*. These narratives, therefore, are as a whole man's own tendencies and ideas projected into fact—the subjective put into objective forms! What is said of our Lord is true, not of Christ Jesus, but of the race. The union of spirit and of matter in man is the true *incarnation*. The victories of mind over matter are the true *miracles*. The gradual mortification of the gross, material life, and its gradual re-assumption of a diviner spiritual essence as civilisation advances, is shadowed forth in the death, the resurrection, and the ascension, ascribed to a living person, in the Gospel. In a word, the sacrifice of the Cross is the self-sacrifice of the flesh. Atonement is offered in the person of the sinner, and man,

“ Self raised,
Regains his native seat.”

Again, to *state* this theory is to *refute* it. And yet, it will be noticed that it adds to the first theory on the *tragic* influence of the Cross, a moral element that is partially true. *We* are crucified with Christ.

5. Even Pantheism pays homage to the Atonement, and its theory deserves a little consideration. According to the great modern teacher of that system (Hegel), the life of God is known to us in three forms; first as pure spirit, prior to creation; then as unfolding himself in the creation of the universe and of finite minds; and then in the recall of creation into the infinite Spirit. As God, in his progress from the centre outwards, reaches his lowest degradation in sin and death, so it is just *there* the divine needs to re-appear, that men may see from actual facts how possible it is for a spirit to return from death and sin unto God. In the meantime, the Holy Spirit excites in men's hearts the consciousness of that union with God, which the life of Christ displays in facts. The Father, therefore, is the creating and infinite spirit; the Son is the infinite spirit, allying himself with the finite, proving by example the possibility of this alliance even in death; while by the Holy Spirit men are brought into conscious alliance with him. Here again we have monstrous error, with *partial* truth,—“ *We are* crucified with Him that we may be glorified together.”

6. The self-sacrifice of Strauss's system, and the mystical union of Hegel's, are now to take another form. They reappear as advocated first by Schleiermacher, and more recently by Maurice. In the incarnation, they say, God is seen in union *with man*; not simply in human nature, but in union with the whole race. The regeneration of the *race* begins at his birth, is aided by the trials, the discipline, and the acts of our Lord, and is consummated in his death. In that death the self-surrender of Christ as incarnate, and of man in him, is perfected; and therein consists

the sufficiency of his sacrifice. Substitution it is not; nor is faith needed to connect man with Christ; *his* dying is already *our* dying, and the efficacy of his work depends not on any penalty inflicted and removed, but on the submission of the will of our Lord to the will of the Father. Christ's life is merely a glorious exhibition of a filial spirit; in his death that spirit is seen in all its perfection. This is its meaning no more. When men persecute you, pray for them. When God seems to desert you, still trust him. Not your will, but his be done. *That*, they say, is *the* lesson of the Cross. That, the sacrifice that is to save!

7. Other views go further and introduce a new thought. Men owe everything to him, to his death in part, but not chiefly; nor ought we too closely to define our obligations. He is our teacher, our example, and his death is as instructive as the lessons of his personal ministry. It marks God's disapprobation of sin, as do our own sufferings. It is no sufficient atonement for a broken law—no solemn or perfect vindication of the divine character. Ideas of sufficiency or satisfactoriness are inadmissible. And yet, as Israel was delivered for Abraham's faith, and Job's three friends were accepted through Job's sacrifice; and as in Roman law there was a legal fiction (called *acceptilatio*) whereby a payment in part secured from a creditor a complete discharge, as if the debtor had paid in full, so here we are saved through Christ—we need not say how. We *are* saved, and it is *through* Him.

These theories all fail through defect—some of them also by positive error, but all also through defect—each teaching, however, some truth. Christ's death *is* the most tragic scene the world ever witnessed. It is an evidence of his sincerity, as his resurrection is an evidence of the divinity of his mission and a pledge of our own resurrection. Christ *did* interweave the lessons of all ancient sacrifices with his teaching, and then realised them in his death. One truth taught in the Cross *is*, that the fleshly in man must be crucified before the spiritual can be perfected. In the Cross we *have* a figurative representation of how the Divine may be brought into most humbling contact with the human, and then emerge in all its glory. The filial submission and self-surrender of Christ are *seen* in the garden and on Calvary. The race *is* benefited by our Lord's teaching, and in ways we can but imperfectly describe by his dying. All these statements are true. But they fail to represent the *entire* truth. It is as if each theorist had found a set of facts too numerous for his powers, and so had reduced them till they were within his grasp. Each has selected but one or two of the qualities of our Lord's work, and in his anxiety to exalt it, or in his inability to seize more, has disowned or dishonoured the rest. These differences on the doctrine of his death arise in part from the very diversity of its claims, and the true measure of those claims is to be ascertained, not by denying those theories *entirely*, but by combining them, and by adding the one truth which all disown or overlook, but which is essential to give harmony and force to the rest.

8. In addition, then, to much that has been set forth in preceding theories, we hold that Christ died "to be a sacrifice, not only for the original guilt, but for the actual sins of man;" and "that by his perfect obedience and sacrifice of himself, he hath fully satisfied the justice of the Father." (Articles, Church of England, Art. 2. Westminster Confession, viii. 5.) Such is the *peculiarity* of the last system—the point in which it differs from those systems which affirm that punitive justice, vicarious suffering, substitution and satisfaction, are human inventions unsanctioned by

Scripture. But let it be carefully marked, this last theory includes *much* that is taught in the preceding theories. Christ's death *does* contain themes of deepest natural pathos. It is a revelation of God and man, and an attestation of his own sincerity and of the Father's approval. It absorbs, and fulfils, and terminates the sacrificial rites of all nations. It is a symbol of the crucifying of the flesh, and of our dying with Christ unto sin. It is a "reconciling manifestation of humanity in union with divinity." He is one with us; and the moral influence of his submission and self-abasement is essential to the efficacy of his work, both with God and man. These are portions of preceding theories. We deny none of them. We hold and strenuously maintain them all. We confess even that they set forth angles or corners of truth which have been too often forgotten. Only, we add—that violations of law must be *punished*; that some righteous and adequate expression of the Lawgiver's abhorrence of sin is inseparable from his holiness; that the doctrine of substitutionary suffering is found in nearly all systems, "it has struck its roots deep into human nature," is formally taught in the Mosaic law, is reiterated again and again in the gospel; and that Christ's sufferings are ever spoken of as of infinite worth, as *punishments*, and as at once propitiating God and expiating sin. Add further, that this plan of propitiation originates with the love of the Father while it illustrates his holiness, and is carried out through the willing self-sacrifice of the Son, and brings with it the influence of the Holy Spirit, and our theory is complete. On any other system, the God-like attribute of justice is disowned. Divine holiness, of which the abhorrence of sin in one form is rendered impossible, and large portions of Scripture, are robbed of their significance; portions, moreover, which must be admitted to be at once the most touching and the most sublime. Hold any one of these earlier theories to the exclusion of the rest, and it will be difficult to read Scripture with intelligence and reverence. Combine them, giving due prominence to the last, and all will be plain.

If there be truth in these representations, it follows that the preaching of the Cross is demonstrably fitted to produce the mightiest results. It stirs the whole mind; it excites our natural sympathy; it is a lesson on Scripture evidences; it strengthens the hope of immortal life, and solves a thousand difficulties in relation to it; it proves what God requires and what man is and deserves; it is a manifestation of the sanctity of law and of the tenderness and philanthropy of the Lawgiver; a model of self-sacrifice and the strongest motive to it; an assurance, given in facts, of God's pity and of Christ's sympathy. I do not mean that, as *human nature is*, the preaching of the Cross will of itself produce spiritual results, but it is eminently adapted to produce them; and while the accompanying energy of the Spirit of God, the true author of every holy change, is a matter for additional thankfulness, it becomes us to recognise the glorious adaptedness of the instrument he wields. Failing to recognise it, we overlook one of the most important of the laws of God's procedure, and we dishonour Christ. The Cross acts on men's hearts not magically but through the truths it sets forth; and in honouring it we honour our Lord.

Ought we not also somewhat to extend our views? Christ's death *is* a sacrifice for sin. That is its grand distinction. But it is more. And he will be the most effective teacher of that truth who combines with it so much as is true in other theories. The neglected truths of any gospel ministry are helps to error, and they will be used against us.

Let the Cross be introduced in our preaching, in all the connections in which it is introduced in Scripture, I ask no more, and it will shine with new lustre and be vested in the hearts of hearers with new interest. It is as mighty for purposes of devotedness, of comfort, of growing holiness, as it is for renewal and forgiveness.

Regent's Park.

J. A.

GOD HELP THE POOR.

DARKLY the winter day
Dawns on the moor ;
How can the heart be gay ?
Who can endure ?
See the sad, weary wight,
Wanders from noon to night,
Shelterless ! Homeless quite !
God help the poor !

Now the red robin here
Sits on the sill,
Not e'en a grain comes near
To touch its bill.
So with the houseless poor,
Wand'ring from door to door,
Seeking a morsel more—
Lord, is't thy will ?

White is the virgin snow,
Bitter the morn ;
See those starved children go,
Wretched, forlorn !
Feet without shoes or hose,
Backs without warmth of clothes,
Strangers to all repose,
Why were they born !

See that lone, aged man,
Snow-white his hair ;
Mark his sad visage wan,
Deep his despair ;
Craving the rich man's food,
Owner of many a rood ;
Lord, thou art always good,
Hear his heart-prayer.

Yonder a woman goes,
Ragged and old,
Barefooted, o'er the snow,
Famished and cold :
How her poor children cling
To her side shivering,
Chickens beneath her wing
Doth she enfold !

Fast falls the sleet and rain,
Slowly they go,
By forest-side, sheltered plain,
Wailing their woe :
City street now they see,
Here they roam wild and free,
Are they not flesh as we ?
Can'st thou say "No ?"

Night spreads her sable wing,
Where can they lie ?
Sorrows like theirs must bring
Tears to the eye ;
Full the cloud-torrent falls,
They find no sheltering halls,
Each to his Maker calls,
"Lord ! let me die !"

Ye whom the heavens bless,
Give from your store ;
'Twill ne'er make your treasures less,
Must make them more ;
For he that gives cheerfully,
God loves so tenderly ;
Give to them ! pray with me,
God help the poor !

HUMAN CONSCIOUSNESS AND THE BIBLE.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the controversies which have arisen out of a discourse preached by me before the Associated Baptist Churches of Lancashire, the question has been repeatedly asked whether I hold the supremacy of Scripture ; and I have been charged with ascribing to human consciousness a co-ordinate or even superior authority. The following paper will answer that question. It will be seen that, however I may differ from many of my brethren in my interpretation of THE BOOK, I fully concede to it an absolute supremacy. The subject discussed is an all-important one. I hope that in justice to myself, as well as from the momentous nature of the truth thus defended, that you will be able to give insertion to the following lines.

Accrington.

I am, my dear Sir, yours very truly,

CHARLES WILLIAMS.

WHATEVER differences of opinion there may be respecting the somewhat intricate question of inspiration, all Christian men agree in this, that in the Bible

we have the word of God. Doubtless, except Judaism be based on a lie and Christianity on a fiction, the word of God did come to prophets. Jesus also spoke that word. It was the business of apostles to publish and explain the revelation from heaven. This word is in the Bible. It is by a moral necessity infallible. For "God is light, and in him is no darkness at all." The devout mind cannot doubt, and dares not controvert, the divine utterance. And should it pass comprehension, or apparently involve insoluble difficulties, the frame of mind alone adapted to such a circumstance is that expressed in Paul's exclamation of astonishment, "O the depth of the riches both of the wisdom and knowledge of God!" When the Lord God speaks, his servants listen. From his fiat there is no appeal. To men, "Thus saith the Lord," should be at one and the same time the end of strife and the warrant of faith.

There is however another authority, supposed by some to rival, if not to supersede, that of the Bible. Human consciousness is exalted to the chief place on the judgment-seat. This is by no means a novel, but rather an old pretension. In the third century Plotinus taught, "Consciousness is the sole basis of certainty. The mind is its own witness." Eckart, in the fourteenth century, held and inculcated, "The inner voice is the voice of God." Jacob Behmen, the renowned German cobbler and mystic, wrote of himself, two centuries later, "In my own mind I find all that Moses and the prophets, Christ and the apostles, have taught." Schleiermacher makes Christian consciousness the test both of facts and of opinions. Francis Newman, and not a few who unlike him still have a place in the churches of our land, hold a similar view. The tendency to this conclusion is indeed common to all ages, and is always quickened by spiritual revolutions. It is a following of the light within, and therefore a protest against the authority of ecclesiastics without. And such is the narrowness of the human mind, that it rebounds from the one extreme to the other, as though incapable of a middle course. Pursued to its logical consequences, and reduced to its simple form, this doctrine asserts the mind to be the mirror of the universe; to contain within itself the germs or principles of all knowledge, whence may be inferred the real nature and character of all things exterior to the mind. It is argued, that this consciousness has an authority, by virtue of which it can set aside the teachings of our sacred books, and assume the direction of our faith and practice. A brief examination of this claim is the object of this paper.

Consciousness, in the larger sense in which moral and religious writers use it, signifies the agreement of the original dictates of the human heart with truth. It is the utterance of man's common nature, the revelation of God in him. To this the Apostle Paul alludes, "When the Gentiles which have not the law (as given by Moses), do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the works of the law *written in their hearts.*" Men, therefore, have a rule of life within themselves. Consciousness is an authority, recognised by the Bible, and is within its own province as truly a revelation from God as the Ten Commandments or the precepts of the Sermon on the Mount. Our business is not to question the claims of consciousness, but to discover what it takes cognizance of, and when this primeval and universal law is promulgated.

Consciousness can bear no direct testimony to facts not common to all men. If a sufficiency of evidence, whether testamentary or otherwise is immaterial, be brought forward in support of any assertion, a rational man is bound to give his assent thereto. Consciousness cannot contradict such assertion, seeing it relates to something without and beyond the mind, concerns what occurred (it may be) in another age, at another place, and to another individual. Let any one, who has neither read nor heard of the subject, try to produce from his consciousness the history of a nation, or the biography of a man, and the result will be a romance, a fiction, not a narrative of facts. In one mind only is the universe mirrored. And this ancient, though modernised idea, that consciousness is the test of facts, is the assertion of the oft-revived dogma which says, "Mine eye and the eye of God are one eye. We have one vision, one knowledge, one love." In brief, the claim put in on behalf of human con-

sciousness, and which practically overrides the authority of historical facts, stands or falls with Pantheism; that is to say, it has no foundation either in reason or in experience.

; Driven from this position, the champions of the supposed dominancy of consciousness retreat to another, and contend that consciousness is the test, if not of historic fact, at least of moral truth. To this stronghold, reader, advance, and see if it be impregnable. And first, how know we when consciousness speaks? In other words, how can we distinguish the utterances of consciousness from those of tradition, prejudice, and education? Consciousness, as has been seen, is a revelation of the divine will in *man*, the inner voice which echoes the voice of God, the law written in the *human heart*. It is therefore the common attribute of our common nature. If this be a correct description of consciousness, its declarations must be *dogmatic*, for the law is made up of dogmas; they must be *immediate*, for if there be any logical process, they are neither a first belief nor a legal institute; and they must be *universal*, for if there be any in whom they are not found (of course, often like the inscriptions on the rocks of the eastern wilderness, they may be only legible when the tablets of the heart are cleared from overgrown weeds), they are not the common property of the race. These dogmatic, immediate, and universal utterances of humanity are few. And not only so, but not one of them, with which the writer is acquainted, bears at all upon the revelation of the divine will in the gospel. Christianity is more supernatural in its truths than in its facts. The fatherhood of God, the divine readiness to forgive, salvation through the work of Christ and by the Holy Spirit, free justification on believing in Jesus, and their kindred doctrines, are so far removed from the consciousness of man, that he could not have found them out, and finds it difficult to understand them. Here is light from heaven. So that till it be shown that human consciousness can discover supernatural as well as natural truth, it cannot be exalted above the Bible. The truths, like the facts, of the sacred Scriptures, come from without the province in which consciousness reigns supreme. It is therefore impossible that consciousness should be able to pronounce upon them.

But consciousness and the Bible cannot be rivals. Alike speaking the word of God, each delivers a message peculiar to itself. Consequently, he who would place consciousness above the Bible, to exercise authority upon it, shows that he understands the character and office of neither; while he who would suppress the voice of consciousness, because God has spoken from Sinai and Calvary, proves himself equally ignorant of these two great promulgators of the divine will. Both have a place in that grand system of revelations, of which God is the centre and the light giver, and to which we are indebted for our moral being, our present salvation, and the hope of holy happiness in the future. The Bible can have no rival. It stands alone, and in its own sphere possesses an authority exclusive and supreme.

COLONEL HUTCHINSON.

If the reader should ask who was Colonel Hutchinson, his question may be answered in three or four ways, each reflecting honour on the name. In the first place, he may be informed that Colonel Hutchinson was a gallant soldier who served the Parliament from the very outbreak of the revolution until the Protector's reign, and remained faithful to his republican principles as long as he lived under the "glorious restoration." In the next place, it may be said that he was a holy man of God, attached originally to the Independent body, but that during the progress of the revolution he became a Baptist. Lastly, it might be further rejoined, that though he had a comely person, and, according to the statement of

his biographer, "a fine, thickset head of hair, kept clean and handsome, which was a great ornament to him," yet he could not be persuaded to shear his locks to the orthodox basin-shape of the Puritans, nor attend to "such little formalities altogether fitted to their humour," for which determination we are credibly informed he was put out of the pale of the Church by many of the "really godly in those days." If the question, not unimportant in these days, should be further propounded, How came his life to be written? we must let his biographer, his own affectionate wife, answer the question for herself, and by putting two statements together, one at the end, and the other at the beginning of the book, a noble answer is given. While Colonel Hutchinson was lying on his dying bed (if it was worthy of such a civilised appellation), in the dungeon at Sandowne, he sent messages to his absent wife. "Let her," said he, "as she is above other women, show herself in this occasion a good Christian, and above the pitch of ordinary women." Turning now to the commencement of the narrative addressed to her children concerning their father, we read in the light of this dying testament a touching apology for the memoir: "But I that am under a command not to grieve at the common rate of desolate women while I am studying which way to moderate my woe, and if it were possible to augment my love, I can for the present find out none more just to your dear father, nor consolatory to myself, than the preservation of his memory."

Chivalry compels us to pause for a minute to say a word about Mrs. Hutchinson's account of herself, placed at the commencement of the volume. She was a daughter of Sir Allen Apsley, governor of the Tower, whose family throughout the strife of King and Parliament, were attached to the cavaliers. The recollection of her early years introduces us to an old friend in the history of those days when the storm brooded on the face of the waters. When Sir Allen was governor of the Tower, Sir Walter Raleigh was one of his prisoners, dreaming at that very time of golden shores in the Western seas. He is introduced to us by Mrs. Hutchinson as addicting himself to chemistry, and "making rare experiments" at the cost of the kind governor's wife, chiefly for the comfort and amusement of the poor prisoners. Mrs. Hutchinson says little about herself; but she was evidently a wonderful woman, shining the more in a day when the "education of women" was commonly neglected. The style of her narrative is exquisitely beautiful, and everywhere reveals great breadth of information combined with the most finished taste. We can well believe her statement, that when very young she "tired her companions" more with her "grave instructions" than their "own mothers," "plucked their babies to pieces," and kept them in such awe that they were glad when she entertained herself with elder company. We may pass to her husband with her own most beautiful, though too modest reference to herself, in the only place where she offers any comparison. "All that she was, was *him*, while he was here; and all that she is now, is at best but his *pale shadow*."

Every reader of biography carries in his mind some mental outline of the hero. As he peruses the life of Colonel Hutchinson, he will wonder how it is that every time he comes to his name, his pure Saxon figure and graceful gait seem to be present to his eye. He will wonder, at least if he should forget that he has been treated to a portrait of him at the beginning, drawn with wonderful skill, and carrying a far better image in the mind than an engraving on steel. A few phrases will give the reader a "striking likeness" of Colonel Hutchinson, taken from life. "He was

of a middle stature—a slender and well-proportioned shape in all parts; his complexion fair; “his hair of light brown,” softer than the finest silk, curling into loose great rings at the ends; his eyes of a lively grey, “with many becoming motions.” “His forehead was not very high, his nose was raised and sharp, but withal he had a countenance which carried in it something of magnanimity and majesty mixed with sweetness, that at the same time bespoke love and awe in all that saw him.” The physiognomist will not be surprised to find it added that he had a great love for music, and “often diverted himself on a viol,” on which he “played masterly;” “that he shot excellently in bows and guns, and much used them for his exercise; and that he had great judgment in paintings, graving, sculpture, and all liberal arts.” He may, perhaps, be not so prepared to hear that he had the courage of a lion, and that this frail, gentle figure held the keys of Nottingham Castle with a mere handful of men throughout the war, although more than once the fiery troopers of Rupert sat down before it, and the “bold Newarkers” used every stratagem to take it.

There are so many beautiful little episodes in the narrative in the way of delicately-drawn portraits, that it is a difficult matter to know which to select as a sample of the writer’s descriptive powers. The reader, however, will scarcely pardon us if the exquisite little picture of Colonel Hutchinson’s mother, who died long before he was able to know her worth, were left out.

“She was a wise and bountiful mistress in her family, a blessing to her tenants and neighbourhood, and had an indulgent tenderness to her infants; but *death veiled all her mortal glories* in the twenty-sixth year of her age. The stories I have received of her have been but scanty epitaphs of those things which were worthy a large chronicle and a better recorder than I can be. I shall therefore draw again the curtain before an image which I have ventured to look at a little, but dare not undertake to discover to others. One that was present at her death told me that she had an admirable voice and skill to manage it, and that *she went away singing a psalm which this maid apprehended she sung with so much more than usual sweetness as if her soul had been already ascended into the celestial choir.*”

The manner in which Colonel Hutchinson (then Mr. George Hutchinson) became a partisan of the Parliament, furnishes no doubt an illustration of the way in which circumstances compelled men of spirit to enlist early under either banner, and reveals at the same time how “King Charles the Martyr” found powder and shot for his battles.

It seems that in those days the counties had trained bands of their own, and a magazine in the principal town under the keeping of the mayor. Mr. Hutchinson happened to stroll into Nottingham, and found the mayor’s wife in a state of consternation because the lord-lieutenant, “My Lord Newark,” was come to fetch away the powder left in her husband’s trust during his absence. Mr. Hutchinson forthwith proceeded to the Town Hall, where the powder was in process of being weighed out. Asking at the gate, who was above, he was told the lord-lieutenant, the sheriff, and two or three captains. Mr. Hutchinson, addressing himself to my lord, the following dialogue ensued:

“*Mr. H.* My lord, hearing that there was some question concerning the county’s powder, I am come to kiss your lordship’s hands, and to beseech you that I may know what your desires are concerning it?”

“*N. Cousin,* the king desires to borrow it of the county to supply his great necessities.

“*H.* I beseech your lordship, what commission have you to demand this?”

"N. Upon my honour, I have a commission from his Majesty, but it is left behind me; but I will engage my honour it shall be repaid the county.

"H. Your lordship's honour is an engagement would be accepted for more than I am worth, but in such an occasion as this the greatest man's engagement in the kingdom cannot be a satisfaction to the county."

While the dialogue was proceeding, the sturdy men of Nottingham were gathering with angry voices at the hall, and a countryman standing forth, asked his lordship this puzzling question—

"Whether if he were to take a journey into a place where probably he might be set upon by thieves and robbers, and having a charge about him, if any friend should ask him to lend his sword, he would part with it and go himself without. My lord, he added, the case is ours; our wives, children, and estates, all depend upon this country's safety."

The end of the matter was, that Mr. Hutchinson and his abettors refused to be "cousined" out of the county powder, and my lord seeing the storm rising, desisted from the attempt. As he passed out he took Mr. Hutchinson aside and said, "Cousin I must inform the king of this." So it was that Mr. George Hutchinson, of Owthorpe, a quiet country gentleman, was thenceforward excluded from the number of his gracious majesty's liege subjects. Shortly afterwards a Committee of Defence was formed, and Colonel Hutchinson was appointed governor of the garrison at Nottingham.

In other parts of England patriots were astir. The inhabitants of St. Ives had already become familiar with strange personages, making their way to the house of Master Oliver Cromwell; and in Buckinghamshire, Hampden having already fought in the Exchequer chamber, was gathering a troop for action in the field.

Nottingham was a most important station to the Parliament, being in the northern route of the troops, and for the same reason most difficult to hold, because large detachments of the king's army often came past and would fain have come in. Very often the town itself was filled with royal troops, when the governor would retire with his small force to the castle which he held to the last, though often assailed with overpowering numbers. This castle offered great advantages for such a defence. Standing upon a rock at one end of the town, it had a most complete command of it. The main tower was high, and not without "some wonder." Midway up the rock, there was a projection on which had been built a dove-cot. This quiet nest was pulled down by the governor, who in its stead placed his ordnance to play upon the town. A winding subterranean passage, now almost entirely blocked up, still led to the meadows below, by which, in yet older days, Queen Isabel had been surprised with her paramour.

Very often the little band would assume the offensive, and many a stirring adventure is recorded when some distant Royalist party would be assaulted, or some cavalcade hindered in its northern march. Three attempts were made to bribe him, but gold and iron alike failed to shake his trust.

No history of the times throws such light on the general condition of the country during the reign of the Long Parliament. The war, as it reads here, seems like some guerilla fight, in which bands of armed men through the country did pretty much as they pleased with their neighbours, so that it is almost difficult to believe that a grand moving faith was actuating the masses. This sort of impression doubtless arises from the desultory character and local peculiarities of the war in its earlier stages.

The want of discipline and centralisation in the Parliamentary army before the days of Cromwell is almost past belief. Colonel Hutchinson was appointed by a Nottingham Committee of Defence, governor of the castle; yet, in the fractious state of affairs, it was the hardest work to maintain his position. He would, perhaps, send an order to the captain of the Nottingham Horse to reconnoitre some distant post of the enemy; but if the said captain did not think it was an advantageous move he would refuse compliance. All the inferior officers followed the same example. Three times did he appeal to London to define his powers as governor, and as many times was the decision either evasive or wanting in due authority as far as Nottingham. If all the officers of the Parliamentary army were situated as Colonel Hutchinson, no man without stern determination and high principles would have held his commission for a single month.

No where does the part that Cromwell played in the civil war appear more grandly than in this narrative; although the biographer's opinion of his moral qualities was not high. This insubordination in the Parliamentary ranks was no doubt the effect of unconsolidated liberty. It is generally so in the first stages of a revolution; when men first feel their liberty and try to use it, they are unable to act as soldiers under discipline. The only difference between the English revolution and others was, that in these the first inspiration of liberty has generally given rise to uncontrolled excesses; while in that of the English revolution it spent itself in all kinds of crotchety and irresponsible movements.

Now the work of Cromwell was that of a real soldier. There is no doubt that the Parliamentary cause, with its weak central power, must have fallen from the disjointed character of its elements. Cromwell's work was to bring all these disjointed materials into one compact and invincible phalanx. Nothing can be plainer than that when he turned Rupert's wing on Long Marston Moor, he turned the fortune of the war. Colonel Hutchinson's dislike to Cromwell arose from his attachment to the chief men of the Long Parliament. They formed a school of lofty politicians, who ardently longed for a pure republic, and who dreaded every approach to an autocracy. They looked at the country with the eyes of philosophers, rather than with the glance of soldiers. The lofty purpose and high moral character of these men attracted Colonel Hutchinson to them; yet we cannot but be surprised when none more bewailed the lack of discipline in the army, to find him finding fault with Cromwell for distributing a "volunteers corps" among the regulars, and not allowing it to retain a separate existence. These volunteer corps and captains doing what they pleased, had been the curse of the old army before the "self-denying ordinance."

But we must not fail to remind the reader of a council of war called in Nottingham Castle by the governor, in which the "weapons of warfare were not carnal." No one would expect in the history of a soldier's life, between the battles of Long Marston Moor and Dunbar, to light upon a baptismal controversy, yet Colonel Hutchinson's theology kept pace with his politics.

"In the cannoner's chamber there were found some notes concerning Pædobaptism, which being brought to the governor's lodgings, and his wife having then more leisure to read them than he, having perused them, and compared them with the Scriptures, found not what to say against the truths they asserted, but being young and modest, she thought it a kind of virtue to submit to the judgment and practice of most churches, rather than to defend a singular opinion of her own. She at length communicated her

doubts to her husband, who first searched the Scriptures, and then read all the treatises he could find, and last of all invited all the ministers of the neighbourhood to dinner and propounded his doubt and the ground thereof to them."

"None of them," says the narrator, "could defend their practice with any satisfactory reason, but from the tradition of the church, and their main buckler of federal holiness, which Tombs and Denne had excellently overthrown."

The controversy ended as dinner-table discussions usually do, by each party being confirmed in their own opinion. It reflects no credit on the religious toleration of that day that it is added, "And now the governor and his wife, notwithstanding that they forsook not their assemblies, nor retracted their benevolences and civilities from them, yet were they reviled by them, called fanatics and Anabaptists, and often glanced at in their public sermons." This stern adherence to principle distinguished his religious as well as political life. A loving hand has written concerning him that,

"To number his virtues, was to give an epitome of his life. After he had laid a sure foundation in a simple faith, in the everlasting truths of the gospel, he began to survey the superstructure, and to discover much of the 'hay and stubble' of man's invention in God's worship. Piety seemed the bond of all his other virtues; *there was nothing he durst not do or suffer but sin against God.*"

What a beautiful description does his wife give of him as a Christian soldier with all his armour, standing unmoved amid the storms that burst over the land, ready for conflict or death!

"He was never surprised, amazed, nor confounded, with great difficulties or dangers, which seemed rather to animate than distract his spirits. He had made up his accounts with life and death, and fixed his purpose to entertain both honourably. A truer or more lively valour, there never was in any man, but in all his actions it went in the same file with wisdom."

The advent of the Protector closed the period of his public life. He had little sympathy with what he calls Cromwell's "ambitious designs." Taking a house near London, he enjoyed the quiet of family life, and spent his time in educating his children and in promoting the fine arts—"insomuch that he became a great virtuoso and patron of ingenuity."

After the Restoration he remained unflinchingly attached to his first faith. By some oversight or favour he escaped the bloody fate that awaited his compeers, and if he had recanted his former principles, he might have ended his days in peace.

His fidelity, however, marked him out at last as a victim for a slower persecution. After being confined in the Tower, he was removed to Sandowne Castle, on the Kentish coast. For a time he was allowed to walk with his wife, gazing, though a prisoner, at God's own freedom in the wild strife of wind and wave. He took as much delight in the shells that lined the shores as in the engravings that covered the walls of his once quiet home. These quiet days were not long to last. The orders of the Government grew more rigorous; and before long, in the dampest and gloomiest dungeon of the castle at Sandowne, lay the lifeless body of as brave a soldier as took arms in the bloody war of King and Parliament. Among the weeping faces round his hard pallet were those of his two physicians, who long afterwards bore testimony to his holy words in dying moments.

Melksham.

T. E. F.

SELECTIONS FROM THE CORRESPONDENCE OF
R. E. H. GREYSON, ESQ.

THESE volumes have been so widely read, so much talked about, so variously criticised, and their contents have been so repeatedly culled by the reviewers, those *chiffonniers* of literature, that it may seem a work of supererogation to return to them so long after date. But we think that they do not yield up all their beauties at first, and that many of the passages need to be re-read to be appreciated. Like our English scenery, whose great charm consists in the exquisite and perfect beauty of sequestered nooks, lying off the main thoroughfares, and which escape the notice of the hasty traveller, these volumes have detached passages and episodes which are apt to be overlooked in the first perusal, and whose full beauty only unfolds itself as the eye rests quietly upon them. Logic, wit, humour, pathos, poetry, chase one another across the pages in endless and somewhat perplexing succession. There is not time to compose one's features from a smile, before we find ourselves plunged into the very heart of a metaphysical discussion, and that is cut short by some exquisite description of natural scenery, or pathetic narrative of human sorrow. We propose to give a few of these passages "like orient pearls at random strung." Those who have not read them before, and those who have, will, we think, peruse them with almost equal pleasure.

THE DEATH OF A YOUNG WIFE.

"The cottage window was open; the setting sun shone in with a flood of radiance; the evening zephyr, laden with the fragrant breath of jessamine and honeysuckle, gently stirred the window-curtains, as though ministering spirits were stealing in and out of that peaceful room. At any other moment, I should have regarded all this as a horrible incongruity. I can recollect that once or twice in my life, in the chamber of the dying, I have lifted the window-curtain in the weary morning watch, and as I looked into the cold grey dawn, and saw the last pale stars so peacefully shining, and heard the faint prelude twitter of the birds beginning their matin carol; or more incongruous still, caught a glimpse of the broad sun, lifting up his jocund face from the horizon, and calling a busy thoughtless world to renewed activity and care—I have thought it almost a sin in nature to be so deeply peaceful while humanity lay wrestling there in its last agony. But I had no such thoughts on this occasion. The setting sun which shone through and through the clouds which lay on the horizon, and turned them to molten gold, seemed to me a fitting emblem of a hope which thus converted the darkest sorrows of life into a diadem of glory. The *living* world it was which now looked so cold and dreary. It was we—the *living*—who seemed to have our faces towards the bleak north, and to be journeying from the sun. *She* seemed the enviable one. She was about to be born—born into immortality; while we, the living, were but ensepulchred in the world, on which the shadows of night and death lay so heavy. Who shall estimate the value in such an hour of that hope and faith, which enable the ear, as it were, to catch, as we descend into the dim passage between this world and the next, the sound of the key turning in the lock which shuts us out from eternal sunshine; the key of 'Him who opens and no man shuts;' of Him who himself passed through the same *Via Dolorosa*, but who, as his faithful disciples enter, lovingly shows himself at the gate which opens into Paradise, lets in on the ravished soul the streaming light of the everlasting day, and suffers it to catch glimpses of the ever vernal scenes beyond!"

GRATITUDE FOR SPIRITUAL MERCIES.

"Amidst 'spiritual light,' in the blaze of knowledge, and the enjoyment of freedom, how little do we think of the words of Christ to his disciples—true of us as of them—'Blessed are your eyes for they see, and your ears for they hear, the things which kings and prophets waited to see and hear,' but neither saw nor heard. How differently should we feel, if we had been cast in times of ignorance and persecution;

if, before we dared to peep into the tattered fragment of a Bible, deposited in the most secret crypt we could find for it, we were forced to draw bar and bolt of our chamber door, not as our Saviour said (or not for that only), that we might be 'alone with God,' but that we might be alone from man;—and then carefully shading the taper, and trembling at every sound, as if we were doing a guilty thing, drag from its hiding place the book of God, fitch as it were in secret, the promises of eternal life, and with the semblance of guilt and shame steal into heaven; or if, like many of our forefathers, we were glad to meet for worship by the pale moon, or the safer starlight; or safer still on a stormy night in some mountain glen, or by the woodside, or some forest glade; and so amidst the desolation of the present life, listen with a tremulous joy to the promises of a better. I fancy in such cases, we should more truly esti-

mate the knowledge and freedom we possess.

"But it is the same with everything. Man is least grateful for all that is most precious, because it is most common. What so inestimable as light, air, and water? They fetch no price in the market; they can be had for nothing. God has given them without measure. But ought they, from their very cheapness, to be received without the 'pepper-corn rent' of grateful thought and love? Ah! if it were possible for human tyranny to do as it so often has done with mortal light, knowledge, freedom—to sequester the sunbeams—to inclose the fields of air—to monopolise and dole out at famine-price, stream and fountain—how well should we understand what was meant by such words—'Blessed are your eyes, for they see the light of day; and your ears, for they hear the sounds of whispering winds and falling waters!'"

THE DANGERS OF SECURITY.

"It is to be feared that God and holy angels, as they see us walking to heaven in the bright and peaceful sunshine, may judge us, for that very reason, encompassed with greater peril than those who found their way thither under cloud and tempest. The storms of affliction made our fathers gird that mantle about them which the summer sun may entice us to throw aside. In the Valley of the Shadow of Death and in Vanity Fair, the Christian of honest John Bunyan 'played the man;' it was when he

trod 'the drowsy enchanted ground,' that he felt the access of that fatal lethargy. Sad to think that many a poor ignoramus may have made a better use of a tattered leaf or two of the Bible, which perchance he could scarcely spell, than we who can have it not only in every house, but in our memories; and may have more securely groped his way to heaven by the bye-paths of dungeon and martyrdom, than we to whom the portals of God's temple stand invitingly open day and night."

EMIGRATION.

"I know not how I could bear the trial. Even if one is not about to quit one's country for ever, there is something profoundly melancholy in all the sights and sounds which surround one when parting on a distant voyage. As the sun goes down behind the fading hills, and the solemn stars come out to watch, and the melancholy surge keeps up its monotonous music, and the land breeze with its faint smell of earth and flowers, wafts to us the last breath of home, what a pensive hour is that! How eagerly does the eye watch the still twinkling lights on shore, and the melancholy pencil of radiance from the lighthouse which streams fainter and fainter as the waves bear us on; how eagerly does the ear catch the sound even of a watch-

dog on the hills. What then must be the feeling of those who thus gaze and listen for the last time, as they lose the last twinkling light and drink in the last dying fragrance of their native fields! Methinks many a mother must feel a pang almost as of remorse and cruelty in leaving, in unvisited solitude, the ashes of those they have loved and lost.

"'Pooh!' I fancy I hear you say with your abominable practical sense, 'very likely they were all sea-sick; and who was ever troubled with sentimental sorrows then?' Why, no; I suppose *that* would be a ready cure. Though I never felt it, I imagine that a man enduring *that* misery, would not care if his whole generation were hanged."

THE FINAL JUDGMENT.—"We must all appear," or, as now it is generally admitted, the words with slight variation should be rendered, "we must all be manifested before the judgment-seat of Christ;" a far more searching thought. If we were to employ a homely expression, and say, "turned inside out," it would, I believe, exactly express the intention of St. Paul; all that is inward now, and thus hidden, becoming outward then; every mask stripped off; every disguise torn away; what every and any man's work has been, that day declaring it; and not according to its outward varnish, but its inward substance.—*Trench.*

INDIA—ITS EVANGELISATION.

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

THE future of India presents, in every aspect of it, questions of the deepest gravity; we might say with truth that some of these questions are characterised by the profoundest perplexity. Under these circumstances it is a happiness to feel that in no instance is the perplexity less serious, or the general prospect more bright, than in relation to the extension of Christianity. Negatively, there is matter for thankfulness. Christianity in India may be said to have come out from a new trial unscathed. It has, at least, suffered no damage from the mutiny. It was not to be expected, indeed, that no attempts should be made to cast upon missionary efforts the reproach of having wholly or partially originated this calamitous occurrence, and immediately after the outbreak such attempts were accordingly made; but they were few and feeble—just considerable enough to show that the ancient hatred of the East Indian body to Christianity still survives—and they have rapidly subsided, not only from the total want of evidence necessary to sustain them, but from the loud and generous denunciation of them by the best-informed and most influential persons among the Hindoos themselves. For so much we are thankful.

But this is not all. A large amount of positive advantage also has been gained. It is now admitted that, if the influence of Christianity had been more widely extended in India, neither the treachery nor the ferocity which have so largely characterised the proceedings of the mutineers would have been manifested. Among even the remote and indirect benefits of the widely proclaimed gospel would assuredly have been the mitigation of that barefaced duplicity and fiendish delight in human torture, which only absolute and long dominant paganism could have engendered.

Still more. There is now an avowed desire even in high quarters, that Christianity may be diffused throughout India, and that, since the result of a humiliating patronage of heathenism has been so unfruitful, the experiment of Christian influence may be tried. Long as the door was shut against missionaries lest they should do harm, it is now thrown wide open to them, in the hope, more or less strong, that they may do good. Accordingly, every section of the religious world is instinct with life on this subject, and every missionary society is in motion. All parts of the Christian host are rushing simultaneously into action, and we seem likely to have the plains of Bengal occupied by a larger number of evangelical agents than have ever before appeared there.

From one point of view this state of things may be regarded with the highest satisfaction, for the field is of ample magnitude, and there is no fear that the vast territory of India will be overcrowded with messengers of peace. It will be well if even so dire an occasion brings out "to the help of the Lord" in that region a sufficient number of labourers for the ripening harvest. Regarded from another point of view, however, the satisfaction we indulge in the prospect is not unmingled with a feeling of a different kind. When we ask ourselves who will go and look at the hosts preparing themselves for the battle, we confess to some measure of misgiving as to the quality of at least *some* of the weapons which are likely to be employed. Not that we think anybody means to do any harm, or that in the variety of the modes of action likely to be pursued

there is any reason for surprise. All parties will naturally view the case in the light of their own principles and habits, and carry on their efforts in the modes to which they have been accustomed. We can neither wonder at this, nor blame any one for it; we must regret, however, that some views entertained of the mode of extending Christianity differ so widely from what we think scriptural, and, therefore, wise.

To speak more particularly, we have not, of course, been unobservant of the inclination shown in some quarters to employ the machinery of the Government, at least in the constitution of several new episcopal sees in the East, and a corresponding multiplication, of course, of state-paid clergy. As we have said above, we do not wonder at this. There are, no doubt, persons who conscientiously believe at once in the divine right and the divine wisdom of prelacy and state churches; and they cannot be expected to take part in the general movement of the hour otherwise than in accordance with their cherished convictions. To us, however, it would be a matter of the deepest regret to see India covered, like England, with a network of ecclesiastical mercenaries, presided over by a bench of Oriental prelates. With all due respect to the *personnel* of such a system, we must say at once, that we should anticipate nothing from it but the gravest hindrances to the spread of true religion, and that we should deem its establishment the greatest possible misfortune for Christianity in the East. Most devoutly we say, may God forbid and prevent the transplantation of so great a mischief from the Western to the Eastern world. The evils of it *here* are to our minds incalculable, but they would be far greater *there*; and greater, we solemnly believe, as constituting an obstruction to Christianity, than those of any and every form of paganism itself. The evils of paganism are at least external to Christianity, and the objects of its direct attack; while those of secular religious establishments are within Christianity itself, protected and cherished by the very influences which ought to destroy and eradicate them. We must, therefore, enter our protest against the adoption of the state-church system in India, and we press our earnest hope that Government, however anxious it may now have become for the Christianising of that region, will absolutely let the work alone.

It is singular, indeed, that not by Nonconformists alone has this wish been expressed, but that a similar sentiment has been uttered—rather eagerly put forward indeed—by various influential persons within the Church establishment itself. Peers and bishops, statesmen and clergy, of various ecclesiastical and political hues, have declared their conviction that, in India, the Government had better let Christianity alone. What may be at the bottom of this opinion, and whether in all cases it may have the same foundation, it is not for us to say; but it has now become so common that its further utterance will scarcely attract attention. Whatever be its origin, however—whether it be dictated by a regard to the spiritual character of true religion, or whether it be a mere maxim of political caution—it will be for Nonconformists to see that it does not operate as a blind to them, or a veil behind which the very mischief may be perpetrated which it seems to deprecate.

We frankly declare our conviction that it is at once the duty and the interest of the Government, as it is the best thing for Christianity, that it should let religion alone. By this, however, we do not mean merely that they should refrain from meddling with any coming attempts to diffuse Christianity; it has been very meddlesome already with *religion*, both Christian and pagan, and has in this respect much to undo. It has

long been the avowed and notorious policy of Indian rulers and functionaries to conciliate the Hindoos by a not merely tolerant, but by a patronising regard of their religious rites. Hence the public scandal of guards of honour formed by British soldiers on occasion of an idol's procession, and the political absurdity of pecuniary allowances to heathen temples, and assistance in the collection of religious revenues; these things being backed up, and rendered more significant by sundry mortifying discouragements of Christianity, and limitation, if not repression, of the means employed for its extension. All this is as truly interference with religion as the appointment of state-paid bishops and clergy would be; it is on the same principle wrong, and in the same direction mischievous. The very first lesson of political wisdom, as we understand it, in relation to religion, is for Government to have nothing to do, for or against, with religion of any kind. Let it protect person and property; see that justice is done between man and man; give fair scope to industry, and execute useful works—as roads, canals, and irrigation—too great for private enterprise; and allow all kinds of religion to shift for themselves. It is high time that this was practically carried out, and no better opportunity can be expected of effectuating the object than the present reconquest of the country.

In this plea for the Government, letting even heathenism alone, we must guard ourselves by saying that we do not mean to include in religion everything to which the name of religion is attached. If we were asked whether we would have the Government allow the continuance of suttee, of infanticide, and other enormities, alleged to be religious acts, we should unhesitatingly answer, No; and we should think the idea of religious toleration most unwarrantably stretched if it were made to comprehend them. Under a full conviction that all true religion must be in harmony with, and, indeed, conducive to, the welfare of human society, we should uphold the welfare of society against any interference of an alleged religion with it, and so create a critical test for the religion itself. As magistrates, we would set the social law, which requires the protection of life, above any alleged religious dictate which required the sacrifice of it, assured that, in this instance, we could do no wrong. So, even upon the supposition that a young widow sincerely says to us, "I wish to mount the funeral pile of my husband, as a religious duty;" or that a Hindoo mother, with equal sincerity, says to us, "I wish, as a religious duty, to drown my child;" we should reply, "We cannot permit either the one or the other; the act in either case is murder, and murder is an offence against civil society which can never really have the sanction of religion. The question of the toleration of your religion is not before us, but only whether we can allow, under the name of religion, a violation of the rights of civil society, and of our duty as the guardians of it."

Deeply perverted and corrupted as the so-called religions of the heathen world are, there is scarcely any imaginable crime against society which might not derive a sanction from them, and this to an extent hardly compatible with the continued existence of the race itself; while far beyond the influence of real, although depraved, religious feeling, religion might, by artful and interested parties, be made a pretext for incalculable additional mischiefs. The civil ruler is the divinely-appointed guardian of human life, and all its secular interests; *let him protect them* against all interference, either covered by the name of religion, or instigated even by the reality.

The Government letting religion alone, what then remains? Un-

restricted voluntary effort, with a fair field, and no favour; the best possible theatre for the development of the vital forces of truth and error respectively. Here any system which really possesses life, can live, while the purely superstitious and inanimate will die. Here, according to our faith in it, the gospel of our Lord Jesus Christ will live, and as he shall see fit to bless it, will prevail; and we desire for it no happier position. Such a position we trust it will now have, and our hearts will rejoice over all labourers, of whatever communion, or in whatever numbers, who shall go forth in simplicity with this, and with no other instrumentality. In this work we are sure that our more immediate brethren will not be backward. India is to them a field of missionary labour of too hallowed memories, of too costly sacrifices, of too abundant blessing, and of too fervent hopes, for them not to take a place in the first rank of the enlarged missionary enterprise.

Let us, ere we close these remarks, be permitted to express our hope, that the great motive under which the coming efforts will be undertaken, will be not of a political and a secular, but of a spiritual kind. It is not that we estimate at a low value the influence of Christianity in diffusing the elements of national peace and social virtue, but we certainly do estimate at an unspeakably higher value the souls of men and their immortal destiny. It was for these that Christ came to men; and grievously will the missionary work in India fall below its proper dignity if it comes to be regarded as a mere means of creating faithful soldiers and submissive serfs, and of perpetuating over that glorious region the sway of the British sceptre. We think it highly likely indeed that such an expectation would be signally disappointed. It is a fact established by long experience, that the reception of the gospel inspires men with a sense not only of their duties, but also of their rights; that it teaches them clearly to appreciate injustice, and vigorously to resist it; that it whispers in their ear their claim to freedom, and inspires them with courage to assert it. Already this kind of influence is in some parts of India sensibly felt; and, with the further diffusion of the gospel, it will, no doubt, be felt much more powerfully. Let the British Government, therefore, mind what they are about. If they mean to perpetuate in the East the system of exhausting taxation, grinding oppression, and mocking injustice, which has long prevailed, and still prevails there, let them be assured that nothing can be expected from the diffusion of Christianity but the increase of just discontent and the generation of active resistance. The only way in which they can hope to derive any benefit from the spread of the gospel, is to rule in harmony with the gospel, in a method of practical justice and benevolence; to hold India, not for dividends and patronage, but for the development of the secular well-being of its people.

In conclusion, we should be sorry if enlarged efforts for the evangelisation of India were undertaken with an ill-founded—we mean a too sanguine—expectation. Undoubtedly they will not be without success. The whole earth is to be filled with the knowledge and glory of the Lord, and therefore India shall be so. And the preaching of the gospel is, so far as human exertion is concerned, the divinely-appointed instrument for attaining this desired consummation. But we do not know that the actual conversion of the world to God is to spring immediately, or even directly, from this instrumentality. The preaching of the gospel has a probationary, as well as a subduing efficacy, and our Lord himself said, "This gospel of the kingdom shall first be preached in all the world, for

a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). With all earnestness and zeal let us preach the gospel; but let us not be disappointed if, to a greater extent, it should be rather as "a witness unto them," than as the means of actual conversion; rather as carrying out an appointed scheme of moral probation, preparatory to the development of other powers, than as directly effecting the subjugation of the world to Christ.

GLAD TIDINGS FROM SWEDEN.

IMMEDIATELY ON the close of the Hamburg conference, we were favoured with a report of the meetings, by the Rev. Hugh Anderson, of Bratton, which appeared in our November number. We have since received from Mr. M. H. Wilkin a translation of the speech of Mr. Möllersward, one of the most devoted and laborious of our Swedish brethren. We are sure that his statements will be read, as they were heard, with interest and gratitude. He said:—

"I have been deputed by our brethren in Stockholm to tell of the work of the Lord in my fatherland, and to bring you their hearty greetings.

"Twenty years ago, darkness reigned in Sweden. Rationalism and infidelity went so far, that the preachers were almost ashamed to mention the name of Christ in the pulpit, and used rather to give advice to their congregations as to their agricultural operations. But lately great things have been done in Sweden. We receive by almost every post news of some fresh revival. The beginning of these movements was the preaching of George Scott, Wesleyan minister, in Stockholm. There were, indeed, already, some who were seeking salvation, but they were still under the yoke, and evangelical truth was scarcely known. That happened, however, in Sweden, which has happened everywhere else,—persecutions followed in word and deed, especially in Stockholm, where Scott preached. His church was stormed, and he was obliged to flee to England. Still the Lord did not leave us, but began still greater things. Great awakenings arose in all the provinces;—in some parishes the excitement was so great, that at last it was considered almost a shame not to be a Christian. Of course there was much hypocrisy in these movements, but many were really in earnest in following Christ.

"The authorities carried on the persecutions more and more vehemently, the clergy having always the principal hand in them. As a proof of their violence, I will mention that a man had to pay 100 dollars, only because he had read the Lord's Prayer and a portion of Luther's *Haus Postille*. It was when these persecutions had reached their height that the Baptists appeared in Sweden. A church was formed in Gothenburg by Friedrich Olaus Nilsson, who had been baptized here in Hamburg. He was, as you know, afterwards driven from the land and his flock scattered. Then came a Swede, who had lived in England and belonged to a Baptist church, and he began to speak with the brethren on the evil of infant baptism. This, however, did not produce much effect, till a clergyman from Sweden visited Hamburg, and spoke with the brethren here. From them he received some tracts, the perusal of which was the means of convincing him of the truth of our opinions. After his return home, he published a work on the subject, which was the means of convincing many others. This clergyman is our dear brother Wiberg, now pastor of the Baptist church at Stockholm. Soon after his baptism he went to America, and joined there the church where I also was afterwards baptized. When I returned to Sweden, there were no Baptists except the little band at Gothenburg. About a year later, the brethren Forssel and Heidenberg came over here and were baptized. Heidenberg was also ordained here, and on returning to Sweden, baptized many others. This, however was an unheard-of thing in our country, and of course excited the rage of the priests. Our brethren were condemned to heavy imprisonment; and one of the largest prisons in Sweden was so full of Baptists that no more could be put in.

"In the northern part, the persecutions have now decreased, but they have

increased in the southern. We have lately heard of the imprisonment of many, and others have been fined and cruelly beaten. That what I say of the severity of Swedish measures against us is no exaggeration, I will show you by a document, which states that, in two small Baptist churches, no less than 1,381 species (about £300) have been paid in fines since the year 1852; and this is the case in many other churches.

"Brother Heidenberg has been eighteen times before courts of law, has suffered imprisonment five times, and been transported between two horses for a very considerable distance.

"I will now tell you of the great and glorious things which have been accomplished. There is everywhere a great desire among the people to hear the word of God. I have often preached to 3,000 in the open air, and even in February 2,000 have assembled in the snow to hear me. But not only have they heard; many have believed in Jesus, and of these many have seen the importance of following their Lord in baptism; 1,500 *have been baptized within a short time; 600 already this summer, and I trust many others will shortly follow.*

"It is to be regretted, however, that our Christian friends in the State Church have tried to put our work in as bad a light as possible in the eyes of others. Believing preachers have published thirty tracts; and last winter four or five public disputations were held in a church in Stockholm. Although learned men took part in these, the consequence nevertheless was, that many joined us. We had a society consisting of Lutherans and Baptists, for a home mission; but when the wonderful progress of the Baptists was seen by them, they formed another society on the principle of opposing our sentiments. A tract society was also formed in the south; but it so happened that all their colporteurs came over to us. So we have about twenty who work all over the country, besides the pastors of the various churches, and we have all reason to hope the work will go on as it has gone on. Lately some persons of high rank have joined us, and I cannot omit to mention that one nobleman, descended from Gustavus Adolphus, is amongst our brethren in Scania.

"Our work extended to Æland, an island in the Baltic. I went there during the last war, and the Lord blessed his work richly. Now, however, there are great persecutions there. As soon as it became known that persons had been baptized, the police were sent, and they took away all religious books. They are now before the court, and I do not know yet what the result will be. We had some brethren at first who were very zealous for open communion, but now all have seen that it is an inconsistency which does great harm. We have the custom of receiving members by the laying on of hands. We have a confession of faith, somewhat shorter than that published at Hamburg, but much the same in substance.

"Now let me present you the salutations of the brethren. I have not understood much here, but enough to see that we walk in the same way, and have the same Saviour; and thus I hope that, if we do not see each other again here, we shall meet around the throne of the Lamb, and take part in the triumphal song of the redeemed church. Allow me, however, to give you a warning. In the course of the conversation here, it has been shown how little has been done; and I beg you more earnestly to work in the Lord. Let me remind you of what you all know, that it is necessary we should work in a right and blessed way, and remain in the vine, Christ. He that walks unrighteously shall be cut off from this vine; and we may be branches in the vine and yet be cut off. We may be in the wedding feast, and not have on the wedding garment. The woman in the Pharisee's house wept the first tears of sorrow for sin, but also of joy. Is sin our heaviest burden? Are Christ and his grace our highest joy? An hour shall come when we must see him. How will it be with us then? We are baptized, and are members of a Christian church, but yet we may not have the true wedding garment. May the truth, therefore, make us truly humble and poor in spirit; but may the Lord also send his Spirit to give the comfort the world cannot give you.

"Farewell! I have here received impressions which I shall retain to the end of my life. Peace be with you!"

Reviews.

CHRISTMAS BOOKS FOR CHILDREN.

The Coral Islands: a Tale of the Pacific. Ungava: a Tale of Esquimaux Land. Cats and Dogs, Nature's Warriors and God's Workers. The Rambles of a Rat. The Young Pilgrim: a Tale illustrative of the Pilgrim's Progress. The Giant Killer; or, the Battle which all must Fight. Truth is always Best. The Roby Family; or, Battling with the World. Nelson and Sons, London, Edinburgh, and New York.

The Wolf Boy of China. Marion Falconer. The Sunshine of Greystone. Sister Kate. Grace Hamilton's School Days. Binns and Goodwin, Bath; Marlborough, London.

The Coronet; or, Prose, Poetry, and Art. British Water Birds. The Young Envelope Makers. Religious Tract Society.

Self-Mastery; or, Kenneth and Hugh. By CATHERINE D. BELL. Edinburgh: W. D. Kennedy.

SOME months ago an article on Literature for Children appeared in our pages, which, if we may judge from the many communications we received respecting it, met with general approval. We there urged the importance of children's books being natural and healthy in sentiment, interesting in style, and religious in aim,—religion not being taught in its dogmatic forms, nor made the subject of direct exhortation, but implied and suggested throughout. The relationship too often subsisting between the tale and the moral in juvenile literature, resembles that between a spoonful of jam and the pill in it, which do not amalgamate—the latter being either spit out, or swallowed reluctantly, and under protest. The children's books of the old school had the story by itself, and the good advice was tacked on to the end in the form of two or three awfully dull lines, labelled, for fear of mistake, MORAL, which one might swallow whole, or reject altogether. We are not quite sure whether the modern method is an improvement upon this. Now-a-days the theological pill is, as it were, chopped up, and distributed throughout the attractive vehicle. The result is, that the child is being perpetually pulled up and stopped short in its enjoyment. “To place such books in a child's hands is, in point of fact, supplying him with a bundle of pages of which he skips two out of every three. Children are not to be deceived; they are gifted with a fine tact for detecting dull passages, and are as sure to avoid the hook as to relish the bait.” We are persuaded that this constitutes the grand hindrance to the success of the Juvenile Literature of the Religious Tract Society. Not contented with diffusing a religious tone and sentiment throughout their publications, they drag in dogmatic theology in set formal phrase, and make the dose of instruction and exhortation so strong as to overpower the mild flavour of the tale. In the words of a writer in the “Quarterly Review” for December, 1842—

“What can interest children more than traits of heroism, generosity, fortitude, or loyalty, which, while they fill their hearts with the healthiest sentiments of admiration and sympathy, serve to bind fast many a scrap of useful knowledge to the memory. But the child's books to which we allude, where an insipid tale goes feebly wriggling through an unmerciful load of moral, religious, and scientific preaching, have been the most abundant product of the present day; not intended, we are assured, for school hours, but with no charm for any other.

In all matters which depend upon voluntary acquisition, children should be taught as though we taught them not. The moment the prescriptive tone peeps out all is over with the young volunteer."

These remarks apply to the volumes before us, rather by way of contrast than of illustration. Children would revel in books like these. We have indeed ocular proof of the fact. Around a table are gathered a group of children, with nimble fingers turning over the leaves of the volumes we have enumerated, whilst their hushed voices and sparkling eyes tell of the deep interest which has been excited. This, after all, is the best test for a book. Put it into the hands of one of that class for whom it is intended, and mark its effect upon him. Why should not the judgment of children be taken upon children's books as well as that of a Cambridge Wrangler upon a mathematical treatise?

The publications by Messrs. Nelson, which we have placed at the head of the list, are, for the most part, admirable. *Ungava* and *The Coral Island* are by Mr. Ballantyne, who has produced several similar volumes. They depend for their interest not so much upon plot as upon vivid and graphic descriptions of Arctic and Tropical life, and the shifts and contrivances of those who have escaped from the conveniences of civilisation. *Ungava* narrates the adventures of a party of Hudson's Bay fur traders, who, with a lady and little girl, have gone to the far north to establish a trading post on the shores of the Arctic Sea. Whales, bears, seals, icebergs, and Esquimaux, furnish the staple of a very interesting and instructive story. *The Coral Island*, which narrates the adventures of three youths shipwrecked, and cast ashore upon one of those innumerable islets which stud the Pacific, though very good, is inferior to the former. Jack, Ralph, and Peterkin, talk too finely; and the arrival of a pirate schooner on the coast is altogether too melodramatic. The highly coloured illustrations, however, give this volume a great charm in the eyes of the youngsters. *The Rambles of a Rat* we think a failure. The idea of a rat describing ivory, indigo, and opium, estimating the quality of tallow annually exported from St. Petersburg, and professing affection for the whole *genus mus*, is so utterly incongruous and absurd that we should think children would soon weary of it. *Cats and Dogs* is a far better book, and one which would be read with equal interest and instruction. We took up the *Young Pilgrim*, with a strong prejudice against it. Illustrations and Imitations of the Pilgrim's Progress have generally been either ridiculous parodies, or feeble dilutions of it. This tale, however, notwithstanding some hackneyed and some improbable incidents, greatly pleased us, and we are glad to recommend it. *The Giant Killer; or, the Battle which all must Fight*, we think excellent, both in design and execution. The framework, in which the allegories are set, is very simple. A number of young people, whose defects and excellencies are very well described, are under the tuition of an excellent couple, who narrate to them the battles between the Young Hero and Giants Sloth, Untruth, Selfishness, Hate, &c. The first of these is the shortest, which therefore we select for quotation. It contains an admirable lesson for the new year.

GIANT SLOTH.

"It was the still hour of twilight. The stars had gone out one by one, and a red flush in the east showed where the sun would shortly rise. A knight lay stretched on the mossy ground, his head reclined on a shield, his two-handed sword girt to his side, even in sleep his hand rested on the hilt. This was the brave champion Fides, the chosen knight, to whom had been given mighty treasures and a golden crown by the king whom he served. But not yet was he to enter into possession of his riches or to wear his bright crown; hard labours, great dangers lay before him; he was to fight before he might enjoy. So Fides was to pass alone through the enemies' land to slay every giant who might oppose him. His king had

provided him with strong armour and with a wondrous sword, which gave certain victory if he shrunk not back like a coward, or yielded to the foe.

"The knight slept soundly on his soft couch, when he was roused by the touch of a hand so light that the dew could hardly have rested more gently on his shoulder, and yet there was something in the power of that touch, which not only broke his slumbers but restored to him in a moment all his waking powers. He started up and beheld a messenger sent by his king. Her robe was of woven light, a starry crown was upon her head, and the glance of her eye penetrated the heart. It was Conscience, who, invisible to all eyes save his own, had come on an errand to the knight. 'Sleeping still!' she exclaimed, 'Rouse yourself and draw your sword. In yonder tower Giant Sloth holds his court, and you cannot pass on till he is slain. This is the hour to attack him in his hold, soon after sunrise he will escape you. When the great clock strikes *six* it will be too late to encounter him that day; he may vanish before your eyes, but neither be conquered nor slain.'

"With rapid step and a resolute spirit, Fides sped on his first encounter. Sword in hand he pressed up to the entrance of the castle, which stood open before him, and at once proceeded to the large hall. A strange scene of confusion was there; the whole place was littered with unfinished work, blotted pages and blank ones, and neglected volumes with their leaves uncut. But the strangest thing was the feeling of heaviness and dullness which stole over the knight the moment he entered the hall. It seemed too much trouble to move, and he would fain have laid himself down and slept. The place was very still, the only sound heard was that of some one breathing heavily in the next room. Animated with the hope of gaining his first victory, the knight resolutely struggled against the sleepy sensation which made the danger of that enchanted hall. He passed through it, and found that what he had mistaken for a wall was only a huge web, like that which the house-spider weaves, thick, close, and darkened with dust, through which Fides could see with some difficulty into the inner chamber where the giant lay asleep. His eyelids grew still more heavy, and he felt a strong and increasing desire to sleep. But just above the feathery couch of the giant was a huge clock with a dial of silver and figures of gold, and the hand which glittered with many a gem had almost touched the point of *six*. 'Now or never!' thought Fides, with another strong effort, as he remembered the words of Conscience. *Ding—Ding—Ding!* the hand is at *six!* the giant is beginning to stir! Fides with sudden resolution lifts his sword on high, down it descends on the web, which, as the blow divides it, starts back on each side till a very wide gap appears! Fides springs through the opening, he is just in time, and the next moment Giant Sloth is dead at his feet."

The second series of books on our list are of equal or even greater merit. *The Wolf-boy of China* is already an established favourite, and deservedly so. The writer has perfectly succeeded in the very difficult task of combining instruction and amusement. After testing the truthfulness of many of the descriptions by comparing them with the statements of Davis, Gutzlaff, Huc, and Fortune, we have no doubt that the odd customs of the Celestial people are represented with rigid truthfulness, whilst the tale cannot fail to rivet the attention of any lad who is so fortunate as to get hold of it. The other volumes—*Sister Kate*, *Marian Falconer*, *Grace Hamilton's School Days*, and *The Sunshine of Greystone*—are adapted rather for girls than boys, and address themselves to minds somewhat more advanced than the ordinary readers of Juvenile Literature. For girls leaving school and just entering upon the duties and temptations, the pleasures and disappointments, of the world, we can scarcely conceive any more suitable books than these. Their tone is always excellent; the moral and religious teaching is diffused throughout the whole and not obtruded in any part, whilst one or two of them possess literary merits of a very high order. The aim avowed by the authoress of "*Marian Falconer*" has evidently been that of the writers of the other volumes.

"I would represent how Christianity should be brought into the common occurrences of our common lives—and should not be kept exclusively for the hours of public worship, nor of private devotion; nor yet solely to be spoken of as something sacredly apart and away. But that it should be the paramount motive of the heart, the one abiding remembrance amidst all fluctuating accidents of thought, the one steadfast holding-place when troubled waves beat high. Christians ought to be the stars of the dark world—they are the deputies of the angels on earth: and no more than a seraph can conceal his brightness can God's faithful child hide the moral glory he has gained by communion with his Father."

We have here important truths beautifully expressed; nor can we more briefly and exactly state the tone and sentiment of these tales.

The Coronet, published by the Religious Tract Society, consists of a number of short tales and poems, most of which are original, the few which are selected are so little known as to be new to the majority of their readers. They are all good, and the coloured engravings with which the volume abounds make it a very suitable present at this festive season. *British Water Birds* is a companion volume to that on Land Birds, noticed in a recent number, and, as far as we have been able to examine it, is of equal merit. *The Young Envelope Makers* is a short tale, describing the temptations and dangers which lie in the way of young girls of the poorer classes, especially those employed in factories. Though not quite free from the defects we have pointed out as of frequent occurrence in the otherwise admirable publications of this Society, it is a tale which will be read with interest and profit by the class to which it is addressed.

The last book on our list—*Self-Mastery ; or, Kenneth and Hugh*—is in many respects one of the very best in the series. It describes the earnest, manly, yet thoroughly boyish struggles of a party of lads at school. We do not know when we have read a tale which depicted more vividly the frank, generous characteristics of the true British lad than in the heroes of this tale. They display that “pluck and bottom” (will our readers pardon the slang? no other words express the meaning) which in so many recent instances have raised mere boys to the rank of heroes, and on the plains of India have shed fresh lustre on the British name.

Could our grandmothers “revisit the glimpses of the moon,” with what astonishment would they survey this collection of books prepared for their great-grandchildren! Certainly, the youngsters of the present generation ought to be happier, wiser, and better than their ancestors were. If they are not, much money and pains will have been wasted in the unsuccessful attempt to make them so. We have rarely seen an array of volumes better adapted to this end than those now before us.

The United States and Cuba. By J. M. PHILLIPPO, London: Pewtress & Co.; Heaton & Son. New York: Sheldon, Blakeman, & Co.

THERE is no rule of criticism more important than that which bids us

“In every work regard the writer’s end,
Since none can compass more than they intend.”

And this rule is specially applicable to the volume before us. Those who come to it for a narrative of wild adventure, for picturesque and flowing descriptions of natural scenery, or for profound researches into bygone ages, will be disappointed. It is not at all a volume of the circulating library sort. Every page is crammed with facts, and bristles with figures. It is a manual of the United States, geographical, historical, political, commercial, and social. Containing, in a compendious form, abundant information on all these points, it will be invaluable as a book of reference. If, in addition to its copious table of contents, it had been furnished with an index, which we regard as almost essential in works of this kind, it would have left little or nothing to be desired.

We should, however, do injustice to the volume before us if we were to produce the impression that it contains *nothing* but hard facts and dry statistics. Though the bulk of the volume consists of those useful but somewhat uninviting materials, there are passages of considerable beauty interspersed here and there, which, like the verdant valleys of Switzerland, seem all the more

beautiful from force of contrast. Some of the descriptions of Cuban and American scenery are very graphic and picturesque. The following extract, on the perils which impend over the future of America, is a fair specimen of the style of the non-statistical passages :—

“ Amidst all the glowing anticipations of the future we have painted, and in the face of her past great and rapid progress as a nation, there sits the terrific spectre—human slavery. Let us remind her that it was this Moloch that destroyed the old civilisation of Egypt, Greece, and Rome, and why not that of America? Let not the American people be vain-gloriously dazzled at the vastness of their acquisitions, and at the rank to which Providence has raised them, and thus be impelled into a continued course of action at once impolitic and unjust. No longer let the advocates for the perpetuity of Southern ‘domestic institutions’ make expediency their God. No longer let them adhere to the policy of their country ‘right or wrong,’ nor neglect all moral considerations whilst studying its aggrandisement; much less in relation to the most important question let them act as though they have ‘no faith in the right,’ nor in this moral retribution of nations. That God is a God of providence—even in the minutest circumstances of life directing and controlling the government of the world—few among them will deny; then let them not forget that Providence never permits the laws of nature to be outraged with impunity, and that if they much longer delay to put away the master evil from amongst them, Nature will surely vindicate her own laws and restore the credit of her own wise and equitable administration, to the lasting ruin of the nations that have abused her.”

It may seem presumption in us to differ from Mr. Phillippo in the estimate he gives of the condition and prospects of the United States, but we are constrained to say that, notwithstanding this and similar passages, it seems to us somewhat too favourable. We are not indeed prepared to question the accuracy of his statistics, or the veracity of his statements. Beyond an occasional exaggeration into which he has probably been led by the bluster and swagger, and *bunkum* of the American press (as in the assertion that “the United States own more than two-fifths of the tonnage of the world”), we believe that the returns have been carefully prepared and are correctly stated. Where we hesitate is as to the inferences to be drawn from these statistics.

Our readers will remember the famous paradox uttered by an eminent British statesman: “There is nothing so fallacious as facts but figures. Give me a bundle of statistical returns, and I will prove anything you want from them.” Paradoxical as this seems, it is yet substantially true. Tables may be manipulated so as to produce almost any apparent results. The Americans are great masters in the art of “cooking accounts.” We have, however, little to learn from them on this side the Atlantic. Fraudulent railway and bank directors have familiarised us with the idea of omitting awkward items in order to make things pleasant, and good-natured auditors have accepted the returns as complete, instead of inquiring into the sums to be written off, *per contra*. We do not mean that Mr. Phillippo is exactly in the position of “the good-natured auditor,” but we do think that a fair statement of the other side of the account would very materially lower the estimate formed of our Transatlantic cousins. When we read of the amazing wealth of the commercial cities of America we are tempted to ask for a return, not of the number of merchants who have had to suspend payment—a very large volume would be needed for such a list—but of those who have *not* failed, and those who have failed only once. If we are rightly informed, a few lines would suffice for Boston and New York in a list of this nature. When we read now-a-days of the astonishing elasticity of American commerce, in so soon recovering from the effects of the panic, what is meant by it, but that a failure and suspension of payment are so little regarded that a man compounding with his creditors to-day is as good and as well thought of as ever to-morrow, and that the commerce of the States is so speculative in its character that it needs little foundation to rest upon? A

castle in the air is built far more rapidly than one upon the ground. Again, when we read of the ideal and theoretical perfection of the Government, we cannot but remember the many illustrations which have been afforded of the weakness of the executive which confesses itself unable to secure freedom of speech or protection from outrage to the advocate of unpopular doctrines. There is something very attractive in the perfect social equality which republican institutions secure to all classes; but we must confess that the despotism of the mob, the tyranny of public opinion, and the unlimited monarchy of the majority, do not charm us. There is far more personal liberty of thought, speech, and action in England than in America. Our hereditary aristocracy and monarchy form breaks in the channel, along which the torrent would otherwise pour without check or hindrance. In times of great excitement we chafe against these restraints, yet in seasons of calm we can see that they are not an unmitigated evil. They leave time for reflection and mature legislation; they offer a counterpoise to the aristocracy of wealth; they connect the present with the past; they so far break the impetuous force of the stream as to allow of an independent, outspoken minority; and since the popular will always accomplishes its purpose at last, we can afford to wait and reap the advantage of delay. Not many months ago we saw a letter from one of the most illustrious citizens of the States, whose name is influential on both sides the Atlantic. After advertng sadly to these and other counterbalancing defects, he said, "I begin to despond, almost to despair of my country." It hardly came within Mr. Phillippo's design to advert to these things; but they must be taken into account if we would fairly and truly estimate the position and prospects of America.

But, after making all allowances and deductions, we stand amazed at the rapid growth, the immense resources, and the mighty achievements of this infant country, which nowhere stand more clearly displayed than in the statistical tables which Mr. Phillippo has compiled. Figures of speech would fail to produce the effect of these figures of arithmetic. They give, at a glance, the history of this astonishing people, who, within the memory of persons yet living, were only an insurgent colony, but who have now placed themselves abreast with the mightiest empires of the Old World. We cordially thank Mr. Phillippo for his most instructive volume, and hope that the sale will be commensurate with the immense labour its preparation must have cost him.

Brief Notices.

SERMONS.

1. *Outlines of Theology.* By Jas. Clark. Vol. 2. Ward & Co.—2. *India: Its Crimes and its Claims.* By C. Stovel. Jackson and Walford.—3. *Christ our Substitute.* By W. Brock. Exeter Hall Sermons.—4. *Expository Outlines: Sketches and Skeletons of Sermons.* Hamilton, Adams, and Co.—5. *The Atonement.* Religious Tract Society.—6. *The Homilist.* Vol. 6. Ward and Co.—7. *The Congregational Pulpit.* Part 10. Judd and Glass.

—8. *Religious Prosperity.* By W. Crowe. B. L. Green.

A volume on the *Outlines of Theology* stands first on our list of sermons (1). As preached, we have no doubt that they would be very acceptable; they may be read with some measure of interest and profit even in print, but as a system of theology they altogether want compactness and logical force. The construction and discussion of a theological system requires a method of treatment almost, if not quite, incompatible with the exigencies of the

modern English pulpit. Dwight failed. Mr. Clark could hardly expect to succeed.—Most characteristic, and, therefore, most excellent, are Two Sermons by Mr. Stovel on India (2), and by Mr. Brock, at Exeter Hall, on Christ our Substitute (3). The former contains passages of indignant invective, eloquent appeal, and honest, outspoken truth, interspersed, however, with descriptions, of which the good taste and propriety are somewhat questionable. We doubt whether Mr. Brock ever preached more effectively than at Exeter Hall. His discourse is a model of manful, godly earnestness, worthy of all attention and imitation.—A volume of Expository Outlines (4), by the author of the "Faithful Witness" and "Footsteps of Jesus," are good and sound, though rather commonplace. We quite agree with the writer, that scriptural exposition is too much neglected in our ministry. We agree with him further, that it is much more difficult to expound well than to preach well. But we are constrained to say, that it would require more freshness and vigour of thought than this volume possesses to make exposition popular south of the Tweed.—The Religious Tract Society have published an admirable little volume on the Atonement (5), consisting of four sermons, by the Bishop of Gloucester, Dr. Chalmers, Archer Butler, and Robert Hall. The discourses rank among the *chefs d'œuvre* of their respective authors, and we need not say are all excellent. Placed side by side, they not only form a valuable exposition of the doctrine of the atonement, but afford a striking testimony to the fundamental unity of Protestantism, amidst all its diversities.—One who can "speak with authority" has so recently reviewed the Homilist (6) and The Congregational Pulpit (7) in our pages, that we need scarcely return to them beyond the mere announcement that we have received vol. 6 of the former, and the number for September of the latter. The judgment pronounced in that article we believe to be substantially correct; rather too severe perhaps in some points, but such as, on the whole, we are quite prepared to stand by.—Mr. Crowe has published an admirable discourse (8), preached by him to the Worcestershire Association. He discusses two questions; first, What is Religious Prosperity? second, How is it to be Secured? He conducts both inquiries in a mode which can hardly fail to be useful.

BIBLICAL EXPOSITIONS.

1. *Commentary on Kings and Chronicles.* Keil and Bertheau. T. and T. Clark.—2. *The Book of Psalms, arranged in Parallelism, with Preface and Notes.* Religious Tract

Society.—3. *The Gospel Narrative, divided into Sections, and Arranged in one combined and continuous History.* By J. Peddie, Esq. Oliphant and Sons; Hamilton, Adams, and Co.—4. *The Sacred Plains.* By J. H. Headley. Jas. Blackwood.—5. *Lazarus Revived: the Gospel of John, Chap. xi.* By Jas. Culross, A.M. J. Heaton and Son.—6. *The Incarnate Word: an Exposition of the first 18 verses of St. John's Gospel; with two Introductory Discourses.* By a Protestant Layman. J. F. Shaw.

The subscribers to the Foreign Theological Library will, we are persuaded, agree with Messrs. Clark, that the rarity of commentaries on the historical books of the Old Testament renders any addition to the number very acceptable. Keil on the Book of Kings (1) forms a very valuable contribution to our expository literature. We are inclined to place it among the most valuable with which these enterprising publishers have favoured us. It is not only able and learned, but thoroughly *orthodox*. Even Dr. Campbell must fail to detect the taint of heresy. With Bertheau on the Chronicles, we are less satisfied. We cannot, however, but remark upon the great ability with which Mr. Martin has discharged his office as translator.—The Religious Tract Society have published the Book of Psalms, arranged in parallelism, with a preface and explanatory notes (2). The arrangement of the text and the annotations, are those of the annotated paragraph Bible, but the typography, binding, and getting up of the volume make it one of the most beautiful volumes which the society has ever issued. It is a luxury to read a book of which the workmanship is so perfect.—Mr. Peddie (3) has attempted the very difficult task of making the Four Gospels run on as one continuous narrative. We greatly prefer the method so successfully adopted by Dr. Robinson, in his harmony, who prints the Four Gospels side by side, in parallel columns, and we question the utility of their arrangement in a *diatessaron*. It is an exercise of ingenuity, and a curious illustration of the substantial agreement of the Evangelists, but it tends to confuse the narrative and seriously diminishes the pleasure of perusal. Conceding however, that the Four Gospels were to be thus combined; Mr. Peddie has done it as well as possible.—In a volume entitled the Sacred Plains (4), Mr. Headley has described the plains of Palestine, and narrated the scenes with which they are associated in Scripture history. We have the plains of Shinar, Jordan, Mamre, Moab, &c.; though the style is altogether too rhetorical, and the descriptions too imaginative, there is a graphic picturesque power about the

volume, which will make it popular and useful.—Mr. Culross, has published a very interesting exposition of the eleventh of John, under the title of *Lazarus Revived* (5). Though brief and unpretending, it contains the result of much reading and much thought. Among the almost innumerable volumes which have been written on this portion of Scripture, we do not know one in which the great miracle at Bethany is more graphically illustrated, more clearly elucidated, and more forcibly applied.—A Protestant Layman has addressed himself to the difficult task of expounding the first eighteen verses of St. John's Gospel (6). We need not remind our readers that this is perhaps the richest, most suggestive, and most difficult portion of Scripture. That he has solved all its difficulties and fathomed all its depths, it would be absurd to expect. We cannot indeed say that he has added very much to our stock of previous knowledge on the subject. But he has written upon it sensibly well, he has brought to these mysterious themes a mind at once independent and reverential; and has produced a volume which all may peruse with profit.

THE PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

Class Register for 1858.—*Bible Class Magazine.*—*Sunday School Union Magazine.*—*List of Scripture Lessons.*

The Sunday School Union have prepared for 1858 an admirable class register, the use of which would, we think, greatly help the teacher in keeping a correct account of the attendance of his class and the conduct of each scholar. At any rate the teacher who has been supplied with a copy of this register will have no excuse for slovenliness.—The Bible Class Magazine, the Sunday School Union Magazine, and the Notes on Scripture Lessons, are too well known among those for whom they are intended to make any comments of ours needless.

MISCELLANEOUS.

1. *Gems for the Afflicted.* Selected by One who has long been in the Furnace. J. F. Shaw.—2. *Sunday Queries.* Third Series. Greenwood, Liverpool. Houlston, London.—3. *Views from Bible Lands, &c.* Nelson & Sons.—4. *An Examination of the Facts, Statements, and Explanations of the Rev. Dr. S. Davidson, &c.* By John Kelly, J. Snow.—5. *Dr. Davidson: His Heresies, Contradictions, and Plagiarisms.* By Two Graduates. Wertheim and Macintosh.—6. *A Brief Reply to certain Charges made against the Patagonian Missionary Society* by W. P. Snow, late Master of the "Allen Gardner" Mission Schooner. By the Com-

mittee. Wertheim and Macintosh.—7. *Eleven Letters on Dr. Campbell's Perversions and Misrepresentations of the Revolut. Respectfully addressed to the Rev. J. A. James.* G. J. Stevenson.—8. *Almanacks and Pocket-Books.*

Gems for the Afflicted (1) is the title of a little volume of extracts from our best religious writers. They are well chosen, and are all very brief. In seasons of affliction, when long and laboured treatises would be put aside almost with aversion, these detached sentences would be read and pondered with advantage.—Among the many devices to make the Sabbath interesting and the Bible attractive to the young, we know of none more effectual than a box of Sunday Queries (2), of which the third series has just appeared, prepared by the gifted lady of one of our most honoured ministers. They are used, we believe, in the very highest family in the realm, and we have known them to be effectual in awakening interest in a somewhat dull Sunday School class. If any of our readers find it difficult to make Sunday afternoon interesting to the children, let them procure a box of Sunday Queries, beginning with the first series.—Nelson and Sons have published several additional packets of those beautifully illustrated cards (3) which have been in circulation for some years. The views in Syria and Mount Lebanon strike us as the most beautiful we have ever seen in this cheap but very effective style.—We have received four pamphlets on various matters of personal controversy and disputation, upon none of which do we propose to enter. The names of the pamphlets numbered in the heading 4, 5, 6, 7, will sufficiently inform our readers of their subjects, and will, we are persuaded, make them grateful to us for not leading them through such troubled and dirty waters.—If any of our readers have not supplied themselves with almanacks and pocket-books they may be interested to learn that the Tract Society have published a Christian almanack at a shilling, which contains information upon all sorts of subjects for which such a book could ever be consulted, and pocket-books with pages and spaces for entering all manner of engagements. A sheet almanack with illustrations has been issued by Mr. B. L. Green for one penny, very suitable for suspension in school-rooms. The Baptist Almanack contains much valuable denominational information; and the Protestant Dissenters' Almanack gives an admirable summary of political intelligence and much information useful to all Nonconformists. We are indebted to it for the summary of events in our Almanack for the Month.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

PITHAY, BRISTOL.—A tea-meeting was held in the Pithay Baptist Chapel, Bristol, on Monday evening, November 30th, in connection with the twenty-third anniversary of the Rev. E. Probert. After tea the chair was taken by Mr. Probert, who gave an account of the increase and growth of the church during the time of his pastorate, and of the intention they had of building a new school-room, and a new and more commodious chapel. Doubtless, from what has been done already, this object will soon be attained. Addresses were then delivered by the Revs. W. Rose, H. Craik, R. Morris, J. Pratt, T. Jenkins, T. May, and Messrs. Ashmead and Lee. The meeting was very interesting, and certainly very gratifying to the mind and heart of the esteemed pastor.

EPWORTH.—The old Baptist chapel at Epworth, which has been in existence for nearly a century, has been for a long time ill adapted for the celebration of public worship, and the congregation have long felt the desirability of a more suitable building. This being determined on, the foundation-stone was laid on the 8th of August last. On Sunday morning, the 29th ult., the Rev. Dr. Burns preached in the new chapel from Matt. xvii. 4, "Lord, it is good for us to be here." The Rev. W. Sharman preached in the afternoon, and Dr. Burns again in the evening. On the following day a public tea-meeting was held, presided over by Mr. T. Sharman. Addresses were delivered by the Rev. Messrs. Ashbury, Moore, and others.

QUEEN-STREET CHAPEL, WOOLWICH.—The thirteenth anniversary of the Dorcas Society in connection with the above chapel was held on Thursday, December 3rd, when the Rev. C. H. Spurgeon preached to a crowded audience. At the close of the afternoon service between 300 and 400 persons sat down to tea in the spacious school-rooms. In the evening a public meeting was held in the chapel, the Rev. Charles Hawson (pastor) in the chair. Addresses were delivered by Mr. G. Champion, the Revs. Charles Box, Joseph Wallis, Henry Leonard, M.A., and the chairman.

KINGSGATE CHAPEL, HOLBORN.—The friends connected with the above place of worship have for some time past been labouring under heavy pecuniary difficulties, consequent on the rebuilding of their chapel. The great effort made by the church and

congregation to obtain the necessary funds have caused them in a measure to neglect some of the societies connected with their place of worship, they resolved on the resuscitation of those societies, under the presidency of their pastor, and for this purpose they held a meeting on Wednesday evening last. A large number of friends sat down to tea, after which Henry Bralen, Esq., occupied the chair, and addresses were delivered by the Revs. J. H. Cooke, S. Wills, D.D., F. Wills, Messrs. Hanson, Crassweller, Couling, Bennett, and others. It was felt by all to be a profitable meeting; and the friends seemed to be of one heart and one mind, as testified by their unanimity and co-operation. A hope was expressed that the Christian public would yet respond to the earnest appeal of the friends here to help them to liquidate a part of the heavy responsibilities which they have incurred by the erection of their chapel, whereby they have preserved one of the oldest Baptist churches in the metropolis.

MONMOUTH.—The Baptist chapel, Monmouth, having been closed for repairs and extensive alterations to make better accommodation, was reopened on Wednesday, Dec. 9th, when the Rev. J. Penny, of Coleford, preached in the afternoon, and a public meeting was held in the evening. The Rev. S. Packer, pastor, presided, and addresses were delivered by the Revs. W. Campbell, M.A., J. Lock, John Penny, and W. Pullen. The contributions and collections were liberal, and congregations good.

UXBRIDGE.—On Monday evening, Nov. 23rd, the friends of the Baptist chapel, Uxbridge, assembled in the school-room to take tea, after which an address of congratulation was presented to the Rev. G. Rouse, who, in returning thanks, embraced the opportunity to review his work and the various societies in connection with the chapel. Afterwards several friends addressed the meeting. On the previous day sermons were preached by the Rev. R. W. Guinness.

ORDINATION AND RECOGNITION SERVICES.

GRIMSBY.—A very interesting service was held on Wednesday evening, the 25th of November, to introduce the Rev. E. Smart to the pastorate of the Baptist church, Great Grimsby, Lincolnshire. About 200 friends partook of tea, after which a public

meeting was held in the chapel. The chair was occupied by J. L. Ekins, Esq., of Woodhurst, Huntingdonshire. Mr. W. Hewson, one of the deacons, and Mr. W. Coals, expressed the cordial welcome of the church to the pastor. Addresses were delivered by the Revs. J. Harcourt, J. Hart, J. E. Coulson, J. Mellor, and R. Allen. The Revs. W. Orton, D. M. N. Thompson, and J. Maepherston took part in the proceedings. The service was of a deeply interesting character, and will long be remembered by many. The prospects are most encouraging.

SHACKLEWELL.—The Rev. J. S. Stanion, late of Luton, having accepted the pastorate of the Baptist church, at Shacklewell Chapel, recognition services were held in connection with his settlement on Thursday, December 17th. In the afternoon at three o'clock, after devotional exercises conducted by the Rev. J. Jefferson, the Hon. and Rev. Baptist W. Noel, M.A., preached an impressive sermon from Acts ix. 31. About 160 friends then took tea together, and a public meeting was held in the evening at half-past six. The Rev. J. Cox, late pastor of the church, presided, and after singing and prayer by the Rev. E. M. Davis, addressed the meeting on the increase of church and chapel accommodation in the neighbourhood during the last twenty-five years. Mr. G. Cox, a member of the church, gave a short account of the past history of the church, and of the circumstances which led to the invitation to Mr. Stanion; and, in the course of his remarks, presented to him a pulpit Bible (a handsomely bound copy of Bagster's Comprehensive Bible), which had been purchased by some of the ladies of the congregation. Mr. Stanion briefly acknowledged the gift, and then expressed his views of the pastoral office, and the causes which led him to devote himself to the work of the ministry. Addresses were delivered "on the relation of the pastor to the people, and the duties consequent thereon," by the Rev. J. Angus, D.D.; "on the relation of the people to the pastor," by the Rev. J. W. Todd; and "on the duty of the Church to the world," by the Rev. J. H. Hinton, M.A. A vote of thanks to the chairman was moved by the Rev. J. H. Cooke, and seconded by Mr. Stanion. The Rev. J. H. Hinton closed the meeting with prayer.

TESTIMONIALS AND PRESENTATIONS.

HALLINGTON.—An interesting service was held at the above place on the 1st of December. The young people of the Baptist church and congregation availed them-

selves of the completion of the tenth year of the pastorate of their beloved minister, the Rev. W. Perratt, to give expression to their affection for, and appreciation of, his labours on their behalf. A social tea was held, after which a public service took place, Samuel Hunt, Esq., in the chair, when Mr. Hewett, in the name of himself and others, presented to Mr. Perratt "Kitto's Pictorial Bible," in four vols., splendidly bound; and to Mrs. Perratt a beautiful tea-service. Mr. Perratt feelingly and suitably acknowledged the kindness of his young friends. The meeting was afterwards addressed by E. Hunt, Esq., and the service concluded by an address from the Rev. J. W. Shippard, of Hayes, and prayer by the pastor.

The Rev. G. MEDWAY having resigned the pastorate of the Baptist church, at Creech, was presented with a handsome sofa and an affectionate address. Mr. Wm. Maynard, one of the deacons, at the same time, presented him with a Bible 250 years old, as an expression of love and esteem.

On Thursday, the 17th of December, the members and friends connected with the Baptist chapel, Mint-lane, Lincoln, presented to their valued and much-esteemed minister, the Rev. William Goodman, B.A., a purse containing thirty guineas, as a small token of their high estimation of his valuable services amongst them during the last six years and a half.

MINISTERIAL CHANGES.

The Rev. E. HANDS, of Appledore, having received an invitation from the church at Pontrhydryn, near Newport, has accepted it, and commenced his work on Sunday, November 29th.—The Rev. HENRY WATTS, having accepted the unanimous invitation of the Baptist church at Grantham, to become their pastor, will enter upon his stated labours on the first Lord's day in January.—Mr. W. BURTON from the Baptist College, Bristol, has accepted a harmonious invitation from the Baptist church meeting in Walkergate-lane, Berwick-upon-Tweed, and commenced his labours there.—The Rev. J. H. JONES has resigned the pastorate of the church at Lay's Hill, and has accepted the unanimous invitation of the church at Kidderminster. He entered on his labours the last Lord's-day in November. The Rev. JAMES MALCOLM, formerly of Scotland, having resigned his ministry at Maze-pond Chapel, London, has accepted a very cordial invitation to become the pastor of the General Baptist church, Dover-street, Leicester.—Mr. JOHN DAWSON, Baptist Minister, late of Bingley, having received from the church at Bishop Burton a cordial invitation to the pastorate, entered upon his stated labours there on

the second Lord's-day in November.—**BRISTOL COLLEGE.**—Three of the senior students Mr. John Davis, Mr. William Burton, and Mr. Edward Wilkes, have accepted cordial and unanimous invitations to become pastors of churches at the following places:—Mr. Davis, at Neath, Glamorganshire; Mr. Burton, at Berwick-on-Tweed; Mr. Wilks, at Oswestry, Salop. The friends of our

colleges, and those of Bristol especially, will be gratified to learn that these settlements are in addition to the following five, which have also taken place during the present year:—Revs. Arthur Mursell, Manchester; Samuel Brown, B.A., Redruth; Edward Dennet, Northampton; William Bull, B.A., Sutton, near Leicester; William G. Fifield, Grampound, Cornwall.

Correspondence.

MINISTERS' LIBRARIES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—I am a Baptist minister in a small town, and under what I conceive to be peculiarly discouraging circumstances, have to preach four times a week.

Although my library is not large, it contains the following works:—"Judson's Memoirs," "Jay's Reminiscences," "Conybeare and Howson's Life and Epistles of St. Paul," and ten volumes of "Chalmers's Select Works."

These works have been presented to me since 1852, one after the other, at the close of each year, by two young men who attend the place of worship in which I preach.

I do assure you that if my salary were ever so large, the volumes in my library ever so numerous, or the demands on my mental resources ever so frequent, it would have afforded me much pleasure from time to time to have such evidence of the consideration and esteem of my young friends, under existing circumstances. However you will believe me, when I say the satisfaction I have felt has been exceedingly great. Some of these productions are costly; they are all of them in my estimation intrinsically excellent; they have been presented in a most unostentatious manner, without solicitation either on my part or the part of any one else.

Now, my dear brother, I do think there are many young persons in our congregations, who do not want the disposition or the ability to imitate such an example. Undoubtedly some of them read the "Baptist Magazine;" if, therefore, you will kindly allow this communication to appear in its pages, a few may be prompted to do so, and I shall have the satisfaction individually of benefiting some of my brethren in the ministry. They, however, will not be the only persons benefited. Those young men and young women too, who may assist their ministers according to their ability in this way, may rest assured that

his ministrations will not be less acceptable or the less likely to be useful to them, because they have directly contributed to render them more efficient, while they will have peculiar pleasure in thinking that they have done something to promote the comfort and usefulness of men, who study, and preach, and pray, with a view to the highest interests of all their hearers.

I remain,

Yours sincerely,

Somerset.

W. H. F.

[We may be allowed to mention the collected edition of the Works of Dr. Owen, recently published in Edinburgh, as affording an invaluable addition to a ministerial library. Should the suggestion of this letter stir up any of our readers to "go and do likewise," they could scarcely find a better expression of affection than this admirable republication of the works of "the prince of Puritan divines."—Ed.]

THE HYMN-BOOK.

To the Editor of The Baptist Magazine.

DEAR SIR,—To corroborate my statement that the preparation of the New Hymn-Book was far advanced before any announcement was made of the "Enlarged Selection," I trust you will allow me to state that it was decided upon early in the year 1855, the necessary preliminary arrangements and general plan of the book were determined, and in May of that year, three gentlemen were employed to examine the Hymn Books in existence, and make a collection of such hymns as they thought desirable. From that date to the early part of 1856, the work of collection and arrangement was steadily and successfully carried on; and the result was that in March, 1856, when nearly 1,000 hymns had been chosen, letters were addressed to authors asking for permission to insert such of their hymns as had been selected for that purpose.

It is quite true, as you say, that the Committee of Reference were not invited by me till April, 1856, but I purposely refrained from issuing the invitation until

the work was in a condition to be referred to them, and when the invitation was sent out I had a proof copy of nearly all the hymns before me.

I regret being compelled to say so much about the history of the book, especially as attention may thus be diverted from the question of its merits, a point on which I have no misgiving.

I am, dear Sir, yours most faithfully,

BENJAMIN L. GREEN.

62, Paternoster Row, London,
November, 1857.

PETITION RESPECTING INDIA.

To the Editor of The Baptist Magazine.

MY DEAR SIR,—I was present last week at a very interesting and influential meeting respecting India, held at Mr. Stovel's Meeting House, Commercial Street. In accordance with the resolutions passed, a petition to Parliament was adopted. Now, as it is probable that such meetings will be held in most of our large towns, I thought a copy of this petition might be inserted in the Magazine with advantage. It is brief, very comprehensive, adverts to all the facts necessary to justify its prayer, and expresses the object sought to be attained with great propriety and force. It may well serve as a model to guide our friends who may wish to have some such a document before them. I shall be obliged, therefore, if you will kindly insert it.

I am, my dear Sir, yours very truly,

FREDERICK TRESTBAIL.

Mission House, December 21, 1857.

PETITION

To the Right Honorable the Lords Temporal and Spiritual of Great Britain and Ireland in Parliament assembled, and to the Honorable the Commons of Great Britain and Ireland in Parliament assembled.

The Petition of the Baptist Church and Congregation, assembling for Divine Worship in Commercial Street Chapel, Whitechapel, London; and convened with their friends in special public meeting, Humbly sheweth:—That your Petitioners deeply deplore the acts in which the British Government in India has interfered with the divers forms of Religious belief and worship that exist there, because that interference forms one of the sources to which must be traced the disorder and rebellion by which that country is now so bitterly afflicted.

That your Petitioners dread, and earnestly deprecate, any exercise of civil power, in controlling religious teaching or worship in India, whether Christian,

Mohammedan, or Heathen; excepting only where that civil control is found to be necessary in the securing of personal safety from civil wrongs, and the enjoyments and use of acknowledged civil rights by individual citizens and the community.

That your Petitioners are alarmed by the possibility of seeing the civil support of Christianity, Mohammedanism, and Heathen Idolatries, either directly or indirectly, perpetuated by the British Government in India; because any such civil support of systems so incompatible with each other, whether it be equitably or with partiality supplied, is, in effect, a disavowal of all reverence for religion, a dishonour to the British Throne, and offensive in the highest degree to Almighty God.

That your Petitioners deprecate any attempt whatever, on the part of the civil power, to put down or even to restrain, the idolatries of India, excepting only that they be no longer, in theory or in practice, admitted as a plea of justification in civil wrongs done to individual citizens or the community.

That your Petitioners deprecate any attempt to enforce the Christian Religion upon the inhabitants of India, either by supporting its ministers with funds, collected forcibly from the people of India, or by raising up in that country an episcopal or any other form of ministry, having special countenance or authority from the civil power, though supported by funds derived from other sources. Because, any such act on the part of the British Government in India would be unjust, provoke hostility to Christian truth in the minds of the Natives, and lay upon the civil government of India a burden which it would be impossible to sustain.

Your Petitioners, therefore, pray your Honorable House, to adopt such measures as in its wisdom may seem meet, to relieve the Government of India from the responsibility of interfering with religious belief or worship, and invest it with powers definite and adequate to the protection of all civil rights belonging to citizens or the community: and to relieve the inhabitants of India from all such vexations and injuries, as are, and must be produced by the interference of Government with religion, excepting only where civil rights have been infringed.

And your Petitioners will ever pray, &c.

BAPTIST CHURCH, AUCKLAND,
NEW ZEALAND.

To the Editor of the Baptist Magazine.

SIR,—The above church was formed about two years ago, and through the blessing of God, has, up to the present time, continued

to exist in peace and harmony. Through the want of a pastor, its numbers have not greatly increased, nor its usefulness been very extensive: nevertheless, it has not existed in vain, but has done some little service in the cause of truth and of Christ.

We are now, however, anticipating better things—looking forward to a larger measure of success—and expecting the work of our hands to be greatly prospered. We are now a complete church—that is, we are more what a church ought to be—having both pastor and deacons, both of whom have been appointed this month.

Our pastor is Mr. Thornton, late of Canton, who arrived in this city a few months ago from England—not, however, with the idea of following the ministry, but rather of settling on the land. At the invitation of the church, he for some weeks supplied the pulpit, and with much profit to the church and congregation: Indeed so much was his preaching liked, and so fitted was he to be useful, that he received a unanimous invitation to accept the pastorate, to which he saw it his duty to accede, and entered on his labours the first Lord's-day in the present month.

Our present number of members is about twenty; but as there are many Baptists in this city belonging to no church, who have been waiting till a Baptist minister was settled here, we expect many additions to be made to our church, and that at an early period.

We are making a vigorous effort to get up a Baptist chapel, for hitherto we have been meeting in the hall of the Mechanics' Institute. A good site has been obtained, and has been partly purchased; and in the course of a week £300 have been given towards a chapel. After obtaining a somewhat larger sum—which will easily be got—a commodious chapel will be erected; and, the Baptists who, up to the present period, have had, as it were, no spiritual home of their own, but have had to meet in the most convenient place they could obtain—the Baptists will have a temple of their own in which to worship God.

It is a matter of thankfulness that we can do all this without Government aid, and without appealing to the churches at home. Friends of other denominations and the public seem quite willing to assist us in such a good cause. And we trust we shall not have to remain long in debt, like so many churches have to do.

There are a good many Baptists here, and there is every reason to believe we shall soon have a very flourishing cause. Of course this in a great measure depends on our own zeal and faithfulness. But if we do our duty, success is certain.

Our deacons are Mr. J. Robinson, Mr. R. B. Shalders, and Mr. W. Morgan.

Yours, &c.,

WM. MORGAN.

Auckland, N. Z.,

August 11th, 1857.

Notes on the Month.

It is not merely the close of another month, but of another year, which is present to our minds as we write. Eighteen hundred and fifty-seven is passing into eternity, with all its sorrows and all its crimes. What a year of surprises has it been! A Chinese war has broken out, been forgotten, and recommenced. Just as we were celebrating the centenary of the battle of Plassey, which laid the foundation of our Indian Empire, and were boasting of the growing stability, as well as extent of our dominion there, it is shaken to its very centre, as by an earthquake. The suddenness of the shock is hardly less appalling than its violence. Of all possible contingencies, a revolt of our Bengal army was least expected. But we can hardly doubt that even out of this calamity good shall be eduved. Looking at it from the lowest point of view, we think that the indomitable fortitude, ready resource, and prompt energy of the handful of British, amid the surging sea of mutiny and revolt, have restored to us the prestige and reputation which we had lost by the disastrous blundering of the Crimean campaign, and convinced Europe and the world that the old blood still flows in our veins. The mutiny in its political influences is to work the downfall of the double government, that bane of India. We are not disposed, however, to rejoice in this result prematurely, as we think some of our contemporaries are doing. Before falling into ecstasies of joy at the downfall of the East India Company, we should like to know what is to succeed it. Would it be matter of congratulation if the government of India were handed over to Mr. Vernon Smith? We trust, however, that the change will secure to India the boon of good government. It may, it ought, it will do so, if the

people of England do their duty. Benefits so vast may result to both countries, as soon to compensate for the terrible and bloody price we are now paying for them. But chief among the possible benefits, both to England and India, we place the awakening of the Christian church to a sense of its solemn duties and responsibilities in the matter. Could our scheme for twenty additional missionaries have failed, as it has done, if disgraceful apathy and indifference had not prevailed amongst us? We have been aroused by a stern and terrible voice, which we cannot choose but hear. God grant that we, and all the churches of his Son, may "bring forth *fruits* meet for repentance."

The commercial crisis, which seems just passing away, has likewise its solemn lesson for us. At some of these we glanced last month, and they are adverted to in the admirable paper, from the pen of Mr. Birrell, at the commencement of the present Number.

If Lord Palmerston is to be believed, we are to have a Church Rate Bill introduced by Government. Nobody, however, expects that the measure will be satisfactory, or that any bill on the subject will be carried next session. The Jews, the Corporation of London, the East India Company, the Bank Charter, Ecclesiastical Courts, and the New Reform Bill will jostle everything else aside. Parliament will have to be much more expeditious than has been its wont of late years, if it is to get through half even of these questions by next August.

It is not often that the same month witnesses the appearance of a Queen's speech and a President's message. The contrast between the two is characteristic and suggestive. The grave, calm dignity of the few oracular utterances from the throne, and the oratorical disquisition from the presidential chair, which discourses *de omnibus rebus et quibusdam aliis*, through seven columns of *The Times*, certainly stand in very striking contrast. We fear that the President's message does not contain much to encourage the friends of freedom; and the election of Mr. Orr, of South Carolina, to the Speakership of the House of Representatives, by a considerable majority, seems to show that the slaveholders are still increasing in power. Much depends upon the course of events in Kansas. We confess, however, that, as regards American slavery, our only hope is in God. There is scarcely a single statesman in America who has not wrecked character and reputation upon this question, which seems to be eating like a cancer into the heart of society. May He who hears the sighing of the prisoner, and who giveth liberty to the captive, display his divine power, now that human help fails.

It is in no spirit of mere form and compliment that we now wish our readers a HAPPY NEW YEAR. That it may be happier, in the highest and best sense, than any former year of their history, growingly happier till its close, is our earnest wish and fervent prayer.

Editorial Postscript.

It is with disappointment and regret that we find the Supplement to be less perfectly accurate than we had hoped. A gentleman of much experience in such work was specially engaged to prepare and superintend it; but, from an oversight on his part, one or two of the proof sheets did not come under the Editor's eye at all. Hence the existence of *errata*, which, though much fewer than usual, and though the Editor is not responsible for them, he deeply regrets. The following have already been pointed out:—Regent's Park College, substitute the *Rev. B. Davies, LL.D.*, as Classical Tutor, for *J. R. Carr, Esq., LL.D.* Particular Baptist Fund, substitute *Libraries granted*, 36, for £36. Selection of Hymns, substitute *St. Alban's* for *Denmark Hill*, as the address of *W. L. Smith, Esq.* To the list of Ministers should be added the names of *Sidney R. Young, Abergavenny*; *J. F. Smythe, East Dereham*; *T. D. Reynolds, Earl's Colne*; *delete Pulsford, W.*, *St. John's College, Cambridge*; *Swan, Thomas, Birmingham*. Any further corrections which may be pointed out shall be printed in our next number.—We are requested to mention that copies of the portrait of Mr. Grosce can be had from the publishers of the Magazine, proof 1s., print 6d.

BENGAL.

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THE MISSIONARY HERALD.

BENGAL AND ITS MISSIONS.

THE lower provinces of the Bengal Presidency are divided into three main divisions—Bengal Proper, Behar, and Orissa, and constitute the earliest possessions of the British Crown in Northern India. It was about the year 1206 A.D. that Bengal became absorbed in the expanding empire of the Moguls of Delhi. Many revolts and wars followed, the local governors ever striving to erect their subordinate governments into independent kingdoms. During the breaking up of the Delhi monarchy in the eighteenth century, through the incessant invasions of the Mah-rattas, the British obtained the privilege of establishing factories at Hooghly, Cossimbazar, and Calcutta. In 1756 took place the assault on Calcutta by the Nabob of Bengal, followed by the atrocity of the Black Hole. The battle of Plassey, on the 23rd of June, 1757, laid Bengal at the feet of the conqueror, Lord Clive, and in 1765 the Emperor of Delhi conferred upon the East India Company the sovereignty of the three provinces. The foundation was then laid of the magnificent empire of Great Britain over the many races of Hindostan.

By the latest returns to a circular order of Lord Dalhousie, in 1854, the entire population of the three provinces is calculated at 34,144,330, reckoning five persons to a house, and to which must be added the population of Calcutta, in number by the census of 1850, 413,182.

The following table exhibits the distribution of the population, with the number of villages and houses, in the eight police divisions of the country :—

Division.	No. of Villages.	No. of Houses.	Population.
Patna or Behar	21,124	886,606	4,433,030
Bhaugulpore... ..	17,122	882,662	4,413,310
Burdwan	29,585	1,229,619	6,148,095
Rajshahye	25,756	962,045	4,810,225
Nuddea... ..	14,780	870,509	4,352,545
Dacca	27,606	1,068,618	5,343,090
Chittagong	7,805	508,329	2,541,645
Orissa	15,531	420,478	2,102,390
Calcutta	1	62,565	413,182
TOTALS	159,310	6,891,431	34,557,512

The country is again divided into thirty-seven zillahs or districts. Calcutta forms an additional district, under the immediate control of the Supreme Government, and subject in matters of law to the Queen's Courts. The area of this great country is reckoned at 126,133 square miles.

The population is divided between the three provinces in the following proportions :—

Bengal Proper	25,692,097
Behar	6,763,025
Orissa	2,102,390
	<hr/>
	34,557,512
	<hr/>

The language of Bengal is the Bengali; of Behar, the Hindi; of Orissa, the Oriya. Hindustani, a mixture of Persian with the vernaculars, is, however, spoken in all the larger towns. It was introduced by the Mohammedan invaders, and is still chiefly employed by Mussulmans or by traders.

About four-fifths of the population are Hindus, idolaters in religion; the remaining fifth are followers of Mohammed. The Bengalis do not appear to be the aboriginal inhabitants of the country. They are probably a portion of the great Arian stock, which entered Hindostan from the north-west, gradually driving the indigenous population into the hills and mountains that skirt Bengal on the north, north-east, and west. These tribes are known at the present day by various designations, as Khunds, Santals, Khasias, &c. The Mohammedans are partly descendants of the Moslem invaders, and partly the children of Bengalis forcibly converted to Islam. They particularly abound in Hooghly, in Dacca, in Jessore, in Dinapore, and in Patna.

Shiva is the especial object of Bengali idolatry, and the temples containing his obscene representation abound in every part of Bengal. In many towns the car of Juggernath is also met with, usually standing in some open space without the village, and sheltered by a roof, awaiting the return of the annual festival of the god. In Orissa Juggernath holds special carnival. Kali and Durga also have many worshippers. Every household selects some special deity at its pleasure, but shopkeepers almost universally pay homage to the elephant-headed god, Gunesh. There are a few traces in Bengal Proper of the prevalence centuries ago of the doctrines of Buddha. Behar, or the ancient Magadha, was the seat of this atheistic creed. In the fifth and seventh centuries A.D., these districts were visited by Buddhist pilgrims from China. At that time there were many convents existing, inhabited by monks devoted to the study of the sacred writings of Buddha. At Pundooah, in Hooghley zillah, there is even now remaining a lofty monument or tower, which is probably a ruined pagoda erected for the purpose of containing relics of this great reformer of the religion of the ancient Hindus. In the seventh century Buddhism was hastening to decay. Numerous idol temples were built. The ascetic sects of Shiva and Vishnu were increasing. Buddhism was finally banished from the country, leaving only a few traces of its influence in the anti-caste worship of Juggernath, and in the rise of numerous philosophical schools or sects, which continue to this day to despise, and in private to abjure, the popular idolatry. Indeed the idolatry of Bengal has in all periods of its history thrown off numerous bodies of dissentients. Among the most important of these were the sects founded by Chitunya and Kabir, from two to four hundred years ago. Their disciples are very numerous in the districts of Nuddea and Jessore. Many of the early converts to Christianity in Bengal were adherents to one or the other of these sects.

The Brahmins could scarcely have secured their supremacy over the

followers of Buddha before they had to encounter the forcible measures of the Mohammedans for the propagation of their faith. Under the Moslem rulers Hindooism seems to have languished; but to have enjoyed a great revival in the early years of English dominion—years in which no earnest effort was made to introduce the truths of the Christian faith.

Early in the eighteenth century Romanism had been introduced into Bengal by Portuguese priests. In 1758 a German evangelical missionary, Mr. Kiernander, took up his residence in Calcutta, and in the following year the first convert, a Brahmin, was baptized into the Christian faith. Amidst many difficulties Mr. Kiernander pursued his benevolent labours; but having never mastered the vernacular of the people, he was unable to carry on any very efficient operations. About the year 1780 the Moravians attempted the formation of a mission. The three missionaries were soon scattered, and in 1783 they were all dead.

Mr. John Thomas arrived in Bengal in 1783. Scarcely any traces were left of the labours of Mr. Kiernander, and on the part of the English residents there was very little interest in the spiritual well-being of the people. His communications and subsequent return to England were the immediate cause of the selection of Bengal as the primary sphere of the operations of the Baptist Missionary Society. He found in the Rev. W. Carey a man of God prepared to lay down his life for the gospel. They sailed together for India on the 13th June, 1793, and on the 11th November landed in the city of Calcutta. Then were commenced those efforts for the evangelisation of northern India which have resulted in many conversions, in the introduction of the language, literature, and science of the West, in the stirring up of the slumber of Christians in England and America to the great work of the world's salvation, and in the entrance on the mission field of that large body of labourers which now strives with harmonious purpose to overthrow the monstrous fabric that idolatry has erected on the plains of Hindostan, and to win for Christ that noble empire with its teeming myriads of people.

The most recent returns within our reach show that in Orissa there are labouring *seventeen* missionaries, belonging to two societies, both of them Baptist. They employ *seventeen* native catechists. There are nearly 300 baptized converts, and about a *thousand* natives who have relinquished caste. In the schools there are 287 boys and 118 girls.

In Calcutta seven English and Scotch Pædobaptist societies labour. They sustain *twenty-four* European missionaries, and employ *twelve* native catechists. There are 168 native Christian communicants; but the number of the Christian community reaches to 574. The mission schools and institutions (both English and vernacular) contain 4,957 boys and 559 girls.

Of the Baptist Mission in Calcutta there are *five* missionaries, *two* assistant missionaries, and *eight* native catechists. The number of baptized native Christians is 100, and of the native Christian community 560. In the mission schools there are 269 boys and 40 girls. In the English churches there are 201 members.

In the Mofussil, or country districts of Bengal and Behar, there are labouring *seven* Pædobaptist societies, supporting *thirty-three* European missionaries and *thirty-five* native catechists. Communicants number 2,017; the native Christian community reaches to 9,685 individuals. In the schools there are, boys 5,827, girls 648.

The Baptist Missionary Society supports in the Mofussil of Bengal

and Behar *twenty* missionaries, *one* assistant missionary, *two* native missionaries, *sixty-eight* native catechists. The baptized native communicants number 975; and the native Christian community 2,213. European members of the churches are 139. In the schools are boys 1,524, girls *ninety-four*. In eleven of the zillahs or districts of Bengal, our missionaries labour alone, and in three others, they co-operate with other societies. Seven more zillahs are occupied by Pædobaptist missionaries. Thus it appears that fifteen zillahs have no resident missionaries whatever. The population occupying these destitute districts is reckoned at *twelve millions*.

Let these facts be prayerfully pondered, and awaken in the bosoms of Christian men a more ardent zeal for the spread of Christ's kingdom. In subsequent papers we propose to enter into the facts and details of each of our stations. In the accompanying map the stations are printed in capital letters.

SPECIAL PRAYER.

VERY numerous proofs have reached us that the missionary prayer meetings of the last few months have been largely attended, and that a spirit of prayer has been enjoyed with special reference to the events which have so lately made India a field of deadly strife and horrifying atrocities. Idolatry and irreligion have borne fearful fruit. It is seen and recognised by men of all classes, both at home and abroad, that Christianity alone can grapple with the enormous evils which have inflicted such suffering and loss, and which also entail the eternal ruin of their guilty authors. Still, this fearful visitation is regarded by very numerous parties as probably preparing the way for the more speedy overthrow of idolatry and of the religion of the false prophet; and a strong desire has been awakened more vigorously to prosecute the great work to which our missionary societies are devoted. At many of its more recent meetings the subject has occupied the attention of the committee of the Baptist Missionary Society, and we are happy to inform our friends that measures are in contemplation for an enlarged effort in this the oldest field of its labours. But our more immediate object now is to invite the frequent supplications of our friends for divine guidance and blessing at this important juncture. The reconstruction of the mission in the north-west, the location of the missionaries, the manifestation of a spirit of generous liberality, the acquisition of suitable men, the spread of a deeper interest in the spiritual welfare of the heathen myriads of India, and the growth of a pure and self-denying piety among the native converts, are all topics which may well be embodied in petitions at the throne of grace. If the deliberations of the Committee at its forthcoming quarterly meeting are conducted under a solemn sense of the responsibilities now laid upon the Christian church, and are watered by the prayers of the people of God, we cannot doubt but that His favour will attend every movement, and give success to us in our "work of faith and labour of love." We earnestly, therefore, entreat our readers to present continual prayer for us, both in public and private. May the year on which we enter be signalled by special tokens of the Divine presence with his servants in the great and noble work!

FOREIGN INTELLIGENCE.

INDIA.

JESSORE.—The movement lately inaugurated in several villages on the borders of the district of Nuddea, continues to make very favourable progress. Mr. Anderson reports, that at Boneyalle the sincerity of the people has borne a fair test, and though some are doubtless worldly people, there are others who are sincere converts. At Pallai there are eight families of Christians, and a chapel is in course of erection. At their repeated request a preacher is about to be settled among them. At Simlea a number of the people have embraced Christianity. But here opposition has manifested itself.

“One man has employed himself to prevent our getting a footing among them. The manager of a deceased zemindar is opposed and threatened to beat (to give fifty strokes with the shoe) the man who is taking the lead among the Christian party, and, further, wished him to sign an engagement, that he would forfeit fifty rupees if he gave me a plot of land to build a chapel upon. I sent Ali Mahommed to this Go-

mastah, who thereupon changed his tone, and intimated his willingness to grant a better site than that fixed upon. This person does not like the idea of my getting a place among the ryots. Any injustice and wrong that may be perpetrated among them would be disclosed to me, and perhaps I should be solicited to render the oppressed succour. It is, therefore, natural that they should wish to keep me away.”

At Gour a chapel is in course of erection, although the people fear the interference of their landlord with their intention to embrace the gospel. In several other villages it is the hope of the missionary ere long to have stations. In one of these villages there are eighty, in another sixty families. But it is probable that considerable difficulties will be thrown in the way of the work by hostile zemindars. The people of this district are almost wholly agriculturists and weavers, and have not been much affected by the exciting events which have been passing in other parts of Bengal. Not only in the south-east of Nuddea, but in those parts of Jessore which lie on the route to Calcutta, the most pleasing appearances present themselves, and there is a prospect of some three or four stations being formed on this line of road. Two young men have presented themselves to the missionary from this quarter, and propose, while working for their living in Simlea, to prepare themselves to become teachers of the gospel to their friends and acquaintances. In many places a most cordial welcome is given to those who, having heard the truth, repeat it to others at stations remote from the missionary. The rivers are lined with human habitations, and offer a fine sphere for the messenger of salvation. The following incident will, however, illustrate some of the difficulties to be encountered:—

“At Alimpore, where two or three members of the Satteria church reside, one of our Christians, a man of the name of Sham, has been carried before his landlords, Kunjo Baboo and Ameer Chand Baboo, and asked whether he would not forsake Christianity. He told them they might do what they liked to him, but they could never make him forsake the Christian religion. He also refused to pay an illegal exaction, upon which, at their direction, he was severely beaten and fined. The exaction was of this nature:—Three years ago a woman was bitten by a serpent and died. The law is, that in the event of a death of this kind, the zemindar should give notice to the thannah. In consequence of neglecting to do this, a fine of fifty rupees was incurred, making this circumstance a pretext

—a matter with which the ryots had nothing at all to do. For the last three years they have taken money from all their tenants—from each nine annas yearly; but Sham refused to pay, and did so with impunity until the last occasion of this tax being levied. A petition is prepared and would have been presented to the magistrate before this, but he has been away from the station for awhile. A family of Mussulmans of that village—Alimpore—has just come over. I understand another is about to come, and nearly the whole Mussulman population, some eight or ten families, seem desirous to forsake the religion of the false prophet.”

More Persecutions.

“On Saturday, the 26th of September, I

went to Simla, one of our new stations, to commence the erection of a house. Materials had previously been bought and prepared. On the following day three of the men were taken and beaten, two of them were very cruelly treated. One of their number, Gour, an old man, was laid in the sun—a burning sun—and not allowed to put anything over his face. When the intense pain led him instinctively to put his hands to his face, the piadas seized him and restrained him; they laid hold of him by the ears, and, wrenching them, pulled him up and thrust him down by them, struck him with the fist, kicked him, and otherwise ill-treated him. His son too met with cruel treatment. The people, in

a state of consternation, came immediately to me. I re-assured them, and told them that I would do what I could for their protection. . . .

“On the Monday, the day after this beating, I proceeded in my boat to Kullara, where there is an assistant magistrate, and have great reason to believe that he will decide in favour of the oppressed. . . .

“The people of many villages are watching with deep interest the progress of the suit which I have instituted. It is a new thing for a *muchee* (now, however, a Christian) to bring an action against a Brahmin, his landlord. If we succeed, a great barrier will probably be removed.”

We cannot doubt that the violence of the zemindars will defeat its end. The class of shoemakers have ever exhibited great dread of their landlords. In other respects they are more open to the gospel, from the absence of that strong caste feeling which exists among the higher castes. In their comparative freedom from Brahminical influence, they resemble the Chandals of Backergunge, among whom of late years an extensive work of grace has been going on, under the guidance of our missionary, Mr. Page. Our readers will remember this most promising movement at the throne of grace, and seek both for the poor people and for our missionary the sustaining grace of God.

BENARES.—The state of things in this important centre of Hindooism remains unchanged. But the surrounding district continues to be infested with marauding bands. In Mr. Heinig's opinion the rebellion is a general one, embracing all classes of the people, and having its origin in the hatred of the Mohammedans to English rule. The soldiers have been the tools of the Moslem. In whatever city the majority of the population was Mohammedan, there the most cruel and barbarous deeds have been committed. That Benares has remained quiet is chiefly due to the fact that the majority are Hindoos, and is also owing to the sagacity and wisdom of the measures taken by the magistrate, Mr. Gubbins. The neighbouring city of Gorruckpore is in the hands of Mussulmans, and they threaten Azimgurh and Chuprah. Mr. Heinig regards these events as a fulfilment of the prophecy in Daniel vii. 13, 14, and hopes that the country will henceforth be governed by the Crown, that the countenance and aid given to idolatry and Islamism may cease, and the Holy Scriptures be freely employed in all educational institutions.

CEYLON, KANDY.—Mr. Carter has for some time been very successfully engaged on a revision of the Singhalese version of the New Testament. From letters lately received, we learn that his work meets with the cordial approval of other missionaries. He continues to pursue his other missionary duties with assiduity and zeal, and we do not doubt, that the following narratives will greatly interest our readers.

“I quite agree with you, that our most strenuous efforts should be directed to exciting a sense of sin and danger; when *that* is done, the judgment is convinced, and the heart emphatically feels that there is no other name but Christ's whereby we can be saved. I make it my great object in proclaiming the gospel to the heathen, to make them feel that their *all* is at stake, and that even according to Buddhism they are verily *guilty* and exposed to the wrath to come. It is not the best *reasoners* and those who are most capable of under-

standing the force of evidence, who are generally converted from amongst the Singhalese, but souls who feel a void within them, which they find nothing but the gospel of Christ to fill.

Old Simon.

“Our old friend Simon was just one of this character. Had his reception of Christianity depended upon understanding and weighing with precision its evidences, properly so called, it is certain that he would never have been a Christian. One

thing he knew—that he needed pardon and purity, and life; a Saviour, a Sanctifier, a Father, and that he could find them no where but in Christianity. He accepted them, and lived and died a Christian, full of faith and hope and joy. It is now about six months since he took his leave of the body. He had been from his boyhood a servant in a Moodliar's family at Kandy. He was always a faithful, active servant, and sincere in his attachment to Buddhism, even to old age. At length, however, when about sixty years of age, he was born again, and fourteen years ago was added to the church here by baptism; from which time he was a most exemplary character. Nothing but utter inability ever kept him from the house of God whenever the doors were open for worship. At the prayer meetings and church meetings, and, in fact, at every Christian assembly, he was present. He came even when he was scarcely able to walk steadily across the chapel, and was evidently suffering from much pain. He was extremely child-like, humble, and kind. He had little capacity to proclaim the gospel to others, and yet he did testify, when occasion offered, his own firm conviction that salvation is in Christ alone. He had so poor an opinion of himself, that he would never sit in a chair; when urged to put himself on an equality with his brethren, by sitting in one, he said, 'No, it is right for them to do it, but a chair is too good for me; I never have sat in one and I never will.' He would not, however, object to sit on a sofa. 'A sofa or couch is but a cushioned bench. A CHAIR is a *throne*.' In chapel he sat upon a little stool, provided for the purpose, and gave undivided and earnest attention. He loved the society of his fellow Christians, and came even to the English service, of which he understood not a word. Out of his little income, a pension which his former master allowed him, he, amongst other subscriptions, gave sixpence per month to the mission. A short time before his death—a few hours—he took out sixpence and gave it to a friend standing near, and requested him, as it was the beginning of the month, to pay it for him. He gave most cheerfully according to his ability; generally bringing his subscriptions, and that either exactly as they were due or before the time. As he had no relations to whom to leave the little he had saved from his pension, he made it all over to the Baptist Mission, about £10 in money, and garments to be sold after his death, which realised about £2 10s. His goodness commanded the love and respect even of Buddhists, and was a standing reproof to our many cold and inconsistent members. His end was emphatically PEACE. He was followed to his

grave by a large number of persons of both rich and poor, and of all religions and denominations.

The Convert.

"I hope I shall not tire your patience if I mention another pleasing instance of what the grace of God sometimes does amongst us. I would that such cases were more frequent. The person I refer to is, in his moral and religious character, much like old Simon, but is quite a young man, and of a rather higher intellectual capacity. He was originally, or previous to his conversion, a pious Buddhist, earnestly seeking salvation according to Buddhism by his own merits. For a long time he was distressed, seeking rest and finding none; trying to be meritorious, but only finding his demerit increase. The claims of Christianity came under his notice about two years since; he found it exactly adapted to his wants; sought by prayer the God and Saviour it taught, and soon was enabled to rejoice with joy exceeding and full of glory. He was admitted, after due deliberation, to the fellowship of the church here, and sought, as he had done from the first dawning of light into his own mind, to make known to others the pearl he had found. His anxiety for his heathen parents was especially awakened, and he determined to go home to his village to seek their conversion. It is now about a year since he went, and his continuous and earnest exertions have created quite a sensation in his own village and in all the villages around it.

His Exertions.

"Catechists have occasionally visited that district, but have never awakened anything like such attention and inquiry—have never met either with so much favour or opposition from the people. Not only did he itinerate and distribute tracts, and proclaim from house to house the word of salvation himself, but opened a place on his own premises, invited persons to preach and people to hear. And all this he has done when he might fairly have said, judging by the *ordinary* standard,—'What can I do? it is very little I understand. I am not able to teach others, I need to be taught *myself*'; I am no great one, people would not pay attention to a person of so mean an external appearance as I. Besides, I have my living to get, and have little time to spare for anything else.'

"He has just returned to seek a livelihood, and has evidently been on very short allowance since he went away; in fact, he has been almost entirely neglecting his worldly concerns in his eager pursuit of the welfare of others. If you happen to see

Mr. Murdoch's latest report, you will find a short account of him there by Mr. Parsons, Church missionary. It would seem that God has called him to the work, and I am anxious to assist him a little in fitting himself for it, and then to employ him as an evangelist.

The Translation.

"We have just returned from N. Ellia, where we have spent the last five weeks. We are all much improved by the change. My throat and voice have continued to improve. Since I wrote you last, I have been much engaged in preaching and pro-

claiming the gospel. At N. Ellia, I addressed every native, both Singhalose and Tamil, and Moormen, and almost every European, besides the cartmen who are constantly coming and going, on the subject of religion. There, too, I revised the book of Revelations. I have now revised the Gospels of Matthew and John, the Acts, the 1st, 2nd, and 3rd John, Jude, and the Revelations. My revision, however, is submitted to a class of Singhalose persons, and in that class we have only yet got through the first fifteen chapters of John. When we are prepared to print, we can easily increase our speed there."

AGRA.—The most recent intelligence of the brethren from this place informs us that both Mr. Parsons and Mr. Evans are suffering somewhat from the confinement of the fort; but on the whole were as comfortable as could be expected. The battle fought under the walls of the fort, on the 10th of October, between Col. Greathed's column and the mutineers from Dholpore, had relieved them from fear of further assault, and the brethren were contemplating a removal to the Benevolent Institution, which with little expense can be made habitable for a time, the walls and roof remaining intact. The Mission House will require a new roof, and the walls considerable repair. Mr. Parsons thus refers to the losses our own mission and other societies have sustained:—

"I trust, indeed, that none of the missionaries of our society has fallen in these troubles, save our dear and deeply lamented brother Mackay. Poor Mrs. Thompson and family have been almost swept away. It would appear that only two married daughters remain. The American Presbyterian Mission have suffered a truly affecting loss in the murder, by the Nana Sahib, of their Futtehgurh missionaries, Mr. Campbell, with Mrs. Campbell and two children; and Messrs. Freeman, Johnstone, and Macmullen, and their wives. The fate of one or more of their Allahabad missionaries is also, I believe, not yet certainly known to the brethren here. Their pecuniary loss, also, in the destruction of their Allahabad and Futtehgurh establishments, and that of the Church Mission, in the utter destruction of the Secundra press, near Agra, must be very heavy. The Bible and Tract Depositories here and in other stations have likewise been destroyed. The societies in these parts will have almost to begin their work afresh.

Mr. Mackay.

In our local newspaper, the *Mofussilite*, of Saturday last, there is a paragraph quoted from the *Lahore Chronicle*, which narrates details so very similar to what was told us by Silas Curtis, about the party of which our late dear brother Mackay was a member, that it seems to corroborate his story.

Though Mr. Mackay's name is not mentioned, yet as his residence was in Durriao Gunge, it is very probable he should be of the number. 'From the *Lahore Chronicle* of September 26th, we have been favoured with the following for publication:—"A lady, a member of the Skinner family, made her escape from Delhi, disguised as a native, and reached Meerut on the 14th instant. She states that on the day of the outbreak, a number of persons, residing in Durriao Gunge, collected in an upper storied house, and there held out for three or four days. The Sepoys, seeing musketry was ineffectual in dislodging them, brought down a nine-pounder, a ball from which killed Sub-Conductor Settle. During all this time, they had nothing to eat or drink, and the poor children were crying with hunger and thirst. The wretches told the children that, if they came down, they should have both victuals and drink; but immediately they went down a signal was given, and the poor little innocents were all butchered, and shortly after the slaughter became general.'" Some names follow of persons believed to have been among the number mentioned, chiefly conductors and their families. We purpose endeavouring to obtain some clue to the lady who escaped, that we may inquire of her whether brother Mackay was, to her knowledge, in this party, or whether she can give us any information about our friends there."

A native letter writer corroborates the statement, by saying that in Durriao Gunge three ladies were slaughtered, and many Englishmen who had taken refuge in a large house in this quarter. We can scarcely hope to obtain any

further or more accurate details of the sad events, which have deprived the society of the labours of these Christian friends.

From a later-dated letter we learn that we have to rejoice in the continued safety of our brethren in this important locality. The defeat of the Dholpore mutineers has left the district comparatively free, and the prospects of a more settled state of things are cheering. Mr. Parsons, under date of October 28th, informs us of the occupations in which the missionaries are engaged, and gives an opinion as to the result of the revolt on the mission work:—

“It is a gratification to think that while our chapels lie in a partially ruined condition, and our ordinary ministrations to the heathen are suspended, we have not been without numerous opportunities of pursuing the good work. Brother Evans and myself have taken part with our Presbyterian brethren in maintaining two public services on the Lord’s day, and we have held prayer meetings with small parties of our friends at their quarters, four times a week, save occasional interruptions through sickness. On Friday evening, we meet the missionaries of both Church and Presbyterian missions in a prayer meeting. I hope that these several meetings have been blessed to the spiritual enjoyment and edification of our people, and that our uniting with other denominations may have a good influence in softening some of the asperities which have heretofore existed. The occupations of the native Christians connected with the Purtapooro church, have only admitted of our holding service with them on Lord’s days, which we have done. Bernard has gathered the Chitoura people together for worship as he has been able. Some are living in the chapel compound at Purtapooro, and he has begun to have service there. Besides, I have found more leisure for my translation than before we came into the fort. Half the Gospel of Luke is now copied for the press, and I hope it will be quite ready by the time the communication is open. And brother Evans and myself, and my dear wife also, have had opportunities of ministering to the bodily wants, and attempting to promote the spiritual good, of the poor sick and wounded soldiers in the hospitals.”

Results of the Mutiny.

“The total rout of the Indore mutineers induced the Gwalior Contingent to quit that neighbourhood, and march to the eastward. For us, this is a relief, for that force was one of the chief sources of apprehension to us. A great struggle impends in Oude, and the country about Saugor, as also Assam and Rohilcund, appear to be in a very unsatisfactory condition. But many districts are fast settling down into order. The revenue is brought in, cultivation proceeds, the mails and civil offices are re-established, and, what is a sure sign of the current of affairs, the Sepoys are hunted down by the villagers, and brought in to the authorities. Will the natives at length learn that the gods whom they invoke, and to whom they trust for success are false? I am afraid there is no good ground to hope that such a conviction will prevail extensively, or take strong hold of the heathen mind. They have witnessed many revolutions without forsaking their idols. There is indeed a power they practically consider greater than that of devtas—the power of fate. To this will all be attributed, and the idols be blindly followed as before, until the light of the glorious gospel dispels the delusion. Yet we do trust that the Lord will overrule these unprecedented events to his glory; that Mohammedan pride will receive a blow; that the wayside ground of the Hindoo heart will be softened and broken up to receive the good seed; and that our rulers will be instructed to amend their principles of government.”

BARASET.—Our readers will peruse, with great interest, the following communication from our native missionaries at this new station. We give it in their own words, one of them being sufficiently master of the English language to write in it. It is dated September 28th.

“We are extremely happy to bring to your notice that, wherever we preach, either in villages or in markets in the district of Baraset, the people hear the gospel with excess of delight. Many of them praise the doctrines of Christianity, and admit its superiority over all other religions. They converse with us delightfully, read tracts and gospels, discuss with us the most difficult and important

points, and thereby drive their doubts from their mind with satisfactory decisions. Our neighbouring people generally invite us to hear the gospel, and many sick persons receive much satisfaction to know the unbounded kindness and mercy of our Saviour.

“Many learned and educated and respectable men come to us almost every day, to root out the doubts from their minds by

discussions. Many of them have taken the Bible for their study, and they show their progress in it on various occasions. We find sometimes nine or ten persons present at the time of our family worship to join us in the service.

"A few days ago we had here a young man who gave us sufficient proofs of his repentance to witness his baptism. I went down to Calcutta to invite Mr. Lewis, who, consulting with some European missionaries, advised me to wait for two months, for the present mutiny among the native Sepoys, which was then in the height of its ferocity; especially was Bengal in very great agitation. But the young man was very impatient to take his baptism, so we, giving him the right hand in the name of the church of Baraset, sent him to Serampore with an intimation to the missionaries to baptize him there; but the parents of the young men, knowing his intention, one day suddenly caught him when he was going to give a visit to his uncle, who resides close to Serampore, and have kept him in close confinement at his own house. But there is no change in his mind. He still maintains his former opinions and principles. By the grace of our heavenly Father, Baboo-Ram Chunder Doss, the sixth master of the Government school of Baraset, will receive his baptism in the month of October. He is a young man of excellent character, and has a com-

mand over English language and literature. We hope our divine and merciful Father would be pleased to extend his kingdom throughout the village of Baraset. It is not necessary to mention here, that besides those of whom Mr. Bradbury * talked to you, we have at present many to hope for.

"Baboo Wooma Churn Bessus is gradually improving in scriptural knowledge, and he presents himself twice or thrice every week at the time of our family worship. Baboo Kally Krishna is reading the Scriptures often, and advising all his friends to do so.

"A few days ago we were in constant dread of mutiny; at present the fear is much abated. The calamity which the mutiny has produced over several parts of India, we are sorry to state. It is quite sufficient to say that humanity shudders if the direful picture of the mutiny be presented in its view. It has caused famine, though it is not, as yet, very formidable for the public; poor people are suffering much from its oppression. The number of beggars is gradually increasing.

"We would be extremely happy to preach once in a year in all parts of the zillah of Baraset; but want of expense does not allow us to fulfil our desire. We must be very thankful if home-committee be pleased to increase our missionary excursion."

* A Berhampore Missionary.

MORLAIX.—The work of God continues to make favourable progress, although amid many difficulties and much opposition. Mr. Jenkins has furnished us with the following interesting facts:—

Conversion and Baptism.

"It was our privilege last Sabbath week to receive by baptism two Breton country people, the one a farmer, aged sixty-three, and the other a widow, aged forty-eight. They were formerly sincere Catholics, and it is after much inquiry, with reading and preaching the New Testament, that they were brought out of the darkness of Popery to the light of the gospel and a living faith in Christ. The widow was brought to the knowledge of the truth by hearing our aged female teacher reading and explaining the Scriptures eleven or twelve years ago, when they were both in the Church of Rome. Soon after that we became acquainted with her. When she first saw us administering baptism, she felt a desire to follow Christ in that impressive ordinance. She was living quietly as an assistant and a friend with another woman, who kept a shop in the village. In time, she became clearer in her views and more desirous of leaving the Romish Church; but she felt her difficulties to be great. To separate herself from her friend was not easy. She made, for a long

time, much effort to bring her mistress to the knowledge of Christ by reading to her the New Testament, but apparently with little success. However, she made up her mind to quit Romanism, according to her convictions, and join us in the Lord. Soon after this, while talking on the subject to her sister, who is one of the teachers, her mistress overheard the conversation, and it affected her so as to change her mind, and lead her to a decided conversion to the Lord. However, it appears now that even for the last three years she has been a serious secret inquirer after divine truth and salvation.

"Some time ago these two good women, in order to follow Christ, resolved to give up their little business and go to live in the neighbourhood of the teachers, fourteen leagues off. Last Sabbath week, they were both with us, and the one who had been long under deep convictions was added to the church. It is remarkable that this woman is the daughter of a priest, who, in the time of the old French revolution, gave up his rectorship at Pleguat Guerrand,

married, became a secretary of the mayor at Plougasnon, and brought up a family of eight children. I have now baptized two of his daughters, Catherine and Marie Picard.

"The other person baptized last Sabbath week, resides in the neighbourhood where I generally preach in the country, and has been a constant hearer for about eight years, and has benefited by the religious conversation of the teachers, who have taught some of her children to read the New Testament. She had given up going to mass for some years previous to her becoming a candidate for baptism."

Mockery and Priestly Persecution.

"The enemy is alarmed. A priest preaching against us, said he was so disturbed on account of what the Protestants were doing that he could not sleep, and exhorted his parishioners to give up to him all the books they had received of us. In the village of Plougasnou, the Monday following our meeting, when the two of our female friends residing there were returned home, a large concourse of tumultuous children, women, and men, gathered about their house, with all sorts of noisy instruments of iron and brass, to give them what is called a charivari, or rout. There was not the least provocation leading to this. This rabble knocked violently on the door, and went in procession around the churchyard, situated in the centre of the village, and then returned before the house, where they made much clatter, expressed somewhat violent threatenings, and abounded in

most foul language and mockery. This lasted from seven o'clock until about eleven. From 200 to 300 persons were present, though it rained considerably. The adjoint or sub-mayor was sent for, but he did not come. It appears some of his servants were in the crowd. The priest had preached furiously against Protestantism on the preceding day, declaring, among other things, that the first Protestant was Judas Iscariot. It is said he was the instigator to this public outrage, and that he had instructed the leaders to make as much noise as they could, only not to commit personal violence.

"Tuesday evening, the same thing was acted over again, thus creating a considerable excitement. Wednesday morning, our friend residing in the house, went to the mayor, and begged him to see into the matter. This Breton magistrate told her, *Had it been to protect pigs he would go; but not to protect the canaille.* Again our friends came to me, and we at once informed the police authority at the gendarmerie here. A letter of instructions was prepared and sent to Janneur gendarme station, but no gendarme arrived at Plougasnon until Friday morning, when a procès-verbal was written. This put a stop to the violent outrages which had been renewed with unabated excitement and disorder for four nights. What will be done to the guilty we suppose will be far less than what they legally deserve—indeed, the police report is a fair indication, as it states *no witnesses could be found.*"

Mr. Jenkins has the hope of the colportage of the Bible being speedily resumed. The labours of the teachers go on quietly and favourably, and the preaching of the gospel is continued throughout the same district by the missionary.

AUSTRALIA.

MELBOURNE.—We have received the following communication from Mr. Taylor, which will be perused with great pleasure by our friends. We are happy to communicate the information that two more brethren are about to depart for Australia, on the invitation of the Committee,—the Rev. J. Slade, late of Grampond, in Cornwall; and the Rev. J. P. Campbell, of Shipley, Yorkshire. They will sail as soon as the necessary arrangements can be made. Mr. Taylor's letter is dated Melbourne, Oct. 13, 1857 :—

"On Monday, 7th September, I left this city, and late on Wednesday evening, 9th September, reached the city of Sydney after a speedy and comfortable voyage of about sixty hours. By our esteemed brother Mr. Voller and his friends I was most warmly and affectionately welcomed to New South Wales. On Sabbath, 13th of September, I preached for Mr. Voller morning and evening, to large and attentive congregations. Bathurst Street Chapel is a large and commodious building, situate near the centre of the city, and will accommodate about seven hundred hearers, being the largest Baptist chapel in Australia. Here Mr. Voller labours with considerable success, is much beloved by his people, and esteemed by all parties in the city as a Christian minister of unblemished character, devoted piety, and of most amiable disposition. On Monday, 14th September, a special church meeting was convened, at which an opportunity was afforded me of explaining the objects of my mission, and

of stating my plans for the furtherance of the Redeemer's cause, in connection with our denomination in the Australian colonies. A considerable number of the members of the church freely expressed their views; the unanimous decision was in favour of a united effort on behalf of the colonies, but it was deemed inexpedient to send any money home at present, or to make any effort for the general objects of the 'British Missionary Society' until the wants of the colonies had been in some degree attended to. A resolution was however unanimously passed, pledging the friends in Sydney to aid me in the various plans submitted to their consideration—viz., the establishment of a sustentation fund—a chapel-building fund—and the support of a magazine, as early as possible. On Tuesday evening, 15th September, the annual meeting of the Colonial Missionary Society was held in Bathurst Street Chapel, and largely attended; a fine feeling of earnestness pervaded the meeting, which was attended by most of the Congregational ministers of the city.

"I left Sydney accompanied by Mr. Voller, for Hinton, situated on the River Hunter, and nearly one hundred miles distant from Sydney. We reached Hinton on Wednesday morning, and received a kind and cordial welcome. In the evening of that day, preached at Morpeth, a rising town on Hunter river. Thursday visited Maitland, about six miles from Morpeth, and returning in the evening, preached at Hinton. The origin of the church at Hinton may be shortly stated. Mr. Voller visited the district in the beginning of the year 1856, and preached in a house belonging to Mr. Newman, a member of the church at Sydney; Mr. Lane, then preaching at Paramatta, afterwards visited Hinton, and God graciously blessing his labours, the friends resolved to make an effort to erect a chapel. A portion of land in a fine elevated position, was obtained free, through the kindness of one of the proprietors in the district, and a small brick chapel erected, which was opened July, 1857. The chapel is forty feet in length, by twenty-four in breadth, and very neat and comfortable; it cost £630. The average attendance is 200, exclusive of Sabbath scholars. At our visit a church was formed, consisting of nine members, two brethren were chosen deacons, and Mr. Lane was recognised as pastor. This new cause in New South Wales is the offspring of the British Colonial Missionary Society. The church ere this has doubtless been increased considerably, as a number of friends were to be admitted after the formation of the church. Mr. Lane the pastor is an earnest and hardworking brother; his labours in the district have been much

blessed, and he is much esteemed and beloved.

"His labours are not confined to Hinton, but extended to Morpeth and other places. Leaving Hinton on Friday morning, Mr. Voller and myself reached Sydney in the evening. On Saturday, 19th, visited Paramatta; here a church has existed since 1850. Under the brief pastorate of Mr. W. Carey, grandson of the late beloved Dr. Carey, the church enjoyed a large amount of prosperity; in the allwise providence of God, Mr. Carey was removed to a nobler state of existence, in September, 1852, and since that time the church has been in a very low condition. There is, however, a neat chapel and a population in this town and neighbourhood of about 15,000. A devoted and earnest minister might be eminently useful; the church promises at present £50 per annum towards his support, and from the 'Colonial Mission funds' this amount would be supplemented considerably. On Sabbath, 20th September, I preached morning and evening in Bathurst Street Chapel, for Mr. Voller, and in the afternoon for Mr. Whiteford, in Goulton Street Chapel; and at all the services the congregations were large and attentive. The friends in Sydney with their usual kindness to strangers, gave me a day's rest and recreation on Monday, 28th September; a steamer was engaged, tickets issued, and upwards of 200 friends gathered together, including many of the ministers in the city, and the entire day spent in visiting the various points of interest in the surpassingly beautiful harbour of Port Jackson. In the evening I bade the friends an affectionate farewell at their usual prayer meeting, and leaving the beautiful city on the following day, reached my home on Friday evening, having been mercifully guided and protected on my journey of nearly fifteen hundred miles. The state of the Baptist denomination in New South Wales is very far from being what it might have been, had a deeper interest been felt by the churches of England. The census returns for 1856 now lay before me. The population of Sydney and neighbourhood is 79,581. In various parts of the city and neighbourhood large and prosperous churches might soon be gathered; but it is utterly impossible for the friends in Bathurst Street Chapel to send home money to bring out ministers, supplement the salaries of ministers for a time, and erect chapels. Help must be given by noble, generous spirits in England, or the needed work must remain undone. The suburb of Woolloomooloo, Sydney, one of the largest and finest suburbs of the city, is regarded by the church in Bathurst Street with profound interest. Gladly would they send for a minister

for that district, erect a chapel for him, and grant half towards his support for a time, but they are quite unable to do all this. If the society would send out a minister, and the friends in England aid in the erection of a large and commodious chapel, worthy of the district, temporary aid would be cheerfully given from the Colonial Mission Fund. You have no finer suburb in any city in England than the suburb of Woolloomoolloo, in Sydney.

"Not to weary you with statistics, let me just give a few items:—In Goulbourn, the population is 7,028; Brisbane, 5,844; Bathurst, 12,005; Ipswich, 4,558; Maitland, 15,290; Windsor, 8,431; Wollongong, 4,506; total population of New South Wales, 266,189—number of Baptists not given in the census, but so far as I have been able to ascertain, the number of Baptist churches, of all sections, is under twelve, and nearly all extremely small. Will the friends in England let such a state of things continue? surely not. In the colony of South Australia, the state of our denomination is very low. The census returns give the Baptist churches of all sections as *nine*; chapels, *eleven*. Mr. Stonehouse, of Adelaide, who has been twelve years in the colony, has furnished me with full information. His own church in Adelaide numbers ninety members; his regular congregation is about 300. He has a good chapel, free from debt. Mr. S. has been instrumental in the formation of a church at Uleg, near Gauler Town, of which the Rev. J. Buttfeld is pastor. Mr. B. was formerly Baptist missionary in Honduras. There is another church at Gurnmeraeu, of which the Rev. J. Tuck, formerly of Stepany College, is pastor. Both have good chapels, and are going on well. Another church has been formed in South Adelaide, under the sanction of Mr. Stonehouse, of which the pastor is Mr. Dewhurst, formerly an Independent minister, and a Homerton student. There is now an Independent church at Angaston, with a Baptist minister—Rev. J. Hannay. The other churches called Baptist have no connection or fellowship with those just named. Mr. Stonehouse states, that none of the Baptist churches in South Australia are able to support their pastors, and that they are unable to aid in any movement for the extension of the denomination. They promise me a hearty welcome, and I purpose, God willing, to visit them ere long.

"In the colony of Victoria our prospects are brightening. To begin with Melbourne, the chapel in Collins Street is now completely full in the morning, and crowded in the evening of each Sabbath. The friends have decided either to enlarge the present chapel or to build a new chapel; nearly £1,000

has been promised to aid in carrying out the project. Meanwhile an effort will be made to obtain one of the theatres or large buildings in the city for the evening service. The Sabbath school and Bible class are prospering, and the attendance at the weekly prayer meeting very cheering. The friends in Albert Street keep well together, and are waiting anxiously for a pastor. The Sabbath services are conducted by Mr. Hoskins and the young brother mentioned in my former letter. The Sabbath school is well attended. I am thankful that I am still able to conduct the week-evening service, which is encouragingly attended. Fitzroy Street church moves on as before reported, and the week-evening service I am still happy to continue. I have not yet made any beginning at North Melbourne, as the work already on hand presses heavily on time and strength. I think all here will cheerfully testify that a very happy change has occurred in connection with our churches here. There is more love and unity, and a nearer interest in each other's prosperity and peace than heretofore.

"The church under the pastoral care of Mr. D. Allan are about to erect a new chapel, and the foundation-stone will be laid next week by Robert Rew, Esq., one of the deacons of Collins Street. I am thankful for this step towards union, and trust it will be productive of good results. At Prahara a new chapel has been erected, and will be opened (D. V.) on Sept. 18th inst. I have engaged to preach in the afternoon; the evening service will be conducted by Mr. Sprigg, an enterprising young merchant of this city, and son of the Rev. Mr. Sprigg, of Ipswich, and son-in-law of your honoured J. H. Hinton.

"At Brighton, God has so blessed the labours of Mr. Collins, that the chapel is crowded; the friends there have resolved immediately to enlarge, and have subscribed upwards of £200 already. At Forest Creek Gold Diggings the Baptists have bought a wooden building, and fitted it up as a chapel. It is to be opened on Sept. 18th inst. At Sandhurst, near Bendigo, the Baptists have rented the Mechanics' Institution, a good building, and opened it last Sabbath, the 11th inst., for divine worship. I purpose leaving this on the 19th, on a visit to Forest Creek and Sandhurst; and will give you further information respecting those large and deeply interesting fields of labour in my next letter. In the large and very flourishing town of Ballarat the friends are ready to make a start, and very likely my next letter will contain information of a gratifying character in reference to that district.

"The impression grows deeper and deeper in my mind that if the scattered

population of the Australian colonies is ever to be reached and benefited, a few warm-hearted, devoted men must be employed as evangelists, sustained, at least in part, for a few years by the churches at home, well supplied with Bibles, tracts, and other publications. Let me implore the Committee to take this matter into earnest consideration. A thousand pounds a year will do much; but bear in mind that the expense of food, clothing, house-rent, and travelling here is something very different to what it is at home. A hundred pounds here is not equal to forty pounds at home. You will be glad to learn that my own health and that of my family continues excellent. The sooner help comes, however, the better for me. An average of seven meetings every week, visiting, correspondence, and travelling, is rather too much for me; and I shall be truly thankful for help."

HOME PROCEEDINGS.

MR. SMITH during the past month has visited Dublin, where his addresses, and a lecture on India, delivered in the Rotunda, excited great attention. Much larger contributions have been received from our friends in the Irish metropolis than we ever remember before. Mr. Smith has also given a lecture to the Young Men's Missionary Association in the Library of the Mission, and visited Windsor, Wraysbury, Staines, and Colnbrook, where the meetings were unusually crowded and interesting. Mr. Denham has attended services on behalf of the Society at Faversham and Harrow; and Mr. Underhill has lectured on India before the Young Men's Missionary Association in the Mission House, and given addresses on the same subject at Battersea, Regent's Park, and Brixton Hill Chapels.

SACRAMENTAL COLLECTION FOR THE FUND FOR WIDOWS AND ORPHANS OF MISSIONARIES.

THE Circular directed by the Committee to be addressed to the Churches of Great Britain has been sent out, and will be in the hands of the pastors and deacons before this present "Herald." Yet there can be no impropriety in calling attention to the subject; and to repeat the request which it contains, that it may be earnestly presented to the brethren, and acted upon as far as practicable.

PETITIONS ON INDIA.

WE had the pleasure of attending an important public meeting, held at Commercial Street Chapel, a short time since, called by Mr. Stovel, in which the present aspect of Indian affairs, and the future relation of the British Government to religion in India, were discussed. A very deep interest was manifested by the large congregation present, and a petition to the Legislature was adopted. That petition is drawn with great care. The facts necessary to be stated are briefly but forcibly stated, and the principles of future action laid down with great clearness and accuracy. It will appear in the Magazine; and should any of our friends wish to take action, they will do well to consult that document.

IMPORTANT NOTICE.

A PUBLIC MEETING will be held in Exeter Hall, on Tuesday morning, January 5th, 1858, to consider the relation of the British Government to Religion in India. The Chair to be taken at Eleven o'clock, by the Right Hon. the EARL SHAFTESBURY.

Tickets of admission may be had at Messrs. Nisbet's, Dalton's, Mudie's Library; Ward's; Jackson's, Islington; and at the Mission Houses in Blomfield Street, Moorgate Street, and Bishopsgate Street.

Pastors of our Churches in London are respectfully requested to give publicity to this note on Lord's-day, the 3rd, so that our friends may be informed of this proposed meeting, which will be one of unusual interest and importance.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Oct. 30.	CHITTAGONG, Johannes, J., Oct. 26.
CLARENCE, Diboll, J., Nov. 1.	COLOMBO, Allen, J., Nov. 14.
AMERICA—PHILADELPHIA, Hanna, J., Nov. 16.	DACCA, Bion, R., Oct. 19; Supper, F., Oct. 16.
ASIA—AGRA FORT, Burnard, J., Oct. 12; Parsons, J., Oct. 14 and 28.	HOWRAH, Kerry, G., Nov. 4.
ALIPORE, Penroe, G., Oct. 21, Nov. 7.	JESSORE, Sale, J., Oct. 20.
BENARES, Heinig, H., Oct. 11.	KANDY, Carter, C., Oct. 28.
CALCUTTA, Kalberer, L. F., Oct. 22; Lewis, C. B., Oct. 22, Nov. 6; Thomas, J., Oct. 22, 23 and 31, Nov. 9 and 10.	AUSTRALIA—MELBOURNE, Taylor, J., Sep. 2, Oct. 13.
CAWNPORE, Gregson, J., Oct. 15, Nov. 3.	SYDNEY, Illidge, J. M., Sept. 8.
	JAMAICA—ALPS, Henry, T., Oct. 26.
	TASMANIA—HOBART TOWN, Tinson, E. H., Sept. 7.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21 to December 19, 1857.

ANNUAL SUBSCRIPTIONS.				£ s. d.	
	£	s.	d.		£ s. d.
Canning, Mrs., Finch Deau.....	0	10	6	Westbourne Grove— Juvenile Auxiliary, by Y. M. M. A., for Cameroons Schools. 16	0 0 0
Douglas, James, Esq., Cavers.....	5	0	0		
Smith, Rev. J., Jun., Newmarket.....	0	10	6	BUCKINGHAMSHIRE.	
Upward, Mrs.....	1	0	0	Wraysbury	3 10 0
DONATIONS.				CAMBRIDGESHIRE.	
Bible Translation Society, for Translations	150	0	0	CAMBRIDGESHIRE, on ac- count, by G. E. Fos- ter, Esq.....	55 7 6
Small, Rev. G., Contri- butions by, for Benares Schools.....	7	5	0	Cambridge— Contributions, for Mrs. Martin's School, Bar- risaul	8 10 0
Wood, F. J., Esq., LL.D., for India	10	0	0		
				DEVONSHIRE.	
LEGACIES.				Brixham—	
Bousfield, J. R., Esq., late of Clapham Park	100	0	0	Collection, for India .	5 5 4
Goddo, Miss Mary Marl- ton, late of Hitchin ...	90	0	0	Contributions, for do.	2 0 0
				Less expenses.....	7 5 4 0 12 4
					6 13 0
LONDON AUXILIARIES.				Exeter—	
Bloomsbury Chapel, on account, by S. R. Pat- tison, Esq.	22	10	4	Adams, Miss, for India	5 0 0
Dalston, Queen's Road— Collections, &c.	14	4	0	Instow—	
John Street, on account, by M. Martin, Esq. ...	20	0	0	Shoobridge, S., Esq. ...	1 1 0
Collection after Lec- ture by Col. Row- landson, for India... 16	6	0	0	Tiverton—	
Shadwell, Rehoboth Cha- pel—				Sunday School, for "Paul Rutton," Din- napore	6 0 0
Sunday School, by Y. M. M. A., for Nas- sau School	3	2	6		
Soho Chapel—				DURHAM.	
Sunday School, by Y. M. M. A., for Kot- taville School, Cey- lon	10	10	0	Sunderland, Bethesda ...	14 9 0
Walworth, Liou Street— Sunday School, for Gahalaya School, Ceylon	10	0	0		
				Essex.	
				Braintree, on account ...	18 0 0
				Waltham Abbey—	
				Collection	1 16 6
				Contributions	2 16 3
				Do., Juvenile	12 13 0
					17 5 9
				Less expenses.....	0 8 6
					16 17 3
				HAMPSHIRE.	
				Ashley	2 0 0
				Portsea, Rev. C. Room's— Ebenezar Chapel, Wa- terloo	1 13 5
				HEREFORDSHIRE.	
				Hereford—	
				Sunday School, by Miss Biggelstone.....	0 7 7
				HERTFORDSHIRE.	
				St. Alban's, on account .	10 0 0
				KENT.	
				Sevenoaks—	
				Collection (part).....	13 0 0
				Contributions.....	7 17 0
				LANCASHIRE.	
				Bottle—	
				Sunday School	0 16 0
				Liverpool—	
				Athol Street—	
				Sunday School	0 8 0
				Great Crosshall Street— Sunday School	1 3 0
				Pembroke Chapel—	
				Collection, Public	
				Meeting	20 2 0
				Do., Juvenile	6 11 8
				Contribution	0 10 0
				Do., Sunday School, for Italy	6 13 11
				Soho Street—	
				Sunday School	0 15 1
					36 19 8
				Less expenses.....	11 10 0
					25 9 8
				NORTH LANCASHIRE AUX- iliary, on account, by Mr. L. Whitaker, Jun. 35	0 0 0
				LEICESTERSHIRE.	
				Oadby—	
				Collection	1 10 0

LINCOLNSHIRE. £ s. d.		SOMERSETSHIRE. £ s. d.		Great King Street— £ s. d.	
Boston—		Yeovil—		Collections 4 8 7	
Collection	1 13 8	Collections	8 5 10	Contribution	0 10 6
Do., Holland Fen ...	1 3 6	Contributions	5 0 2	Do., Sun. Schools	1 6 11
Contributions	4 0 4			Henegge Street—	
Do., for N. P.	0 5 9			Collection	14 0 0
		Less expenses	13 0 0	Contributions	44 10 1
Less expenses	7 3 3			Do., Sun. Schools	
	0 9 6			and Bible Class	19 0 9
	6 13 9		13 0 0	Zion Chapel—	
Limber—		SUFFOLK.		Collections	5 0 0
Contributions, by Mrs.		Beccles—			
Maddison	1 8 3	Contributions			410 18 11
NORTHAMPTONSHIRE.		Otley—		Acknowledged be-	
Contributions, by Rev.		Collection		fore & expenses	
J. P. Haddy	2 10 0	Contribution		297 9 5	
Stauwick—		SUSSEX.			
Contributions		Battle		13 9 6	
	2 0 0	Brighton, Bond Street,			
NORTHUMBERLAND.		on account		30 0 0	
Newcastle-on-Tyne, Be-		Two Friends		6 0 0	
wick Street—		Forest Row—			
Sunday School, for Rev.		Collection		1 16 0	
J. Allen's School,		Contribution		1 0 0	
Ceylon		WARWICKSHIRE.			
8 0 0		Alcester—		Evesham—	
NORTH OF ENGLAND		Collection		Juvenile Auxiliary, by	
Auxiliary, on account,		Contributions		Y. M. M. A.	
by H. Angus, Esq. ...		Less expenses		1 0 0	
45 0 0		7 18 9		YORKSHIRE.	
NOTTINGHAMSHIRE.		Birmingham—		Hebden Bridge—	
Southwell—		Collection, &c.,		Collections	
Collection	1 0 0	Public Meeting ...		12 19 9	
Sunday School	0 10 0	Proceeds of Break-		Contributions	
OXFORDSHIRE.		fast		15 12 4	
Coate, &c.—		Bond Street—			
Collections—		Collection		23 4 2	
Aston	0 8 2	Contributions		3 10 0	
Bampton	0 13 0	Do., Ireland			
Buckland, Public		Do., Sun. School		8 18 4	
Meeting	1 17 4	Cannon Street—		Newcastle Emlyn—	
Coate	3 6 6	Collection		Collection	
Standlake	1 2 0	Contributions		0 19 0	
Do., Public Meet-		Do., for Ceylon		Contributions	
ing	2 4 10	School		2 2 6	
Contributions	7 9 7	Do., for Africa ...		Do., Sunday School	
Do., Sunday School,		Do., for Schools ...		11 5 6	
Standlake	0 4 1	Do., Sun. School,			
		Girls		1 8 6	
	17 5 6	Do. do., for School,			
Less expenses	0 3 6	India		10 0 0	
	17 2 0	Circus Chapel—			
Hooknorton—		Collections		15 14 1	
Contributions		Contributions		44 14 4	
	0 1 6	Do., for N. P.		0 5 0	
SHROPSHIRE.		Do., for Schools ...		0 14 0	
Bridgnorth—		Do., Sun. School		11 8 6	
Collections		Do., do., for N. P.		1 18 9	
Contributions		Graham Street—			
	9 10 2	Collections		35 1 4	
	12 0 1	Do., for W. & O.		9 1 6	
	21 10 3	Contributions		39 5 3	
Less expenses	0 11 0	Do., for Australia		5 15 0	
	20 19 3	Do., for Transla-		1 1 0	
SHROPSHIRE, balance	0 6 0	tions		1 1 0	
		Do., Sun. Schools		15 16 6	
		Do., do., for Aus-		1 1 11	
		tralia			
				Dublin, on account	
				152 0 0	
				Guinness, B., Esq. ...	
				10 0 0	
				FOREIGN.	
				NEW SOUTH WALES.	
				Sydney, Bathurst Street—	
				Sunday School	
				15 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 Trearail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JANUARY, 1858.

THE BAPTIST IRISH SOCIETY.

THE following article, which lately appeared in the *Freeman*, puts so correctly and so forcibly some points, with regard to our Irish Mission, that we have great pleasure in transferring it to our pages. It is cause for encouragement that the plan of action resolved upon by the Committee is approved by a writer entirely unconnected with them, but evidently quite competent to judge of the merits of the plan as well as to advocate the claims of the Mission. We are glad that the editors of the *Freeman* have added to many well-written articles on various topics, one on the Baptist Irish Society, so entitled to the serious and prayerful notice of British Christians. If the statements of this paper be carefully considered, the characteristic Irish benediction, desired for the Committee and the Secretary, "*more power to their elbow*," will soon have its fulfilment.

When Dr. CHALMERS was asked to accept a professor's chair, one of his parishioners came to expostulate with him on the sad consequences which would ensue to his deserted congregation. The doctor heard him, and then answered him in a simile which came home to his farmer elder's business and bosom, thus:—"John, whether do you think the man that salts the pigs, or the man that makes the salt that salts the pigs, does most?" "Deed, sir, the man that makes the salt." "Well, then, John, a minister salts the pigs, and a professor makes the salt that salts all the pigs." The elder was silenced.

The inseparable connection between pigs and Ireland has reminded us of this story in connection with some new operations proposed by the Baptist Irish Society, for which we are anxious to bespeak the interest of our readers, and to which we believe we let out no secrets in now referring. The Committee of that institution have resolved on altering their mode of operation, somewhat in accordance with Dr. CHALMERS's illustration. Hitherto their stations have been to a considerable extent situated in small country towns and in uninfluential districts; and a large portion of their machinery has consisted of Scripture readers and schoolmasters. It is now deemed advisable to adopt a double process, of reducing these scattered efforts by degrees on the one hand, and concentrating the main stress of work on the larger centres of population on the other. The former process is to be commenced by diminishing the number of schools and Scripture readers. The latter by an attempt to establish a congregation in Dublin, in addition to the one already existing there, unconnected with the Society, under the pastoral care of an esteemed brother, Mr. MILLIGAN. For this purpose it is intended, in the meantime, to rent some eligible public hall in a good district of the city, and to provide a succession of our best ministers who will each occupy the pulpit for a month or so. The issue of this, it is hoped, will be the collection of a congregation and church, the building of a chapel, and the establishment of a base of operations. If support be rendered and success granted, other large towns may be taken up in due time, and a few points thus secured from which the work may be pushed into the rural districts. In a word, it is intended not merely to spend all our strength in salting the pigs—that is, in sustaining churches which can never become self-supporting nor exercise any wide influence—but in making salt—that is, in establishing churches which will, after a bit, be able to run alone, and put their own hands out to nurture and to build up the smaller places. Such a plan, in its broad outlines, seems to us the very thing that is wanted, and we congratulate the Society on having got at length upon the right track.

Up till the present time we fear there has been little active interest called out by its proceedings. A limited income, a heavy debt every now and then, and of course a desperate whip to get up a special fund, are unmistakable signs that the churches do not, as a whole, feel a very lively sympathy. The cause of this comparative indifference has not lain in any want of confidence in the executive, nor in any grudging of help to Ireland, but mainly in the doubt whether the largest possible amount of work was being done and an adequate measure of results obtained for the money. A glance at the last

annual report will show how much need there is for some change in the mode of operation. The income of the society amounted to 2,000*l.* odd, from which 800*l.* legacy is to be deducted, a sum not only far below what might be raised if our churches were up to the ideal of money giving, but also far below what even the present scale of their liberality would furnish if fairly appealed to for an object in which they were interested. This sum supports, wholly or in part, ten missionaries, and nine teachers and Scripture readers. There are eight stations, and thirty-three sub-stations, making, in all, forty-one preaching places. The average number of attendants at all of these is at most 1,200, which gives an average to each missionary of 150 hearers, or to each of the forty-one preaching places of thirty. Running our eye over the report, we find such notices as these appended to different stations:—"church numbers eleven members;" "congregation about thirty;" "attendance very small;" "congregation not large;" and so on. The number of members in church fellowship is 428, being an average of fifty under each missionary, but distributed among the various stations and sub-stations, for one missionary has in some cases more than one church under his care. If the church at Tubbermore be deducted, the average becomes thirty-seven under each missionary. The day schools contain 225 children, and the Sunday schools 620. The localities of the work may be understood from the list of the chief stations:—Ballina, Banbridge, Belfast, Conlig, Cork, Curragh, Moate (Athlone), Tubbermore.

Now, we do not for one moment mean to measure spiritual results by the rude bushel of numerical statistics, and especially we do not wish to be understood as gauging a missionary's devotedness or worth by them; but whilst admitting most heartily the well-worn saying, that if one soul only had been converted, it would be worth all that has been spent, we remember that God does not usually make wise work for him fruitful on so small a scale as that axiom contemplates. The question for us to consider is not the proportion between the pecuniary cost of work and the spiritual worth of its results, which are quite incommensurable; but we have to look at the amount of labour and the amount of success, and, if the former be great and the latter be small, the first question we have to ask is, whether anything in the kind of labour may account for it. A most hearty and willing testimony must be borne to the talents of many and to the devotedness of all our brethren, the Society's agents. They are worthy of all praise, of better incomes, and of larger spheres. The duties of their present spheres they do with energy, with admirable patience. We do not disparage them, nor do we underrate their work. All we say is, that by the very nature of the case, many of these stations must always remain small, almost all of them must be always feeble. Is it not a wise move, while continuing such, or only introducing alterations very gradually and with scrupulous tenderness, to adopt a new way of doing altogether, and, if we have but a small sum to spend, to spend some of it in establishing churches which shall not be lame from their birth and needing alms all their days?

The schools of the Society, too, which absorb a considerable proportion of its funds, are not so necessary as they once were, from the altered circumstances of the country, and especially from the establishment of the National Society's schools. A better education can be had there, than in ours; and it may be doubtful whether the latter are very effectual as feeders of our congregations. In these circumstances, it will be generally considered a sound discretion which the committee has exercised, in recognising this department as a subordinate one, which need not be enlarged, and may even in some cases be curtailed. A similar remark applies to the employment of Scripture readers. Their work was indispensable when the Bible was a sealed book to the peasantry, and when class-feeling and religious animosity ran higher than now. But the new order of things in Ireland, with all its other blessings, has brought out at once a great subsidence of these; and, with the weakened power of the priesthood, an extension of Bible reading among the people. These changes, which, like the butcher and baker in the nursery rhyme, have "all come out of a rotten potato," have diminished the necessity for the employment of Scripture readers. Consequently this class of agents also need not be increased.

There will be, we doubt not, a pretty general acquiescence in the opinions, that the main object of the Society should be to send forth thoroughly competent *ministers to preach*; that while rural stations should be maintained, effort should be principally directed to more populous places; and that the best beginning that can be made is in Dublin as proposed. As to the wisdom of this course, we have no doubt. Common sense, Scripture practice, and our own experience, also confirm it. It is on the large towns that we must work, if we hope to secure the establishment of future centres of influence. The way at the beginning was the wise way: Jerusalem, Samaria, Antioch, Ephesus, Philippi, Corinth, Athens, Rome, were the stepping-stones across which the Gospel strode on its first triumphant march. How long would it have taken to reach

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
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Canfield, Mrs.	0	5	0					Slipper, Mr.	0	10	0		
Clarke, Mr. A.	0	3	0					Slipper, Mrs.	0	5	0		
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Handcock, Hon. Chas., J.P.	0	2	6					Worts, Mrs., son.	0	5	0		
Hetherington, Dr.	0	5	0					Worts, Mrs., jun.	0	5	0		
Johnston, Mr.	0	1	0					Wells, Miss	0	2	6		
McManus, Dr.	0	2	6					Whitaker, Mr.	0	2	6		
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Poyntz, Dr.	0	2	6					Leicester, by J. Bedells, Esq.—					
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Woods, Captain	0	5	0					Collection			8	4	5
				5	0	0		Gould, Mr. George, Donation	5	0	0		
Beebles, by Rev. G. Wright—											13	4	5
Collection				3	19	0		Newbury, by Rev. J. Drew—					
Bristol, by Mr. J. L. Harwood—								Coxeter, Mr.	0	5	0		
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Chandler, Mr. J. S.	0	10	6					Davies, Mrs., son.	0	5	0		
Crisp, Rev. T. S.	0	10	6					Davies, Mr. James J.	0	5	0		
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Sherring, R. B., Esq.	1	1	0					Tubbermore, by Mr. James Graham—					
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				17	16	0		Clark, Mr.	0	5	0		
Previously acknowledged				9	0	0		Davies, Mr. J.	0	10	0		
				8	16	0		Oldham, Mr.	0	5	0		
Fifield—								Tyso, Mr. C.	0	5	0		
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Collection	3	17	2					Wantage, by Rev. R. Aikenhead—					
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Cooke, Mrs. R.	0	2	6					Liddiard, Mr. Thos.	1	0	0		
Cooke, Mr. W.	0	10	0								3	10	0
Frary, Mr. R.	0	10	0					Waterford, by Rev. T. Wilshere—					
Frary, Mr. T.	0	2	6					Murphy, Miss	1	0	0		
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								Crotty, Mr. Thos.	1	7	0		

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SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. CABEY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

JANUARY, 1858.

MR. WEBB'S JOURNAL OF A MISSIONARY TOUR IN WARWICKSHIRE.

In presenting a statement of our missionary operations in the county of Warwick during the autumn of this year, 1857, I feel I have, both for myself and my missionary companion, Mr. Nichols, of Northamptonshire, to acknowledge with gratitude the constant protection, the sustaining grace, and the kind tokens of approbation, which our Divine Master gave us, amid the dangers, the toils, and the pressing duties of a missionary tour extending over nearly five weeks—to God belong all honour and praise. In travelling 290 miles, chiefly on foot, we had much access to the people, both publicly and privately, and we have reason to believe that many hundreds heard the tidings of salvation from us, who are not in the habit of hearing them in any church or chapel; for we found non-attendance on Divine worship in many of the villages to be extremely sad. We collected the people together, and preached the Gospel eighteen times in the open air; and in places of worship we preached twelve times. Our congregations numbered from forty to three hundred. In fifty-two villages and hamlets we gave missionary visitations and tracts, and in many cases preached as well as visited. In numerous instances we enforced Gospel truths on the attention of travellers and others. By the way-side poor men out of employ received with much attention our exhortations, directing them to seek the favour of God through faith in Christ Jesus. We often felt amply repaid for our time and attention, by the cordial thanks we received from persons of this class, and cannot but believe that many of those wanderers have carried the impression of those weighty truths to other parts of the country. The gipsy tribe also received our missionary attention, the Scriptures were read and expounded, and prayer offered by the side of their camps. These homeless ones listened with

interest to us while we opened the way of salvation, and pointed them to a home in the heavens. In one case an aged gipsy and his wife put aside their hot dinner and allowed it to get cold in order that they might hear our message, and the aged man put his hat off with the greatest reverence while we prayed for them to the great Father of all. We both felt persuaded that our religious service for their benefit was not lost. In various places we were invited to converse with the sick and dying, and many heard the Gospel from us, and listened to our prayers, whom we shall never see again till we meet them at the bar of God. The mansions of the rich, and large farm-houses, which have been passed over in former tours, have been attended to in this. Ladies and gentlemen accepted our tracts with courtesy and with kind wishes of success in our undertaking. One lady said to Mr. Nichols—"This is a very depraved village; I hope, sir, you will pray for it." This lady, to show her sympathy in the object, presented my friend with a plate of grapes. Numbers of tracts have thus been handed to masters, to mistresses, and their servants; and thus a class, generally written down as unvisitable, have been visited. About 6,000 tracts, "British Messengers," and "Gospel Trumpets," have been circulated far and wide. For these we are indebted to the Christian kindness of Mr. Cross, of Bristol, to Mr. Drummond, Stirling, Mr. Winks, Leicester, and to the Religious Tract Society. Extracts from Dr. Spencer's "Pastoral Sketches," published as tracts by Mr. Cross, of Bristol, were peculiarly acceptable to the people. Several persons remarked that they had never read such a tract before, as the one under the title, "The Death-Bed" (despairing). The eagerness with which the tracts were sought after our preachings in the open air was indeed encouraging to us both. Many of our open-air services were more than ordinarily interesting and impressive; we felt that the

Holy Spirit was evidently in our midst. In the populous village of Monks Kirby, where I had never preached before, the people gathered around me in considerable numbers; while reading the Scriptures the thunder pealed above our heads, and the rain began to descend, increasing every moment: the people, nevertheless, stood; but, as we were getting wet, I was meditating a retreat, but the sexton of the church (episcopal), who was my hearer, promptly sent for the key of their large school-room, and invited me and the congregation in, which we readily embraced, when I, for the first time in my life, preached in a building connected with the Church of England. Standing behind the master's desk, I explained and applied the great truth—"For God so loved the world," &c., to about 200 people; the closest attention was given, and feeling was evidently excited. I was informed that the service had awakened a general interest, and was the subject of general talk in the village. At Stratford-on-Avon, with the consent of the mayor, we preached at the market-house, in an open space, where five streets converge. The attendance must have been some 400; many were working-men and youths, with a sprinkling of those whose appearance and manner indicated they were gentleman; the greatest attention and order were manifest, while we sought to unfold God's love to a lost world in the gift of his Son. We both thought this service was an illustration that the good old Gospel, when faithfully presented, is able to chain the attention of a throng in the centre of a town. The earnestness of the people in seeking our tracts, and the respect paid us afterwards, were proofs that the service had made some impression, and we were encouraged to hope that souls would be our reward. At another open-air preaching, a farmer, who had heard us, came forward, and placed a small sum in the hands of Mr. Nichols, to replace the tracts he saw him giving away. At this service, though we were preaching till after nightfall to a considerable number, yet the silence and attention was truly cheering. As we held more preaching services in this tour than in any former one, so in no case did we fail to secure an audience. This, with the interest generally excited, led us to believe that our great Master approved and blessed these labours. We often felt impressed with the need of missionary conversation in the villages. The ignorance of saving truth we observed often pained us. One aged man gravely asked Mr. Nicholls, "Who made God almighty?" A farmer, in the course of our conversation, candidly acknowledged that he was "destitute of even a spark of religion." Mr. Nicholls faith-

fully and earnestly appealed to his conscience, and he expressed his thanks. In our case, we were appalled with the enormity of Mormonism; while conversing with a zealous woman of this creed at ———, she stated, "that Jesus Christ had wives, and sons, and daughters," &c. We faithfully warned her of the fearful delusion she was under, and presented to her the plain Gospel. The value of Christian conversation and appeals will appear in the following cases. . . . We have in conclusion to record with pleasure and gratitude, our deep sense of the kindness and sympathy we received from friends at Coventry, Stratford-on-Avon, and other places. Our prayer is, that their fervent wishes for success to attend these operations may be realized. The knowledge that we had a lively interest in their valued prayers often encouraged us.

MR. WHITEHEAD'S JOURNAL OF MISSIONARY TOURS IN THE NORTH OF ENGLAND.

Having been accustomed as opportunities offered "to preach the Gospel in the regions beyond" my more immediate sphere of labour, I hailed with pleasure the request of the committee to engage for a few weeks in visiting the most destitute villages in these northern counties,—to make known, as I might be able, the way of life, by preaching the word, circulating tracts, and embracing available opportunities for conversation. The spiritual destitution of a great number of the villages and districts, which have been visited, indicative of indifference to eternal things, was frequently and painfully apparent. Commencing on the 7th September, I visited Buttsfield, Cornsay, Tudhoe, Brancepeth, Beechburn, Billyrow, Towlaw, Ebchester, Lintzford, Heddon-on-the-Wall, Walbottle, Wylam, Oningham, Ovington, Corbridge, Juniper Dye-house, Slaley, Whittonstall Greenside, Barlow, Colliery Dykes, Annfield Plain, Happy Land, and Iveston. Some of these places were visited twice. Twenty-one times I was privileged to proclaim the truth as it is in Jesus, to very attentive congregations, ranging from 40 to 180 in number, attending at each place. The meetings were all held (it being too late in the season for the open air) in private houses or chapels, all spontaneously placed at your missionary's service. About 1,944 tracts, kindly granted by the Religious Tract Society, have been circulated, and were, with some exceptions, most gladly received; in some of these places, *tracts had never been*, as far as is known, *circulated before*. The spiritual destitution, already hinted at, of several districts in these northern counties is fearful to contemplate. In many places "Satan" may truly be said to "have his seat,"

the multitude evincing so readily their gratification in gross sin; "the man of sin" holds thousands in complete vassalage. Many of his victims seemed wishful to accept of tracts, but were afraid to do so, because of the priests; sabbath profanation seems everywhere shockingly prevalent. Secular labour on that one day in seven divinely set apart for sacred purposes, is the curse of many of these villages in the north, especially where iron works and cinder ovens are established. There the vilest things are done—there the "workers of iniquity" are most unblushing—there the manifestations of indifference to spiritual things is most complete, and God's cause at the greatest discount. The drinking system, as the radiating source of the aggregate of crime, is poisoning the very fountains of moral purity, and inflicting injuries that neither time nor law can repair. Thousands are living in utter ignorance of Divine truth, and altogether regardless of a future and an eternal state. Yet the interest excited warrants me to believe that if there were such aggressive labours on the out-field population of our various districts, more frequently better sustained—more systematically and extensively carried out—great results in answer to prayer and in dependence on the aid of the Divine Spirit, might confidently be expected. But for three things I should have been happy in being enabled to carry forward the work intrusted to me by the Committee much more extensively than I have: the lateness of the season, September being in the north too late on account of harvest work then being so general, and on the return of the labourers from the field it is too dark for open-air work—should the Committee again require my services in this way, I recommend that the time in this part of the country should be in June, July, and August, and then I should be able to avail myself largely, if not entirely, of the open air;—then being necessitated to return every week for my own work here on the Lord's day, where I have regularly three services, not having been able to make arrangements for the supply of my pulpit, the extent of my

journeys and the amount of service rendered were not such as were contemplated when I assented to the request of the Committee;—and lastly, heavy family affliction and bereavement prevented a few weeks' longer efforts. However, the little that was done convinces me of the necessity of greater things being attempted, and that each auxiliary to the Home Mission should arrange for, sustain, and superintend such efforts in their several districts. In every one of the places I was privileged to preach, I was urgently solicited to come back again as soon as possible, with the assurance of larger congregations still; and many were but too glad to have me for their guest. In visiting from house to house in some of these villages, I found many sick persons, who, but for these visits, would have been altogether neglected, to whom the word of counsel was given, and the way of salvation through a crucified Redeemer was explained, and in each case with great apparent acceptableness. In one case a working man followed me and invited me in to see his wife, who had long been ailing, telling me that she was most concerned about her inability to attend to domestic matters rather than to those which pertained to her "better being," he himself having been once greatly awakened to deep anxiety about his soul; finding all to be so as he said, I gave a tract suited to the case, and urged home on the acceptance of each the Gospel of salvation. With tearful eyes and throbbing hearts they bent the knee with me in prayer, and when I left them they seemed much affected, and earnestly invited me to visit them again if ever I came that way. In none of these places is there a Baptist cause; but at Juniper Dye-house (where the father of Robert Hall was baptized in the year 1752), there were at one time regular services; now there are no Baptists, yet I obtained a very good congregation of very attentive hearers, and an earnest wish was expressed that I should ere long pay them another visit. May the good seed of the Word thus "sown in weakness," be raised by quickening power, in glorious fruit to the praise and glory of God.

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BAPTIST MAGAZINE.

 FEBRUARY, 1858.

THE BIBLE—ITS FANCIED DEFECTS, AND ITS MANIFOLD ADAPTATIONS.

BISHOP BUTLER, in the introduction to his "Analogy," has ingeniously commented on the supposition, how very different a world ours might be, both the outward creation, and the moral arrangements affecting mankind, if it had been framed in accordance with the varying wishes and requisitions of speculatists, even if they were not perverse cavillers. The universe as it *is*, even viewed apart from moral ill and suffering, does not, at first, *quite please* the Inquirer—Man; and still less satisfaction would he profess with respect to its moral rule. The system of Providence seems too little obvious in its interpositions and evidence, and much too severe in many of its results and sanctions! The inventive and unsatisfied mind of man would wish, or deem itself competent, to alter the state of things here and there in the universe;—to inscribe its physical laws, perchance, more on the front of things, so that there might not be the lapse of ages before they should be discovered; and to make the moral government of the Deity more palpable, and at least greatly more indulgent! The reply to all these vain imaginings is, that besides being presumptuous, they are quite unavailing, and are a mere waste of human thought and time; and that if any of them had been realised, the world would not then be *God's world*—would not be what He in His infinite wisdom has thought fit to make it. Necessity, even—if not piety—dictates acquiescence with the system *as it is*, and conformity to its resistless laws, physical and moral. The part left for man is humbly to investigate what *is*, and to see whether progressive research shall not issue in discoveries of a profounder wisdom being concerned in its arrangements, than could be predicated of any created intelligence; and a divine prescience displayed even in those very portions of the system, which have sometimes been arraigned and cavilled at. Such, or something to this effect (for no strict conformity has been attempted), is the manner in which the profound writer above named, meets, and turns aside, the petulance of cavil, whether philosophical or vulgar, in regard to the works of God in creation, and the way of God in providence.

The tendency to presumptuous fancies regarding what might be the best form of the universe, is sufficiently and immediately repressed by the manifest folly of such a pursuit. Men have at length learnt, not to imagine, but to inquire; not to date their philosophy from preconceived fancies, but to attain it patiently by the methods of research and experiment on what is before them. And this confidence in the result of patiently applying to inductive examination, has been, and continues to be, richly rewarded. Laws are found in the descent of falling bodies, beauty in weeds, and sermons in stones.

2. Whatever may now be thought of the deviation of human wishes, or fancies, in quest of what the physical world, and the moral system touching on man's condition, might be, or ought to be, there is no doubt that a similar tendency to dissatisfaction, cavil, vain wishes and imaginations of better possible modes and methods, has been felt to arise in relation to the *Other great divine Vision*, which is placed before the mind of man, *the impress of the thoughts of God*, if we may say so, regarding man's state, his destiny, and his duty. The truth revealed in Scripture, if it be what it assumes to be, is, notwithstanding its human modes of conveyance, and the resulting human aspects and forms of the communication, *something from God*, something of truth, which has issued from the unapproachable glory and mystery of the divine nature, and been placed outward and low, within the sphere of human thought, within the reach and adapted to the grasp of human apprehension. It is the expression and the unveiling—the Bible is—of truth, otherwise not to be attained or attested, which has proceeded from God, and been embodied in human modes of conception and language, for the enlightening and renovation of man. These are feeble and merely tentative statements, in relation to its ethereal character, its divine source, and imperishable glory, to which, in fact, no language can do justice. If we believe the Scriptures to be divinely inspired, we have therein admitted a fact, which, however familiarly before us, involves the grandest wonder of our universe, the presence in it of the utterances of the Deity, still vocal and imperishable; the manifestation, if we may change the figure, of the over-arching illuminations of our moral system, all significant and resplendent with the thoughts of the Deity, and these the thoughts of truth, mercy, and grace. Thus, on the supposition made, *God is not silent in time*. His determinations, on every matter important to man, are represented forth in intelligible statement; and while men are left to make out for themselves the problems of the physical universe, being provided with adequate means of observation and experiment; all the difficult, and to our unassisted inquiries, insoluble questions, touching on our moral condition and on that *condition endlessly*,—these are unravelled, and their issues made patent, by express declaration given forth from the Author of the universe.

3. But if such be our view of the source and the high functions of revealed truth in the Sacred Scriptures; in very proportion to our conception of its divine glory, and its infinite importance to erring, fallen man, is the tendency to look for something in these Scriptures very unlike what we find there, not as regards the moral element which pervades the whole, but in respect of the forms of communication in which divine truth is embodied. Cavillers, who hate the truth therein contained, might be expected to take exception to such truth under any forms. But also, devout and intelligent believers in the Scriptures are tempted, at first view, at least, of the fact, to wonder that ethereal truth was not given forth in a manner more accordant with perhaps the highest intellectual requisitions, so as to

be exhibited pure, exclusive, and alone; as a succession of definite and arranged determinations from the Source of intelligence. And there are other requisitions, besides this primary one of express fitness for exclusively intellectual apprehension. Admitting that this is the first and highest necessity, since it involves the clear presentation of that truth, for the effective conveyance of which, revelation was given; there are imagined possibilities of some loftier form of embodiment, which being still after the manner of human conception, and in human language, might announce by *such form itself*, that the Artist was divine. Might not the Bible, in this respect read more palpably unlike any other book, than it does? We say, in *this* respect; for in all essential respects, and to the apprehension of such as study it deeply and habitually, it *does* so read. But might not its great truths be given forth after some specific manner, though human ignorance can define nothing as to *what* specific manner, more instantly and resistlessly betokening the great source it comes from? Might not the truths which embody the very wisdom of God, and which determine all that is momentous to man, bear an impress as unlike that of human enunciation, as the awful voice on Sinai was unlike the voice sought in place of it, that of the human legislator and friend? So much for the possible (for it *was* really possible), but the unimaginable, as to something glorious, and specifically different, which a devout mind in its musings may sometimes wish for, as the investing vehicle of the truth which is from heaven; on which supposition we might recur to the Scriptures with as immediate a feeling of their divinity, their omniscient source, and thrilling influence, as if we had power to pass at will into the spiritual state, and were allowed for brief moments to hear the thunders and voices issuing from the mystic throne!

4. We will touch for an instant on other demands, which though perhaps never formally alleged, yet no less importunately have arisen at times in the minds of studious readers of the sacred volumes:—Why, seeing that truths are best apprehended in their relations, and indeed then alone perfectly, are the several distinct announcements, unquestionably to be elicited in various parts of the Scriptures, not brought together into formal comparison, and their mutual limitations, or the inferences they infallibly authorise, brought out in every case, and announced on *the same divine testimony* as are the single propositions themselves? Further, why are the Scriptures not composed on a more intellectual method, not as an arranged system, but by each portion of truth being cast into a form more stimulating to the reasoning faculty, either by exhibited references to contrary or analogous positions, or by the constant evolution of unforeseen results from rapidly combined premises? Why do they not read like the Nicomachean Ethics, or like the closer parts of an argument by Demosthenes; or like the Analogy of Butler; with point and pregnancy, like the pages of Bacon, or with massive involution of thought, like those of Hooker? Why, again, if history, poetry, and even fiction, are to find place in a volume, which announces the mysteries of divine truth, are not these conformed to the highest standard acknowledged among human compositions? If history be admitted, why should it not be wrought in a more complex chain of narration, exercising at once the intellect, the imagination, and the memory? Why should it not more resemble the reasoning narrative of Thucydides, or the richly blended texture of that of Herodotus, or the luminously-connected story of Xenophon? Why, in a word, if the Bible be of heavenly origin, does it seem, on a comparison with other compositions, and these the products, too, of the ancient world, as if the higher gifts of the human mind, in at least their usually admired

form, were, if we except one or two epistles, clearly excluded from interference with its composition, and as if only the most ordinary measure of intellect were concerned, in giving forth to the ages, the thoughts of Him who inhabiteth eternity?

5. We have purposely somewhat exaggerated, and shall hereafter reply to these allegations, and fanciful demands, with respect to the Scriptures. They express, not what is in every instance true, in such comparisons of our familiar Scriptures with the best human authorship; but they exhibit a sample of the defects fancied to attach to revelation, and of the modes in which, if we may venture to say so, the presumption of men would propose to *mend the Bible*, as it might, on much the like grounds, wish to mend the outer universe! Thus the Bible is not exactly, in its cast and form what many, or perhaps we may say what any, minds would beforehand have wished or expected it to be. On looking on it as a whole, and at first sight, and being told it contains the sum of infallible truth sent down from heaven to earth, the impression felt is, that its composition has a look unlike that ethereal and perfect thing which we should have expected. It has so much of earthly ingredients; so much we would wish away, or not wish there. And then there is so much human circumstance blended with higher truth; why is not the simply ethereal element given alone? Why is the form of revelation so human and so familiar?

6. Some temptation to these *imaginings*, rather than mere cavils, as to what were desirable in a revelation from heaven, would be felt beforehand by many minds. These suppositions, further, would be as various as the principal and governing tendencies of the different classes of mind. The requisitions of minds given to delight in the relations of truth demonstratively, would exclude from the Bible all but its didactic element and its argument. The loftier Contemplatist would expect and wish for the strictly heavenly communications alone, in some transparent form of abstract revelations respecting God, heaven, and moral destiny, such as angels gaze upon. Minds cultured by erudition and taste, again, would exclude fragments distasteful to them here and there, and would seek for forms of communication adjusted to the standard of Grecian genius, and surpassing its best examples in that standard. Thus there would be no end of imagining the positive requisitions of various minds. It were easier to conceive and take account of the negative—the elements we might wish to exclude.

7. The world, fashioned after the wishes of vain mortals—if a possible world—would not be *God's world*. It is man's lot, and moreover his privilege, to acquiesce in what *is*, and to study the manifold marks of divine wisdom and goodness in the marvellous and beauteous spectacle, as far as unveiled, of the universe before him. The Bible, we would also remark, adjusted to the imaginative aspirations of the most perfect and lofty of human intellects, would not be *God's Bible*—would not be that framework of truth which it hath pleased Infinite Wisdom to ordain, for the instruction of *all minds in all ages*. Instead of seeking to imagine models of a better creation, it is our wisdom to study minutely that in the midst of which we are placed; and the result of the application of thought to its minutest, as well as grandest, phenomena, has been to startle the inquirer with surprise and delight at every step, by disclosing to him skill, use, fitness, and law, where all before had appeared almost unmeaning and blank. Science herself has become at last convinced that God hath done nothing in vain—that a divine purpose pervades and hath stamped with its inimitable impress the whole universe, and not less

its meanest structures, than its vast and more splendid systems. We believe we may confidently transfer the whole analogy of this inference, to the *varied intellectual creation* (if we may so speak) laid open to us in the *Word of God*. Whoever has familiarised his mind to its communications, in all their extent—whoever has studied it long and prayerfully, so that the whole series of its truths, in at least their main substance, their more obvious import, or their still remaining mystery, is present to his thoughts—will have reached a conviction something like that impressed by the works of the Deity on an intelligent inquirer. Where he at first discerned little worth or meaning, he comes to mark a strange and beautiful fitness and necessity. Portions of the divine record which he might have wished away, have come to be regarded as in some indispensable relation to the higher truths which more directly meet his spiritual wants. Wide tracts of narrative that seemed useless as the waste desert, are seen in some sort necessary to complete the variegated aspect of the world-like scenery. In other words, it is possible, we say, looking at the whole of revelation as *it is*, to find it infinitely better adapted to its end than human genius could have imagined, and to detect in it latent arrangements, which betoken a higher source than human thought. Let the objector fix his eye successively on its chief departments, or on its peculiar characteristics, and see if they have not a meaning and fitness higher and more perfect than his presumptuous requisitions could have achieved;—whether what he had imagined the very imperfections of revelation, may not constitute one of its many claims to be divine, in virtue of some various and comprehensive system of fitnesses, touching on *all states of that intellectual and moral nature* for whose spiritual resuscitation it was designed.

8. The adaptations of the substances and laws of the external universe to the sensitive frame of man, have often been exhibited as evidence of the purpose and operation of the Supreme Intelligence which framed the whole. But beyond this, there are adaptations in the laws of the universe, in the dispersed order of their phenomena, and in the condition of discovery being progressive, resulting from such dispersion, which, at first, appearing to offer insurmountable obstruction to human knowledge, in fact issue in a higher fitness for eliciting the slumbering flame of the mind's interest in the objects before it, for the awakening of all its faculties, for its progressive and endless advance in knowledge, and its elevation in intellectual power. There *may be* analogous adaptations in the system of revelation, showing its comprehensive counterpart relation to the chief intellectual tendencies and principles of our nature. And again there may exist in its prevailing form, or its manner of conveying divine instruction, an exquisite fitness for awakening that nature, even in its lowest state of brutishness, to keen thoughtfulness, and for raising its powers indefinitely in the intellectual scale.

9. On a survey of the sacred Scriptures as a whole, it is possible, we think, to discover in their varying character as compositions, and in the separate tendency and effect of each, such tokens of a wisdom very remote from human contrivance; and in their seeming neglect of art or plan, we shall not improbably discern a beautiful result of divine forethought, gradually revealing itself on a wider induction, like some latent element or law in the outward universe. The success of any one inquirer in such research, is not to be deemed the measure of the fact; nor the want of success a proof of such element not being there. If we light on any hidden traces of exquisite adaptation, in considering the prevailing

character and structure of the heavenly record, this is positive evidence of its presence there as *the result of divine purpose*; if we fail, this would be no proof that such adaptation may not exist, but only of incapacity and obscure modes of conception in the inquirer. Even with partial success, or the absolute missing of our way, such attempts may yet offer incentives to further investigation by other minds. Either there *are* such arrangements, and such marks of divine wisdom, in the very singular form in which much of heavenly truth is conveyed to man, or there are not. None can assume the *latter*, without a patient investigation, which must be exhaustive, before it be entitled to report the absence of such elements. If it be improbable that such fitnesses should be wanting to the divine record, then the duty of investigation, and the prospect of its reward may be confidently affirmed.

10. We will assume that the design of a revelation to man is, in the main, the manifestation of so much truth on questions of infinite moment, as were otherwise unattainable by human reason, and in such manner as effectively to impress such truth on the attention and the heart. We wish at once to profess our deepest reliance in all Scripture as inspired of God, in such sense as to infer the absolute infallibility of every part of statement attested as divine by the utterance of His servants. But believing this, and unable to discern the possibility of knowing that we have *any* inspired truth, unless the whole of Scripture be pervaded, to the extent in each instance requisite, by the presence and influence of inspiration, and hence infallible; we discern, nevertheless, that these contents of the canonical writings, attested by a common seal of divinity for *their equally unerring truth*, have characteristic and immense differences in respect of their importance and origin. Much, while absolute truth, is of human experience and origin as to its discovery; though indited, perchance, or borne in upon the memory of the inspired writer, and prompted authoritatively to his utterance, by a superintending Power. Other communications there are, however, which being true, are exclusively divine in their origination and immediate suggestion, since their discovery and attestation can be affirmed possible on no other condition. These, too, are the strictly indispensable, as well as momentous discoveries contained in the inspired volume. We wish not, for very obvious reasons, to push further into this question of inspiration. We have simply adverted to the distinction stated, for the object we have immediately in hand, which was to point out the higher order of revealed communications as that, the conveyance of which, constitutes the proper design of revelation, and the manifestation of it, the purpose for which all the accompanying and superadded statement of the sacred volume is given. The communication of right views of the divine nature and perfections, of the lost state of man, and of the means of his recovery to the divine image, is evidently the primary purpose of revelation. Statements bearing on *these* questions are the portions entitled to rank as primary and supreme; and the mass of other statements is to be considered as subordinate and subsidiary to the conveyance and effect of the former.

11. If now the question be, what should be the form of these higher communications, we might have expected their exhibition solely in a didactic form, and in their mutually related arrangement. Much of didactic exposition and statement is actually present in Scripture; but much also of teaching in regard to the perfections and the ways of God is in some sort indirect, and brought out by incident and allusion. While some portions of the sacred volume are in the form of direct declaration

addressed to the understanding, large masses consist of other forms of instruction; and throughout *these* we have the higher truth, lying intermixed, broken, dispersed, yet not hidden, but gleaming lustrously, like gold particles in ore, or gold dust in the current and the sand. The resulting intermixture of the essential and greater truth sent by Heaven, with other and not indispensable materials, gives us the *form* of revelation in at least *one widely diffused portion of it*; and it is this largely predominant element, of which we shall hereafter endeavour more fully to investigate the characteristics, which furnishes some of the adaptations of sacred writings to the great end of making the book of God, eminently the book fitted for man.

12. But we must not conclude our present remarks without adverting to that general character which manifests itself on the *whole view of Scripture revelation*. This general character, presented by the survey of revealed truth as a *whole*, is *the variety of its forms*, comprehending examples of almost every species of composition that the products of the human mind have assumed in other literature. History, poetry, proverb, oracle, exhortation, the familiar epistle, argument, vision, all contribute their share to this divine record. Hence we may say, that the *sum of all the forms of human thought*,—that the perpetual development of change and variety, nearly to the utmost limit of invention, characterises the system of heavenly communications thus given to man. In the Bible is seen a comprehensive system of nearly all the modifications of human instruction, and these in a progression advancing from the sensible and the simple, to the complex, the abstract, and the lofty; in virtue of which variety, it is adapted to meet, by one or other of its elements, all the conditions, all the stages of attainment, in which the human intellect can be found, from childhood to intellectual maturity,—from the brutish sottishness of the savage to the height of the most perfectly trained intellect and fancy. This wide adaptation to touch upon the nature of man in all its stages of culture, and upon the faculties of the human mind in all their variety,—this manifold inclusion of all presentations of thought, constitutes, we say, not the defect, but the *grand competence* of revealed truth for its high and glorious ends.

If we fix attention on this circumstance alone, of the variety exhibited in the Scriptures, it will first be obvious that this variety gives a charm of incalculable value to so large a compilation of writings. If consistent with the higher purpose of effectively teaching heavenly truth, evidently nothing could have availed, more effectively, to diffuse a human interest over the pages of the sacred volume. If the Scriptures had been all narrative, where had been their fitness to inform or exercise the intellect? If they had been all exposition, such a mass would have oppressed the thoughtful few, and by its dull uniformity repelled the many. As it is, the Bible is the book of the Many and of All, by reason of its form, as inclusive of all human varieties of thought. It is the book of all ages,—the book of the civilised and the uncivilised world,—a book adapted to fascinate alike both childhood and age, and to exercise in progressive investigation the mightiest powers of human genius.

But it is to be remembered that this variety, so comprehensively adapted to the condition and faculties of the human race, has arisen in the composition of the sacred volume, in a manner the most *fortuitous* and *undesigned*, on the part of its human authors. Revealed truth has come into the world, at intervals, and in successive portions, during the course of a long period of time, by the utterance of inspired men who

gave forth their thoughts without concert, or, except in a few instances, even a knowledge of each other. These portions of revealed truth came forth under the impulse of exigence, and took their form from the occasions on which they were written. History, song, argument, epistle—none of them seem the result of premeditated authorship, but are rather the spontaneous outburst of devout feeling, or of social interest in the instruction and welfare of others. All meditated under the direction, control, or immediate suggestion of the Divine Spirit, as to their common element of infallible truth; yet the separate portions take the form of narrative, instruction, or argument, from the occasions which called them forth, and they assume a further varying cast of authorship from the mental power and tendencies of each writer. Such is the account to be given of this manifold form and fitness of Scripture, considered from a *human* point of view. But such account of it cannot be complete. The various aspect of revelation, however conformable to the demands of each period and the tendencies of each writer, is not a result which *stole* into its contexture in a manner beyond the intentions of the Divine Mind. It is there *in virtue of such intention*. Even if we could discern in it no specific utility, still its presence there must be affirmed as the effect of divine purpose, whether by positive direction, or by the freedom permitted to human thought. But if such utility *be* discernible, if it reveal to us a world-wide fitness in the structure of the Bible as the book of the whole human family, then on the front of the seeming negligence and disorder of the compilation, viewed as the medium of one system of thought issuing from the unseen glory, we mark the impress of a larger view, and a more perfect provision for the wants and weakness of the human spirit.

"I DO NOT KNOW THE MAN."

"Dost thou not know me? Hast thou then forgot
The poor, lone Man, by yonder distant sea?
I called, and thou didst choose my mournful lot—
Yes, thou didst leave thy all to follow me.

"Dost thou not know me? Yet this smitten face
Should not be strange to those dim, dazzled eyes,
Which late beheld, on Tabor's secret place,
The sun, now setting, in such glory rise.

"Dost thou not know me? Ah, what form had He,
Who, when thy life was sinking in the abyss,
So quickly stretched his hand to rescue thee?
Look, mine is bound; but was that hand like this?

"And can the sheep its bleeding Shepherd smite?
Say, of whose broken body didst thou eat?
Dost thou not know me yet? who but this night
Knelt down—O my beloved—to wash thy feet!

"In dark Gethsemane the weight of woe
Pressed drops of blood from this thorn-tortured brow.
But, ah! they lead me to the cross!—I go.
Thou weapest—tell me, dost thou know me now?"

PASSAGES IN THE LIFE OF A COUNTRY PASTOR.

DEAR FRIEND,—I dare say you remember the story of a traveller who lost his way by night among the mountains, and who, on shouting for help, was startled to hear his cries echoed and re-echoed from peak to peak in endless succession. Every sound he made seemed to be flung back upon him by spirit voices on all sides, so that he dared not utter a word or make a sound. I should think that his sensations were similar to mine when I saw some passages from my life actually in print. I had not felt before that I was making the readers of the Magazine my confidants. I started back and “recoiled e’en from the sound myself had made.” Let me confess, too, that I felt some trepidation as to how Deborah might take the allusion to her youthful foibles and the revival of long-buried griefs. When, therefore, a few days ago, she took up the Magazine I fell into a quiet nap, “my custom sometimes of an afternoon,” like the murdered King of Denmark. On this occasion, however, I was what the Yankees call “*possuming*,” and kept my ears open though my eyes were shut. I could distinctly trace Deborah’s course through the narrative by the various intonations of her—*humph*. At first it seemed to express mere surprise, then it became indignant and expostulatory, then mildly approving, and at last ceased altogether. I looked up and her cheeks were wet with tears.—But I am so accustomed to talk with you freely and without constraint that I always forget that “faith ye’ll print it.” I warned you at the outset against the garrulity of an old man.

It is, I suppose, by force of contrast that the case of Capt. Bligh and his daughter so forcibly recalls to my memory that of Mr. Myers. He was, at the period of my settlement here, about half a century ago, the treasurer and senior deacon of the church. For these offices he was in most respects admirably qualified. I never knew a man of more stern integrity, of more unflinching courage, or more steadfast adherence to truth and principle. He was the largest and wealthiest miller in this part of the country, and had been the architect of his own fortunes. You remember Longford Mill, at the end of the valley about half a mile to the north of the town. That with the land adjoining belonged to him. His prosperity he owed very much to his integrity. Despising the mean tricks practised by rival millers, he was scrupulously honest. For miles round it was a common phrase, “If Mr. Myers says so, of course that’s enough.” Shrewd sense, indomitable energy, and unwearied diligence, together with his high reputation, abundantly explain his remarkable success in business.

One or two events which happened shortly after my settlement may tend to illustrate his character. In those days to be a Dissenter and a Whig required much courage and strength of mind, being both difficult and dangerous. Any approach to Jacobinism, as it used to be called, drew down the hostility both of the Government and the mob. Mr. Myers, however, so far from disavowing his convictions, would not even conceal them. The more violently they were assailed, the more steadfast was his adherence to, the more resolute his assertion of, his political and religious principles. He was of course a marked man. In an inferior position he would have been crushed, but he was too strong for that. He was not secure, however, from annoyance. On one occasion, at a time of great political excitement, he was assailed in passing through the streets by a gang of blackguards who had been set on by some of the neighbouring gentry. At first, they contented themselves by following

him with abusive epithets, but soon proceeded to pelt him with stones and mud. Too proud to show any signs of fear, he would neither seek shelter in the houses he passed, nor accelerate his pace homeward. Turning the corner of a street, followed closely by the mob, the son of one of his principal political opponents came suddenly upon them. He was a fine youth of about fifteen, just returned from Eton, and was mounted upon a splendid blood horse, which, startled by the sudden uproar, began to plunge violently. The lad, however, endeavoured to force it through the crowd, and would probably have succeeded, but a missile intended for Mr. Myers struck it violently on the head, as it was rearing, and seemed to drive it frantic. It lashed out so fiercely with both fore and hind feet that no one dared to approach, and speedily flung its rider violently upon the pavement. The poor youth lay unconscious, bleeding profusely from a gash in the forehead, beneath the heels of the maddened animal. Mr. Myers, turning at the instant, saw what had happened, and making his way through the crowd, which stood transfixed with terror, he seized the horse's head with a grasp like that of a vice, and throwing the animal back upon its haunches, with the other hand extricated the youth from his perilous position. Flinging the bridle to some of the bystanders he exclaimed, "Lead the poor beast home, fellows!" and carried the unconscious youth into the nearest house. I need hardly say that the mob, cowed by this display of courage and heroism, slunk away; and he having learned from the medical man, who was on the spot immediately, that the injury was not serious, returned home without waiting for thanks.

Some time after this event, that famine set in toward the close of the French war, which some of your older readers may recollect. As usual, the millers and corn-factors were blamed for it, and Mr. Myers's "Jacobin principles" made him specially obnoxious. There had already been a good deal of rioting in the district, and there was a rumour, which however no one could trace to any good source, that Longford Mill was to be attacked next day. Mr. Myers sent to inform the magistrates of the division of the rumour, and asked protection, as the local constabulary were too weak to give it. It was commonly reported that hostility to his principles made them treat his application with indifference, and it was known that some among them had said that they should like to see Myers smart. At any rate no help was forthcoming.

As the evening of the day drew on there was evidently some confusion and excitement in the town, strangers from the neighbouring collieries were observed very busy going from house to house in the lower parts of the town, and presently crowds began to gather. Their pale, thin, woe-begone faces, telling of hunger and privation, offered some excuse for the scenes of violence which followed. They commenced by parading the streets and demanding bread from the bakers' shops. Defenceless as we were this was given, but in quantities so small in proportion to the numbers demanding it, that it served rather to irritate than allay the excitement. At last the cry was raised "To Longford, to Longford!" This was immediately acted upon, and the crowd proceeded thither. Hearing what was passing I at once started to give the alarm; and, by taking a short cut across the fields, I arrived in time. I found Mr. Myers busy making preparations to defend himself. He at once placed his wife and children under my care, with the request that I would conduct them to some place of safety in the neighbourhood. Retaining with himself a few servants, whose fidelity he had often tried, and whom he could fully trust, he sent all the rest away. They proceeded to bolt and bar the

heavy gates which led to the house and mill, and then retreated into the mill itself, which, from its position, they knew would be the point of attack. They strongly barricaded the doors and windows, and, having provided themselves with arms, awaited the result. These arrangements were barely completed when the mob arrived. As had been foreseen, the outer gates only detained them a few minutes; just long enough to permit the preparations for defence to be finished. The mob came thronging into the yard and demanded to see Mr. Myers. He showed himself at a window over the doorway, which had been left open for that purpose, and asked what they wanted. They replied, that they were starving, and would have food. He told them that he never had, and never would, yield to force and threats; but if they retired peaceably he would send some sacks of flour next day to the workhouse to be distributed to those who really were in want. They insisted upon being supplied at once, and threatened to proceed to violence if they were refused. He replied, that they had his answer; that it was at their peril if they attempted to force an entrance; that he and his men were well armed, and that if they crossed the threshold he would fire upon them. Closing the window he then withdrew. This was the signal for a tremendous attack upon the massy oaken doors of the mill. They were too strong, too firmly clamped with iron, and too well barricaded from within to yield to the blows, heavy though they were. Foiled in this attempt, the rioters then tried to burn an entrance, but without success. The torches they had brought with them were laid against the doors, but went out before the heavy timbers would ignite. At length a shout of triumph was heard. A number of men had found their way round to the stables in the rear, and were returning thence laden with straw. This they piled up against the entrance, which was soon in flames, and in a few minutes, the wood-work being burnt through, the doors were driven in, falling with a heavy crash with a shower of sparks. The man who seemed to act as leader sprang in by the opening thus made; but scarcely had he done so when he was seized by the throat and dragged to the ground by Lion, a magnificent mastiff belonging to Mr. Myers. The mob recoiled before this unlooked-for enemy; and the voice of Mr. Myers was heard, declaring that he would shoot the next man who entered. After a moment's consultation another rush was again made at the entrance; but the leader of it fell at the report of a rifle from the interior, and the rest retreated. The little garrison had this great advantage, that they were perfectly concealed by the darkness of the passage in which they stood, while every movement of the rioters could be distinctly seen in the light of the flames they had kindled. Not daring to risk their lives against an unseen foe, they made no further attempt to enter; but a large party again went to the stables and returned laden with combustibles, which they proceeded to heap up upon the still burning wood-work. They had formed the fiendish design of burning down the mill with its occupants. The flames spread rapidly, and soon reached the two men over whom Lion was keeping guard. Their shrieks were horrible, for the dog would not let them move, seizing them in his huge jaws whenever they attempted to rise. Mr. Myers sent two of his men forward to drag them further in, out of reach of the flames. The fire still continued to spread; but the little garrison, not daring to leave their post, could only judge of its progress by the increasing heat and smoke, or by the exulting shouts of the mob, as it broke out at some fresh point. It was a time of terrible suspense; but the men with Mr. Myers have often told me that they never saw him more calm and unmoved in manner, and that he gave his orders without betraying the least excitement.

He had begun to abandon any hope of saving the premises with their valuable stock, and was making arrangements to escape by the rear across the mill dam if possible, when a shout very different to any former one was raised by the crowd, who began rapidly to disperse in all directions. They had caught sight of a party of dragoons coming full gallop over the brow of the hill. The father of the youth whose life Mr. Myers had saved, hearing of the apathy of the magistrates, had ridden off as soon as the rioting began to a military post in the neighbourhood to ask assistance. The officer in command turned out his men at once. On the way mounted messengers had met him with intelligence of the attack on Longford, and when within two or three miles of the place, the red glow in the sky showed what was going on in the valley, and that if he was to be of any service not a moment must be lost. They arrived, as we have seen, just in time. The fire was with some difficulty got under, a few prisoners were taken by the dragoons and the local constables, who appeared on the scene as soon as all danger was over; the wounded man was found to have been more frightened than hurt, and with his fellow-rioters was marched off to jail. At the subsequent assizes the two who had actually entered the mill were sentenced to death, the rest to transportation for life. By dint of great exertion Mr. Myers got the capital sentence commuted; at his special request their lives were spared, and all were transported together.

Such was Mr. Myers—stern, steadfast, and inflexible. It is out of such material that heroes and martyrs are made. He was in spirit a hero and a martyr already, and was prepared any day to go to the stake for his opinions. As I have said he was a self-made man and the architect of his own fortunes. But no nobleman could blazon his arms or trace his pedigree with greater pride than he felt in producing a brace of pistols and a heavy horseman's sword which had been borne by an ancestor in Cromwell's troop at Marston Moor and Naseby. "*Yet lackest thou one thing!*" would however have doubtless been said to him by our Master as well as to the rich young man in the gospel. There was about him a sternness, a self-will, a want of tenderness and sympathy of which, I think, the indications are not wanting in the two incidents I have recorded. It seemed as though the milder graces of the Christian character could not flourish in that iron nature, could not even take root in that rocky soil. I often used to think of the striking contrast he afforded to those lines of Dr. Watts—

"He knows what sore temptations mean,
For he has felt the same."

He seemed proof against temptations, and always recurred to my mind when I read our Lord's words about "the righteous man who needeth no repentance." I am not quite sure about the meaning of that passage, but I think it refers to men of his make and temperament.* He was unmistakably a just, upright, God-fearing man, but stern and proud. This all felt; his family most of all. The rigid inflexible manner in which he ruled his household made it a perfect pattern of order and regularity, but there was a coldness and severity about everything which was almost painful. His wife, a timid, kind-hearted creature, regarded him with reverence and love unbounded. The idea of having a will of her own never seemed to occur to her mind. Of their family the daughters, like the mother, were gentle, amiable, and unresisting; but the only son inherited his father's force of character. From a boy

* I wish you would appropriate a page or two monthly to the discussion of difficult and obscure passages of Scripture.

he chafed at the restraints imposed upon him. Not daring openly to disobey his father, he began to deceive him, formed pursuits and associates of which nothing was known at home. Debarred from any amusement in his father's presence he sought pleasure elsewhere, where he could be free from restraint. And thus a nature which, under proper discipline, might have been a very fine one, became degraded and debased through being thrown for recreation upon secret and forbidden indulgences. Mr. Myers was of course profoundly ignorant of this. Indeed, I have often observed that men of his make are more easily deceived than others. They are so accustomed to receive implicit obedience that they do not readily suspect any one of disobeying or deceiving them. The mother, as I afterwards learned, had long known or suspected what was going on, but dared not divulge it, dreading the outbreak which would follow. This explained the growing expression of sadness which I noticed in her, but could not account for. I can hardly expect the opinion of a childless old man to have much weight with parents, but I must say, as the result of long and careful observation, that nothing is so dangerous as the want of perfect and mutual confidence between father and child. It must be disastrous; it may be, as in this case, fatal. Yet how wonderfully does our heavenly Father bring good out of evil, light out of darkness! He turns even the follies and sins of men into the instruments of his own most gracious designs, and "makes ALL THINGS work together for good to them that love God, to them that are the called according to his purpose."

But I must be wearying you with these reminiscences of my revered friend "now with God." At any rate I must close for the present. The space you put at my disposal is more than exhausted. If you will let me finish my narrative of his life in your next number, I shall be glad. I think that some lessons will be found in it which may prove useful. At any rate the review of all the circumstances has been beneficial to my own heart, and taught me many things I have been glad to learn. In the sentiment of the Psalmist, "God leadeth us by a way that we know not to a city of habitations."

I am, dear friend, yours truly.

January, 1858.

PAUL AT ATHENS.

"And Paul stood in the midst of Mars Hill."

THESE words have been often perused by all of us in our daily Bible readings, and probably, like many other of the incidental expressions of the condensed Scripture narrative, are often passed by without a notice of the singular contrast which is expressed in them; yet this simple statement, if we consider who Paul was and what Athens had been and still was, may be said to embody incidentally one of the greatest and most important social changes that have taken place in the history of the world, and one which has often forced itself upon the attention of the historians of the early ages of the church. Some two or three centuries before the date of Paul's preaching at Athens such a thing could scarcely have happened as that a "Hebrew of the Hebrews" should be found capable of giving eloquent teaching to Greek philosophers in their own tongue, nor would it have been an easy thing to find a Jew in Athens at all.

Three nations of the ancient world were principally concerned in receiving and spreading Christian truth. All these are found by the historian to have been gradually scattered abroad over the lands about the Mediterranean Sea up to and after the time of our Lord's mission on

earth, and by the dispersion of the individuals of these nations, Hebrews, Greeks, and Romans, the human agencies were provided for the execution of our Lord's command to "go forth into all the world and preach the gospel to every creature." The Jews, to whom the *keeping* of God's truth was entrusted, were at first entirely a nation of husbandmen. They were designedly made and kept so by the Mosaic law, which imposed very serious obstacles to their engaging in commerce with other nations, in order to form them into a peculiar people, "dwelling alone and not numbered among the nations." But about the time of our Saviour's advent they had both nearly lost the divine light under a mass of ceremonies and subtleties of human invention, and had also in consequence of political visitations so changed their manner of life as to have become chiefly a trading people, of whom some were to be found in every great city from the Euphrates to the western borders of the Great Sea. The Greeks also, after having been suffered in comparatively narrow bounds to cultivate their social and intellectual acquirements to the highest pitch ever reached by mere human intelligence, had been by a series of successes and disasters scattered over every civilised land. Their political power was gone, but their mental activity was perhaps at its height in the first centuries of the Roman Empire. They were successful traders, able administrators, and reverentially listened to as the teachers of the science and wisdom of the world. Every generation produced thousands eager to learn and teach wisdom if they could but find it, and who made it their business to teach it whether they had found it or not. Lastly, the Romans, mentally below the Greeks, and having no sacred oracles as the Hebrews, but remarkable for force of character, earnestness of purpose, and administrative skill, were now rulers of nearly all civilised men, and would seem to have been chosen by Providence as best suited to keep the peace of the world for awhile, that mankind might hear, undisturbed by war and tumult, the mission of good-will to men.

The solemn earnestness and brevity of the inspired history of the early days of the church admits of little detail as to the daily life of the first Christian missionaries, such as our interest in the narrative might fondly desire. Although not of vital importance, we must all feel that it would be most interesting to be able to read a daily journal of the companions of the apostles telling us, as we are told of our modern missionaries, of their labours, of their personal and mental characteristics, what they had to bear in their journeys, their talk with the disciples, the rebuffs they met with and how they met them, and the success that was given to cheer them on in their work. But no such writings have been left us beyond the succinct narrative of the Acts, and it remains to supply from local knowledge, from existing customs, incidental allusions, and other sources, such food for the fancy as we would gladly have derived from some more authentic source. In such a spirit it may not be unprofitable mentally to follow the apostle in his short residence at Athens, and to try to realise to ourselves something of his daily life there, remembering that though he appeared in the humble aspect of a labouring man, and a teacher of "strange things," he was no unlettered wanderer, but was probably as well skilled in the history and learning of Greece as most of the citizens of that famous capital at which he had now arrived. Although Athens had at this time long lost all political power, yet her influence was perhaps greater than ever. Her schools of rhetoric and philosophy were celebrated throughout the civilised world, and were resorted to by scholars from every region. Her professors, supported by ample endowments and enormous fees, teaching as by

authority, may be said to have retained for her the power which her statesmen had lost; for they had in their hands, either directly or indirectly, the teaching of the rulers of the world. The proud senators, the elegant poets, and the accomplished orators of Rome, all thought it needful to success to have studied in Athens; and even for those whose slender means or tender years forbade a residence in Greece, their parents carefully sought out Grecian teachers both of arts and philosophy. The city was well suited for study; it was, as our own great epic poet has described it,

"Built nobly, pure the air, and light the soil,
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits,
Or hospitable: in her sweet recess,
City or suburban, studious walks and shades."

The absence of any commercial or political activity left the students who resorted to this university of the world free to enjoy without interruption the lectures in the splendid halls and porches built for the purpose—the discussions with each other in the gardens and olive-groves which were set apart for their use. Indeed, the whole country around the bases of the mountains which encircle the rich Attic plain as a jewel is encased in its setting, abounds in little sylvan nooks well suited for solitary musing and silent study.

Of the public buildings, temples, and statues that adorned this "eye of Greece," Pausanias, a traveller who visited it less than a century after the date of Paul's visit, has left us a full account. He tells us that the city contained more images than all the rest of Greece, and adds that "even the mountains of Attica have images. On Pentelicus is a statue of Athene (the Minerva of Rome); on Hymettus, of the Hymettian Zeus (Jupiter.) There are altars also of the shower-giving Zeus, and of the far-seeing Apollo. And on Parnes is a brazen statue of the Parnethian Zeus. Anchesmus, which is not a large mountain, has a statue of Anchesmian Zeus."* This last statue is said by Spon (*De Pagis Atticis*) to have existed in his time. It is now replaced by a Greek chapel dedicated to St. George; one of the many instances in which the old superstition is found to retain its hold in southern countries, the names only being changed.

Not only were the temples and mountains crowded with statues—the squares and market-places within the city, the groves and gardens and cemeteries without, the crossings of the highways everywhere, were adorned with memorials of some intervention of a divinity, or of some patriot Greek who had done his work and passed away. The antiquarian above quoted even gives us a clue to the very altar which would seem to have specially attracted the attention of St. Paul, and which would probably have been the first to strike the eye of the apostle on landing with his faithful friends in the inner or smallest harbour of Athens, into which the little coasting skiff that had probably brought them from the Gulf of Salonica (Thessalonica) would be most likely to run. "In the harbour of Phalerum," we are told by Pausanias, "are altars of gods called the unknown, and of heroes." In this harbour the apostle doubtless landed, and from here it may be allowed us to follow him in fancy to the city "full of idols," and to realise something of his outward life there. He and his companions would walk the six miles from the

* This consecration of mountain tops is an Eastern custom, and may illustrate many passages in the Old Testament Scriptures.

port to the city, grateful for the escape of the apostle from danger, and enjoying, after their comfortless sea-voyage, the rich aspect of gardens and groves and orchards on every side. Arrived in the city suburbs, they would assign to St. Paul an humble lodging with one of the few faithful of that early time. Very humble it would seem to a modern missionary; for even men of a far higher rank than Paul had less of luxury in home and furniture in that time than many a poor man enjoys now. As the result of our own observations in Attica, and a careful comparison of what now exists with the descriptions and allusions of classical writers, we conjecture that his lodging would be something of this kind: the four rough walls would be lighted by a window without glass, and closed by a shutter; a niche in one of them would hold the parchments and earthen water-jar, and the sewing tools of the apostle's handicraft, and among other small objects, from a peg in the wall would hang a rough cloak, reserved for cold weather, or for night travelling; a small low pallet, a wooden stool or two, with an earthen lamp set on a bracket, would be all the furniture, as we may guess, of the apostle of the Gentiles. Of his daily occupations we suppose, from what we are told and what we may still see in Greece, that he would rise by daybreak, and, working at his trade till noon, with earnest thoughts upon him the while of the idolatry of the city and of the care of all the churches, he would then be called to share the simple food of his host—bread, olives, fried fish, and fruits, such as people of his class still live on in Greece; and then, while others slept through the hot hours of noon, Paul would doubtless prepare, by prayer and earnest thought to go forth in the evening time, when the streets and public places should be crowded again, to “dispute in the synagogue with the Jews and with the devout persons, and in the market.” And we must not think that he knew nothing and cared nothing about the historic glories and intellectual pursuits of the city he lived in; they must have been often present to him in those long days during which he waited for Silas and Timotheus; but his singleness of purpose will not suffer him to heed such thoughts, and we are told that “his spirit was stirred within him,” not by historic memories or poetic thoughts, but at “seeing the city wholly given to idolatry.” At last his eager speech attracts the notice of some of the teachers of philosophy, and they bring him to an open rocky space in front of the citadel, where from time immemorial an ecclesiastical court had been held under the open sky and in sight of all the glories of Attica; though the court had by this time lost its penal power, and its judges could not, if they would, have punished Paul for “bringing strange things to their ears.” On this rock, then, the citadel crowned with temples and statues before him, on his right the blue mountain wall of Hymettus, behind him the sun setting over Salamis, and on his left the groves of the Academy, and far away the mountains of Parnes and Pentelicus, the apostle takes his stand—as it appears, willingly, and not by legal compulsion—to declare to those who ignorantly worshipped God upon the mountains, the name and nature of Him who was “God from everlasting before ever the mountains were brought forth.”

The whole scene is admirably described, and its leading features summed up by the late Mr. Conybeare:—

“There is no point in the annals of the first planting of Christianity which seizes so powerfully on the imagination of those who are familiar with the history of the ancient world. Whether we contrast the intense earnestness of the man who spoke, with the frivolous character of those who surrounded him, or compare the certain and awful meaning of the gospel he revealed with the worthless polytheism which had made

Athens a proverb in the earth ; or even think of the mere words uttered on that day in the clear atmosphere on the summit of Mars Hill, in connection with the objects of art, temples, altars, and statues which stood on every side, we feel that the moment was, and was intended to be, full of impressive teaching for every age of the world. Close to the spot where he stood was the temple of Mars. The sanctuary of the Eumenides was immediately below him, the Parthenon of Minerva facing him above. Their presence seemed to challenge the assertion which he made here, that *in temples made with hands the Deity does not dwell*. In front of him, towering from its pedestal on the rock of the Acropolis, was the bronze Colossus of Minerva, armed with spear, shield, and helmet, as the champion of Athens. Standing almost beneath its shade, he declared that the Deity was *not to be likened* either to the work of Phidias or to any other of the forms in *gold, or silver, or stone, graven by art and man's device*, which peopled the scene before him. Wherever his eye turned it saw a succession of such statues and buildings, in every variety of form and situation. On the rocky ledges on the south side of the Acropolis, and in the midst of the hum of the Agora, were 'the objects of devotion' already described. And in the northern parts of the city, which are equally visible from the Arcopagus, were similar objects, and especially that temple of Theseus, the national hero, which still remains in unimpaired beauty to enable us to imagine what Athens was when this temple was only one among the many ornaments of the city which was wholly '*given to idolatry*.'"

Bearing in mind the natural features, the historic associations, the artistic and religious characteristics of the scene, we shall find the apostle's words to possess a wonderful appropriateness. Indeed it may be a question, whether the annals of oratory record any discourse more perfectly adapted to the circumstances of the speaker and the end he had in view than that which we quote.

"ATHENIANS ! Everything I see testifies to your carefulness in religion. For passing through your city and beholding the objects of your worship, I found an altar with an inscription TO THE UNKNOWN GOD. Him, therefore, whom ye worship, though ye know him not, HIM declare I unto you.

"God, the maker of the universe (*κόσμον*) and all it contains, being Lord of heaven and earth, doth not dwell in temples made with hands ; nor by the hands of men is he served as though he had need of anything, for he it is who giveth unto all life and breath and all things. He made too of one blood all the nations of mankind to dwell upon the face of the whole earth, and he prescribed to each their appointed periods of existence and the bounds of their habitation. That they should seek God, if perchance they might feel after him and find him, though he be not far from every one of us ; for in him we live and move and exist, as even some of your own poets have said—

"'For we are also His offspring.'

"Since then we are the offspring of God, we should not think that the Deity is like unto gold, or silver, or stone graven by the art and design of man.

"But those past times of ignorance God hath overlooked. Now, however, he commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained ; of which he hath given assurance to all in that he raised him from the dead."

At this point in his discourse he seems to have been suddenly and rudely interrupted. Some of his hearers broke out into laughter and derision. Others, with that politeness of manner which was the boast of the Athenians, forming one of their many points of similarity with the Parisians of modern Europe, expressed their disinclination to hear more at present, and with courteous contempt turned away. "Hearing of the resurrection of the dead, some scoffed, others said, 'We will hear thee again on the subject.' And so Paul went away from among them. Some

men, however, cleaving to him, believed; among whom was Dionysius the Areopagite, a lady named Damaris, and some others with them."

The Christian traveller may still look with interest upon the steps hewn in the living rock of Mars Hill, by which the apostle mounted to the grandest pulpit preacher ever had. But of the material glories which surrounded St. Paul, only the everlasting hills are left. The "idols" of which the city was "full," are broken and dispersed; of the temples made with hands the fairest are only fair in ruin.

"'Tis Greece, but living Greece no more."

The political power and pride of the Romans have vanished from the earth, and her legions no longer hold Greece and the world captive. Jerusalem for centuries has been trodden under foot of the Gentiles. All the systems of that day have "become vain wisdom all a false philosophy;" but the Lord of heaven and earth, and the solemn words spoken by his apostle, remain true for ever and ever; and the knowledge of him and of his word has gone forth from the ruined city and desolate justice-court to be a warning and a memorial, a hope and a consolation, for the men of all time.

Athens.

T.

"THY WILL BE DONE."

"I SHALL never be happy again," quivered the pale lips; "earth and sky are alike dark to me, since they laid my only one in the dust."

"Does religion, then, afford you no consolation?" asked the white-haired pastor solemnly. "Does not the thought that you shall go to him, lift this veil from your spirit?"

"No, no; I know nothing, think of nothing, but that I have lost him—*lost* him. All is a dead blank; my heart is like a stone. O, I would give worlds to lose this awful weight—worlds! worlds!"

"And if I should say that this terrible weight may be cast off; this cold heart be made warm again!"

"O tell me how, for I am in despair!" she cried.

"In one year, dear madam," said the white-haired man, "my only son, grown to manhood, was drowned; my wife laid in the grave; my daughter taken from me by death; and my own health so prostrated that I could no longer minister in holy things to my people."

"How sad!" cried the young widow, clasping her hands, while her eyes filled. How did you, how *could* you bear it?"

"By looking up to my Father, and saying: 'Thy will be done on earth as it is in heaven.' Is the prayer new to you?"

"O, no," murmured the disconsolate one, her pale face bowed upon her hands; "I say it every day, but *I never felt it.*"

The Sabbath day came round, and the young widow, for the first time since her husband's death, went to the house of God. On her way she met the white-haired man, and with a gentle but subdued smile, she said: "I can bear it now."

A light as from heaven beamed on his aged face. "Then you find His strength sufficient?"

"Yes," she answered. "It was a struggle, but as soon as I felt it was right, the load fell off."

And the white-haired pastor, as he stood up to talk to the people, took for his text the words: "Thy will be done."

H A V E L O C K .

"Know ye not that there is a prince and a great man fallen this day in Israel?"

2 SAMUEL iii. 38.

MOURN, England! of thy soldier sons,
Is fallen the good, the true, the brave;
And with him, in his far-off grave,
Are half our hearts who knew him once.

The hero heart heaves not; low lies
The firm, indomitable will;
The thin, tight lips are silent; still
The lightnings of the quick grey eyes.

The scorn sublime of selfish aim;
The patriot purpose, followed whole;
The chivalry of the high soul,
That seeks not for itself a name.

The warrior witness of the Christ,
Who made him all he was—for whom
He fought so well, until the tomb
Closed over him, self-sacrificed.

These, and much more, are lost in him,
Buried beneath the burning sun
On India's parched plains: great ONE,
Who dwell'st between the cherubim!

Why leads he not the gallant host
To victory, by his hand begun?
The glory of his noontide sun,
Why quenched when England needs
light most?

Why fell he not in fore-front fight,
For hearths and homes he loved
intense?
Why did the stealthy pestilence
Hurry him out of our fond sight?

Why is he snatched from us, before
Our love could wonder how to show
Her heart of gratitude, and know
What honours at his fetto pour?

In vain! Thy thoughts are far above
Our thoughts; Thy wisdom over-
powers;
Thine is the mystery; 'tis ours
To know that Thy great name is LOVE!

The feathery, slender cocoa-palm,
Scarcely a softest shadow throws
Upon the place of his repose,
So strange, profound, unearthly calm.

There the red sun glares fiercely down,
Little he recks who lies below
If torrid fire, or Zemlian snow
Enshroud him, both alike unknown;

The lazy air hangs languid round;
Over him goes the battle roar,
But shall disturb him nevermore,
Sleeping so tranquil underground.

He is beyond our love; but there
Is one—oh, how her heart is torn!
With her our sympathy would mourn,
And for HIS children greatly care;

And we would rest not till the right,
For which he died, has triumphed—
thus,
We grace his memory most—let us
Fight on as he would have us fight.

No sculptured stone, no trophied tomb,
No lofty strain of proudest praise,
Can honour him like this; we raise
His monument in India's doom.

Oh words, too poor to speak his worth!
Oh words, too weak to tell our grief!
Sorrow is silent for our chief—
A people's tears bedew his earth!

MEMOIR OF THE LATE MRS. JAMES SMITH, OF BLOCKLEY.

BY THE REV. J. SMITH.

THE remembrance of departed Christians is ever desirable, not alone for the love we bear them, but for the blessing there is in the thought of them. Their virtues grow more attractive in our sight, their lessons and cautions have greater seriousness and weight now that the grave is for a season a barrier to all further intercourse with them. As we think of them, whilst yet their persons have hardly faded from our view, they seem to beckon us onward and upward to the bliss which they have already gained, but for which we are still contending here. Their memory is thus a vision of immortality to us. In thought of them we discern "the world to come," on which they have actually entered, and though we meet them no more in their frequented walks and accustomed scenes, we feel assured that a state of absence and death is not one of non-existence. They live, and love, and praise, as they walk the golden streets of the city above. And they who are now glorified and victorious, have left us an example which we should imitate whilst we cherish their memory. To promote this is the design of the following brief sketch:—

Esther, the wife of Mr. James Smith, of Blockley, Worcestershire, was born in London, July 16th, 1795. She was the only child of George and Esther Cannon. The father, for some years, carried on the business of a draper, in Cheapside, nearly opposite Bow Church, and by industry and integrity acquired a competence that enabled him to spend the last years of his life untrammelled by the cares and annoyances of business. Esther received a careful training and a superior education. Her parents attended the ministry of the Rev. Rowland Hill, and that quaint but holy man was, with others of a kindred spirit, a frequent visitor at her home. On leaving Cheapside, their residence was on Kingsland Green, and she often spoke of her spiritual advantages there. She greatly loved that good little man, the late John Campbell, known most by his African travels, under whose ministry she then most regularly sat.

A visit to a friend in the beautiful village of Blockley led to an acquaintance which ultimately cast her lot therein for life, and found for her both a home and a grave in its picturesque seclusion. She was married to the object of her devoted affection, who is now her sorrowing survivor, on her twenty-first birthday; and then began a period of forty years as happy domestic life as is usually allotted to any one—a period which, in a tearful review at her grave, looks now to her weeping husband, as John Newton said of life at eighty, "like a dream," so fastly do our years fleet by, and the bridal dress is quickly followed by the shroud. To-day we cull orange blossoms, and it seems but as the next when we plant the cypress.

It was quite a new scene that opened on the mind of Esther Smith, after her marriage in that summer of 1819.

But just twenty-one, coming from the busy scenes of the metropolis of the world to the quiet of village life, entering on the duties of wife and mistress, to which she was altogether untrained, having had every want anticipated, and every comfort studied—her private memoranda show how greatly she felt the responsibility; and the arrival or expectation of a letter from home, duly chronicled, shows how much she loved their advice, and in her inexperience leaned on a mother's counsel. But she was completely happy in the object of her choice, and she set herself resolutely to every domestic exertion, rejoicing that her efforts were not in vain, and that all difficulties quickly vanished.

None who knew her in after years—so completely a domestic economist, so prudent and skilful in the ways of her household that the heart of her husband safely trusted her, and was wont even to defer to her judgment on many matters beyond the domestic province—could scarcely have imagined that she was the inexperienced wife of twenty-one. But in this, as in many other matters, she is but an example of what a firm will and a strong understanding can accomplish, with the blessings of Jehovah. That blessing she had been early taught to seek, and now in her new relationship felt more strongly its necessity.

Towards the close of the year 1820, this subject seems most solemnly to have impressed both her and her husband. With the modesty of a young disciple she records a conversation with her husband on this subject under date of December 22:—"My mouth seems shut when conversing; I cannot express the feelings of my heart even to my dear J—, but I trust I feel some desire to love God, though faith is not in exercise as I could wish."

A formal union with the church was now an unceasing subject for thought and prayer; her solemn musings at the close of the year ascribe her spared life to "rich mercy and sovereign grace;" and, on the last Sabbath in January, 1821, she records that, in unison with her husband, "she sat down with the people of God for the first time, not without a deep sense of her unworthiness." But like most young Christians she had soon to learn the tendency of the heart to be drawn aside and to depart from the living God. Slowly, but surely, are we taught our weakness in this respect—that our hearts in their best estate are not to be trusted—that it needs the grace and cleansing of our first call to enable us to retain the ardour and simplicity of our "first love." So we find her at the close of her first year of religious profession, adopting language like this:—

"How I am abashed when I review my conduct and compare my feelings with what they were this time twelvemonths. How cold—how barren! no life, no love, no growth in my religious life! Of late I seem quite to have forgotten that I had given myself to the Lord. In conversation with my dear J— last night, I was led seriously to reflect on my aggravated sin, and I think I felt some desire to return to the Lord. Oh draw me by the cords of love! Help me to pray! This duty always appears irksome! Oh may I feel its value and engage in it with delight!"

Thus did she early feel the plague of her own heart and its only cure, and her sense of sin and corruption, bringing her afresh and often to the mercy-seat gave her strength and peace in future days.

Domestic life brought with it, as it ever does, its trials; she soon felt the weight of maternal anxiety. It was not long ere cradle and coffin were side by side. A sweet girl of some six years old was suddenly smitten down, too, by fever; and her bodily health suffered greatly, making her home duties doubly heavy as they pressed on a feeble frame. Few persons during so long a series of years have suffered more than was her lot—often at the point of death, but given back only to renewed sufferings. For many years she knew not what health was. They who loved her keenly sympathised with her, and were prepared to ascribe to the wear and tension of incessant pain and weakness an apparent moroseness and sternness which sometimes of late marked her, but was not natural to her kindly heart.

Yet in the midst of lengthened and frequent suffering she was grateful, cheerful, and surprisingly active. As an example of the Christian spirit with which these sufferings were borne, we give a quotation from her own hand within two or three years of her marriage:—

"Once more, through the indulgence of kind Providence, able to hold a pen and to indite, I hope, my grateful Ebenezer; though still very weak and poorly, I have much to be thankful for; though I have suffered much, yet not more than I deserve. May every affliction be sanctified; and though not joyous for the present, but grievous, if they lead me to rely more on Christ and to feel more my dependence on him for everything, I shall have reasons to bless God for them, and they will prove blessings in disguise. How many suffer, perhaps, more than myself, without having the comforts and conveniences I have—a husband the kindest of the kind, and all around me endeavouring by all means in their power to alleviate my distress. Oh may I then endeavour to bear with patience and resignation whatever thy hand lays on me, trusting to that promise, 'As thy day so shall thy strength be.' To set our mercies over against our trials, and trust the promises of an unchanging God, is the way to suffer as a Christian."

As a mother, she was careful, tender, faithful. Many were the prayers for her children in secret. No birthday came round without its line in her memorial; and there is lying before me a letter of loving counsels and cautions to her eldest son, on leaving home for school, that only a Christian matron of vigorous understanding could have indited. Not less was she to her children's children in later years. A loving instructor, an intelligent companion, a faithful counsellor, has been lost to them by her removal.

What she was to her husband—the blank that is left now that she is gone from his side—a loss which only he could describe—must tell. She anticipated his wants, respected his opinions, bowed with him in daily prayer, and always hoped for the sad satisfaction of going down with him to the brink of Jordan. But she has crossed first, and is waiting for him on the brighter shore.

Though she felt that a wife's sphere is home, and her first duties there, yet her sympathies were not bounded thereby. In the prosperity of the church of which her husband was long a deacon, she was much interested, and greatly did she rejoice in the settlement of its present pastor and his fond and profitable ministrations. A "man of God" was always welcome at her table. From her first coming, the sick poor of the village ever found in her a friend, and a memorial of many a "happy death" among them is noted by her pen. No great question of public interest passed her by unnoticed. There are few who read more of the varied literature of these stirring times. In other days she is remembered as the life of the social circle, leading its conversations, rejoicing in its gladness. And those who knew her in discourse or correspondence, miss from their ever-lessening number an intelligent, cheerful, affectionate friend.

Her last illness was very short and her death quite unexpected. She had so often been to the gates of the grave and risen therefrom, that she was reluctant to seek medical advice and take to the bed from which she never rose. Her love for the house of God was such that she would never be absent if possible; and her last determined visit there was with such languor that she could scarcely support herself. Paralysis quickly followed on diarrhœa, and she lingered a few days in a state of delirium, distressing to those who had seen her in health and vigour, and who would fain have had a few last loving words from lips that had spoken so many years words of familiar kindness. But her hour was come, and she sank to corruption and silence, and we left her in the dust "till the heavens be no more."

Her last words of consciousness to her now sorrowing and lonely husband were, "*I am sitting at the feet of Jesus.*" There it is sweet to leave her: There, too, would we be ever found in life and death.

"There safety dwells, and life and peace,
And nowhere else but there."

She died July 23rd, 1857, and was buried on the Tuesday following. "Many wept and bewailed her;" and the hand that pens this feeble tribute dropped a few of those flowers she so loved to cultivate into that dark grave of corruption, and looked up again in his sorrow, and thought of that land of bloom unfading and "unwithering flowers," into which her spirit hath surely passed, through the Saviour who was her trust.

THE SWORD OF THE SPIRIT.

THE true believer, like his Lord and Master, unites in himself different and seemingly opposing characteristics. With respect to one set of circumstances he is gentle as a lamb, with respect to another set he assumes the part of a lion; now he is bearer of the olive branch, then of the flaming brand; here is a pattern of non-resistance, there an ardent soldier.

But who, looking at Christians, would take them to be soldiers? Most of them are poor feeble persons, cripples, invalids, women, children. Yet are they all soldiers, ever in the battle-field, never in winter quarters, innocent of truce or furlough. It is a life campaign—there is no discharge in this war. All have an equal stake in the conflict. Each fights for life and salvation. There is no respect of persons. Distinctions and honors are impartially bestowed on the worthy. Cowardice or retreat is

fatal. The enemy is numerous, powerful, daring, subtle, and sleepless. It will not do to venture into this struggle unarmed or half-armed. We must take to ourselves the whole armour of God—the girdle of truth, the breastplate of righteousness, the shoes and greaves of the preparation of the gospel of peace; over all the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God.

Christians, listen to the stirring notes of the leading journal under date of *November 2nd*:—

“We shall do well to remember that to each of us, in one sense, life is a perpetual siege, and that in this sense we all keep watch and ward before Delhi—before a fortress held by a bold and vigorous garrison, which we have helped to drill and discipline, and commanded by a consummate general. Compared with his lineage, the dynasty of Aurungzebe is as a thing of yesterday. The founder of this line was opposed to our first parents in Eden, and gave them a signal defeat, issuing in a fell sortie from the fortress of his strength; that fortress, the human heart, he has continued to hold against Adam’s descendants to the present hour. Yes! so long as we live, we are always before Delhi, strangers and sojourners in a foreign land, expecting succour and reinforcement from our Father’s country, with yelling, merciless mutineers in front, and eager rebels all around us, marching to raise the siege and intercept our supplies of grace and mercy. Woe to us if we do not endure until, by God’s help, our league, to which the ‘Tale of Troy divine’ is mere child’s play, has a glorious end; but it will only end on the last day of our lives, when death shall be swallowed up in victory.”

It is worthy of note, that the soldier of Christ is armed with no weapon of offence but a sword. The other pieces of armour named are merely protective. But the ancient soldier who furnished Paul with the model for his sketch carried other weapons of assault, such as the bow, the javelin, the lance. Why not equip the Christian with these also? Chiefly because his is a close, hand-to-hand encounter. In ancient warfare these weapons were only auxiliary, the sword was the chief and last dependence. With the Christian also, it is the first and last. To be a good swordsman was the prime aim of a soldier in the times of old. To secure it there were required a robust frame, agility, a strong arm, liteness, and a quick eye. The sword itself was carefully chosen of most approved shape and of fine temper (for a broken sword meant captivity or death), kept sharp as a razor on both edges, of burnished brightness, kissed and fondled as the queen of the warrior’s heart. So, in the “holy war,” the believer is a swordsman, and nothing else. He closes with his foul antagonists, the world, the flesh, and the devil, and any other weapons than the sword would be but an encumbrance. *His sword is the Word of God.* It has no flaw. It never breaks. No substance will turn its point. No foeman’s armour will blunt its edge. “It is sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow.” If a Christian soldier be defeated, he will never have to blame his sword or reproach its Maker. His feeble or unskilful use of it will be the cause. What avails the best sword in the hand of a coward or a clown?

The word of God is called *the Sword of the Spirit*; (1) because it is forged by the Spirit. The Spirit of God has produced it, that every believer may be armed for a fight in which he is incited to do exploits. It is so called (2) because designed only for spiritual uses. “The weapons of our warfare are not carnal;” that is, they are spiritual, and of supreme worth in every contest with vice and error. The word of God is the sword by which alone ignorance, superstition, pride, worldliness, corrupt doctrine, and immorality can be destroyed. It is so called (3) because it is the chosen permanent weapon of the Holy Spirit himself. He not

only arms believers with it, but he arms himself with it. It is by "the word" written and preached, that he subdues the hearts of the disobedient. "Miracles and tongues" he at no time employed but in subordination to the word of God, and long since they have been laid aside and this alone used. From the day of Pentecost until now he has fought with this single weapon, and the enemies of the Lord have fallen thick around him, and so shall they continue to fall until the sword of Jehovah has triumphed in all the earth.

Christians! the sword of the Spirit is your sword too; "take" it then to yourselves for resolute service. Of what virtue can it be unless you "take" it, grasp it, wield it? If you do not, what avails its keen edge and divine temper? As well might it be rusty iron or rotten wood.

"Take" your sword into constant companionship. Buckle it on. Wear it soldier-like. Be so familiar with it, that if it be laid aside for but a moment, you will feel ill at ease and conscious of loss. So train yourself in its exercise that your use of it may be easy and delightful.

"Take" your sword and *trust* it. Fondly confide in it as the soldier in his "trusty blade," and it will never fail you. Jesus took no other weapon in his mysterious encounter with the devil in the wilderness. He rested the issue on this alone, he disdained stratagem, he ignored miracles, he dispensed with angelic succours, with the bare word of God he fought and conquered. The heroes of the Faith, like the Great Captain himself, have ever relied on the sword of the Spirit; it was their queen of weapons. With it the Apostles, the Fathers, the Reformers, have performed world-renowned exploits. Trust it, then, and you also shall do good service. It will open you a passage through serried hosts, it will flash daylight around your head amidst deep darkness.

"Take" your sword prayerfully. Each thrust, or stroke, or guard, let it be with "all prayer and supplication in the Spirit." God teacheth our hands to war and our fingers to fight, nor will even the sword of the Spirit avail us unless he endue us with power from on high. Fight and pray, pray and fight, and you will bruise Satan under your feet shortly.

By the way, what must we think of those would-be captains of the Lord's host who take away the Christian's sword, and send him to the fight with a scapula, a string of beads, and a crucifix instead? Surely they are traitors, disguised allies of the enemy, whose dupes are taken captive by the devil at his will. But you, beloved, are escaped from these deceivers, and to all their overtures you will reply by clutching your sword more valiantly.

The final service of the sword of the Spirit will be on the great day of the Lord. It will then be both a sword of vengeance and a sword of state. With it the victorious Redeemer will slay his enemies and ennoble his friends. Oh, blissful hour for the overcomers when they are made knights of the New Jerusalem, invested with white robe and glittering diadem, and ushered into the banquetting chamber of the Great King to go out no more for ever, and where "the banner over them is *Love*."

Trowbridge.

W. BARNES.

VEXATIOUS TRIFLES.—There are innumerable modes of insult and tokens of contempt, for which it is not easy to find a name, which vanish to nothing in an attempt to describe them, and yet may, by continual repetition, make day pass after day in sorrow and in terror.—*Rambler.*

SELECTIONS FROM THOMAS CARLYLE.

VARIOUS, even opposite, opinions are held as to the character and tendency of Carlyle's writings. No one, however, doubts the extent and degree of their influence. Directly and indirectly have they affected the tone of all modern English literature. For good or evil they are perhaps the most influential of the day. Estimated, indeed, by the mere number of readers, many a foolish novelist and many a slipshod declaimer far outstrips him. But Carlyle acts upon the few who re-act upon the mass. At some future day, we may attempt to disentangle the good and evil, the truth and falsehood, which are so strangely, almost inextricably, blended in his writings. Our present purpose is simply to give some extracts from them. The following, slightly abridged, are from his *Miscellaneous Essays*.

GOD STILL PRESENT WITH US.

Everywhere the eternal fact begins again to be recognised, that there is a Godlike in human affairs; that God not only made and beholds us, but is in us and around us; that the age of miracles, as it ever was, now is. He that has an eye and a heart can even now say, Why should I falter? Light has come into the world to such as love light, so as light must be loved with a boundless all-doing, all-enduring love. For the rest let that vain struggle to read the mystery of the Infinite cease to harass us. It is a mystery which, through all ages, we shall read here a line of, there another line of. Do we not already know that the name of the Infinite is Good, is GOD? Here on

earth we are as soldiers fighting in a foreign land, understanding not the plan of the campaign; and who have no need to understand it; seeing well what is at our hand to be done. Let us do it like soldiers, with submission, with courage, with heroic joy. "Whatsoever thy hand findeth to do, do it with all thy might." Behind us, behind each one of us, lie six thousand years of human effort, human conquest; before us is the boundless time, with its as yet unconquered and uncreated Continents and Eldorados which we, even we, have to create and conquer; and from the bosom of eternity there shine for us celestial guiding stars.

THE SPECIAL WANT OF THE AGE.

Man is here on earth not to ask questions but to do work. It must always be the heaviest evil for him if his faculty of action lie dormant, and only that of sceptical inquiry exert itself. In no time was man's life what he calls a happy one; in no time can it be so. Suffering, contradiction, error, have their quite perennial, and even indispensable abode in this earth. Is not labour the inheritance of man? And what labour for the present is joyous and not grievous? Yet without labour there were no ease, no rest, so much as conceivable. Ever must pain urge us to labour; and only in free effort can any blessedness be imagined for us.

But if man in all ages has had enough to encounter, there has in most ages been an inward force vouchsafed to him, whereby the pressure of outward things might be withstood. Obstruction abounded, but faith was not wanting. It is by faith that man removes mountains; while he had faith his limbs might be galled with bearing, but the heart within him was peaceable and resolved. In the thickest gloom there burnt, a lamp to guide him. If he struggled, and suffered, he felt that even so it should be. Faith gave him an inward willingness; a world of strength wherewith

to confront a world of difficulty. The true wretchedness lies here; that the difficulty remain and the strength be lost; that pain cannot relieve itself by free effort; that we have the labour and want the willingness. Faith would strengthen us and enlighten us for all endurance and endeavours; with faith we can do all and dare all, and life itself has a thousand times been joyfully given away. But the sum of man's misery is this, that he feels himself crushed under the Juggernaut wheels, and knows that Juggernaut is no divinity, but only a dead mechanical idol.

Now this is the special misery which has fallen on man in our era. Faith has well nigh vanished from the world. Time was when, if he asked himself, What is man? What are the duties of man? the answer stood ready for him. But now mother church has become to the most a superannuated step-mother, whose lessons go disregarded, or are spurned at, and scornfully gausayed. The old idea of manhood has grown obsolete, and the new is, as yet, invisible to us. We grope after it, one clutching this phantom, another that. Werterism, Byronism, even Brummelism, each has its day. For contemplation and love of wisdom no cloister opens its

religious shades; the thinker must, *in all senses*, wander homeless, too often aimless, looking up to a heaven which is deaf for him, round to an earth which is deaf. In those old days action was easy, for the divine worth of things was acknowledged. Speculation was wholesome, for it ranged itself as the handmaid of action. Loyalty still hallowed obedience and made rule noble; there was still something to be loyal to. The Godlike stood embodied under many a symbol in man's interests and business; the finite shadowed forth the infinite; eternity looked through time. The life of man was encompassed and over-canopied by a glory of heaven, even as his dwelling-place by the azure vault. How changed in these new days! Doubt storms in on him through every avenue. The invincible energy of young years wastes itself in sceptical suicidal cavillings, in passionate questionings of destiny whereto no answer will be returned. Behold a Byron in melodious tones cursing his day;

without heavenly loadstar he rushes madly into the dance of meteoric lights that hover on the mad maelstrom; and goes down among its eddies. Hear a Shelley filling the earth with inarticulate wail, like the inarticulate grief of forsaken infant. A noble Friederich Schlegel, stupefied in that fearful loneliness, as of a silenced battle-field, flies back to Catholicism, as a child might to its slain mother's bosom, and cling there. In lower regions, how many a poor Hazlitt must wander on God's verdant earth, like the unblest on burning deserts; passionately dig wells and draw up only the dry quicksand; believe that he is seeking truth yet only wrestle among endless sophisms and die and make no sign. The voice of the faithful even can but exclaim: "As yet struggles the twelfth hour of the night; birds of darkness are on the wing, spectres appear; the dead walk, the living dream. Thou, Eternal Providence, wilt cause the day to dawn!"

OUR IGNORANCE OF THE FUTURE.

It is a high and solemn, and almost awful thought for every individual man, that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end! What is done is done; has already blended itself with the boundless, ever-living, ever-working universe, and will also work there, for good or for evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior courses and destination as it winds through the expanses of infinite years, only the Omniscent can discern. Will it mingle with

neighbouring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters, among millions of other brooks and rills, increase the current of some world-famous river? Or is it to be itself a Rhine or Danube, whose goings forth are to the uttermost lands, its floods an everlasting boundary line on the globe itself, the bulwark and highway of kingdoms and continents? We know not; only in either case we know that its path is to the ocean; its waters, were they but a handful, are *here*, and cannot be annihilated or permanently held back.

WHY MEN FAIL IN LIFE.

Still we do not think that the cause of Burns's failure lies chiefly with the world. The world, it seems to us, treated him with more, rather than with less, kindness than it usually shows to such men. It has ever shown small favour to its teachers; hunger, nakedness, perils, revilings, the prison, the poison-chalice, the cross, have been the market price it has offered for wisdom; the welcome with which it has greeted those who have come to enlighten and purify it. So neglected, "so persecuted they the prophets," not in Judea only, but in all places where men have been. Where, then, does the cause of failure lie? We are forced to answer—with himself; it is his inward, not his outward misfortunes that bring him to the dust. Seldom, indeed, is it otherwise. Seldom is a life morally wrecked but the grand cause lies in some internal mal-

arrangement, some want, less of good fortune, than of good guidance. We cannot believe that it is in the power of *any external* circumstances utterly to ruin the mind of a man, or, if proper wisdom be given him, even so much as to affect its essential health and beauty. The sternest sum total of all worldly misfortunes is death; yet many men in all ages have triumphed, over death and led it captive; converting its physical victory into a moral victory for themselves. What has been done may be done again. It is but the degree, not the kind, of such heroism that differs in different seasons; for without some portion of this spirit, not of boisterous daring, but of silent fearlessness, of self-denial in all its forms, no good man has ever in any scene or time attained to be good.

INFIDELITY IN 1858—THE WESTMINSTER REVIEW.

THE surest mode of dispelling darkness is to diffuse light. An apostle prescribes "well doing" to those who desire to "put to silence the ignorance of foolish men." A fussy anxiety about error, or a noisy denunciation of it, does more harm than good. It indicates a want of that calm, settled, trustful confidence in truth which forms the best homage we can render to her divinity, and by which we can most effectually promote her majestic cause. We need not go out of our way to confute error in order to clear the way for her stately march. She herself can scatter every obstacle, just as surely as the rising sun scatters the shades of night. We have, therefore, steadily declined all invitations and provocations to join in the manifold disputations going on around us. Those who like them, or deem them helpful to the interests of truth and righteousness, are welcome to their preferences, and may keep the arena to themselves.

It is not that we have been visited by any access of polemical fervour that we now deviate from our usual course, and devote a page or two to the latest manifesto of the hyper-infidels among us; still less is it because we are fearful for Christianity and "tremble for the ark of God." The "Gospel of the grace of God" has not merely survived, but flourished under attacks far more severe than those with which it is now assailed. How little Christianity has to fear we may illustrate by a fable of Carlyle's, who is, in some respects, "one of themselves, even a prophet of their own."

"Gentlemen," said a conjuror, one fine starry evening, 'these heavens are but a *deceptio visus*; what you call stars are nothing but fiery motes in the air. Wait a little, I will clear them off and show you how the matter really is;' whereupon the artist produced a long syringe of great force, and stooping over the neighbouring puddle filled it with mud and dirty water, which he then squirted with might and main against the zenith. The wiser of the company unfurled their umbrellas; but most part looking up in triumph, cried, 'Down with delusion. It is an age of science. Have we not tallow-candles?' Here the mud and water fell and bespattered these simple persons, and even put out the eyes of several, so that they never saw the stars any more."

Our object will not be to discuss or refute the disastrous doctrines avowed in the periodical before us. To do so would be a work of supererogation. They carry their own refutation with them. To the great bulk of our readers it would be as needless to defend the truth and divinity of Christianity from such attacks as these, as it would be to prove the existence of the sun against gainsayers. They have the same kind of evidence in both cases—that of direct experience and consciousness. Our purpose is rather to inform them of the nature and contents of a periodical, which, in many departments, is conducted with signal ability; which lies upon the tables of innumerable institutions, and is circulated by very many reading societies through the country. It is right that those who regard rank infidelity as fatal, should know what it is that they are helping to circulate, and, where necessary, should with the bane supply the antidote.

The first article of the current number is on Dr. Livingston, of course. His African discoveries receive their due meed of praise, and full justice is done to the heroic character of this "Columbus of Central Africa." It was impossible, however, to forget the famous anti-missionary article contained in the same Review, not many months ago, in which the whole theory and practice of evangelical missions were overwhelmed with abuse, and, on the evidence of a self-convicted liar and scoundrel, the operations of that very society which sent out Dr. Livingston were singled out for special reprobation. Another passage, relating to the discoveries of Dr. Livingston himself, so recently as October, 1856, could not be forgotten. It was from the review of a book entitled, "Lake Ngami," by C. J. Anderson, in the following words:

"We must offer our thanks to Mr. C. J. Anderson, who, if he has done nothing else, has, at least, put an end to a lie which was beginning to gain credence among us. African travellers penetrating *some little distance* from the south-eastern side of the continent, recently brought the information, *which they had received at second hand from Arab travellers* (!) of a vast fresh water lake, far in the interior * * *. The lake turns out to be a mirage—a mythus with the smallest nucleus of fact. So perishes a phantom which has excited London geographers for a whole season."

This was written, be it remembered, long after the Geographical Society had accepted the discoveries of Dr. Livingston as ascertained facts; long after his journals had been received in England, and when he was himself on his way home. But the temptation to have a fling at the missionaries was too strong to be resisted. No stone was too dirty to pick up which could be thrown at them; and the opportunity of branding one of the most eminent of them as a liar and an impudent impostor, was eagerly welcomed. It was with considerable interest and curiosity that we perused the article in the present number, to see how those abusive statements would be harmonised with present facts. Judge of our astonishment when we found allusion *neither to the one nor to the other*. There is no retraction, no explanation, no apology. Beyond a very rare and sneering allusion to Dr. Livingston's labours for the spiritual enlightenment of the natives, there is no reference to his missionary character at all. The writer professes to be much perplexed to discover how a man who believes in the efficacy of prayer could be so inconsistent as to enter into argument with a rain-maker. That "the geographical feat is but the beginning of the missionary enterprise" is utterly ignored; yet this feeling is and always has been the great inspiring motive with the great African explorer, and pervades his book. What marvellous effrontery must the conductors of this Review possess, when they proceed to scold Christians for being blind to their own inconsistencies and incredulous or forgetful of facts which tell against them!

The next article is on "Spirits and Spirit Rapping;" and even here the virus and venom of rabid anti-Christianism constantly peeps out. The writer represents the absurdities of spiritualism as the natural result of evangelical Christianity, intimates his conviction that the miracles of the Bible rest on no stronger foundation than those of the spiritualists, and is careful to trace and point a parallelism between the Apostle Paul and Professor Hare, the leader of this strange combination of delusion and imposture. Assertions are sometimes made, the sheer absurdity of which forms their protection. If, for instance, any one were gravely to maintain that the moon was made of gilt gingerbread, and that the sea consisted of the milk of cocoa nuts, we should be at a loss how to deal with him. Serious refutation would be as difficult as it would be needless. We are persuaded that every serious and candid reader of the New Testament will regard the statements of the "Westminster" as no less absurd. Indeed, indignation at the wickedness, and amusement at the foolishness of such assertions, prevent sober argument with such a writer.

The third article is on Shelley. There are few problems more perplexing and painful than that of the unhappy poet, whose code of morality was, with a few exceptions, identical with that of the New Testament; whose conduct was more in accordance with the general tenor of that holy book than are those of nine-tenths of professing Christians, and who yet was inspired with a perfectly fanatical hatred of Christianity and its Divine Author. In his poetry he preaches the purest morality, in language, the great and almost only defect of which is that it is so cold, abstract, and metaphysical; but no sooner does the name of God or Christ cross his path, than he begins to rave and blaspheme like a maniac. When he signed his name *Percy Byshe Shelley, Atheist*, he did not express the full truth. He was not so much an Atheist as an Antitheist. How, we asked ourselves, will the critic deal with this problem, so painful and perplexing? He does so in a very strange fashion. He satisfies himself with a very mild disclaimer of sympathy with Shelley's "attacks upon the personal character of the Author of Christianity, as where he calls him 'the Galilean serpent.'" And lest he should be suspected of any undue aversion to such frightful blasphemy, he is careful to add, "we equally abhor the tenets of his orthodox reviewers; they are far more open to the charge of blasphemy."—"Shelley was at least sincere in his creed, which is more than can be said for most of his opponents."—"Christianity is a tree long past bearing, affording no green branch, nor even a shady place." Not satisfied thus to fraternise with Shelley himself, he expresses his astonishment

that the publication of these sentiments in their most virulent form should have been so offensive to his cousin, Miss Groves, as to induce her to break off her matrimonial engagement with him, adding the needless sneer, that "an expected baronetcy and ten thousand a year might have been expected, like charity, to cover a multitude of sins." Now it will be evident that this trimming between Christianity and defiant Atheism is very monstrous. If he thinks the writers of the New Testament fools or knaves, or both, let him say so. If he regards Christianity as the greatest curse the world has yet groaned under, let him openly join Shelley in affirming this. But even then we would say, Do not exhibit such a fiendish glee in stripping millions of their light, their joy, their hope, their all. Remember that you rob multitudes of their best earthly solace, and doom them to a condition of orphanage and terrible bereavement. In awakening them from the delightful dream that they have a Father in heaven (if indeed it be a dream), and in recalling them from this delusion (if indeed it be a delusion) to the crushing reality, do for decency's sake affect some pity for those whom you thus bitterly undeceive. Do not betray so indecent an exultation at making all men as miserable as yourself. If, on the other hand, the writer believes that there is in Christianity a divine element—if in any form of religion or worship the world has yet known, he recognises something true and beneficial—then the language he applies to the blasphemies and atheisms of this unhappy poet is shamefully inadequate. Let him laud the character, the life, the poetry, of Shelley as he pleases—let him pity and explain, if he can, these strange aberrations of his intellect and heart; but let such malignant attacks on what men hold most dear, be branded, as they deserve.

In the article on Spirit and Spirit Rapping, the writer remarks upon the perplexities in which philosophers have sometimes involved themselves by attempting to explain phenomena which they have assumed as true, but which on examination proved to have no existence. He adduces several amusing instances of this, but none more striking than the Review itself affords. For the fourth article is a laborious attempt to account for the weakness and decay of Protestantism; and many ingenious reasons are assigned to explain what has no existence in fact. Like Gibbon's famous fifteenth chapter, however, the exposition of causes is a mere pretence; the real object is to subvert what it professes to explain. After a few pages of preliminary matter, in which facts are ingeniously perverted to prove that Protestant Christianity is impotent for good and powerful only for evil, the writer goes off into a violent attack upon Christianity itself, which continues throughout the remainder of the article. The ignorance or dishonesty of the writer may be inferred from the following sentences: "For every stupid and mischievous error a hard fight has *always* been maintained by the theologians."—"In every step of progress towards freedom, English orthodoxy has *always* been found on the side of resistance." "Society has become just only by passing into indifference to religion."—"It is by the aid of the growing indifference to religion, in France and elsewhere, that physical science has grown up." These statements are developed and applied in all directions, and under all forms. The reason assigned why Protestant nations are more free, more powerful, and more prosperous, than Catholic, is because they are more infidel. Physical science drives all who study it "to anti-Christian and Atheistical results"—with much more to the same purpose. We fairly stand aghast at the effrontery of such statements. We had always supposed that Milton and Cromwell, Newton and Boyle, Locke and Berkeley, with a host of others, had been earnest believers in Christianity and faithful friends to freedom, and pre-eminent in their own departments of activity. We had an impression that the Puritans had brought about a great revolution in behalf of liberty, and that the infidel court of the second Charles restored tyranny. It seemed to us that first the slave trade, and then slavery itself, had been abolished by the action of religious conviction. We remember the descendants of the Puritans fighting in the very front ranks on behalf of Catholic emancipation, for the abolition of the Test and Corporation Acts, for a reform in Parliament, for the repeal of the corn laws, and a host of kindred measures. Indeed, our

own body, ultra-orthodox as it is, is no less ultra-liberal. Probably ninety-nine out of every hundred among us would describe themselves as radical in politics. Is the writer ignorant of these facts, or does it answer his purpose to overlook them?"

After the unblushing effrontery required for such assertions, we need not wonder that he proceeds to deny, and indeed, to scoff at, our Lord's incarnation, death, and resurrection. He affirms that the immaculate conception of the Virgin is better proved than that of our Lord; by a most perverse misstatement of the evidence he maintains that there is no evidence of our Lord's death; and by yet more one-sided and dishonest quotations of Scripture, he argues that there is no proof of his resurrection. Having thus to his own satisfaction demolished the great facts of evangelical Christianity, he proceeds to assail Unitarianism, on the ground that it maintains the absolute moral perfection of our Lord's personal character, a doctrine which he regards as labouring under difficulties no less insuperable than those of orthodox Christianity; and he concludes by intimating his conviction that there is no future for Christianity, that it does not deserve to live, being utterly powerless for good, and must therefore die. Christianity powerless! we reply. Is she not covering the earth with her trophies? Was there ever an age in the world's history in which she had half her present activity, vitality, or power? Is she not at this moment making her influence felt in every department of the state and through all grades of society? Ignorance of these facts can only result from voluntary blindness. They lie upon the surface and are visible to all. A far more rational topic for him to discuss would be—how comes it to pass that Christianity, being not merely false but so ridiculously false, as he pretends, it should yet have lived for eighteen centuries, and be now spreading more widely than ever? Until this question be answered we can calmly wait the result, feeling that we have in this fact alone a sufficient answer to the calumnies and sophistries of Westminster Reviewers.

Reviews.

The Song of Songs: translated from the original Hebrew, with a Commentary, historical and critical. By CHRISTIAN D. GINSBURG. London: Longman and Co. 1857.

"THE history," says Professor Stuart, "of what has befallen this book, and how it has been treated, would of itself occupy a volume of no inconsiderable extent. . . . Jews, Christian fathers, Romanists, and Protestants, have all rushed upon it, by virtue, it would seem, of some mysterious attraction."

The list of commentators given in Rosenmuller's commentary on the poem occupies more than twenty octavo pages, and that list might have been increased tenfold. The Jewish writings on the song, very many of them still in manuscript, would, of themselves, constitute a library. To the scholastics of the middle ages it proved a fascinating theme, while the Jesuits seem never to have grown weary in seeking to explain its contents. The works printed and in manuscript by Romanists alone amount, we venture to say, to hundreds. In many of their libraries more commentaries on this book are to be found than on any other in the Bible.

Yet with all this labour comparatively little was done. Results the most contradictory were obtained. The poem was made to teach almost anything and everything. With one it was an improper love song, with another it represented the most solemn mysteries. It described an attempt made under Hezekiah to reunite the remnant of the ten tribes to the tribe of Judah, and portrayed the Christian church in its infancy, youth, manhood, old age, and

renovation ; it was an apocalyptic vision—an antedating of the Revelation and, it treated of nothing else than the philosopher's stone ; it taught the progress of religion in the soul, and sketched the history of the Virgin Mary ; it pointed out the sepulchre of the Saviour, and contained the wanderings of the Jews. It was felt that the song in its literal sense, seemed to make no appropriate part of the canon, hence recourse was the more readily had to the only mode of interpretation that remained—the allegorical—a mode of treating Scripture, then too little under the guidance of sound criticism, and too much in accordance with the tastes and tempers of the times, to lead to sober and lasting results.

Of late years, while commentators have manifested a strong symptom of leaning towards the book, there has been, to a very large extent, a practical disuse of it for the purposes of public instruction, very strikingly in contrast with the previous importance given to it. This has probably arisen, partly from a growing dislike to allegorical interpretation in general—a dislike in danger of being carried too far—and partly from the all but universal feeling amongst us, that in our promiscuous assemblies, whatever might be the case with Christians of exalted piety, the imagery of the song would too often lead the mind away from pure and spiritual devotion. “I do not,” says Professor Stuart, “I cannot, disapprove of this feeling. I commend it. It shows what progress Christianity has made, in inspiring the mind with quick and powerful sensitiveness, in regard to a matter which is always fraught with danger, and particularly to the young. . . . Our state of manners, our usages in regard to female privileges and companionship, render that kind of cautious feeling on the subject of amatory descriptions and allusions, necessary to us as a safeguard.” Whether this feeling is right or wrong, healthy or sickly, it exists, and must have its influence on the views taken of the “Song of Songs,” and the use made of it. Reverence for every part of God's most holy word urges us very forcibly to dwell on this fact. There is a sort of fashion in regard to the use made of certain portions of the Bible or the disuse of them—a coming and going, an ebbing and flowing of the public interest, which we ought attentively to watch, and from which we may derive much instruction. Such a revolution the book before us has passed through, and, perhaps, now that the minds of Christians are again being turned towards it, a more satisfactory explanation of its contents is about to dawn upon us. The difficulties of the poem are very great, much greater than many suppose. The solution of any of these is not proposed by us ; we wish merely to place before our readers the results of modern scholarship on this exquisite song.

The allegorical view is still the one most generally received. Those who maintain it—and some of them are among the ripest scholars of the age—do not, however, carry it to such lengths as did their predecessors. They feel that great care must be taken not to press minor particulars too far. “The true rule of exposition,” says a recent writer who maintains this view, “in the case of all extended figures, whether symbols, parables, or allegories, is not that everything is to have a distinct significance which appears in the figure, but that the grand idea of the whole is to be first seized,—what it was designed as a whole to image first,—then whatever naturally and appropriately ranges itself about this is significant ; what does not is to be reckoned subordinate, and as belonging merely to the figure as such. The great error of the allegorical interpreters of the song is, as it seems to us, extravagance and excess, leading, as it must necessarily do, to arbitrary and unwarrantable expositions.” Pro-

fessor Stuart thinks that the poem expresses the warm and earnest desire of the soul after God. Hengstenberg considers the song as celebrating the Prince of Peace, and all the mercies which flow through him to the people of God,—as moving throughout on Messianic ground. Kurtz regards it as presenting a scene of earthly but pure love, as an image of the relation subsisting between the Lord and his church as his bride; it being only so far applicable to each believer, as the individual soul, like a mirror, reflects the image of the whole church. Delitzsch holds that the book was written by Solomon to celebrate his marriage with his favourite wife, and that it, at the same time, has an ethical, an ideal, and a mystical signification. The latest American commentator, Professor Burrowes, maintains that the song illustrates by imagery drawn from the court of Solomon the mutual love of Christ and the church, as exercised in the case of every individual believer. We may add, that in order to the profitable study of this song, thus understood, much spirituality of mind should be desired—is needed—in order that the thoughts rise readily and at once from the imagery to the truths thus regarded as allegorically taught.

Still, though the allegorical interpretation of the Canticles prevails, the literal view is becoming increasingly popular. It is that now held by the most learned men amongst the Jews. It is that advocated by Boothroyd, Adam Clark, Pye Smith, Hewlett, Davidson, Heiligstedt, Umbreit, Ewald, Hirzel, and others. It is that maintained by Mr. Ginsburg. All we purpose to ourselves now to do, is to place the last-mentioned writer's views before our readers. Mr. Ginsburg's reasons for rejecting the allegorical interpretation are the following:—

1. In every allegory employed in Scripture something is wrought into its texture to indicate most unmistakably its allegorical design. In this poem there is not the slightest intimation of such a design.
2. The total silence of our Lord and his apostles respecting the book, although the relation between Christ and the church is not unfrequently described by the union subsisting between husband and wife.
3. The difficulty of conceiving that Solomon, "whose wives turned away his heart after other gods," "could even have been in sympathy with the prevailing allegorical exposition of this song.
4. The unlikelihood that any other writer would represent the pure and holy union subsisting between Christ and his people, as symbolised by Solomon, who was seduced by his wives to practise idolatry.
5. In the allegorical interpretation, language is attributed to Christ inconsistent with his dignity and purity, chap. vii. 2, 3, 7, 8.
6. The fact that *three* individuals are the principal persons represented in the poem, and not two, as the allegorical theory demands.

Such are Mr. Ginsburg's objections to the prevailing views respecting this song. His own is, that it "records the real history of an humble but virtuous woman, who, after having been espoused to a man of like humble circumstances, had been tempted in a most alluring manner to abandon him, and to transfer her affections to the wisest and richest of men, but who successfully resisted all temptations, and remained faithful to her espousals, and was ultimately rewarded for her virtue." Thus he regards the poem, not so much as celebrating love, but as a record of an example of virtue. The great objection to this interpretation, now becoming somewhat common, that the lesson it teaches is hardly worthy of divine inspiration, and therefore of a place in the canon, is thus met: "If exclusion from society and imprisonment have been deemed necessary for the preservation of her morals [Mr. G. refers to the restrictions of the harem], how greatly has woman been alienated from the original design of her creation! how unjustly has her character been

aspersed! how inhumanly has she been treated! and how great is the importance of a book which celebrates the virtuous example of a woman, and thus strikes at the root of all her reproaches and her wrongs!"

The writer urges that the importance of this view of the book may be further seen from the fact, that, in proportion to the degradation of women, men themselves have become degraded; whereas, when restored to her rightful position her influence for good is incalculable. If first in the transgression, she is first in the restoration; and were man as ready to follow her in doing good as he has been in doing evil, the world would long ago have been in a holier and happier state than it is at present. "Let it not be said, then," continues the writer, "that a book which celebrates the ascendancy of a virtuous woman in humble life over all the blandishments of wealth and royalty, is unworthy of a place in Holy Writ." Mr. Ginsburg finally sustains the importance of his views from a consideration of the circumstances more immediately connected with the time in which it was written. "The narrative here recorded forms a contrast to the conduct of Bathsheba." Many other reasons might have been urged in proof of the importance of such an example at such a time especially. The evils of polygamy had become so great that some check was absolutely needed. The very constitution and welfare of the nation were being endangered. The influence of foreign women, so often connected with the introduction and spread of idolatry among the Jews, had now reached its height. Whether these reasons, and others that might be urged, are satisfactory or not, our readers must determine.

The form and style of the book have been scarcely less debated than its substance. Mr. Ginsburg regards it as a dramatic poem of which the action and dialogue are maintained by the Shulamite, her betrothed spouse, her brethren, and King Solomon; the daughters of Jerusalem, like the chorus of the Greek play, being present throughout, though only occasionally taking part. The first seven verses he regards as a soliloquy of the Shulamite longing for her betrothed husband. She had been carried off into the palace of the king, and desires to escape from it. In the eighth verse the daughters of Jerusalem respond to her appeal. In the ninth verse the king enters and addresses her:—

"To my steed in the chariot of Pharaoh
Do I compare thee, O my love.
Beautiful is thy countenance in the circlet,
Thy neck in the necklace!
A golden circlet will we make thee,
With studs of silver."

He, however, sues in vain and retires. The scene then changes to the gardens of the palace, where she has an interview with her spouse. He exclaims:—

"Behold thou art beautiful, my love;
Behold thou art beautiful,
Thine eyes are doves."

She disclaims any pretensions to beauty. "I am a mere flower of the plain, a lily of the valley." "A lily among thorns," he replies, "so is my loved one among the damsels." This dialogue continues till the eighth verse of the second chapter, where the Shulamite is supposed to be again alone, lamenting the departure of her betrothed, and regretting the days of rustic simplicity and freedom which were now lost to her. The second soliloquy is conceived of as lasting, with occasional interruptions from the chorus, till the sixth verse of the third chapter, when a new scene commences. The inhabitants of Jerusalem, looking from their walls, see the king approaching with his court, and poetically

describe the cavalcade which at first appears only as a cloud of dust on the horizon.

<i>One of the inhabitants of Jerusalem.</i>	<p>“What is that coming up from the country As in columns of smoke, Perfumed with myrrh, with frankincense And all sorts of aromatics from the merchants?”</p>	Verse 6.
<i>Another.</i>	<p>Lo! it is the palanquin of Solomon, Around it are three score valiant men From the valiant men of Israel: All skilled in the sword, expert in war, Baah with his sword girded on his thigh Against the nightly marauders.</p>	7 8
<i>A Third.</i>	<p>A palanquin hath King Solomon made for himself Of the wood of Lebanon. Its pillars he hath made of silver, Its supports of gold, its seat of purple, Its interior tessellated most lovely By the daughters of Jerusalem.</p>	9 10
<i>A Fourth.</i>	<p>Come out, ye daughters of Zion, And behold King Solomon; The crown with which his mother crowned him On the day of his espousals, On the day of his gladness of heart.”</p>	11

With the fourth chapter the shepherd again succeeds in gaining an interview with the Shulamite, the dialogue of which continues to the first verse of the fifth chapter. In the second verse the Shulamite commences the recital of a dream to the daughters of Jerusalem, who, in the ninth verse, ridicule her fidelity to her betrothed shepherd, and in the first verse of the following chapter taunt her with being deserted by him. In the second and third verses, she asserts her unshaken confidence in his fidelity; when the king again enters and endeavours once more to win her from her rustic spouse, but in vain. She leaves his presence, but (in the first verse of the seventh chapter) he commands her to return. All his entreaties and solicitations are, however, futile. “I belong to my beloved,” is her steadfast reply. The king now retires, and the shepherd, accompanied by the brethren of the Shulamite, reappears, claims her as his own, and leads her away.

The notes which Mr. Ginsburg has given with his translation are very valuable, and prove his thorough acquaintance with the original. The frequent reference to the grammars of Gesenius and Ewald will much assist students. We are sorry to notice several mistakes in printing. Mr. Ginsburg is a Christian Jew of a literary family. He at present represents the “British Society for the Propagation of the Gospel among the Jews.” We are glad to know that he has nearly finished a treatise on Ecclesiastes. We wish him health and success.

B.

The Israel of the Alps. A complete History of the Vaudois of Piedmont and their Colonies. By A. MUSTON, D.D. Blackie & Sons.

NOWHERE has “man’s inhumanity to man” been so terribly displayed as in the history of the church; and in the records of persecution those of the Waldensian Church hold a sad pre-eminence. They have been “a people scattered and peeled, a nation meted out and trodden down from their beginning hitherto.” For long ages one part of the curse of Ishmael seemed to have descended upon them—“every man’s hand was against them.” It is scarcely possible to read their history without tears of sympathy, pity, and admiration, so manful was their steadfastness, so cruel and long-continued were their wrongs. They were “brought forth in suffering, and baptized in tears.” They

have been kept like the burning bush in the midst of the fire, yet unconsumed. We cannot resist the conviction that they have been preserved for some great purpose. They can scarcely have survived so many persecutions, and resisted so many temptations, but for some adequate result as yet undeveloped. We venture to hope that this may prove to be the evangelisation of Italy. They seem to be awakening to the conviction that this is their destined work, and with the remarkable revival of religion which has been going on for some years, an extraordinary zeal for missionary labour in Italy has arisen among them. It would be scarcely possible to exaggerate what would be the influence, upon Europe and the world, of their successful prosecution of that work. May the prayer of our great poet be thus answered, "Avenge, O Lord, thy slaughtered saints whose bones lie scattered on the Alpine mountains cold!" Thus did our Master avenge himself upon his murderers. Thus did the proto-martyr of Christianity pray ere he died. Thus has many a martyr prayed since. "Father, forgive them; they know not what they do," found its answer on the day of Pentecost. "Lord, lay not this sin to their charge," as it burst from the dying lips of Stephen, bore fruit a few days afterwards on "the way down to Damascus." Who shall say that the revival of freedom and religion in Piedmont is not due to the prayers of Waldensian martyrs imploring mercy for their murderers—

"Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant, that from these may grow
A hundredfold, who having learned the way,
Early may fly the Babylonian woe."

The Waldenses have manifold claims upon us as patriots, Christians, and Protestants. Nor have our rulers always evaded those claims. Never did England occupy a nobler attitude toward surrounding nations than when Milton was despatching his eloquent missives to all the Protestant States of Europe, demanding their co-operation in behalf of our co-religionists, whilst his great master, Cromwell, refused to sign the treaty with France, so favourable to our interests, till the French Government had pledged themselves to interfere peremptorily with the Duke of Savoy to prevent a recurrence of the persecutions. A subscription was at once set on foot for the relief of the sufferers, which Cromwell headed with £2,000 from his own purse—a sum equal to three or four times the amount in the present day. It is not as widely known as it ought to be, that the arch-traitor to his country, Charles II., *coolly appropriated what of this subscription remained in the treasury, and squandered it upon his strumpets.*

The history of such a people must be interesting to all—to us who have so much in common with them it must be doubly so. We are glad to see it so fully written. The volumes before us are the fruit of fifteen years' labour and research among the half-forgotten archives of almost every public library in Europe. Documents which have never seen the light since the day when they were first consigned to their dusty seclusions, have been ferreted out and conscientiously studied. The result is, that we have here a great store house of facts on the whole period of Waldensian history. The work reflects the highest credit on the publishers, under whose auspices it is now introduced to us. It is very well got up, the engravings of the scenery of the valleys numerous and good, the maps full and accurate, and the letter-press, though very close and compact, yet clear. It deserves a wide circulation.

Brief Notices.

BIOGRAPHY.

1. *The Book for every Land: Reminiscences of Labour and Adventure in the North of Europe and in Russia.* By the late John Paterson, D.D. Edited, with a Prefatory Memoir, by W. L. Alexander, D.D. London: J. Snow.—2. *Memoir of the late A. N. Groves: containing Extracts from his Letters and Journals, compiled by his Widow.* London: J. Nisbet and Co.—3. *The Life and Journals of the Rev. D. West, Wesleyan Minister.* By the Rev. T. West. London: Hamilton, Adams and Co. John Mason.—4. *The Gloaming of Life: a Memoir of James Stirling.* By the Rev. Alexander Wallace, Scottish Temperance League.—5. *Earnest Christianity Illustrated: or Selections from the Journal of the Rev. James Caughey.* London: Partridge and Co.

We have before us several volumes of biography of various degrees of merit. First in order and in interest we place the memoir of Dr. Paterson, so well known as agent of the Bible and Tract Societies in Russia. That it is edited by Dr. Alexander is a sufficient guarantee that it is done judiciously and well. The narrative is full of adventure. Dr. Paterson was associated with the Haldanes in Scotland, was in Copenhagen during its bombardment by Nelson, conversed with Russian noblemen who were in the palace when the Emperor Paul was assassinated, lived on terms of friendship with the Emperor Alexander, Prince Galitzin and other eminent Russians, witnessed the mutiny and revolt at the accession of the Emperor Nicholas, and travelled through the whole Russian Empire from Finland to Astracan. There is enough of incident here to make the fortune of half-a-dozen volumes the size of this.—The memoir of Mr. Groves (2), which comes next on our list, is hardly less interesting. His name will be known to most of our readers as the patron and friend of Dr. Kitto. The form of a journal, especially when couched in the phraseology current among the Brethren, is not that which is best adapted to a volume of this kind. But, Mr. Groves was so eminently devout a man, his life affords so constant an example of earnest labour and generous self-denial, and the scenes through which he passed were so new and interesting, that his memoir will be perused with great interest. A large portion of the volume is wisely devoted to his labours in Persia and India.—The biography of Mr. West (3) will be chiefly attractive to members

of the Wesleyan body, beyond which he was not very widely known, save in connection with the once famous *Fly Sheets*. The first half of the volume contains a narrative of ordinary ministerial labour, with its usual share of difficulties, disappointments, and successes. The latter half narrates his visit to the mission stations on the coast of Western Africa, his labours there, and his death. This part of the volume has something more than a denominational interest. It gives valuable information as to the condition of the people and the progress of missions throughout that district. This part of the memoir is illustrated with some admirable engravings copied from photographs taken by Mr. West on the spot.—Patriots, philanthropists, and Christians of whatever name, must rejoice in the labours of such men as James Stirling (4). Whether they accept the total-abstinence principle or not, his work deserves the grateful recognition of all who desire the promotion of human happiness. Though the book is written mainly for Scotch readers, we trust that it will find many English ones likewise. Those who look at the portrait will feel a strong inclination to peruse the history of that shrewd, kind, earnest face, and will be rewarded for their pains.—Few of our readers can have forgotten the excitement produced some years ago by the labours of Mr. Caughey, the American Revivalist. We have here his own narrative of those events and his judgment upon them. Whilst there is much from which we dissent in this volume, yet "a power goeth out of it" to stir the heart and stimulate the reader to increased earnestness. The preliminary memoir is striking. We should be glad to know, that all who are engaged in chapel building had in their hands a copy of the appendix on that subject.

PERIODICALS.

1. *The Eclectic Review.*—2. *Evangelical Christendom.*—3. *The News of the Churches.*—4. *The Leisure Hour and Sunday at Home.*—5. *The British Workman.* 6. *Bibliotheca Sacra and American Biblical Repository.* London: Trübner and Co.

"The Eclectic" (1) opens the year with a very admirable number, giving good promise for 1858. It contains articles on the Relationship of religion to the fine arts, Chrysostom, Stephenson, Geology, a Hundred Years Ago, and a review of recent French literature. There is sufficient variety to satisfy the demands of the most exigent.—The Evangelical Alliance con-

tinuous to publish its monthly narrative (2) of the movements of various churches throughout Christendom. We have always found the reports from Franco of especial interest and value, though it seems invidious to particularise where all is so excellent. "Evangelical Christendom" needs no commendation of ours.—Some months ago we spoke in language of high commendation of the "News of the Churches" as being a most useful publication. We are glad to renew our attestation of its merits. It covers a rather wider range than "Evangelical Christendom," and gives more intelligence. We shall be glad to find that our mention of this very interesting and profitable publication has led many of our readers to procure it.—The Religious Tract Society have more than succeeded in maintaining the character of their periodicals (4). The "Leisure Hour" is quite equal to what it ever was, and the "Sunday at Home" has acquired more of that spirit and vivacity which were lacking in it.—For distribution among the class to which it is addressed, we know of no publication to approach the "British Workman" (5). The pictures are of first-rate character. Many of them are indeed perfect gems of wood engraving. The letter-press is always sound and sensible. Total abstinence, though not offensively obtruded, is always steadily advocated. Cleanliness, thrift, industry, good temper, and mutual kindness, have their due place, and godliness is acknowledged as best of all.—We have frequently called attention to the "Bibliotheca Sacra" (6), and enriched our pages with quotations from it. The last number is equal to any former one, and is full of interesting and suggestive matter.

SERMONS AND OTHER RELIGIOUS PUBLICATIONS.

1. *Devotional Retirement: Scriptural Admonitions for every day in the year.* By Thomas Wallace. Griffin and Co.
 —2. *God is Love; or, Glimpses of the Father's Infinite Affection for his People.* By the Author of the "Brother born for Adversity." Darton and Co.—3. *Laws from Heaven for Life on Earth: Illustrations of the Book of Proverbs.* By the Rev. W. Arnot—Second series. Nelson and Sons.
 —4. *The Heirs of God, a Sermon.* By the Rev. J. Martin, B.A. Edinburgh: R. R. Nelson.

Mr. Wallace, known to many of our readers as the author of a prize essay on the Christian Ministry, and one or two other books, has published a volume (1) of short religious meditations on texts of Scripture for daily use. They are good and devout, but commonplace. Where persons either cannot or will not exercise

their own minds in meditation on Holy Scripture, these helps may be found useful. But it is only as a *pis aller* in such a case that we can recommend them.—The same remarks will to a great extent apply to the second work in our list. It is very good, very orthodox—but very dull. Indeed it is difficult to understand how a devout and tolerably clever man as the writer of this work evidently is, could have written such a quantity of commonplace verbiage on so grand a theme.—Of a very different character is the volume to which we next come (3). We gave a very hearty greeting to the first series of these expositions on the Book of Proverbs. We are no less glad to welcome its successor. The present volume strikes us as being somewhat less sparkling and brilliant than the former, but it is quite equal to it in solid excellence. We trust that it will have an equal success.—Whilst Glasgow sends us these admirable discourses on the Book of Proverbs, we have received from Edinburgh (4) one of the very few sermons "published by request" of which the publication seems to us desirable. Mr. Martin, whose admirable translation of Bertheau on the Chronicles we noticed in our last number, has printed a sermon delivered in Charlotte Chapel, on Rom. viii. 16, 17, which is an able exposition of the text and an eloquent enforcement of it. The discourse deserves to be known beyond the limits of the congregation to which it was addressed.

MISCELLANEOUS.

1. *Sophia; a Tale.* By James L. Hillocks. Respectfully dedicated to George Gilfillan. Partridge and Co.—2. *Chapeltown; or, the Fellow Students.* By an English Congregational Minister. Ward.

As far as we have observed, Mr. Hillocks spells correctly, but there our commendation must stop. He is far less successful in his grammar, and is addicted to writing nonsense both in prose and verse, the latter possessing neither rhyme nor reason. We wonder that Mr. Gilfillan did not strangle this bantling in the cradle rather than stand godfather to it. We write this reluctantly, since Mr. Hillocks evidently belongs to the artisan class, and has, therefore, a right to lenient judgment. But this is his fourth offence. And we are bound to say that he writes the very worst English we ever read.—"Chapeltown" (2), "by an English Congregational Minister," is a tale of considerable merit, describing the career of three fellow-students who leave college together, of whom one is earnest, unaffected, and devout, another bustling and ambitious, the third mystical and germanising. Their histories are cleverly told, and the narrative is instructive both to preachers and people.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

COLCHESTER.—A mutual-improvement society at the Baptist chapel held its anniversary meeting on January 5th. The Rev. W. Jackson occupied the chair. Mr. W. E. Holland read a report, from which it appeared a number of lectures had been delivered, classes had been carried on, and an addition made to the library.

MARKET DRAYTON, SALOP.—The Baptist church at this place had long been extinct and the chapel closed. But God put it into the heart of one individual to endeavour to re-suscitate it, and with the help of the County Association the chapel was purchased and a new effort made. The church was formed in December, under the care of Mr. J. Sissons, and on New Year's Day a tea-meeting was held. Addresses were delivered by the Revs. J. Judson and W. Yale, and by the Independent and Wesleyan ministers. The friends separated amid expressions of pleasure at the hopeful prospect of success that is presented to this infant church.

BLOOMSBURY CHAPEL.—On Tuesday and Thursday evenings, Dec. 5th and 7th, the congregation assembling at Bloomsbury Chapel held their annual social meetings. The numbers were unusually large, and the intercourse of a most pleasing kind. Addresses were delivered relating to the various operations of the church by the pastor, several of the deacons, the domestic missionary, and other friends. More encouraging than on any former year were the statements both of the secular and spiritual condition of the good cause, and the meetings broke up amidst manifold tokens for good. Sir Morton Peto, in a most affectionate and respectful way, referred to the various services of the pastor, and asked for an expression of the church's feeling towards him, which was so given as to gladden and encourage him for the manifold duties of the new year.

OAKLAND'S CHAPEL, SHEPHERD'S BUSH.—A meeting of the friends connected with the above place was held on New Year's Day, when a church was formed, consisting of fifty-five persons, under the supervision of the Rev. John Stent. We are happy to learn that the average attendance at the Lord's-day services exceeds 400. Such success, after only four months from the opening services, must be very encouraging to the friends who originated and completed the noble project.

DARTMOUTH STREET, WEST BROMWICH.

—Two years ago a large school-room was built in connection with the Bethel Baptist chapel, at a cost of £336 18s. 9d. Of this sum £210 0s. 9d. had been paid previous to the 2nd November, when a tea-meeting was held, after which some of the ministers present proposed a plan for clearing off the debt. The result was that on December 28th the whole amount had been realised, and a tea-meeting was held to rejoice over the happy result.

PLYE, SOUTH WALES.—A new and beautiful chapel for the Baptist denomination was opened here on Christmas Day. The Rev. John Roberts, late of Merthyr Tydvil, has become the pastor. The opening services were well attended. The collections amounted to £130.

BATTERSEA CHAPEL, LONDON.—An interesting and numerous attended meeting of the church and congregation assembling in this place of worship was held on Wednesday, the 6th January, the object of which was to congratulate their minister at the close of twenty years' service among them. Several addresses were delivered, in which pleasing and grateful allusions were made to the past. Devout thanksgiving was offered to the God of all grace for the tokens of his favour vouchsafed to his servant and the people of his charge. The Rev. I. M. Soule responded in a very affecting address, speaking of the past with gratitude and the future with hope.

CRADLEY, WORCESTERSHIRE.—On Monday evening, January 4th, a meeting was held by the members of the Baptist church, Cradley, Worcestershire, to express gratitude to God for his goodness during the past year. Seventy-six have been added to the church, and there are still a large number of inquirers. Among the means used which God has blessed, are open-air preaching and six weeks' protracted meetings—these meetings were conducted by the Rev. D. Jeavons, pastor, who was assisted by Messrs. T. Whitehouse, J. England, and B. Fellows.

CRIEFF, SCOTLAND.—On Sabbath week a new Baptist chapel, in this place, was opened for public worship. The Rev. James Blair, and the Rev. Alexander Kirkwood, pastor of the congregation, officiated. The attendance was good, and the audience listened with deep attention. We understand that through the liberality of friends, as well

as the beneficence of Patrick M'Farlane, Esq., the original owner of the building, the chapel is now nearly free of debt.

ST. IVES.—On January the 7th, the church in Union Chapel, St. Ives, held their annual meeting, when 250 sat down to tea, comprising members from the churches in the district, St. Ives being the centre church. After tea, J. L. Ekins, Esq., was called to the chair. Addresses were delivered by Potto Brown, Esq., T. Coote, Mr. J. B. Ulph, jun., J. Coulson, Child, Ridgeby, and others.

WAKEFIELD.—The annual tea-meeting for liquidating the debt on the Baptist chapel, Wakefield, was held on Tuesday evening, the 12th instant. After tea, the pastor, Dr. Perry, with a few brief remarks, introduced the following ministers:—The Rev. Messrs. Atkinson, Stuchbery, Eastmead, W. Walters, H. J. Betts, and J. E. Giles, whose addresses were cordially received.

NEWARK.—Two impressive and eloquent sermons were preached in the Baptist chapel, by the Rev. H. Dowson, on Sunday week, when collections were made towards removing the debt. On Monday, a tea-meeting was held, after which a public meeting was held in the Baptist chapel, when addresses were delivered by Mr. Dowson and the Rev. Messrs. Turner and Shaw.

ORDINATION AND RECOGNITION SERVICES.

WELSH MISSION.—The Welsh in connection with the station at Westminster, held their first annual tea-meeting at Romney-street chapel on Tuesday the 19th inst. A public meeting was held at seven o'clock, when the chair was taken by the Rev. B. Williams, and interesting addresses were delivered by Messrs. Walker of Regent's-park College; Lloyd, City missionary; the Revs. J. D. Williams, and R. Johns, Missionaries of the Society; D. Davies, Guildford-street Chapel; Messrs. R. Grace, Secretary of the Baptist Fund, and J. Owens, of Lambeth. The proceeds are to be devoted to the funds of the Society.

BRAUNSTON, NORTHAMPTONSHIRE.—The friends here held a tea-meeting on Tuesday, January 5th, to welcome Mr. Veals, their new minister. Mr. Thomas Lake stated the object of the meeting, and called on Mr. Thomas Bennett, one of the deacons, to offer some remarks. Mr. Veals then thanked the friends present for their good will, so kindly shown, and expressed cheerful hope of the prosperity of the church, founded on the ability and the willingness of God to bless his own cause. Excellent addresses were delivered by Mr. B. Dickens,

of Stepney College; the Revs. J. W. Webb, A. Smith, G. G. Bailey, and H. Lee.

COTTAGE GREEN, CAMBERWELL.—An interesting meeting was held in this place on the recognition of Mr. W. K. Rowe as assistant minister. The Rev. Dr. Steane presided, expressing his deep and long-continued interest in the cause. Mr. Lewis, the pastor, gave a statement of the circumstances which led to the present movement, after which Mr. Rowe, the newly-appointed minister, spoke. The Rev. J. Hiron, Mr. Rowe's pastor, briefly addressed him, and the Rev. F. Tucker addressed the people. The Revs. B. Price, S. Eldridge, W. P. Tiddy and S. Merriman, likewise took part in the services, which were of a deeply interesting character.

TESTIMONIALS AND PRESENTATIONS.

SPENCER PLACE CHAPEL, CLERKENWELL.—On January 21st a very interesting gathering of the young people connected with this place was held in the school-rooms, which were tastefully decorated. The Rev. J. Hunt Cooke presided, who commenced proceedings with a new year's address to the young. Speeches were then delivered by Mr. W. Clapham, Mr. Gyles, and Mr. James Shick. In the name of the young people, Mr. Shick presented their pastor with a handsome watch, engraved with a suitable inscription, and also with a purse of money. After a brief acknowledgment by Mr. Cooke, Mr. E. Gyles spoke on the Future, reverting strongly to the existing need for a new chapel.

NEWHURY.—On New Year's Day a very interesting service was held, for the purpose of presenting a testimonial, consisting of a purse, containing a handsome sum of money, to the Rev. J. Drew. The occasion of the testimonial has arisen from the circumstance of Mr. Drew having resigned his office, being called upon to decide upon one of two very pressing invitations to accept the pastorate in much larger spheres of labour. His own people, however, tendered their claim upon his consideration, in a very urgent and successful request that he would remain with his old friends.

HITCHIN.—The church and congregation assembling at Salem Chapel, Hitchin, have presented the Rev. J. Broad, on his resignation of the pastorate, with an elegant silver tea and coffee service, as a token of their warm affection and high appreciation of his earnest and useful ministry during a period of nearly seventeen years.

BLANDFORD STREET CHAPEL.—The Bible classes of this chapel, conducted by

Rev. W. B. Bowes, held a social meeting on Tuesday, Jan. 5th. An interesting report of the past year's engagements was read, and addresses delivered by several of the members. The chief business of the evening was the presentation to Mr. Bowes of the following volumes:—"Livingstone's Travels," Layard's "Niveveh and Babylon," Hugh Miller's "Testimony of the Rocks," and "Bishop Heber's Poems," accompanied by an address expressive of the regard entertained for him by the classes.

MINISTERIAL CHANGES.

THE Rev. E. Stenson, pastor of the Baptist church, Audlem, Cheshire, has informed the church that he will resign the charge in March next, and is open to a call from a destitute church.—The Rev. John Webb, having resigned the pastorate at Worstead, Norfolk, has accepted the invitation of the church and congregation assembling at Stroudbrooke, Suffolk, and enters upon his labours on Lord's day, February 21st.—Mr. H. E. Sturmer, late of St. John's College, Cambridge, and since a student at the Baptist College, Bristol, has accepted the unanimous invitation of the church and congregation worshipping at Silverstreet Chapel, Worcester.—The Rev. Joseph Rothery, of London, has accepted a cordial and unanimous invitation from the Baptist church, Bampton, Devon, to become its pastor, and entered on his stated labours Lord's day, January 24th.—The Rev. C. T. Crate, late of Chenies, has accepted the unanimous invitation of the Baptist church at Wendover to become its pastor, and entered on his stated labours there at Christmas.—The Rev. James Young, having received and accepted a cordial and unanimous invitation from the Baptist church at Creech St. Michael, Somerset, commenced his labours there on the first Sabbath of the new year.—Mr. J. Dixon, formerly of Risely, Beds, (late of Dover), has accepted a cordial and unanimous invitation to the second Baptist church, meeting at Moterod Chapel, Maidstone. The Rev. John Webb, having resigned the pastorate at Worstead, Norfolk, has accepted the invitation of the church assembling at Stradbrooke, Suffolk, and enters upon his labours, Lord's day, Feb. 21st.—We are requested to state that the Rev. J. Davis, late of Ceylon, has decided, under medical advice, not to return to that country. He is therefore open to invitation from any destitute church at home. Letters will reach him addressed 3, Clifton-place, Albert-road, Peckham, near London.

RECENT DEATH.

REV. JOHN GARRINGTON.

THE Rev. John Garrington died on the 24th August, 1857, at Burnham, in Essex, which town was his birthplace, and in which he had lived during the eighty-two years of his life; having been the minister and pastor of the Baptist church nearly half a century, and for a yet longer period he resided in the house in which he died.

When quite a young man, he had been awakened to a sense of his condition as a sinner, by means of an illness which brought him to the verge of the grave; the remembrance of sins committed, of parental prayers disregarded, of a Saviour neglected, weighed heavily on his mind, and in his distress he vowed to seek God with all his heart. Raised from the bed of affliction, and returning to his employment as captain of a trading vessel from Burnham to London, his steps were directed to Prescott-street Chapel, where the ministry of the Rev. Abraham Booth was much blessed to him. Having become decided for Christ, he applied to Mr. Booth for baptism and church fellowship, when that good man advised him to testify his attachment to Christ by being baptized in his native town, in which was a small Baptist church, to which he became united.

The brother who was then the pastor of the church was a surgeon, and oftentimes the duties of his profession prevented his taking his pulpit services, or called him away when he had commenced them. On such occasions our deceased brother was called to supply his place, and when he was removed by death, "Brother John Garrington" was very earnestly entreated to take the pastoral office. After much hesitancy, he consented, and was ordained May 1st, 1812, persevering with an earnestness seldom equalled in all the duties of the pastorate until May 1st, 1855, a period of FORTY-FOUR YEARS.

A few months previous to the resignation of the pastorate, our dear friend had been deprived by death of his beloved wife, with whom he had lived in holiest affection for a period of fifty-two years. From the time of her removal, our brother seemed to enter yet more within the veil. Having no children, the proceeds of a testimonial which had been presented to him by members of the church and others—an annuity which he enjoyed—together with aid from "benevolent" and other societies, rendered his closing days free from all temporal anxiety; so that the evening of his life, though solitary, was calm sunset.

The church at Burnham were never able to support their pastor; his salary during his lengthened pastorate did not average

£25 per year. To meet the deficiency, our friend kept a school; this was a severe tax upon his time and strength, and greatly impaired his pulpit efficiency; but by this means, though never abounding in temporal supplies, he owed no man anything but love.

The chapel, a neat little octagonal building, was erected by him in the early part of his ministry, and some of his school vacations were spent in visiting London and the country with his "case." He persevered in the toil, until the building was free from debt. That place has been to many the birthplace of their souls. About 150 were baptized by him, as his children in the faith, most of whom preceded him to glory.

Our deceased brother was an *eminently devotional man*. Those who were privileged to listen to his devotional exercises, would feel that he was one who held daily and intimate fellowship with God. *To the poor and the afflicted he was always a welcome friend*; his tender sympathy, his kind words of consolation, his anxious wish to comfort and relieve, have left remembrances embalmed in the hearts of many. In these works of the Christian and the pastor, he excelled far more than in the pulpit; yet there for fifty years, Christ was his one theme. *He loved all who loved Christ*. Some years since he spent a Sabbath in Lynn, and at the Lord's table rose and gave a short address from a heart overflowing with love, the basis of his remarks being "Grace be with all them that love our Lord Jesus Christ in sincerity and truth."

It is not to be supposed that our friend was without his deep trials. Many abused the doctrines of grace, and seceded from the church, occasioning by their inconsistent lives and "hard speeches" much pain to his pious mind. The anguish with which he regarded the falling away of professors may be gathered from his diary, of which he has left forty volumes; but these also testify to his earnest prayer and affection that they might be restored to the fold, and live to honour the cause they had disgraced.

Thus for full fifty years did good John Garrington pursue his way, as the servant of Christ, the faithful village pastor, preaching for many years in the villages and islands round Burnham, and being the instrument of raising the Baptist church at Tillingham, about seven miles distant. Modest and unobtrusive in his manners, loving and tender in his spirit, pious and prayerful in his life, diligent and perse-

vering in his duties, all classes of men were accustomed to say of him, "That's a good man, if ever there was one;" this was a *proverbial utterance* in the neighbourhood where he lived.

At length his work was done, and the rest for which he had long been waiting he was soon to enter. A walk to the Baptist burial ground, two miles distant from his home, brought on an illness which occasioned such weakness and exhaustion as in a few days closed his valuable life; but all was peace, perfect peace—joy, hallowed, unclouded joy; he had given his living testimony, and now he gave his dying one, and when he could no longer tell the bliss he felt, yet then—

"Joy through his swimming eyes did break,
And meant the thanks he could not speak."

On Monday morning, August 24th, the Master sent and called his servant home at the ripe age of eighty-two years.

On the Friday following his decease, his remains were borne to the chapel in which he had so long ministered, where a funeral service was conducted by the Rev. S. Pearce, of Romford, J. L. Whitley (the successor of Mr. Garrington in the pastoral office), J. Winter (Independent), of Southminster, and J. T. Wigner, of Lynn, who at the special request of the deceased, gave the address on the occasion. The testimony of respect borne to his memory was very marked, business was suspended, and shops and houses closed. The body was then taken to the burial ground, two miles off, followed by a long train of mourners. In the evening, the Rev. S. Pearce preached to a crowded assembly, and about three weeks afterwards, the Rev. J. T. Wigner delivered in the same place a funeral sermon from Matt. xxv. 21.

Our deceased brother had outlived nearly all his immediate relatives. One beloved sister lives to feel her bereavement, yet thankful that she was enabled to minister to him up to the last hour of life, and that now she can anticipate through grace a reunion with him in the heaven of glory.

If long and uniform Christian consistency, and unwearied effort for the welfare of men and the honour of Christ, in the ministry of the gospel amongst us, deserves a passing record in the pages of our Magazine, then assuredly amongst the worthies whom it chronicles may well be placed a tribute to the memory of the guileless, loving, persevering, eminently godly John Garrington.

King's Lynn.

J. T. W.

Correspondence.

WOULD PAGANISM BE A GREATER HINDRANCE TO OUR INDIAN MISSIONS THAN A STATE CHURCH?

DEAR SIR,—There are some among your readers who have no liking for unmeasured language. They might, perhaps, be not at all less firm in a defensive nonconformity than their brethren who are more polemical. Although aware that their objections may have no weight with many, they yet now and then desire to propound them, since it is possible that some will admit their force.

It appears to me that the following passage in your Magazine of this month is unadvised and objectionable.

The reverend writer says, "the evils," namely, of "prelacy and state churches," would be "greater, we solemnly believe, as constituting an obstruction to Christianity, than those of any and every form of paganism."

I apprehend that statement to mean, that the Anglican establishment would do more harm than paganism, by introducing an alloyed or adulterated Christianity, and thus obstructing that of the purer kind. In other words, that the state church would be more obstructive to the purest Christianity than any and every form of paganism could be, inasmuch as a *larger* amount (however small in itself) of the *very purest*—that obstruction not being introduced—might then arise in spite of paganism.

But I conceive it cannot be proved, that the *same* amount of the very purest form of Christianity might not be produced, and coexist alongside the alloyed form which he so deprecates. Besides which, the writer can have no sufficient grounds on which to conclude, that, under "prelacy and a state church," there would not arise a considerable amount of such Christianity as even he would readily allow to be—though not the very purest—yet substantially evangelical and saving.

Nor would the prevalence or rarity of this be dependent—as the writer seems to persuade himself—on the presence or absence of a "state establishment" in India.

For suppose the case, that the *Scottish* Episcopal Church—which is wholly separate from the state—were to send a mission thither, it is quite certain that both their doctrinal *teachings* and their *liturgy* would introduce very *much more* of that alloy.

Further, I do not see, why, following out the reverend writer's principle, the teaching and practice of all *Pædobaptists* should not also be deplored, as, in a certain measure, obstructive to the pure truth. I remember the late John Foster, in a mood of jocular sarcasm, affecting to long for the first

Napoleon's becoming a "Particular Baptist;" diverting himself and us with the grotesqueness of such a supposition. But he would hardly have wished even the *Gallican* Church extinguished, as constituting a greater obstruction to the emperor's receiving these very "particular" tenets, than the heathenism or atheism which would have then been dominant.

I add, that the statement above discussed, except it could be *fully* vindicated, is the more to be regretted, because it is just one of those *dicta* which are seized on and bandied about on the lips and pens of opponents, quoted probably in a slightly altered and abridged shape, in order to render it a little more pointed and serviceable; as thus: "a state church has greater evils, as an obstruction to Christianity, than any form of paganism whatever." What wonder if the opponents say, with equal exaggeration—"Protestant dissent, on its own showing, is bitterly hostile to all Christianity, except that of its own comparatively small communities."

Thus will be fomented—what some on both sides appear to covet—a sort of internecine war.

I think that the language on which I have commented—so far as it is taken (or mistaken) to express the opinion of our body—is eminently adapted to *weaken* and counteract our influence; conducing to fortify adherence to that system which with *such* weapons it assails.

I am, dear Sir, very sincerely yours,

JOHN SHEPPARD,

CONSCIOUSNESS AND THE BIBLE.

DEAR SIR,—The fourth article of this month's number of your excellent Magazine is on an important subject, and one which is receiving increased attention among evangelical Christians, from the use which is made of it by the opponents of Christianity in matters of religion. Hence it is desirable that every paper upon it presented to public notice should be explicit in its views and precise in its phraseology. The paper of Mr. Williams appears to me to be defective in both these respects, and is thereby calculated to mislead as well as fairly to lay him open to the charge which he wrote to refute.

After carefully reading it, my impression is, that he regards human consciousness and the Bible as being two different sources of information, and as giving utterance to different truths, both equally authoritative. The last paragraph is decisive on this point. But is it so? Let us see.

What is consciousness? The definition given of it in the third paragraph is not self-evident, and is not supported by any-

thing in the paper. We commonly mean by it, a man knowing what he is about. Thus we may say of a person recovered from a swoon, "he is conscious now," or "he has returned to consciousness;" and of a maniac who has killed his fellow-patient, "poor man, he was not conscious of what he was doing." Consciousness then simply denotes the existence of knowledge in man. Respecting the source from which it springs, and the results to which it leads, the word is silent. Its sources are various, as for example, nature, the soul, and the Bible. It may arise spontaneously, the only sense in which the phrase, "original dictates of the human heart," is admissible, which is intuitive knowledge; or it may arise from reflection upon observed phenomena, which is scientific knowledge; or it may arise from belief in testimony, which is credential knowledge. In whatever way a man acquires a knowledge of anything, the mental possession is properly expressed by the word consciousness.

Considered, then, as a source of information, consciousness stands in the same relation to the Bible as it does to the soul itself, or to creation at large. It is a mirror in which every thing, untraced by human intelligence, is reflected; and is there for the guidance of human agency in regard to the imaged realities.

According to the definition of consciousness here given, all things within the range of human knowledge are or may become the subject of human consciousness, and in every instance in which it exists, howsoever and from whatsoever it has arisen, it has two aspects, namely, a subjective and an objective one. Considered subjectively, it is the medium through which the mys-

terious and wonderful I holds communion with the immense and multiform Is! and objectively it is the rule by which man is guided in his treatment thereof. Such is the position and province of human consciousness, "in the larger sense in which moral and religious writers use it," or ought to use it. Used in any other sense, it is a "will-o'-the-wisp," which may serve any purpose and lead to any point.

I am not competent to state in what sense the writers referred to in the second paragraph employed the term, but their quoted sayings are explicable on the received sense of the word, without putting them in antagonism with generally admitted religious belief.

If Schleiermacher and his followers make anything more than this of Christian consciousness, and in effect say, that men "have a rule of life within themselves," they virtually "set aside the teachings of our sacred books, and assume the direction of our faith and practice." All persons who do this direct man to himself as the original source of information on matters pertaining to salvation and eternal life. If Mr. Williams's paper does not do this I misunderstand it. Your's truly,

[That there is so much ambiguity in the use of the word consciousness is to be regretted, since many of the controversies about it arise out of this confusion. 1, It has the general and popular meaning pointed out by our present correspondent; 2, it has a philosophical usage somewhat indefinite, but applying in one form or another to our original undervived intuition; 3, it is used in a technical sense, borrowed from the Germans, by some modern theologians, as equivalent to the law written on the heart, of which Paul speaks, Rom. ii. 13, 15, and elsewhere. It is in this latter sense that we understand Mr. Williams as using the word.—Ed.]

Notes on the Month.

THE death of General Havelock is felt as a national calamity. Since Nelson fell, in the moment of victory, the loss of no military leader has occasioned so deep a sensation. There was everything in his history and character to endear him to the British nation. His long and patient discharge of duty, uncheered by patronage or promotion; the calm dignity with which he saw the honours and rewards due to himself, carried off by others; his brilliant genius which only awaited an opportunity to show itself, and till that opportunity came, quietly bided its time; the noble service he rendered when that time did come; the steadfast piety which sustained him in difficulty, emboldened him in danger, and kept him calm in victory; and his death upon the field, with "all his blushing honours thick upon him," have invested him with an heroic grandeur and dignity. There he lies, on the scene of his greatest exploits; his toils and trials are all ended, and he "has entered into his rest." As we think of him, exhausted and toil-worn, lying down to die, so soon as he had seen the little beleaguered band—for whose deliverance he had toiled, and fought, and prayed—placed in perfect safety, we exclaim, "Blessed are the dead who die in the Lord, they rest from their labours and their works do follow them." To him, as he lies in his Indian grave, the old promise has been fulfilled, "He giveth His beloved sleep."

Rumours are afloat that, impenetrable to teachings even of experience, the

Government are resolved to persist in their anti-Christian policy in India. It is positively asserted, and not denied, that the order of Sir John Lawrence securing religious liberty to Christians in the Punjab has been ordered to be kept in abeyance, if not absolutely rescinded; and that the edict, which even Sir Henry Hardinge refused to execute, prohibiting all servants of the Government, under penalty of dismissal, from affording any help to missionary or Bible societies, is, if not re-enacted, at least contemplated. From inquiries we have made, we fear that these reports are not quite without foundation. From the secrecy in which all the movements of the Government are shrouded, it is impossible to arrive at the exact truth. Enough, however, is known to demand the prompt action of all the constituencies and congregations in the land. As Christians and as Englishmen, we ought to insist upon the complete repudiation of a course so wicked and so suicidal. "Them that honour me will I honour, and they that despise me shall be lightly esteemed." Were it not that the antecedents of the Indian Government give too much countenance to such rumours, it would be quite incredible that a policy which has so signally failed could be still in contemplation. In the words of Talleyrand, "It is more than a crime, it is a mistake." A bold, fearless avowal of Christianity on the part of our rulers in India, is dictated by expediency no less than by religion. We trust that the churches of our denomination who have always taken so prominent a part in the evangelisation of India will not be wanting now. Petitions to Parliament, embodying our views as Nonconformists and Christians, should be sent from every town and village in the land.

Vieing with our Indian affairs in painful interest, is the attempt on the life of the French Emperor. His escape is almost incomprehensible. That more than 100 persons should be more or less wounded, and yet the one attacked escape even a scratch, seems incredible. Yet frequently as attempts have been made on the lives of royal personages, how very rarely have they succeeded. We can hardly recall half-a-dozen cases in European history. Cæsar, Henry IV. of France, and Gustavus of Sweden, are the most remarkable instances. Whilst we yield to none in our abhorrence of the crime—a crime, in our view, all the more atrocious in the fact that its perpetrators were not Frenchmen—yet some slight palliation is afforded by the consideration that the criminals had been goaded into madness by oppression. For years they had known the bitterness of poverty and exile, and some of them had groaned under sufferings worse than death. What wonder then that, brooding over their wrongs, they should at last seek redress, or vengeance, by means at which reason and humanity equally revolt. Some fear is felt lest the demand made upon our Government for the expulsion of the refugees, should lead to difficulties between the two countries.

From these gloomy themes it is pleasant to turn to the new bonds uniting this country to Prussia. The young couple have the hearty farewells of the people they leave, and the cordial welcome of that to which they go. Rarely has a royal marriage been regarded with feelings of greater satisfaction. The impression that the match is one of mutual affection, and not of mere state policy, has very much to do with this. Fervently do we pray that a bright future may be in reserve for the daughter of England, heiress to the Prussian throne.

Editorial Postscript.

It is with no common satisfaction that we are able to announce to our readers that J. C. MARSHMAN, ESQ., BROTHER-IN-LAW OF THE LAMENTED GENERAL HAVELOCK, HAS KINDLY CONSENTED TO PREPARE A MEMOIR OF HIS ILLUSTRIOUS RELATIVE FOR THE "BAPTIST MAGAZINE." The Memoir, which will probably extend through two numbers, will commence next month. With the April number will be given a first-class engraving of General Havelock, copied from the only original painting of him in existence. As this will involve considerable expense, and no additional charge will be made, may we beg our friends to do their utmost to make this known, that the extra sale may in some measure meet the cost of the portrait.

In the December Supplement the address of Mr. Ramsey should be Hereford, and the name of Mr. Shaw, Ross, should be added.

THE MISSIONARY HERALD.

AN APPEAL FOR INDIA.

WE believe that some of our friends have been surprised that the committee have given no sign of movement in regard to our Indian Mission. That surprise will be at an end when the documents which accompany these lines are carefully read and considered. Hitherto the committee felt that any decisive movement would be premature; besides which, they could not adopt any measures of grave importance without having the advice and concurrence of the brethren from the country.

When the tidings of the outbreak first came, followed by the news of the disasters at Delhi, Agra, Chitoura, and Cawnpore, the committee mourned over them, and felt most deeply the cruelties which attended the death of Mackay, Walayat Ali, Mrs. Thompson and her daughters. The loss of mission property, too, was very serious; and it seemed as if the mission in the north-west provinces was utterly ruined. But did they falter as to their duty? No! With one heart and voice they said, "Now is the time to flood India with the messengers of peace, and God graciously helping us, we will do our part." We rejoice that they have continued steadfast in that resolve.

But the subject demanded the gravest consideration. While yielding to every generous impulse, it was needful that the exigencies of the mission should be looked at prayerfully and calmly. They have sought direction from on high. They have prayed that the Spirit might be largely poured out on the churches; and they have cherished the firmest hope that these disastrous events would be so controlled by the Divine Hand, as to advance, rather than obstruct, the progress of the kingdom of Christ. It seemed as if all men should see another striking illustration of the inspired utterance: *He maketh the wrath of man to praise Him; and the remainder of wrath He will restrain.*

At first some alarm was felt lest this mutiny should be attributed to missionary operations. A few faint murmurs arose, but they were soon silenced; and leading men of all parties have repudiated the idea. It was striking to notice that those belonging to our mission, as well as those connected with kindred societies, who have fallen, were put to death, not because they were missionaries, but from the determination to mingle all Europeans in one common slaughter. Hence do all our brethren write and say, that as soon as order is restored they believe the way will be clearer than ever for evangelistic effort. It is most remarkable that the men who have done most to preserve India to the British crown have been God-fearing men. The Almighty has thus put signal honour on His faithful servants; and Havelock, second to none, whose greatness is on all hands ascribed to the firmness, consistency, and gentleness of his Christian character, has enshrined himself in the hearts of the British people, who mourn over his grave as if they had lost a friend. Under these circumstances it would be fatal timidity, and an abandonment of duty, to give up any of our operations in India.

Rather do they add force to every appeal for augmented effort, and justify the committee in the conclusion to which they have come.

One of the obvious designs of divine Providence, in permitting these disasters, is to rouse us from our apathy and indifference to the condition and wants of the vast population of our Eastern empire. How little have they been cared for by our Legislature! How few among the most intelligent and thoughtful of people took the trouble to master the geography even of our dominions, or to arrive at any just notion of the vast responsibilities devolving upon us! We have now been roused indeed. The bloody massacres of Delhi and Cawnpore will not be forgotten by the present generation. Not to dwell on the cruelties inflicted on helpless women and children, think of the numberless families in England who have been plunged into the deepest distress by the loss of fathers, husbands, sons and brothers, during this awful strife! Unmindful of India! Indifferent to India! Assuredly not if there be any power in such catastrophes as these to awaken us from our guilty repose. We pray God that He may indelibly impress *this* lesson on every heart.

While indulging in these thoughts respecting the present state of affairs in India, it would be wrong not to think of the past. Whatever may be the shortcomings of the Government, it would be both ungrateful and unjust to forget that they have, as we observed in an article in the November "Herald," conferred benefits on India which no Oriental race ever knew before. The people have been governed more justly, and have enjoyed more freedom and security under English rule, than they ever knew under their native princes. Roads have been extensively made, canals constructed, great systems of irrigation adopted, and the recent improvements of science freely employed. Moreover, the legal prohibition of the burning of widows, the putting down of thuggee, the punishment of infanticide, the blow which has been given to polygamy by the recognition of the marriages of widows, and the repeal of that law which made a man penniless who renounced Hindooism and embraced Christianity, are vast changes, and have been effected during the memory of the present generation. Now, we do not say that these changes are the immediate result of missions. But surely no one can deny that indirectly the translation and dispersion of the Scriptures; the constant preaching of the gospel in the highways, bazaars, at markets, fairs, and festivals; the wide distribution of religious tracts, and the constant testimony borne by the holy lives and self-sacrifice of missionaries and their converts to the truths of Christianity, have had much to do in promoting them. Moreover, let it not be forgotten how great has been the improvement in European habits and character within the last quarter of a century. The rise and progress of churches, the slow but certain increase of pious persons in the civil and military services, have created an amount of public opinion which has greatly checked the progress of vice, and upheld the hands of the devout. Religion is regarded with sentiments, even by the irreligious, far different from those which prevailed a few years ago. It is now admitted that, all other things being equal, a man who fears God will perform his duty more steadily, be more just, more firm, more dispassionate, more enduring, than he who does not; while the prejudice, which so long prevailed, that religion made a man a coward, has vanished before the sublime spectacles we have recently seen of its union with daring courage, undaunted bravery, and chivalrous self-sacrifice. Let us remember these things, and give glory to God.

Think too of the stupendous work of translation. When we consider how few were the men by whom this work has been accomplished, the difficulties they had to encounter, the opposition they had to endure, and the other labours in which they were at the same time engaged, we seem to behold, though in another form, a renewal of the wonders connected with the gift of tongues on the day of Pentecost. Silent and slow is this work. It has no glare about it. There is nothing to strike the eye. But it is a grand achievement. All missionaries own its importance, and feel its value; and future generations in India, who may know the grace of God, will gratefully adore the divine mercy in conferring such unspeakable benefits on them, and will stand amazed while they view the instrumentality employed for the purpose. They, as well as ourselves, will have some fresh light cast on the divine declaration: "*Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts.*"

To what end do we advert to these things? We conceive them to be, in some feeble sense, a natural preface to the propositions which the Committee now make. They tell you that the stations which have been desolated by the mutineers shall be reoccupied as soon as possible; that they will endeavour to augment the number of missionaries; and that they will seek the wider diffusion of the truth by a larger system of itineracy. Can any objection be raised to these proposals? We think it would be hard to suggest one.

And how do they propose that these objects should be accomplished? They ask for a recanvass of every auxiliary, to obtain increased contributions and new subscriptions. They ask for a SPECIAL FUND, a necessary thing to meet an emergency. When the fire occurred at Serampore, a special appeal was made, and in a short time the officers of the society had to say, "Stay your hands, we have enough." How we should rejoice for that scene to be renewed! Many times since then have similar attempts been made, and with success. In the Jubilee year, notwithstanding the large contributions to it, the annual income of the Society was greater than it had been for many previous years. In truth, the more people give the more they find they can afford to give. The disposition improves with the opportunity; and if retrenchment be needed in order to indulge this spirit of liberality, they know that it is by no means difficult. A superfluity or two cut off settles the whole question.

Last, but perhaps most important of all, you are asked to offer up *special prayer*. And for what? For men—men of energy and strength, with large hearts and unflagging zeal—men who burn to preach the gospel to the heathen. None but the Great Head of the Church can raise up these. To Him then let our earnest cry ascend. Let that cry be sent up to His throne by the vigour of a faith which takes hold of the promises, and realises their unchanging truthfulness. And if such men be sent in answer to prayer, we have no doubt as to the means. The same spirit which prompts the prayer will open the heart to furnish the means.

Pastors of churches, our main reliance in this matter is on you. The Committee cannot get at the churches except through you. In the main, your spirit and views will be their spirit and views. If you long for souls, as men that must give account—if you are intensely anxious about the enlargement of Christ's kingdom—if you love the doctrines of the cross, and drink in the spirit of Jesus—then a missionary spirit will pervade the songs and the prayers of God's house, and your own sermons will be fired by it. It will infect your people too, for such a spirit is contagious. It spreads rapidly through a Christian community. It will be

seen, not only in the liberal support of the Society, but in the life imparted to every local institution. It is a fact, confirmed by all experience, maintained in almost every form of speech in the Bible, that a people zealous for God and the salvation of men will be happy and prosperous. This is what we long to see everywhere among the churches, and we urge once more, with all importunity, the claims of the mission, believing that it is an institution which helps to promote it. The question now put before you is either the abandonment of what has been gained, or going on to make fresh conquests.

INDIAN MISSION EXTENSION.—BAPTIST MISSIONARY SOCIETY.

THE friends and supporters of the Baptist Missionary Society are aware that the revolt which has swept over some of the finest provinces of Hindostan, has not left unscathed the missionary stations established within the range of its influence.

At Agra, the mission house, chapels, and the schools, have been burnt, plundered, or destroyed. Through the good providence of God the lives of the mission family and native Christians were saved by their taking timely refuge in the fort. Muttra is a scene of desolation; but the missionary, Mr. Evans, escaped to Agra, losing all he possessed. The Christian village of Chitoura, comprising the mission houses, the weaving shop, cottages, chapel, and school, is in ruins; the native Christians are scattered. In Delhi, the missionary, Mr. Mackay, has fallen a prey to the sanguinary soldiers; the native teacher died a martyr's death; and the widow and two daughters of our late missionary, Mr. Thompson, were the victims of foul atrocities. Thus has it pleased God to try our faith, and, for a time, to hinder the direct labours of his servants.

The reinstatement of the mission is earnestly desired by the Committee, and that with augmented strength. In Agra and Delhi the Society, as early as the year 1816, commenced to labour. With varying ability, yet never with adequate forces, it has continued to promulgate the word of life. Success hitherto has been indeed but partial. Yet a considerable number of persons have been brought to the knowledge of the truth, while gradually an open and effectual door has been gained in the entire district for the entrance of the gospel.

The Committee are not disposed to regard recent events as likely to create additional barriers to the progress of the gospel. On the other hand, the probabilities seem very favourable to a more attentive consideration on the part of the people of the word of life. The lessons which Divine Providence is teaching, by this mutiny, are likely to have a beneficial effect on all classes, and to awaken a more earnest regard to the great salvation. The present attitude of the people towards missionaries encourages the hope of a willing audience for their message; and in no instance have they shown any hostility to missionaries as such.

The Committee are sure that they only express the feelings of their Christian friends when they propose, as God may help them, to direct the energies of the Society to the reconstruction of the mission so painfully interrupted, and to increase its efficiency. They therefore propose:—

1. To reoccupy the stations as soon as circumstances will allow.
2. To increase the number of missionaries, and to open new stations where practicable.

3. To direct the attention of the missionaries, especially at the present time, to a widely-extended itineracy and dispersion of the seed of the word of God, and the formation of native churches, leaving to future opportunity the reopening of the schools which are now broken up.

4. To request for these important purposes enlarged contributions, the formation of a special fund, and the augmentation of the regular annual income of the Society.

5. To urge on the auxiliaries a canvass of their respective localities, with the hope that in this great crisis, not only will all those of their friends who usually contribute increase their gifts, but that help may be obtained from others to whom India's evangelisation may be an object of desire and interest.

6. To request of the churches special prayer that suitable men may be raised up for this occasion.

The Committee have embodied their deliberate opinion on two important subjects in the petitions to Parliament, which are subjoined. The first has respect to the proposal made in the public papers to establish a hierarchy, with all its appendages, in India; the second refers to the social condition of the people as affected by an inefficient and corrupt police, the defective administration of justice, and the want of adequate protection for life and property. Both these petitions will be presented to both houses; though for convenience we have headed one for the Lords, and the other for the Commons.

Now as the pastors of the churches may desire to co-operate with the Committee in the endeavour to prevent and amend the evils which are referred to in these documents, they will have the advantage of their use so far as they commend themselves to their judgments. The facts which are stated may be relied upon, for the documents have been carefully drawn up, and received a prolonged attention from the Committee at its quarterly meeting. In those cases where the form necessary to be observed in addressing the Legislature are not familiar to brethren, they will have it in these documents. All petitions should close with the words, "And your petitioners will ever pray, &c.," and one name or more must be on the sheet on which the petition is written, or it will be rejected. The remaining names may be written on other sheets, and appended after they are filled up. We hope that petitions will be sent in abundantly, for now is the time for the friends of India to arise and bestir themselves.

To the Right Honourable the Lords Spiritual and Temporal of Great Britain and Ireland in Parliament assembled.

The Petition of the Treasurer, Secretaries, and Committee of the Baptist Missionary Society, convened the 13th January, 1858, humbly sheweth:—

That your petitioners are the representatives of the Baptist Missionary Society, formed in the year 1792, for the purpose of spreading the gospel in heathen lands.

That the predecessors of your petitioners sent their first missionaries to the Bengal presidency in the year 1793, who, forbidden to prosecute their labours in British India, were received under the protection of the Danish Crown, and under the direct sanction of His Majesty the King of Denmark, settled at Serampore.

That in pursuance of their plans the missionaries of this Society subsequently formed stations in Bengal, Behar, and in the north-west provinces; established printing presses at Serampore and Calcutta; by the translation of the Scriptures into the various tongues of Northern India, especially in the Sanscrit, Bengali, Hindi, and Hindustani languages, by the compilation of grammars and lexicons, and by the preparation of tracts and school books in the vernaculars, they laid the foundation for a vernacular

literature, imbued with the knowledge, science, and religion of Great Britain; and by the maintenance of schools sought to enlighten the minds of the people, and to lead them from the debasing and immoral practices of idolatry to the worship of the true God; and thus prepared the way for those enlarged missionary and educational efforts which the Christian communities of Great Britain, the continent of Europe, and America, have put forth for the elevation of the people of India.

That your petitioners cannot but feel the deepest interest in everything that concerns the moral, social, and religious welfare of the Indian empire, and do most deeply deplore the lamentable events which have overwhelmed large classes of her Majesty's subjects with profound anguish and suffering.

That your petitioners gratefully acknowledge the important changes which late years have witnessed in British India, such as the legal prohibition of suttee, infanticide, thuggee, slavery, and the immolation of human beings at the festivals of Juggernath and Kali, and will thankfully hail every further approach towards the establishment of perfect religious liberty.

That your petitioners further represent to your Right Honourable House that the establishment of an episcopacy, or the appointment of chaplains, by the British Government, for the conversion of the natives of India to Christianity, in what way soever supported, would be most hazardous to the peace of India, if not to the continuance of the British empire in Hindostan; and they further believe that such interference with the spread or maintenance of religious truth, or the endowment of any form of religious belief, whether Christian, Mohammedan, or heathen, even for the religious instruction of the servants of Government, is beyond the province of the civil power, and most seriously detrimental to the best interests of Christianity.

Your petitioners therefore pray your Right Honourable House, in any legislative measures which in the wisdom of your Right Honourable House may be adopted, to make provision:—

That the future Government of India shall proceed in the beneficent course of late years, and separate itself from all the idolatrous usages of the people; prohibit such practices as may be injurious to public order and decency, or to the civil and social rights of any class of her Majesty's subjects; and secure to every rank and condition, to Government servants as well as to all other classes—European and native—the freest exercise and expression of their religious convictions.

And that the future Government of India shall be forbidden to establish, endow, or interfere with the spread or maintenance of any form of religious belief.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The Petition of the Treasurer, Secretaries and Committee of the Baptist Missionary Society of London, convened the 13th January, 1858, humbly sheweth:—

That your petitioners are the representatives of the Baptist Missionary Society, formed in the year 1792, for the purpose of spreading the gospel in heathen lands.

That your petitioners, in the prosecution of their object, have established missionary stations in various parts of Bengal, Behar, and the north-west provinces of the Indian empire, which have necessarily brought their agents into close proximity with the native population, and given them a deep interest in, and intimate acquaintance with, their social well-being.

That your petitioners have learnt from indubitable testimony that there is a vast amount of social disorganisation, and of consequent suffering in the whole of these districts. 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 great bane of India. But your petitioners believe that there are other evils with which the Government, as such, ought to contend, and which your petitioners regret to declare appear to be on the increase.

That your petitioners particularly call the attention of your Honourable House to the character of the police, which is stated to be venal, corrupt, and cruel beyond example; that torture has prevailed for police purposes without sufficient effort to prevent its exercise, doubtless owing its virulence to the prevalence of Mohammedan law in past times, and to the practice of receiving in evidence confessions so obtained; that the courts of law, both civil and criminal, do not enjoy the confidence of any class of her Majesty's subjects, and are reputed to have been for years the arena of fraud, bribery, and perjury; that no effectual protection exists either for person or property

in those provinces which have longest been under British rule; that owing to the nature of the tenure, and of the laws affecting land, capital is prevented from being invested in the soil; that the peasant cultivator has no efficient protection against the illegal exactions and tyranny of his landlord; that while some classes have been largely benefited by the rule of the Honourable East India Company, such as the zemindar and the artisan, the vast masses of the people attached to the soil continue degraded, and are sunk into the deepest poverty and distress; and that the number of Englishmen employed in the civil administration is by no means equal to the manifold services required, to the vast regions to be governed, and to the great population to be controlled, whereby the people are, to a very great degree, left in the hands of native officials, who, as a class, are notoriously untrustworthy and corrupt.

That your petitioners believe that these defects in the government of India greatly impede the progress of Christianity, and create serious obstacles in the prosecution of their object.

Your petitioners therefore pray your Honourable House to give its most earnest regard to the social condition of the people of India, and in any reconstruction of the Government of those vast dependencies of the Crown, to make provision for the remedy of the aforesaid grievances under which the people of India suffer.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—The chief incident of interest in our mission in Calcutta is the departure to his rest of our aged and highly esteemed missionary, the Rev. Carapeit Aratoon. He was the companion of the founders of the mission, and has laboured widely in various districts of Bengal, first in connection with the Serampore brethren, and later with the brethren in Calcutta. To the last he evinced his unabated interest in the great work, and notwithstanding his great age and infirmities continued as well as he could to spread among the heathen the word of life. He died as he had lived, confiding with singular simplicity of heart in the grace of our Redeemer. He fought a good fight, and has now reached the crown. We hope in a future "Herald" to give a likeness of him, and some particulars of his very useful life.

It would seem that the connection of the Government of India with idolatry is far from being at an end. The following facts are given on the authority of the *Bombay Guardian* of Nov. 21, 1857. In the Madras Presidency there are now 8,292 idols and temples, receiving from Government an annual payment of £87,678. In the Bombay Presidency there are 26,589 idols and temples under state patronage, receiving grants to the amount of £30,587 10s., to which must be added the allowance for temple lands, giving a total for the Bombay Presidency of £69,859 6s. For the whole of the Company's territories there is annually expended in the support of idolatry, by the servants of the Company, the large sum of £171,558 12s.

MONGHYR.—In our October number some particulars were given of the treatment of a native Christian by whom a plot was discovered for the murder of the Europeans of the station. By an incredible leniency the culprits were dismissed; on the other hand, the native Christian was treated as if himself guilty. He was arrested and ordered off from the station to Mozufferpore, the place of his residence; his family, however, were left at Monghyr. The sequel is as follows:—On arriving at Mozufferpore, Inayat Hossein, the native Christian, was ordered not to leave the station, and to appear twice a day at the police office. This continued until the arrival of the new commissioner, Mr. Samuells, at Patna. Inayat Hossein entreated the commissioner to release him from restraint, which was complied with, and the magistrate, Mr. Latour, was ordered to give this Christian man his liberty. Although the order was passed, it was detained by the magistrate, and it was not until the interference

of the missionaries that the order was made known. Inayat Hossein at once went to Monghyr to his family. But he was again arrested by Mr. Tucker, the magistrate, kept for a day or two in jail, and then forwarded from police office to police office to Mozufferpore. Thus his reward for his loyalty is imprisonment, banishment from his family, abuse and ill usage from the police, and a rigid surveillance, which prevented him from following his avocation for a livelihood. Yet the men, Mohammedans, who were sworn by the magistrate's own officers to have tampered with them for the purpose of raising a rebellion, are held in honour, retain their employments, and are trusted by the servants of the Indian Government. The only reason given by the Monghyr magistrate for his cruel conduct is, that Inayat Hossein had left Mozufferpore without leave, which was entirely contrary to fact. We quote an extract from the letter of our informant:—"Can anything be more unjust, tyrannical, and disgraceful, than such conduct as this? Yet this is the way that poor, unprotected native Christians are to be treated by the authorities. And this is the way in which they do not scruple to abuse the power entrusted to them, when they can do it without fear of exposure. Verily, such men are not fit to be entrusted with office." But it is no new thing for the Indian Government to sacrifice Christians and the rights of Christians, whether natives or others, to propitiate Mussulmans.

Monghyr has, however, continued quiet, and missionary labour has gone on much as usual. Our excellent native brother, Nainsukh, has been ill; but is now improving in health. The attendance at the new school is increasing, and now equals that at the Government school. A native master is however much wanted, and the troubles of the times have materially diminished the funds. The family of Mr. Broadway are in Calcutta.

Since writing the above, we learn with deep regret that our highly valued native preacher, Nainsukh, is dead. He fell asleep in Jesus on the 20th October last. We shall hope to present to our readers soon a sketch of this good man's life.

CHITTAGONG.—Our missionary in Chittagong has, through the gracious interposition of God, been preserved harmless during the mutiny of native soldiers at this station, who have been most unwisely permitted by Government to retain their arms. Mr. Johannes thus describes the event in a letter dated Nov. 19, 1857:—

"We spent a most dreadful night last night. The three companies of sepoy have, after all, mutinied, and left this *en route* to Sylhet, or Dacca. Had not the gentlemen fled they would all have been murdered. They looted the treasury, and carried away three lacs of rupees and a few elephants. Had these rebels met with any opposition, hundreds of lives would have been lost. On hearing the great noise in the prison and in the treasury, when these sepoy were releasing the prisoners, and the great conflagration in the lines, and the blowing up of the magazine, I was compelled to send my family into one of the villages, secreting myself in the house. I ran to the river, but not a boat could be

procured. The Mohammedans seem to feel no regret or alarm. They appear to me to rejoice in these evils, and wish the Feringees destroyed. They disbelieve everything connected with our success in battles. The mutineers carried away a few elephants, and killed one man who attempted to interfere. I shall write again. We are all going to leave the station for a week, and be on the water, as the people seem to think there is danger; yet how comforting the idea 'The Lord liveth;' we are at his footstool, let him do whatsoever seemeth him good. I write this under considerable excitement, so excuse the brevity of this letter."

DACCA.—As at Chittagong, the Government allowed two companies of sepoy at this station to keep their arms, and also to retain in their possession two cannons. For the protection of Dacca, one hundred sailors were sent from Calcutta, and the European gentlemen of the city formed themselves into a volunteer corps. These precautions were not useless; the turbulent spirit of the sepoy was kept in check, and until now order has been maintained. The outbreak at Chittagong led the local authorities to resolve to disarm the sepoy.

The event we will give in the words of our missionary, Mr. R. Robinson. His letter is dated Nov. 22, 1857:—

“Though this is Sabbath day, I lose no time in sending you a line to state that we have this morning had a pitched battle between the sepoy and our sailors. I wish to be beforehand with my account of this affair, to save you from unnecessary apprehensions excited by the exaggerated rumours which will soon enough find their way to Calcutta. Late last evening the authorities here got an express from Tipperah, informing them that the 34th N. I. at Chittagong had mutinied and killed all the officials of the place (this latter part of the story has since been proved to be altogether false; the men did not kill a single European); and having looted (plundered) the station, were on their way to Dacca. It was forthwith determined to disarm our men here (200) before the Chittagong troops had time to arrive. The attempt at disarming was made early this morning; but not early enough to prevent the sepoy from learning what was to be done. The guard at the collectorate was easily disarmed, and the volunteer company kept guard over them, whilst our seamen set off to the cantonments. The sepoy were prepared to meet them. They were drawn out in line, and the two guns were already loaded with grape. They received our seamen with a volley and a bayonet charge; but they were very soon sent rolling back under a brisk fire of musketry, and a few discharges from our twelve-pounders. It was the turn of the seamen to charge, which they did in magnificent style, captured the two guns, drove the sepoy into their huts, and then burst open the doors, and bayoneted every man they caught. The fight lasted for three quarters of an hour, the sepoy fighting for some time behind their mud walls, and firing through loopholes previously prepared. Forty-one dead bodies of sepoy were counted on the field after the battle, besides many wounded men

taken prisoners, and those who managed to drag themselves under cover of the neighbouring jungles. There were thirteen killed and wounded on our side. The victory was complete. Out of 200 men, only twenty-five, I believe, have made their escape with arms. We fear much for Mymensing, where the residents are quite unprotected; and we fear too for Comillah, which is equally defenceless, and will fall an easy prey to the Chittagong men, if they find their way to it. It is possible that they may not, after all, come to Dacca, especially if they are met on the way, as I hope they will be, with the news of our victory. They have treasure with them, and they may not feel disposed to risk it by coming to a place where they may be sure they will have to fight. An express went down to Calcutta last night for troops, which we hope will be here in ten days or so.

“Had the sepoy here overpowered our seamen, who were scarcely ninety in number, perhaps we should not have been alive at this time. But God has been very merciful, and to Him we would render our most earnest thanks. Our position must be an anxious one for some time to come; but we are all resolved to do our best; and God, who has preserved us hitherto, will continue to defend and keep us to the end.

“Your kind letter came in this morning; many thanks for it. Excuse this scrawl. Standing guard in the heat of the sun, and doing military duty, has given me a fearful headache, and it is only my anxiety to give you authentic information, that has induced me to write at all.

“P. S.—Bion is in town. We have captured all the ammunition that the sepoy had. One of our gun-boats, with a twelve-pounder and thirteen seamen, has gone, or is about to go down, to the mouth of the river, to keep a look out for the Chittagong folk.”

By a recent mail we learn that sixty of the rebels were killed; but only three of the sailors. The Chittagong sepoy were plundering in Tipperah. The magistrate of this district had applied to our native community in the hills for a number of Christians to form a police corps. He wanted 150 men; but a few only could be supplied. There was some fear that the Bhooteas and Nagas from the lower Himalayas would come down for plunder in the cold weather. Under these circumstances missionary work is, for the present, almost entirely suspended.

CAWNPORE.—We have received letters from Mr. Gregson, under various dates, but from press of matter we must defer the particulars till next month.

CEYLON.

COLOMBO.—Our excellent missionary, Mr. Allen, begs us to acknowledge the safe arrival of several boxes of articles for the school. They arrived

most opportunely, as the funds were becoming low. He mentions the following places as having forwarded this kind and liberal supply:—Devizes, Cambridge, Liverpool, Gloucestershire, Bloomsbury Chapel, and New Park Street Chapel. Mr. Allen's time is more than filled with the various duties which the services of the Pettah, visitation of the stations, revival of the new version of the New Testament, and the education of two young men for the ministry, impose upon him. There are at some of the stations a considerable number of persons waiting for baptism, while other stations stand in need of the regular ministry of the word. He says, "Another European would be a boon, and would find abundance of work here. Bone, muscle, mind, piety, perseverance, sturdiness, will find ample room for exercise, and there would be some one to fall back upon when one's own machinery gives way. Health and life are held on frail tenure here, and the work stands still. Is there no man who will offer for Ceylon? India will have a greater claim than ever; but Ceylon will still retain some attractions. Who in the British churches will try it?" Happy would the Committee be to respond to this earnest appeal. The mission, however, also needs *native* evangelists, and at present few suitable men present themselves. Perhaps God will hear the earnest prayers of his people if presented on this behalf. We commend the topic to the sympathy and supplication of our friends. In the Kotigahawatte district the Romanists are giving our worthy native brother, Whytoo Nadan, much trouble. They even propose to erect a chapel immediately opposite that of our native Christian community. It would seem that in their proselytising efforts the language of the priests is neither choice nor decent when referring to Protestants and to Protestant ministers.

AFRICA.

FERNANDO Po.—Mr. Diboll, with his daughter, returned to his station on the 1st of November, much recruited in health by his temporary residence in Sierra Leone, and by the intermediate voyages. He called at Cameroons on his way. Mrs. Saker was better; but Mr. Saker far from well, though able to do his work. Mr. Diboll received a most hearty welcome from his people. Mr. Pinnock's ministrations, during the absence of Mr. Diboll, had been well received. Even in Africa our negro brethren are mindful of the sorrows and wants of India. In their missionary prayer meetings its necessities are not overlooked. On his return, Mr. Diboll was informed by the governor that he was expecting shortly the arrival of a Spanish man-of-war, and with it a number of Jesuits. Their presence cannot be anticipated but with anxious fear and regret.

CAMEROONS.—Mr. Pinnock has returned to Cameroons, and, under the guidance of Mr. Saker, is making himself acquainted with the language and with missionary work. He writes, Nov. 26th, as follows:—

"I cannot but express my joy and thankfulness to God for having given me favour in the sight of both the officers and Committee of the Society. May I have grace so to live and labour for the glory of the Saviour and the welfare of my fellow-men in this dark portion of the world as shall meet the approbation both of God and man.

"I may inform you that since my arrival here I have been trying to do a little in talking to such of the people as can understand me of the best things. But it is indeed very little that I can do at present in this way till I can, in their own tongue, speak to them. I have also been employing myself in school-keeping. To this I devote three hours every day, except-

ing Saturday and Sunday. The attendance has been between thirty and forty every day.

"I spent a month also at Clarence, supplying for Mr. Diboll during his absence for a change of air at Sierra Leone.

"I have accompanied Mr. Fuller in visiting at different times three of the adjoining towns to this. The last we visited is a place three or four miles up the river, where, for the first time, as I have been informed, the gospel was preached. Some of the people, especially the women, could not help, by different motions of the head and clapping of the hands, expressing their surprise at the 'strange and wonderful story, which was being told them by

Mr. Fuller.' Poor people! they deserve the sympathy of every Christian, for sad indeed is their condition in every point of view. "Both Mrs. Pinnock and myself have already been shaken by the strong hand of fever and the chilling ague. For these two last days I have not had any."

Mr. and Mrs. Saker contemplate a voyage to Sierra Leone; both suffering greatly the effects of the debilitating climate. In a letter, dated Nov. 27th, Mr. Saker informs us that he was about to baptize several persons who had been candidates for many months. The school was rapidly improving under Mr. Pinnock's care. The various native towns were well visited. He had just completed at press the Epistle to the Romans, in a new type, after a close revision; and the Epistle to the Hebrews was finished, all but the last page, and the first of Corinthians was begun. The History of Joseph had been printed in large type for the schools. Thus the work of the Lord was daily and surely progressing.

WEST INDIES.

TRINIDAD.—Mr. Law, writing from Port of Spain, thus refers to his many labours in the cause of our Lord. His letter is dated Dec. 10th, 1857:—

"Now that my health and strength are quite restored, my life is one of restless activity. Every week I preach seven sermons, two in Portuguese, and five in English. Every day I am engaged in preaching from house to house. Sometimes, day after day, I have long journeys into the country, visiting the sick and dying, thus breaking the bread of life to poor perishing sinners. In addition to these labours, I daily distribute tracts in the various languages spoken by the people in Trinidad. French people are most unwilling to receive these little 'Messengers of Mercy.' In connection with our Bible Society, I do my utmost to circulate the Holy Scriptures both in this island and in the mainland; the other day I circulated thirty copies of the Holy Gospel among Spanish families. Thus you see I have no stirring incidents to relate; this, however, I can assure you, that I am fully engaged in the work of Christ, and I never felt happier in his work than I do at present. We have additions to our church from time to time, and the members continue faithful, as also some of them abound in works of faith and labours of love."

HOME PROCEEDINGS.

We have not this month to report any very considerable number of meetings. Mr. Underhill has been engaged for a fortnight at Haverfordwest, Narberth, Pembroke Dock and Pembroke, and places adjacent. Mr. Smith has advocated the Society's claims at John Street, Croydon, Kingston, Highgate, and Camberwell.

We shall be obliged if the treasurers and secretaries of auxiliaries will remit what moneys they have on hand, as the pressure on our finances is very severe.

At the last quarterly meeting the attention of the Committee was naturally directed to the lamented death of General Havelock. It was felt to be an event of such unusual importance, and connected as he was with the denomination and incidentally with the mission, it seemed naturally to call for some expression of feeling. And this deviation from their ordinary practice is justified, if that were needed, by the fact stated in the closing paragraph of the resolution which we subjoin:—

"Resolved—That this Committee have heard with feelings of profound regret of the death of General Sir Henry Havelock, K.C.B., son-in-law of the late Dr. Marshman, one of the first missionaries of the Society. More than forty years of his life were passed in the faithful service of his country, during which he was engaged in almost every great military achievement connected with the growth of the British empire in India; manifesting, in the constant discharge of his duties, the highest mental and

moral qualities, and the most chivalrous courage. They unfeignedly rejoice that he was enabled throughout his whole public life to maintain, with honourable consistency, the Christian name and character, and that he was, both in public and private life, known to be a man who feared God above many. His superior officers were accustomed to express their reliance on him and the troops under his command, as always prepared for any exigency. Having ultimately obtained an independent command, he proved his fitness for it by his heroism, endurance, devotedness, ability, and success; and in the act which crowned his honourable life, the relief of the beleaguered garrison of Lucknow, he endeared himself to the hearts of the people of England, by whom his death is mourned as a national loss. His reputation as a soldier was, if possible, surpassed by his character as a Christian. His long professional life was marked by a most conscientious and rigid adherence to duty, and by the uniform display of an exalted piety. The Committee cannot but rejoice that the grace of God was manifested by him in every walk of life.

"While thus recording their sentiments regarding their departed brother, they desire to express their deep sympathy with Lady Havelock and her children, and with their esteemed colleague, John C. Marshman, Esq., in the loss they have sustained; and they deviate, in this instance, from their usual practice, because they cannot but remember that they, as well as the late Sir Henry Havelock, are intimately connected with the venerable name of one who was among the first, as he was one of the most eminent, of the missionaries who were first sent forth by this Society to labour for the evangelisation of India."

IMPORTANT NOTICE.

TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the Annual Members' Meeting for 1856, will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—that no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof."

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nominator may place on his list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are

willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be one submitted to the members at their annual meeting, and is intended to supersede the former plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its executive; which because of inability to attend the annual meetings of subscribers, they have never or rarely enjoyed.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 27; Pinnock, F., Nov. 26; Saker, A., Nov. 27.	AUSTRALIA — MELBOURNE, Taylor, J., Nov. 13 & 16.
CLARENCE, Diboll, J., Nov. 24.	BAHAMAS—NASSAU, Davey, J., Dec. 12; Littlewood, W., Nov. 2.
ASIA—AGRA FORT, Evans, T., Nov. 14, Dec. 1 & 3; Parsons, J., Nov. 27.	BRITTANY—MOBLAIX, Jenkins, J., Dec. 17.
ALIPORE, Pearce, G., Dec. 11.	HAITI—JACMEL, Webley, W. H., Nov. 26, Dec. 10.
BENARES, Heinig, H., Dec. 4.	JAMAICA — BROWN'S TOWN, Clark J., Dec. 1.
BISHTOPORE, Johannes, E., Nov. 3.	CALABAR, East, D. J., Nov. 23, Dec. 8 and 25.
CALCUTTA, Kalberer, L. F., Dec. 7; Lewis, C. B., Nov. 25, Dec. 10; Thomas, J., Nov. 23 & 25, Dec. 10 & 11.	FOUR PATHS, Claydon, W., Dec. 25.
CAWNPORE, Gregson, J., Nov. 17.	KETTERING, Knibb, M., one letter, no date, received Jan 1.
CUTWA, Parry, J., Dec. 5.	MOUNT ANGUS, Smith, T., Dec. 25.
DACCA, Robinson, R., Dec. 3 & 5.	MOUNT NEBO, Gordon, J., Nov. 23.
DINAGEPORE, McKenna, A., Dec. 5.	SPANISH TOWN, Phillippo, J. M., Dec. 6.
JESSORE, Sale, J., Nov. 19.	SPRINGFIELD, Watson, S. M., Dec. 5.
MONGHIR, Lawrence, J., Dec. 2.	TRINIDAD—PORT OF SPAIN, Law, J., Dec. 10.
SERAMPORE, Sampson, W., Nov. 23.	

ACKNOWLEDGMENTS.

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

- Mr. W. Keyte, Rugeley, for a box of magazines (21 years);
- Friends at Hanley, by Mr. L. J. Abington, jun., for a box of clothing, &c., value £5, for *Western Africa*;
- Rev. D. Bridgman, Ashley, (late of Horsington), for a box of magazines;
- Mr. E. Pewtress, for a parcel of books and magazines;
- Mr. J. Cowell, Peckham, for two parcels of magazines;
- Mr. G. Clement, Bristol, for a parcel of books, for *Rev. C. P. Ranasinghe, Colombo*;
- Mrs. Wadman, West Ham, for a parcel of clothing, books, and useful articles, for *Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1857, to January 20, 1858.

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

ANNUAL SUBSCRIPTIONS.		BUCKINGHAMSHIRE.		DORSETSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
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Beddome, W., Esq.	1 1 0	Contributions, by Mas-		Collection, for W. & O.	0 7 0
C. R., two years	2 2 0	ter E. Morten, for			
Fearne, Mrs. Mary, by		N. P.	1 1 6	DORSETSHIRE.	
T. B. Winter, Esq.	0 10 0	Buckingham—		Bourton—	
Salter, Rev. W. A.	5 0 0	Collection, for W. & O.	0 10 0	Collection, for W. & O.	0 0 0
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Broadstairs—	
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Dover, Salom Chapel—	
Contributions, by Miss	
Haddon	13 8 6
Folkestone—	
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Lee—	
Collection, for W. & O.	4 3 3
Lewisham Road—	
Collection, for W. & O.	4 0 10
Maidstone, King Street—	
Collection, for W. & O.	2 0 0
Margate—	
Collection, for W. & O.	3 0 9
Tenterden—	
Collection, for W. & O.	1 0 0
Tonbridge—	
Contributions, by Miss	
Baker	2 0 0
Woolwich, Queen Street—	
Sunday School, by	
Y. M. M. A.	2 13 0
LANCASHIRE.	
Bolton—	
Collection, for W. & O.	0 10 6
Bootle—	
Collection, for W. & O.	1 13 0
Briercliffe—	
Collection, for W. & O.	0 11 6
Manchester, on account,	
by Thomas Bickham,	
Esq.	80 0 0
Rochdale—	
Collection, for W. & O.	5 0 0
Sabden—	
Collection, for W. & O.	3 0 0
Tottlebank—	
Collection, for W. & O.	1 2 5
Contributions, by boxes	4 17 1
Do., for N. P.	0 15 6
Wigan—	
Collection, for W. & O.	1 7 6
LEICESTERSHIRE.	
Leicester, Charles Street—	
Collection, for W. & O.	1 10 0
LINCOLNSHIRE.	
Kirmington—	
Contributions, by Miss	
E. Kirman	1 2 0
Lincoln—	
Collection, for W. & O.	2 12 0
NOBFOLK.	
Aylsham—	
Collection, for W. & O.	0 10 0
Carlton Road—	
Collection, for W. & O.	0 17 0
Downham—	
Collection, for W. & O.	1 1 0
Ellingham, Great—	
Collection, for W. & O.	0 15 0
Lynn, First Church—	
Collection, for W. & O.	1 10 0
Lynn, Albion Chapel—	
Collection, for W. & O.	4 15 1
Nentshead—	
Collection, for W. & O.	0 10 0

NEWTON.	
£	s. d.
Neuton—	
Collection, for W. & O.	0 14 0
Norwich, St. Mary's—	
Collection, for W. & O.	9 13 9
Norwich, St. Clement's—	
Collection, for W. & O.	4 0 0
Swaffham—	
Collection, for W. & O.	1 5 0
Yarmouth—	
Collection, for W. & O.	1 5 0
NORTHAMPTONSHIRE.	
Aldwinkle—	
Sunday School	0 12 2
Blisworth—	
Collection, for W. & O.	0 10 0
Braunston—	
Collection, for W. & O.	0 10 0
Brayfield on the Green—	
Collection	1 7 6
Sunday School	0 13 9
Culworth—	
Collection	1 10 0
Gretton—	
Collection, for W. & O.	0 11 0
Hackleton—	
Collection, for W. & O.	1 0 0
Harpole—	
Collection, for W. & O.	0 16 8
Helmdon—	
Collection	1 0 6
Middleton Cheney—	
Collection, for W. & O.	1 4 0
Northampton, College	
Street—	
Collection, for W. & O.	5 0 0
Northampton, Mount	
Zion—	
Collection, for W. & O.	1 1 0
Ringshead—	
Collection, for W. & O.	1 1 0
Road—	
Collection, for W. & O.	1 4 0
Stanwick—	
Collection, for W. & O.	0 9 0
West Haddon—	
Contributions, for N. P.	0 17 4
NOTTINGHAMSHIRE.	
Southwell—	
Collection, for W. & O.	0 7 6
OXFORDSHIRE.	
Chadlington—	
Collection, for W. & O.	0 18 0
Chipping Norton—	
Collection, for W. & O.	2 0 0
Milton—	
Collection	3 17 11
Contributions	3 13 5
	7 11 4
Less expenses	0 2 0
	7 9 4
RUTLANDSHIRE.	
Oakham—	
Collection, for W. & O.	1 0 0
SHERIFFSHIRE.	
Broseley—	
Collection	0 10 1
Contributions	0 17 7
Coalbrook Dale—	
Contributions	10 0 0
Donnington Wood—	
Collections	2 5 0

MADELEY.	
£	s. d.
Collection	0 16 0
Maesbrook—	
Collection	1 15 8
Shrewsbury—	
Collections	10 14 2
Contributions	9 9 11
Do., Juvenile	1 10 0
Do., Sunday School	0 8 11
Snailbeach—	
Collection	1 12 4
Contributions	1 19 3
Wellington—	
Collection, for W. & O.	1 0 0
Whitechurch and Lightfield—	
Collection, for W. & O.	1 0 0
	43 18 11
Acknowledged before,	
and expenses	41 18 11
	2 0 0
SOMERSETSHIRE.	
Bath, York Street—	
Collection, for W. & O.	1 0 0
Bridgewater—	
Collection, for W. & O.	2 14 0
Buckland St. Mary—	
Collection, for W. & O.	0 3 0
Chard—	
Collection, for W. & O.	3 10 0
Frome, Sheppard's Barton—	
Collection, for W. & O.	3 17 0
Keynsham—	
Collection, for W. & O.	1 0 0
Montacute—	
Collection, for W. & O.	0 10 0
Paulton—	
Collection, for W. & O.	0 19 9
Stogumber—	
Collection, for W. & O.	0 10 0
Taunton, Silver Street—	
Collection, for W. & O.	1 19 8
Wells—	
Collection, for W. & O.	1 3 6
Yeovil—	
Collection, for W. & O.	1 0 0
STAFFORDSHIRE.	
Wednesbury—	
Collection, for W. & O.	0 5 0
SUFFOLK.	
Aldborough	3 3 0
Bardwell	1 10 0
Bury St. Edmunds—	
Collection	9 12 9
Do., for W. & O.	2 5 0
Contributions	12 19 9
Do., Juvenile	1 8 6
Do., Sunday School	4 4 2
Clare—	
Contributions	2 12 0
Cransford	0 17 0
Eye—	
Collection, for W. & O.	1 10 0
Framden	2 0 0
Ipswich, Stoke Chapel—	
Collections	19 15 11
Contributions	15 2 6
Do., for Ceylon	
School	0 10 10
Do., Juvenile	9 13 10
Do., Infant School	0 5 10
Laxfield	5 12 0
Lowestoft—	
Collection	11 18 9
Do., Juvenile	2 10 0
Contributions	2 5 0
Do., for India	14 8 0

		WORCESTERSHIRE.		CARMARTHENSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Oceold—		Aitch Lench—		Logyn—	
Collection	0 8 6	Collections	4 3 4	Collection	2 0 10
Contributions	1 10 6	Do., for <i>W. & O.</i> ...	0 10 0	Do., for <i>W. & O.</i> ...	0 10 0
Rattlesden	3 12 0	Contributions	1 5 8		
Rishangles—		Evesham—		GLAMORGANSHIRE.	
Collection	1 14 10	Collection, for <i>W. & O.</i>	1 4 0	Cardiff, Bethany—	
Contribution	0 10 0	Pershore—		Collection, for <i>W. & O.</i>	2 5 0
Somerleyton—		Collection, for <i>W. & O.</i>	2 15 0	Cardiff, Tabernacle	24 17 1
Collection, for <i>W. & O.</i>	0 17 7	Tenbury—		Maesteg, English Church—	
Somersham	0 12 1	Collection, for <i>W. & O.</i>	0 12 3	Contributions, boxes .	3 9 0
Stoke Ash—				Tondu—	
Collection	2 4 0	YORKSHIRE.		Sunday School	0 8 9
Contribution	0 10 0	Barnoldswick—			
Stradbroke—		Collections	5 0 0	MONMOUTHSHIRE.	
Collection	2 15 6	Barnsley—		Abergavenny, Frogmore St.—	
Contributions	4 2 0	Collections	2 19 0	Collection, for <i>W. & O.</i>	1 10 0
Sudbury—		Contributions	1 6 10	Abergavenny, Lion St.—	
Collection, for <i>W. & O.</i>	1 8 0			Collection, for <i>W. & O.</i>	0 10 0
Sutton	1 16 0	Less expenses	4 5 10	Ebbw Vale, Zion—	
Waldringfield	0 10 3		1 6 0	Contribution, for <i>W. & O.</i>	0 5 0
Wattisham	7 0 6		2 19 10	Llanthwy, Rytherch—	
		Bradford, Sion Chapel—		Collection, for <i>W. & O.</i>	1 13 0
Less expenses	153 16 7	Collection, for <i>W. & O.</i>	4 12 3	Ponthir, Sion—	
	6 16 8	Burlington—		Collection, for <i>W. & O.</i>	3 6 0
	146 19 11	Collection, for <i>W. & O.</i>	0 9 3	Ragland—	
		Hull, on account, by		Collection	1 19 0
		Thos. Sykes, Esq.	45 0 0	Rhymney, Jerusalem—	
		Hull, George Street—		Collection	0 15 7
		Collection, for <i>W. & O.</i>	1 11 4	PEMBROKESHIRE.	
		Hunmanby—		Blaenllyn—	
		Collection, for <i>W. & O.</i>	0 7 0	Collection	0 15 6
		Leeds, Gt. George's St.—		Contributions	8 0 6
		Collection, for <i>W. & O.</i>	2 0 0		
		Long Preston—		SCOTLAND.	
		Collection, for <i>W. & O.</i>	1 0 0	Edinburgh, Charlotte Chapel—	
		Ripon—		Collection, for <i>W. & O.</i>	5 0 0
		Earle, Mrs. A.S.	2 2 0	Glasgow, Blackfriars St.—	
		Rishworth—		Collection, for <i>W. & O.</i>	3 7 0
		Collection, for <i>W. & O.</i>	0 10 0	Perth—	
		Wakefield—		Collection, for <i>W. & O.</i>	1 0 0
		Collection, for <i>W. & O.</i>	0 5 0	Stirling—	
				Collection, for <i>W. & O.</i>	4 0 0
				IRELAND.	
				Ballina—	
				Contributions	3 15 3
				Do., for <i>India Relief</i>	
				<i>Fund</i>	1 0 0
				Waterford—	
				Contributions	3 1 0
				FOREIGN.	
				INDIA—	
				Mr. and Mrs. E.	50 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 John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and the Rev. C. B. Lewis; and at NEW YORK, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Deven, Triton, and Co.'s, Lombard Street, to the account of the Treasurer. Post-office orders should be made payable to the Rev. Frederick Trestrail, at the GENERAL POST OFFICE.

IRISH CHRONICLE.

FEBRUARY, 1858.

EDUCATIONAL EFFORTS.

Our supporters are aware that the Committee have arrived at the conclusion, after much thoughtful consideration of the case, that the schools of the Baptist Irish Society must be distinctly religious and evangelical in their character.

The following observations of a native of Ireland, who, by long residence and thorough acquaintance with the people, is well qualified to speak on the subject, are strongly confirmatory of the correctness of the opinion entertained by the Committee.

“Perhaps you will allow me to say a word or two about the society’s educational efforts. And this I wish to do all the more because I used to think, and on some occasions I have ventured the opinion, that such efforts were uncalled for and useless. This conclusion was formed from my personal knowledge of the working of the National Board of Education.

“Their system is excellent, and every Irish boy and girl, however poor, may enjoy its advantages. So far then as a *secular* education is concerned, we have all that can be reasonably desired; but Ireland wants something more than secular education — she needs *religious* teaching above everything else; this you are endeavouring to supply, and this indeed, makes your schools truly valuable and your teachers great blessings. Whether they are generally esteemed as such I am not able to say, nor is it much matter; they are supplying exactly what is needed, whether the people wish for it or not. And if religious instruction be supplied, it will be sure to win its way. Scripture reading and Scripture teaching are never ‘lost.’ It is not lost in England, and it cannot be lost here. God will bless his own word. The chains with which Popery binds its victims are strong, doubly, trebly strong. Hand and foot, body and soul, they bind the poor Papist. But God’s word is as a fire and as a hammer, not only to break in pieces and melt the heart, hard as the slinty rock, but to break in pieces and dissolve the iron fetters of Popery. Of this I have lately had the

most convincing proofs. ‘What made you a Protestant?’ I asked one who had lately forsaken Rome. ‘The Bible, sir.’ The same question I put to another, to a third, and to a fourth, and I got a similar answer from all four. *The Bible* was the subject in each of their replies: Let us have more biblical teaching in Ireland, and then we shall have fewer priests, less crime, less idolatry, and fewer temples for the worship of the Virgin Mary; more morality, more true godliness, and more temples for the worship of the true God. When the Scriptures are more read here, our place of worship will be better attended; for the Bible, when carefully read or faithfully preached, never fails. Yes, the Bible makes thoughtless men thoughtful. It makes bad men Christians, and ordinary professors true believers. It makes Romanists Protestants, and Protestants Baptists. If England is exalted above the nations, what has exalted her? ‘Righteousness.’ Whence came it to her? By reading and studying the word of God. Why may not Ireland rise too in the scale of nations? The Bible can make her yet what England is now. Help poor Ireland then, by the diffusion of biblical knowledge. Let England, divinely appointed to bless the nations, stretch forth her hand and lift upwards a little her own more humble sister. The effort will not bring *you* down; it will raise *us*; yes, and it will raise *you* still higher. Nor will gratitude be wanting on our part. The blessing will be ours, the honour will be yours, and the Lord our God shall have all the glory.”

SCRIPTURE READERS.

ONE of the four brethren still employed as Scripture readers states, that he had in the course of the month visited seventy-nine families, of whom forty are Roman Catholics. He describes the manner in which he had enforced the sole intercession of the Lord Jesus Christ in opposition to the Papal dogma of

the intercession of the Virgin, and the statements of Scripture in opposition to that of venial sin. He then says :—

“Were it not for the priests, the word of the Lord would have free course and be glorified. Never were they more vigilant against us than they are at the present time. If they see any of their people talking with us in the street, they are sure to give them a sharp reprimand on the spot. The other day I was standing at the door of a Protestant, as the parish priest was passing; he darted like an arrow to the door to know if it was any of his flock with whom I was conversing; when he found he was mistaken he walked away quietly. Let me mention a circumstance about one of the readers in connection with the Church Irish Mission in this town. Last Sunday evening he was walking quietly in one of the back streets, when a

group of young fellows, coming home after having been ‘*hurling*’ in one of the fields, met him, and without any ceremony fell upon him with their ‘*hurls*,’ the poor fellow ran for his life, and got into a house, but they shouted out that he was a Bible reader, and he was turned out into the midst of them again; he then got into another house and was in like manner turned out; after getting many blows and kicks, he had to run the length of a street till he got to a Protestant house, and at last he had to be conducted home by the police. Notwithstanding all this hostility, I get quietly among them here and there, and sow the seed of the word, relying on the promise that the word of the Lord shall not return unto him void.”

FEMALE MISSIONARIES.

WE receive frequent statements, which show that the labours of this class of agents are prosecuted with zeal, and, though not unattended by difficulties, are rendered useful to different classes of persons.

Miss CURTIS, who is stationed in Dublin, speaks of having many opportunities of usefulness in that city among both Protestants and Romanists, but hesitates to give particulars respecting them till the results become more evident. In a recent letter she says :—

“Yesterday I called on an old pensioner; he seems to be dying; he is a Roman Catholic. We have had frequent conversations on the only way of salvation; he says he is looking to none but Christ. May the Lord grant that it may be so! The nuns constantly visit him, and the priest did very lately; but if he takes hold on Christ all will be right. He constantly read, when he was able, the Douay Bible, given to him by a City missionary in Woolwich, of whom he speaks with the greatest respect. Yesterday too I was rejoiced to hear one poor man, for whose precious soul I felt much concern, express his humble trust and faith in Christ, and his hope of everlasting happiness, notwithstanding, as he acknowledges himself, his past wicked life. I have heard from others that he is changed. You well remember one of the letters I gave you to look over when here, from a poor woman who had been living in sin; this poor man is the man she was living with when first I met her, and through me she was persuaded to part from him; I trust that he has been brought to the foot of the cross, and I long for her to realise that heavenly peace likewise. All the different classes I mentioned to you in a former journal are going on as usual. Last Saturday evening I was with the poor girls, and if it had been in the

best regulated Sunday school there could not have been more quiet attention paid to the word of God. Oh that it may reach their hearts, and like the poor woman of old, who ‘was a sinner,’ they may come weeping to the feet of Jesus, and there find peace. Yesterday morning I had the pleasure of seeing some poor girls from that class whom I visited in the Penitentiary some weeks ago. The matron spoke well of them.

“The poor Roman Catholic servant still continues steadfast, though she has had much to try her, but I hope she will be kept unto the end, for I trust she has the root of the matter in her.

“I am sorry the attendance of the poor people at the Lurgan Street Ragged School, where I teach, has greatly declined, though not from my class; but the Roman Catholics have opened ragged schools now, and are using very active agency to keep them from coming within reach of Protestant institutions. I am sorry to say the lower class of Protestants are very indifferent to their immortal interests; in fact, the Romanists are more in earnest. May the Lord pour down his quickening spirit, and hasten that happy period, when the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

Miss CROSBIE, who is employed as a missionary in Cork, has gathered around her a very considerable number of young persons, to whom she gives religious instruction. In a recent communication Mr. McCLELLAND states that her principal difficulties are over; that she has established her name as a Christian teacher; that her labours are highly appreciated; that she has been made a real blessing to many, both young and old, and is held in great esteem by many Roman Catholics as well as Protestants.

CLAIMS OF THE RURAL DISTRICTS.

MR. BERRY, of Athlone, who is constantly engaged in visiting a number of villages in the neighbourhood of that town, thus urges the importance of continued evangelical efforts in the more thinly peopled parts of Ireland:—

“I have read with pleasure the article from the *‘Freeman,’* in the *‘Chronicle,’* and with the writer I say, as it regards the occupation of Dublin and other large towns, *‘More power to your elbow.’* But perhaps it is not wrong that I should refer to your country operations. Eleven members is a very small figure; but then there should be added to that, *‘thirty-one members,’* *‘seventeen members,’* and *‘six members,’* for all these are under the pastoral care of one missionary. Again, if there are only thirty in a congregation in one town, the missionary on the same day travels twenty-two miles, and has another congregation of fifty. If the country pastor could devote his energies to one town, no doubt the thirty would be doubled; but how can large congregations be found where no suitable time can be spared for such work? It is, dear brother, with deep respect I say so much, and only lest the current of the swift river should carry you away from the country; for here, truly, it can be said, *‘the poor have the gospel preached unto them.’* May the Lord enable you to strongly occupy the cities, and well sustain the towns and villages.”

CORK.

MR. McCLELLAND gives some encouraging statements respecting the mission in this populous city. He says that the congregation, though still small and fluctuating, is nearly double what it was when he began his labours there. Having referred to some of the difficulties with which he has had to contend, he adds, “I can now say that my prospects are brighter and my hopes higher than they have been before.” He gives the following interesting statement of the happy results of a series of services which had been lately conducted by him. The person referred to was a Swedish lady who had been for some time residing in Cork:—

“She had been a member of the Lutheran Church from an early age up to the time of her leaving home. A short time before that she had met with a Baptist minister, who spoke with her on the subject of believers’ baptism, and she promised him that she would think of the matter. About two years ago she came to England, and resided mostly in Leeds. Her friends there were Methodists, and they insisted on her attending the Methodist chapel with them, so that during a year and a half’s residence there she had never been in a Baptist chapel.

“On her coming to Cork about five months ago, she happened to take apartments in the very house where I lodged the first few days that I spent here. One of her first inquiries was, whether there were any Baptists in the place. The good lady who kept the house told me of this the earliest opportunity she had, and very kindly proposed to conduct the stranger to the Baptist chapel the following Sabbath. She came, and has never been a day absent since. After my first lecture she asked for baptism. We received her gladly, having much admired her Christian demeanour from the first. In due time I baptized her. That evening the chapel was filled, and although there were many Romans and others who, I have little doubt, came through curiosity, I am happy to say that every one present appeared to listen attentively, and all behaved with becoming respect and like those who felt the solemnity of the occasion.

“The remembrance of that evening is still pleasing, and I only regret that we must soon lose our sister’s presence and godly example, as she purposes returning home early in spring. And yet, perhaps, it is better that she should go. Sweden wants many such as she is to help on the good work already begun there, and I am fully persuaded that her pious example will have a happy effect on all who may come within the sphere of her influence.”

DISTRESS AMONG THE PEOPLE OF IRELAND.

OUR readers are aware that much suffering prevails in Ireland as well as in England, in consequence of the late commercial pressure. The secretary will be glad to take charge of contributions of any kind that will alleviate the distress.

Mr. BROWN, of Conlig, says:—

“At present, my attention is much directed to the state of destitution that prevails among the operatives here, and my time is occupied accordingly. Many are at the point of starvation. A gentleman in the neighbourhood has kindly placed £5 at the disposal of me and the other minister, and we are endeavouring to get additional contributions. How far we may succeed I

know not, but all will be necessary, merely to preserve the lives of those who are suffering from want. May He whose is the silver and the gold dispose those who have it to give a part to those that need in the present distress, and speedily send us better times, and above all may the dispensation be sanctified to those who are suffering from it.”

CONTRIBUTIONS,

Received on account of the Baptist Irish Society, from Dec. 21, 1857, to Jan. 20, 1858.

London—		£ s. d.	£ s. d.			£ s. d.	£ s. d.		
Barnes, Mr. R. Y.	.	0	10	6	Smith, Mr. R.	.	0	10	0
Beddomes, W., Esq.	.	1	1	0	Thompson, Mrs.	.	0	10	0
“Saxon, A.”	.	0	5	0	Webb, Rev. J.	.	0	10	0
Warmington, J., Esq.	.	1	1		Cards, by—				
Church Street, Blackfriars—					Bird, Master F.	.	1	5	0
For Debt	.	1	0	0	Everett, Miss	.	0	15	0
Part of Collection	.	2	0	0	Fisk, Master	.	0	9	0
Legacy, Mrs. Rhoda Hems		10	0	0	Goodchild, Master W.	.	0	12	0
					Ward, Mrs.	.	2	5	2
					Public Collection	.	1	6	4
Abingdon, by Mr. James Williams—									
Collection	.	1	9	10	Leicester—				
Banbridge, by Rev. P. D. Bain—					“R.”	.	1	0	0
Balance	.	1	5	8	Ripon—				
Bideford—					Earle, Mrs.	.	1	1	0
Angae, Miss	.	1	0	0	Wallingford—				
Collingham—					Powell, Thomas, Esq.	.	0	10	0
Nicholls, Mrs.	.	1	0	0	Waterford, by Rev. L. Wilshere—				
Ipswich, by Rev. J. Webb—					Coombe, John, Esq.	.	0	10	6
Alderton, Mr.	.	0	2	6	Wilshere, Rev. L.	.	0	10	6
Catt, Mr. Alfred	.	0	10	0	Wilson, Thomas, Esq.	.	1	0	0
Cawell, Mr. S. U.	.	1	1	0					
Crow, Mr.	.	0	5	0					
Daines, Mr. J.	.	0	10	0	Wokingham, by Rev. C. H. Harcourt—				
Everett, Mr. J. D.	.	0	10	0	Collection	.	3	16	8
Girling, Mr.	.	0	5	0	Heelas, J., Esq. (2 years)	.	2	0	0
Gooding, Mr. Jeremiah	.	0	10	0					
Gooding, Mr. Philip	.	0	4	0					
Lacey, Mr.	.	1	1	0	Wotton-under-Edge—				
Neve, Mr.	.	0	10	0	Rogers, John, Esq.	.	0	10	0
Sibley, Miss	.	0	2	6	India—				
Skeet, Mrs. R.	.	0	10	6	E., Mr. and Mrs.	.	50	0	0

The thanks of the Committee are presented to Mrs. Risdon, of Pershore, and to the Ladies of the Irish Working Society connected with the church under the pastoral care of the Rev. C. Kirtland, of Canterbury, for valuable parcels of clothing, &c., for the Irish.

Contributions of this kind are very acceptable, on account of the distress that is felt by many of the poor, with whom the agents of the Society constantly meet.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

BAPTIST MAGAZINE.

 MARCH, 1858.

BRIEF SKETCH OF THE CAREER OF THE LATE MAJOR-GENERAL SIR HENRY HAVELOCK, K.C.B.

I FELT some hesitation in complying with the request to furnish a sketch of the career of the late General Havelock for this Magazine, after having encouraged the Rev. W. Brock to undertake the immediate publication of a brief memoir of his life, and after the documents available for that purpose now in the possession of the General's family had been made over to him. But it appeared highly desirable that this Magazine should not be wanting in the duty of commemorating the services and the virtues of one whose character is equally cherished by the Christian church and the British nation. I have therefore consented to draw up the following condensed notice of his career and of the closing scenes of his life. It is necessarily brief, to suit the limited space of a magazine, but will be found to present the salient points of his eventful life, as well as exemplifications of that strong religious principle which underlaid his whole character.

The late Henry Havelock was the son of William Havelock, the scion of an old family originally seated at Great Grimsby, in Lincolnshire, where they are said to have settled in the time of King Alfred, and local tradition derives their descent from Guthrum, a Danish chief. His grandfather removed to Sunderland, and embarked in commerce and shipbuilding, in which his father acquired an independence. Havelock was born at Bishop's Wearmouth, on the 5th of April, 1795, and in 1799 his father emigrated to the south of England, and purchased Ingress Park, near Dartford, in the county of Kent. Henry Havelock went to school at Dartford as parlour-boarder with the Rev. J. Bradley, the curate of Swanscombe, and in 1804 was removed to the Charter House and placed in the boarding-house of the Rev. Dr. Matthew Raine, then head-master. His bosom companions were Samuel Hinds, the son of a gentleman of fortune at Barbadoes; William Norris, afterwards Chief Justice of Ceylon and Recorder of Penang; and Julius Charles Hare, late Archdeacon of Sussex. Contemporary with Havelock were Dr. Connop

Thiriwall, the Bishop of St. David's; Dr. Waddington, the Dean of Durham; George Grote—as Havelock writes to a friend—“the historian of Greece;” Archdeacon Hale, now Master of the Charter House; the late Alderman Thompson, member for Westmoreland; the late Sir William Macnaghten, the able but unfortunate envoy at Cabul; Lord Panmure, now Secretary of State for War; Sir Charles Eastlake, and Yates the actor. At the Charter House, as Havelock subsequently remarked, “there were indications of the strivings of God's Spirit for the mastery over his soul;” and about the year 1806, he and four of his intimate friends were in the habit of seeking the seclusion of one of the sleeping-rooms for devotional exercises, though “certain in those days of being branded, if detected, with the epithet of Methodist and canting hypocrite.” At the Charter House he mastered the Latin and Greek classics, and throughout his future career, as opportunity was afforded, took great delight in keeping up his acquaintance with the great models of antiquity, and to this he was indebted in a great measure for the perspicuity, vigour, and purity of his own style. In 1811 Havelock reached the sixth form, but the learned and accomplished Dr. Raine died in August, and was succeeded by Russell, and in December of that year Havelock left the Charter House. His studious and contemplative disposition, and his earnest application to study, had been marked by his school-fellows, and procured him the sobriquet of *Phloss*, a contraction for philosopher, which was the name by which he generally went among the young Carthusians.

His father's fortunes had been declining since 1806, but, contrary to the advice of his friends, he continued to embark in speculations which he was unable to manage, and he succumbed at length to commercial losses, and was constrained to part with Ingress Park, which Government purchased for £50,000. Havelock had now a profession to choose, and he was advised to enter as a student at one of the inns of court, with the view of preparing for the bar. Throughout the year 1814, he attended the lectures of the celebrated special pleader Chitty, and there he formed an intimacy with his fellow-student, afterwards the author of “*Ion*,” Sir Thomas Talfourd. A congeniality of habits brought them into close intimacy, and when they left the chambers of Chitty, they beguiled many an hour in walking up and down over their favourite resort, Westminster Bridge; but their conversation was of other matters than the pleas of the Crown, and turned much oftener on the beauties of poetry than upon the contents of musty parchments. Havelock used to observe in after life that the last time they took their stroll on the bridge, when he was about to embrace the military profession, Talfourd noticed the placid progress of the stream under the arches, and repeated with ecstasy that line of Wordsworth—

“The river glideth at its own sweet will.”

But the law was not the sphere for a man of Havelock's temperament. The propensities of his family were military, and his imagination was kindled by the glowing picture his elder brother William drew in his letters of his military adventures in Spain, and the battles in which he was engaged during the Peninsular war. William was the “fair-haired boy,” described by Napier, whose exploits excited general admiration, and who was mentioned in one of the despatches as “one of the most chivalrous officers in the service.” He fought with his usual gallantry at Waterloo,

and on his return to England complied with his brother Henry's desire, and used all his influence to obtain a commission for him. It was successful, and a month after Waterloo, the future hero of Lucknow was appointed second lieutenant in the Rifle Brigade, then the 95th, and was soon after attached to the company of Sir Harry Smith, who had distinguished himself in the Peninsular campaigns, and to whose professional instruction Havelock always referred with feelings of much gratitude. Having thus entered the army, he gave his whole soul up to his profession. With his usual modesty, he has remarked, in some notes of his career which he jotted down for a friend, that he "acquired some knowledge of it," but the fact is that he studied the art of war with intense assiduity. He read every military memoir and history within his reach. He laid in a rich store of information for his future guidance. He became familiar with every memorable battle and siege of ancient or modern times, and examined the detail and the result of every movement in the field with the eye of a soldier. Frequently has he delighted his friends in India by fighting over again the actions of Blenheim and Austerlitz, and the other memorable battles of Marlborough and Napoleon, calling up from memory the strength and disposition of each division of the contending forces, and tracing on paper their successive movements till he came to the critical movement which in his opinion decided the fate of the day. His great aim was to master the principles of the art of war, which he always affirmed to be unalterable, and which no general could neglect without risk of failure. The history of our own military achievements became perfectly familiar to him, and he could refer from memory to the services of every British regiment in the army list. For several years he continued to serve in England, Scotland, and Ireland, constantly adding to his stock of observation and knowledge. In 1821 he travelled through France and Italy, and never failed to visit and examine the fields on which great actions had been fought.

Seeing no prospect of active employment in Europe, he determined to proceed to the East Indies, in the hope of finding actual service there. He exchanged into the 13th Light Infantry, which was about to be sent to the Bengal presidency, and embarked with it in the *General Kyd* in 1823. The early religious impressions of the Charter House had been weakened, though never effaced, by the unfavourable position into which he was thrown on entering the army, and by the associations of the mess-room, where the liveliness of his disposition exposed him to many temptations. In the vessel in which he embarked was a young officer of the same regiment, a man of deep piety and much religious experience. Havelock was not long in making his acquaintance, and it soon ripened into the strongest attachment. They became inseparable companions, and the ample leisure of the voyage was passed in those evangelical communings which renewed and deepened his earlier religious convictions. This excellent person was most influential in leading Havelock to make public avowal, by his works, of Christianity in earnest, and with this determination, he landed in Calcutta. The leading principle of his life was the "performance of duty," and henceforward he was influenced by the resolution, from which he never swerved, that his duty to God and his Redeemer should be the spring of action. That decision of character which distinguished him through life was now brought to bear on his religious profession, and it served to raise him at once above the influence of a timid policy in the avowal and support of his evangelical views. Before he proceeded to India, he endeavoured to qualify himself for service in the East by the

study of Persian and Hindostanee in London, and attended the lectures of that eminent orientalist, Dr. Gilchrist. He arrived in Calcutta in May, 1823, and continued with his regiment in the garrison of Fort William for eleven months. It was here that he commenced those religious services for the benefit of his men which he continued to maintain with unabated zeal as long as he was connected with them. Soon after his arrival in Calcutta, he was introduced to the Rev. T. Thomason, the evangelical chaplain; the Rev. Daniel Corrie, afterwards Bishop of Madras; and to Dr. Carey and Dr. Marshman, and sought their society with much eagerness. On their parts they were delighted with the conversation of the young soldier whose military accomplishments were so generally acknowledged, and who avowed his religious character with such intrepidity.

In April, 1824, the first Burmese war broke out. His corps, the 13th, was ordered on this service, and mustered more than a thousand strong, when assembled for embarkation, but brought back scarcely a fifth of that number from the scene of war. Havelock, though nearly at the bottom of the lieutenants, had exhibited such military knowledge as to secure him an appointment on the general staff of the army, and he proceeded to Rangoon as deputy-assistant adjutant-general. He took part in the actions in and about that commercial capital, but disease soon broke out in the force, of so virulent and fatal a character as to carry the mind back to the calamities of Walcheren. The soldiers died by thousands, and those who escaped death were prostrated by disease which unfitted them for duty. For the first time in his life, Havelock's health was broken in upon by an attack of liver, and he was compelled first to return to Calcutta, and then to undertake a sea voyage to Bombay. Having recruited his strength by this change of air, he hastened back to share in the campaign, and found the army encamped at Prome; he proceeded with it in its advance towards the capital, and took part in the engagements at Napadee, Patanago, and Pagan-myo. At the beginning of 1826, when Sir Archibald Campbell was within forty miles of Ava, the Burmese monarch felt the necessity of accepting the terms of peace which had been offered, and the treaty was signed by his plenipotentiaries, at Yandaboo. Havelock was then selected to accompany two other officers to the capital to receive the ratification of it from the "golden foot," as the King of Ava is styled by his own subjects. He was introduced to the court, and invested with a title of nobility and an official dress. It was after the conclusion of the treaty that Havelock made the acquaintance of Dr. Judson, the apostle of Burmah, who had been subjected to a long and cruel imprisonment at Ava, and was released on the approach of the British army. Throughout these Burmese campaigns Havelock continued his religious instructions among the men of his own corps and all who were willing to join in their devotions. In the occupation of an enemy's country, the victorious soldiers can with difficulty be restrained from an unlimited indulgence in liquor, and from the most guilty excesses. Havelock felt that the fear of God would be a more powerful restraint on their passions than the mere dread of punishment, and it was his constant endeavour to keep them sober, steady, and always prepared for emergencies by the strength of religious principle. A strong illustration of the benefit of his exertions was exhibited on the line of march. The alarm was given that a large body of the enemy were unexpectedly coming down on our position; the general-in-chief ordered the soldiers of a particular regiment out, but the men were for the most part

steeped in liquor. "Then," said he, "call out Havelock's saints"—the name by which the pious soldiers were designated in the army—"they are always sober, and can be depended on, and Havelock is always ready." The saints got under arms with promptitude, and the enemy was repulsed. To this period also belongs the interesting anecdote of the Shwey Dagoon Pagoda. That vast and magnificent temple is the great ornament of the town of Rangoon. On the occupation of the town, Havelock obtained permission to select one of its side chambers for the devotional exercises of his little congregation. An officer passing near the spot one evening, heard sounds of psalmody, and, having found his way to the spot from which they issued, found, on entering the room, that the soldiers had lighted it up by placing an oil lamp in the lap of each of the images of Boodh, which were planted in a sitting posture around it; and in the centre of the room was Havelock, with his Bible and Hymn-book, surrounded by more than a hundred of the men, singing the praises of Jehovah in this pagan temple.

Havelock returned from Burmah in April, 1826, and accompanied a body of troops under the command of Colonel, now Sir Willoughby Cotton, and the next year rejoined his own regiment at Dinapore. He continued with it but a short time, having been soon after appointed adjutant to the dépôt of king's troops, which had been formed at Chinsurah, about twelve miles above Serampore. There he commenced the publication of his "History of the Campaigns in Ava." He had recently enjoyed the first opportunity in the course of his life of bringing the knowledge he had been accumulating of military principles and strategy to the test of experience in the field, and his remarks on the tactics of the campaigns were characterised by a bolder spirit of criticism than was considered suited to the subordinate position he had held during the war. The work gave great offence by the freedom of its remarks, and when his brother William called at the Horse Guards in London to prefer some request, he found a copy of the "Ava Campaigns" on the table, and before he received a reply, was asked whether he was the Havelock who was the author of that work? He said it had been compiled by his brother. "Is he tired of his commission?" was the curt response. It was in reference to this publication that Havelock remarked in a subsequent work, "My former efforts as an author did not meet with that species of reward which is looked for in the present day. No enterprising publisher has taken under his auspices my *Memoir of the Three Campaigns*. It had been printed in a distant land, and thus placed beyond the reach of the praise or blame of the constituted critics of Britain; and in consequence of the short memories of a large portion of my subscribers, the proceeds of the publication had scarcely defrayed the expense of giving it to a limited number of readers." His residence at Chinsurah afforded an opportunity of cultivating a more intimate acquaintance with the missionaries at Serampore, which he did not fail to improve. On the 9th of February, 1829, he was married to the youngest daughter of the Rev. Dr. Marshman; but even this most interesting and absorbing event in the course of a man's life could not divert his mind from what he considered the "obligations of duty." He had been summoned to attend a court-martial at Fort William on the morning appointed for the wedding. Instead of sending an excuse, he thought it his duty to go down to Calcutta, and proceeded from the altar to the boat, which conveyed him in two hours to the fort; and having completed his duty as a member of the court, he returned to the wedding feast in the evening. In the fol-

lowing year, he was baptized by the Rev. John Mack, who was endeared to him, not only by the strong sympathy of religious feeling, but by the congeniality which belongs to great minds, for it would have been difficult to find two men in India more adapted to each other's society by loftiness of views and grasp of mind than John Mack and Henry Havelock.

At length Lord William Bentinck resolved to break up the *depôt*, and Havelock was remanded to his regiment, and commenced again, and prosecuted with uninterrupted vigour, a series of religious exercises with his men. In 1832 the regiment marched to Agra, and the pious soldiers built a little chapel, and elected one of their comrades as their pastor. With all the ability Havelock had displayed in the field, and as a military writer, he was allowed to do duty for four years with his own corps as a lieutenant, though at the end of that time he had reached the age of thirty-eight; but his time was usefully employed in endeavouring to promote the spiritual improvement of the soldiers, which, as he records, had been "blessed with success," and in the study of the native languages. In 1833 he went down to Calcutta, and passed an examination in them, and having thus qualified himself for regimental staff-employ, was appointed interpreter to her Majesty's 16th Foot, then stationed at Cawnpore. While he proceeded up the country, his family went to Cherra Poonjee for the health of one of his children, who died at that sanatorium. On the return of his wife to Serampore, she found that the adjutancy of the 13th had become vacant. Havelock was among the suitors for this post to Lord William Bentinck, who then united in his own person the office of governor-general and commander-in-chief. Havelock's exertions for the religious instruction of the men, and his "psalm-singing Methodism" had given offence to some of the officers of the corps, and they had not failed to send unfavourable representations on the subject to Lord William. Mrs. Havelock having obtained permission to wait on him and urge her husband's claims, crossed over to Barrackpore, and was received by Lady William Bentinck with her usual affability. Lord William then entered the room, and, after a little friendly conversation, entered on the subject of the adjutancy, though not without some appearance of reserve. He said he was anxious to show Mrs. Havelock the copies of some letters he had received from the officers of the regiment on that point; the letters were in Calcutta, and he must ask her to be so kind as to repeat her visit the next day. Mrs. Havelock proceeded to Government House on the following day, and Lord William entered with the packet of letters, which she dreaded as fatal to her hopes; but he said, in his kindest manner, that before he proceeded to read them he was desirous of assuring her that he had determined to bestow the adjutancy on her husband, because, in his opinion, he was the fittest man in the regiment for it. The letters were filled with remonstrances against the appointment of Havelock to this post, on the ground of his being a Methodist and a Baptist, and associating with the men, contrary to military etiquette, for religious exercises. Lord William stated that, on the receipt of these letters, he had called for a return of the number of punishments inflicted on the men in the different companies of the regiment within a given time for drunkenness and irregularities, and he found that the men whose religious improvement Havelock had been assiduous in promoting, were the best-behaved, the most sober, and the most orderly men in the corps, adding, with a smile, "I wish he could make the whole regiment Baptists." This was one of the last acts of Lord William Bentinck's administration, and it serves to illustrate his anxiety to promote merit, and does great credit

to his discernment of character. Within a few weeks he resigned the government and returned to England, and he who had ruled over a hundred millions of people with the authority of a dictator, took his seat among the Commons of Great Britain as member for Glasgow.

Havelock now rejoined his regiment as adjutant. Lord William Bentinck had hinted to Mrs. Havelock that the adjutant must not also be chaplain, though he might still labour as usual to promote the religious improvement of the men. Havelock would not have accepted the post, however much he coveted it, if the gift had been accompanied by any absolute restrictions. When invested with the authority of adjutant, he still continued to encourage the soldiers in their religious exercises, and made it his great aim to promote temperance in the regiment, in which he records that he was partially successful. At the same time the military discipline he maintained in it was as stringent as that of Cromwell. The corps soon after removed to Kurnal, and the men built another chapel out of their pay. Mrs. Havelock's health had suffered from the unhealthiness of that station, and she went to the hill station of Landour for her health. While residing there, the bungalow caught fire at night, and was reduced to ashes. Mrs. Havelock was awakened out of sleep by the flames, which seemed to surround her on all sides. Her two boys were rescued by a faithful native servant; but two of her servants and her infant perished in the flames; and in endeavouring to rush out, she fell down on the burning mass, and must inevitably have lost her life, but for the energy of that servant, who, after placing the boys in a place of safety, returned and lifted her up, and, wrapping a blanket around her, conveyed her to a neighbouring hut, where she lay for three or four days, with faint hopes of recovery. On hearing of the calamity, her husband hastened to the place from the plains, but he was not allowed to leave Kurnal without a most gratifying token of esteem and affection from his men. They entreated permission to subscribe, from their slender pay, as much as would be sufficient to make good his loss; but he declined the offer with the most grateful thanks. He found his wife so severely injured by the fire, that her medical attendant could not at first offer him any hopes of her life, and he wrote to Dr. Marshman in the utmost depression of spirits, to announce the calamity and prepare him for the worst, concluding his letter with the gloomy remark that he feared his next communication would convey to him the sad tidings of the death of a most dutiful daughter and a most affectionate wife. For two days after this, the post was interrupted, and the family at Serampore was overwhelmed with the deepest anxiety. Dr. Marshman walked about the house in a gloomy reverie, scarcely speaking to any one. On the third day came the cheerful tidings that the medical adviser now considered his patient out of danger. But Dr. Marshman never recovered from the shock; he was seldom, if ever, seen to smile afterwards, and at the close of the following year sank into the grave, after thirty-eight years of disinterested and zealous devotion to the cause of missions.

In 1838 Havelock was promoted to a captain, after having served twenty-three years as a subaltern. It required more than ordinary Christian magnanimity to repress a sigh at the sight of men purchasing over his head, and leaving him behind at the head of the lieutenants, who were in their cradle when he entered the army; but however keenly he felt these disappointments, he never repined. He felt that his course was ordered by Divine Providence, and that it was his province to perform his *duty* in whatever sphere he might be placed. In that year

came on the war in Affghanistan, and Havelock's old friend and commander, Sir Willoughby Cotton, appointed him aide-de-camp on his staff, and he marched with the army of the Indus through the Bolan pass to Kandahar, and was present at the storming of Ghuznee, and the occupation of Cabul. He then obtained permission to visit the presidency, and returned to India through the Punjaub, and had an opportunity of making the acquaintance of Ventura, Court, Avitabili, and the other French generals whom Runjeet Sing had employed in the organisation of his splendid army. Avitabili, who ruled Peshawur and the district around it with a rod of iron, entertained, with boundless hospitality, the whole body of British officers returning to the provinces, after the triumphant subjugation of Affghanistan. Havelock, in after years, often alluded to the Persian couplet, inscribed over the door of his dining-room, to which, amidst this scene of festivity, the French general pointed his attention, that "the morning might begin with a bright sun, and yet the evening be darkened with storms," to illustrate the mutability of human affairs. Two years after Havelock entered the same room, after the destruction of 13,000 men in the passes, and the loss of our prestige in Affghanistan and central Asia, and his host again pointed to these memorable lines. On his arrival at Serampore, Havelock prepared for the press his "History of the War in Affghanistan," for which he had been making notes during the campaign. It is the most complete professional narrative of those important operations. The style was more free and natural than that of the "Ava Campaigns;" the descriptions were more vivid; and the military commentaries on every movement showed the more matured judgment of the soldier. After having made arrangements for the publication of the work in England, he returned to Cabul in 1840, in command of a large detachment of troops, joining General Elphinstone's escort and convoy at Ferozepore. On his arrival at Cabul he was appointed Persian interpreter to the general, and renewed with the envoy, Sir William Macnaghten, the intimacy which had commenced thirty-five years before at the Charter House. Little did they dream, when taking leave of each other in 1811, that their next meeting would be beyond the Indus in the capital of Affghanistan. At Cabul, Havelock again established religious worship among the soldiers whom he should collect together; and his services were the more valuable as there was no chaplain or minister of religion with the large British force in Affghanistan; so that a young lady, whom Havelock had conveyed up to Cabul, was married to her intended husband by the envoy himself. A friend, passing through Cabul at this time, attended one of the meetings of the congregation of pious soldiers, and stated to the writer that he should never forget the thrilling sensation he felt in that romantic position, while the men stood up and sang with heart and soul the 100th Psalm, as Havelock gave out the words—

"Ye nations round the earth, rejoice
Before the Lord, your sovereign King;
Serve him with cheerful heart and voice,
With all your tongues his glories sing."

When the friend who was present heard soon after of the glorious defence of Jellalabad by these troops and their comrades, his mind involuntarily reverted to the little band of Christian soldiers surrounding Havelock in the room at Cabul, and he thought that men thus nerved with the vigour of Christian principle and devotion were prepared to face any enemy, and to overcome any difficulty.

There were not wanting monitions of the insecurity of our position in Afghanistan; but in that spirit of over confidence in our strength with which a hundred years of triumph has inspired us, they were disregarded, though we were unconsciously on the eve of a national insurrection. Even at the eleventh hour, our force was weakened by the withdrawal of troops to India. The crisis is thus described by Havelock:—"I should define the whole affair to be a struggle of the chiefs to maintain their power to misrule, of which they dreaded the annihilation; of certain tribes, especially the eastern Ghilzies to revenge the wrong of the reduction of their stipends; and finally, of the whole people to get rid of the Feringhees. The facts are, that Sir Robert Sale's brigade, with its auxiliaries, having been moved down towards Tazeen and Gundamuk, with the double purpose of forcing the passes and returning to the provinces, that opportunity was seized to spring the mine. Sir A. Burnes was assassinated, with all our adherents, at Cabul; and our troops driven, by the force of a general insurrection, to confine their efforts to maintain themselves in the two points of the Bala-Hissar, and the entrenched cantonment. This they are as yet successfully doing, and I trust, by God's blessing, will continue to do, until reinforcements arrive." Havelock was sent to Sir Robert Sale's camp, and assisted at the forcing of the Khoord Cabul pass. He returned with despatches to Cabul, through the disturbed districts, at the imminent peril of his life. He was again sent back to Sale's army, and was engaged in the affair of Tazeen. Sir Robert, who thoroughly appreciated the value of his services, detained him with the force which moved on, every day engaged with the enemy, and fighting its way, inch by inch, to Gundamuk. There they received intelligence of the outburst of the insurrection at Cabul, and fell back on Jellalabad, when the memorable siege of that place commenced, in which Havelock bore so conspicuous a part. The fortifications were in a state of complete dilapidation, and they were immediately surrounded by swarms of the enemy. Through the masterly skill of Major George Broadfoot, the defences were diligently repaired, the troops working with the utmost alacrity, night and day. While engaged in these operations, Havelock, as he wrote, "contrived to establish religious ordinances amidst the din of arms." When the fortifications were complete, and "the place had been made too strong for any Asiatic force to take, (D.V.) at any price, without artillery," the garrison, at Havelock's advice, was called together for a service of thanksgiving to that Divine Providence which had thus far aided them, and the service is said to have been conducted by himself. At the same time he drew up a paper, which he styled a "Voice from Afghanistan," and requested his friend, Sir John Logie, to send it on to the bishop; it depicted their spiritual destitution, and preferred an earnest claim for assistance. "There may yet be time," writes Havelock, "to send a chaplain up with the second reinforcement. If he can be spared, let him come at any time with the troops, and the sooner the better."

It was during the advance with Sir Robert Sale's brigade that one of those singular incidents occurred which often marked Havelock's movements. He was proverbially fearless. He had moved out to reconnoitre a narrow pass; the enemy from the heights were pouring down a shower of bullets on him while he coolly made his observations, apparently unconscious of his danger till a horseman, detached by the commanding officer, galloped up to him with peremptory orders to return. Twice before Christmas did the gallant garrison of Jellalabad sally out and

utterly defeat the assailants in the open field. On the 13th of January a solitary horseman, on a jaded horse, was seen to bend his way across the plain towards the fortress. The gate was opened to receive him, and it proved to be Dr. Bayfield, the only survivor, with the exception of Akbar Khan's prisoners, of the army of Afghanistan. Including camp followers, 13,000 men had perished under the weapons of the enemy and the snows of the mountain passes. Akbar Khan having thus destroyed the British force at Cabul, laid close siege to Jellalabad, but he was without artillery, and the garrison could only be starved out. About the middle of February, a succession of earthquakes, of which more than a hundred shocks were counted, levelled the fortifications and destroyed the labour of fifteen weeks. The town was in a great measure laid open to assault, but the defences were restored with incredible exertions and speed. For two months more, however, the garrison looked in vain for relief. The command of the reinforcements had been at first entrusted to incompetent men, and 'it was not till Sir George Pollock entered the passes with fresh troops that any progress was made. The garrison was constrained to depend for the means of subsistence chiefly on successful forays. Reports were now industriously spread abroad by the enemy that the relieving force had been driven back. Those in command at Jellalabad became disheartened, and it was with great difficulty that Havelock and his two friends, Broadfoot and Macgregor, could maintain the spirits of the men. The true history of that memorable siege yet remains to be written, but there was no bolder spirit in the garrison, and no man who urged more vigorous measures than Havelock. He always avoided any allusion to so delicate a subject lest he should inadvertently cast a reflection on the character of others, but the truth is gradually transpiring. A little note of his, sent in a quill which the messenger contrived to conceal, happily reached the writer of these lines, in which Havelock stated that their provisions were nearly exhausted, the hope of relief all but forlorn, and that they must soon be obliged to resolve on cutting their way through the passes to Peshawur, which swarmed with the enemy to such an extent that it was impossible to say how many could survive the experiment; but that even in this extremity they would not allow their force to be so thoroughly "disorganised" as that of Cabul had been during the retreat. As the last letter he might ever write, he commended his wife and family to the care of his correspondent. But it was determined to make one more attack on the enemy, in the hope of breaking up his force. The troops were divided into three columns: the right was given to Havelock, and he advanced towards Akbar Khan's army, expecting to be fully supported by the two other columns; but they were unfortunately detained on the route, and the brunt of the action fell on his column, which gallantly sustained two charges of cavalry from the enemy. It is now placed beyond controversy that the honour of defeating Akbar Khan on the memorable 7th of April, 1842, belongs to Havelock, and that the enemy were in full retreat before the other divisions came up. The despatch which announced the particulars of the siege and the result of the action, though signed by Sir Robert Sale, was written by Havelock, and it spoke therefore of his share in the action in inadequate terms. It has always been considered as the model of a military despatch, and the late Sir George Murray, than whom no man was better able to appreciate such merit, stated in a speech at the London Tavern, that it reminded him of Cæsar's Commentaries.

The illustrious garrison of Jellalabad had thus achieved its own relief

before the reinforcements, under General Pollock, could arrive. On his arrival, Havelock was appointed his Persian interpreter, and accompanied what was popularly styled the "Army of Retribution" to Cabul, and was again engaged with the enemy at Mamoo Kail and at Tazeen. The capital was re-occupied in triumph. Havelock was then attached to the infantry division, as deputy-assistant adjutant-general, and he was sent into the Kohistan to reduce the town of Istaliff, situated on the declivity of a hill. General McKaskill, who commanded the division, left all the arrangements of the attack to Havelock's skill; and he dwells with delight in his letters to his relatives on the opportunity he now enjoyed, for the first time after twenty-seven years of soldiering, of organising a great military movement, as he said, out of his own brain. The town was carried with little loss, through the admirable combinations of Havelock's strategy, and the affair at Istaliff was considered one of the most brilliant of the campaign; but it is only at the present time that Havelock's share in it can be prudently recorded. For his conduct at Jellalabad, he was promoted to a brevet majority, and received the companionship of the Bath. For Istaliff, General McKaskill received the star of a knight commander. Soon after, the captives whom Akbar Khan had conveyed to the distant fortress of Bamean, were rescued by a rapid and successful march, and the officers, ladies, and children, whose fate had occasioned the most intense anxiety for many months, were received back with extasy at Cabul. Here Havelock had the pleasure of welcoming, as if from the grave, his gallant nephew, Lieut. Williams, a grandson of Dr. Marshman, of whom no tidings had been heard for many months. Williams had gone through all the hardships of the siege of Ghuznee for four months, and on the surrender of the fortress, for want of water, fell into the hands of Ameenoola, the Affghan sirdar, who transferred him to the custody of Akbar Khan, by whom he was sent to join the other prisoners. As the relieved captives came up before the Cabul garrison, Havelock inquired whether Lieut. Henry Marshman Williams was among them; on which a tall, gaunt figure, with a beard of a twelvemonth's growth, and a sheepskin over his shoulders, stepped forward, and said, "Here I am, uncle." By his side stood the late chivalrous General Nicholson, then his junior in the regiment, whose name has been immortalised by the capture of Delhi. Affghanistan was evacuated; the troops retired to India, and were received at the bridge of the Sutlege by Lord Ellenborough, with the most distinguished honours. The army was broken up; Havelock's appointment ceased, and he returned to regimental duty with his old corps, the 13th, at Kussowie, and resumed the command of his company; and, though again laid on the shelf, found ample employment in the instruction of his men, and the promotion of temperance and orderly habits.

JOHN MARSHMAN.

(The sketch will be completed in the next number.)

[We have received various communications respecting memorials to the lamented hero, whose history is narrated above. "An Admirer of Havelock" writes, strongly urging the erection of a Havelock Chapel. We think that the scheme which would most commend itself to the feelings of him whose life we desire to commemorate, is that of founding a number of Havelock Scholarships, with the design of sending out Christian youths in the Indian Civil Service. We trust that the proposal—which we believe emanates from Dr. Angus, and is supported by Lord Shaftesbury, the Hon. Arthur Kinnaird, Sir Morton Peto, J. C. Marshman, Esq., and others—will meet with the support it deserves. It would be difficult to exaggerate the importance of sending out Christian laymen to India to hold office under Government.—ED.]

PASSAGES IN THE LIFE OF A COUNTRY PASTOR.

(Continued from page 81.)

* * * It was some years after the events narrated in my last letter that I began to feel serious anxiety about the son of my revered friend. I had indeed noticed in him a growing alienation from religion which, though he concealed it from his father, he scarcely cared to disguise from his mother and sisters. I observed it with great sorrow, but little surprise. His father's stern character was not likely to commend religion to a young man. It had about it, as I have said, nothing of "the gentleness of Christ." A severe and gloomy conscientiousness predominated over "the peace and joy in believing" which we ought, I think, not only to cultivate in our own hearts, but to make apparent to others, in the hope of winning them to share it. The young man not daring to let his father see his distaste for religious duties, and compelled to pay an outward respect to them, was growing up a hypocrite in life and an infidel at heart. This I had long feared, but about the time I name facts came to my knowledge which convinced me that immorality was being added to irreligion. I heard of his being seen in bad company at unseasonable hours, and I had observed him once or twice stealthily exchange nods and looks of intelligence with some dissolute young fellows about the town.

I was in much perplexity as to the course I ought to take. My first impulse was to see the young man, tell him what I had heard, and warn him of his danger. From this, however, I shrank, with, I fear, something of cowardice. Then I felt disposed to put Mr. Myers on his guard; but to do so would only make him more severe and rigid than ever, and thus do more harm than good. I therefore determined to tell Mrs. Myers just what had come to my knowledge, and then decide, in concert with her, what should be done. She listened to me with tearful earnestness. She had long known that all was not right, felt that he was weary of home, and feared that he had formed habits and made acquaintances of which she could not approve. She, however, indignantly denied that he was out at all hours of the night, and adduced facts which seemed to disprove the charge. The doors were locked by Mr. Myers himself at ten o'clock, after which the keys never left his possession, and by eleven all the family were in bed. It had tended very much to allay the good mother's anxiety about her son that he was rarely late home; indeed, it was at his repeatedly urged request that bed-time had some months ago been made half an hour earlier. I was silenced but not altogether convinced by these facts, and left with the understanding that we should both speak to the young man at the earliest opportunity. Unfortunately, Mrs. Myers in her conversation with him let it appear that I was her informant. The result was that he soon removed the fears of his too-confiding mother, and then coming to my house loaded me with abuse as a slanderer and liar.

He seemed, however, to have received a check in his downward course, and for some months he was more cautious. But emboldened by impunity he again grew daring in vice, and many persons spoke to me of his misconduct. I implored them to go to Mr. Myers and tell him just what they had told me. But no one would venture to do so. For myself, I resolved not to proceed upon mere reports, but to have evidence which I could produce to support my statements before I again interfered. This I set myself to procure. Of course the great difficulty was to account for his being seen out at night when his own family had proof, as they thought, that he was in bed. Failing in this, he

would again assert that it was either a fabrication or a case of mistaken identity. At length I got possession of a clue which, diligently followed, cleared up the mystery and confirmed my worst fears. It appeared that his bedroom was at the back of the house, looking out into the stable yard. He had bribed the wagoner to move a long ladder within reach of the window, whenever he wished to escape from the house. This the man was accustomed to do, on receiving a sign agreed upon between them, when he went to make up the horses for the night, and as he was always out before anybody else in the morning he could easily take it back to its place unobserved. Whilst making these discoveries I endeavoured to gain an interview with the young man, but he carefully shunned me. I addressed a letter to him, but received in reply a request to mind my own business. I trembled at the task now forced upon me of informing Mr. Myers of the ruin of his only son. My heart bled for the poor father, upon whom I was sure the tidings would fall like a thunderbolt; but there was no alternative left to me.

I had with some difficulty succeeded in bracing myself up to the discharge of my painful duty, and went down to Longford for that purpose; but on my arrival found that Mr. Myers had been suddenly called from home and would not return for some weeks. Though thankful for the reprieve thus afforded me, I heard it with a presentiment of evil which was only too amply verified. A few days afterwards I received a message from Mrs. Myers, requesting to see me immediately. Fearing that the summons boded no good, I set out at once, and found them in great trouble. Young Myers had gone from home the previous day to attend the market in a neighbouring town, leaving word that business might probably detain him till too late to return that night. They were not therefore surprised at his absence; but in the morning a messenger came over to say that he was in custody with several others for being engaged in a drunken brawl, and would have to appear before the magistrates that day.

I at once volunteered to go over to N—, to see how the case stood, and render any help in my power. The offer was gratefully accepted, and I entered the justice room just before the case was called on. It proved to be a far more serious one than we were prepared to expect. The disturbance had taken place in a house which the local authorities had long suspected to be the haunt of gamblers and blacklegs, but against which they had not been able to substantiate a charge. On the night in question, young Myers, excited with wine and maddened with repeated losses at play, had detected two of the *habitués* of the place in cheating him by means of false dice. From passionate words they soon proceeded to blows, the other players took part in the fight, and the row had reached its height when the constables, hearing the uproar, made their way into the room. They seized the whole party, and on searching the apartment found ample evidence, not only that gambling had been carried on, but that a system of swindling had been systematically practised upon the dupes who were fools enough to be inveigled there. When the case had been partly heard, the chief constable requested that the whole party might be remanded for a few days whilst he examined the premises more thoroughly, as counterfeit notes had been found in the room, and it was hoped that a gang of notorious sharpers might be brought to justice. This was granted, and the prisoners were removed. As I was about to leave the room one of the magistrates who resided in our neighbourhood came to me, and asked me to assure the family at Longford that young Myers would almost certainly be set at

liberty on the next examination, but that, as he had the misfortune to be of the party at the time of the event, he must, for the present, remain with them.

I returned with a very heavy heart; and the scene which followed I will not attempt to describe. Mrs. Myers and her daughters were almost frantic with grief. How poor and cold did the words of human sympathy seem in that trying hour! They fell upon the ear, but were not heard by the heart. I could only commend them to the care of that great Comforter "who healeth the broken in heart and bindeth up their wounds." I tried to pray with them, but my words were drowned in their convulsive sobs, and my own feelings almost deprived me of utterance. I was thoroughly unmanned, and wept with them like a child. Near midnight, worn out by excitement, I returned home.

How had the young man got the means to enable him to pursue those evil ways? As Mr. Binney says, "There is nothing so costly as sin." I knew that Mr. Myers had kept him scantily supplied with pocket money, and required from him a rigid account of its appropriation. It had therefore been a matter of wonder and perplexity to me how he had contrived to find the necessary funds. This I was now to learn. At first he had been satisfied to beg or borrow small sums from his mother and sisters, and to deceive his father as to the expenditure of his pocket-money—so mean, base, and selfish a thing is vice. Then he had proceeded to borrow larger sums from his godless companions, some of whom were only too glad to get him into their clutches. He thought they were his friends. But when was true friendship found in a companionship of vice? "No man gave unto him" has been true of more than one ruined prodigal. No sooner did they find him in difficulties than they pressed him for payment, and thus tempted him to gamble, in the delusive hope of being able to clear himself by a run of luck. Of course this never came. He lost constantly, and involved himself yet more deeply. Then came the last resource of desperate men—*forgery*. The villains by whom he was surrounded had led him on step by step to this point, and now compelled him to submit to all their demands by threatening to denounce him to justice. This he told me in an agony of remorse and shame on the day but one after the examination before the magistrate. He added, that unless some forged bills just coming due could be provided for in a week from that time, detection was inevitable. Forgery was then a capital offence, and I knew that the temper of judges and juries just then precluded the hope of mercy.

Winged with fear, I went at once to Mr. Myer's solicitor, told him the sad story, and put the case in his hands. There was not a moment to lose, and he resolved to proceed without delay to Stamford, where his client was to be found. I ought to say that Mr. Myers had as yet heard nothing of what had happened during his absence, and upon the solicitor would devolve the task of breaking it to him. I was to remain, watch the course of events, and render any help I could. In great emergencies women often prove themselves stronger than men. When apostles had fled in fear, women followed HIM to the cross. Love can supply strength and courage to the feeblest and most fearful. In this case the poor mother, usually so timid and diffident, evinced, when the first shock was over, an energy and decision which no one could have credited. The unhappy youth, too, whom I saw again on the following day, was far more calm than I had expected. He even declared that he felt relieved now the crisis had come. For months he had been intensely miserable. Terror and remorse had almost driven him mad. He had trembled at the thought of detection, and had plunged deeper into crime in the hope of escaping it; yet

now that it had come he was almost glad that his course of hypocrisy was brought to an end. He said that for his own sake he was not anxious to escape, but that when he thought of the ruin and disgrace which his conviction on a capital charge would bring upon his family, there was nothing he would not do to save them.

At length a letter, anxiously expected, arrived from the solicitor. It said that Mr. Myers was too much upset by the intelligence to be able to act; directions were then given as to the mode in which certain moneys should be paid to get the forged documents out of the way without exciting suspicion, advised that young Myers should leave the country immediately on his liberation, lest any untoward event should bring his criminal conduct to light, and concluded by requesting that Mrs. Myers would at once proceed to join her husband. All this was done. The money was paid as directed, the forged bills destroyed, and the young man was liberated, after receiving a lecture from the magistrates to beware how he got into bad company again. His passage had already been taken to America, the reason assigned for his immediate departure being that he could not look his friends in the face after what had happened, and he sailed without any suspicion of the real facts having got abroad. He begged hard to be permitted to see his parents once more, but this was peremptorily refused. His father was far too ill to bear the excitement or to be moved, his mother could not leave the invalid, and the solicitor would not allow him to run the risk of spending a needless hour in England. Poor fellow! he found that "the way of transgressors is hard!" The first draughts of sin may be pleasant, but "at the last it biteth like a serpent and stingeth like an adder." Involved in an inextricable coil, he had been dragged on, unable to retrace his steps, unable even to pause in his downward course, long after all enjoyment had ceased, and when he had begun to loathe the companions and the vices to which he had bound himself.

Some weeks elapsed before Mr. Myers was able to be brought home by easy stages. On the evening of his arrival I went over to see him. I failed at the first stage to recognise in the feeble invalid the strong man from whom I had so recently parted. His hair, which was beginning to turn grey when he left home, was now almost white; his erect form and proud bearing were exchanged for an air of decrepitude and weakness; his face, which in every line and feature had been expressive of strength, energy, and self-reliance, now seemed to ask for sympathy and aid. When he first learned what had transpired he had fallen insensible to the ground, and lay in a state of unconsciousness for several days, during which his life had been despaired of; and if life should be spared it was feared that his reason would be gone. By slow degrees consciousness returned, and then it was that the value of religion became apparent. The medical men feared that when the mind began again to act the painful intelligence which had brought on the attack would be remembered, and cause a relapse. This, however, was not the case. Whether during that period of seeming unconsciousness the mind had been holding communion with God and gathering calmness and strength, whilst the body lay insensible, I cannot tell, but so soon as he was able to speak, he beckoned to his wife to stoop toward him, and whispered into her ear, "Though He slay me yet will I trust in him." There was no excitement to retard recovery, which hence progressed far more rapidly than could have been expected.

What exquisite truthfulness and tenderness there is in the description of Job's friends, that when they saw him afar off, and knew him not, they lifted

up their voices and wept, and they sat down with him on the ground, and no man spake a word unto him; for they saw that his grief was very great (Job ii. 12, 13). As I entered the room he stretched out his hand to greet me, and for some minutes no word was spoken. We sat in silent tears, the stillness of the room only broken by the irrepressible sobs of the poor girls, who were unable to control their feelings. As soon as I was able I proposed to read and pray with them, purposing to leave immediately after, so as not to prolong a painful interview. Mr. Myers gladly assented, but to my surprise asked me to read the 103rd Psalm, "Bless the Lord, O my soul: and all that is within me, bless his holy name." To each verse he responded, *Yes, yes*. At the 10th verse, "He hath not dealt with us' after our sins," he motioned to me to pause for awhile, and I saw from his quivering lips that he was in earnest prayer. He did the same at the end of the 13th and 14th verses, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Indeed, each clause of the psalm thus acquired a new meaning and beauty to me, which it has never lost since. When I ceased with the closing words, "Bless the Lord, O *my* soul," he sealed them with a firm distinct, *Amen*, and I felt how appropriate the psalm was. We then prayed together and felt strangely soothed and calmed, insomuch that, instead of leaving immediately as I intended, I remained for some time talking over the events which had happened since his departure from home. It was only a few weeks since, but it seemed ages ago.

Though his restoration was unexpectedly rapid it was several weeks before he could appear in public, and he resolved that the first time he crossed the threshold should be to go to chapel. When he told me that he hoped to be present next Sunday, he added that he had a favour to ask from me, which was, that I would preach from the parable of the Pharisee and the Publican, and announce that I did so at his request. He said, "God has shown me the wickedness of my self-righteousness and pride, and visited me for them. I have humbled myself before him: let me likewise humble myself, in his house, before my fellow-sinners. I too 'trusted in myself that I was righteous, and despised others.' How much injury I have done I cannot tell. Let me make what reparation is in my power." After a pause, during which tears silently chased one another down his cheeks, he added, "Perhaps, too, the confession of my own fault in the matter may check some harsh words about my poor boy."

His great ambition had been to build up a first-rate business for his son. That hope being now baffled, he made arrangements to retire from active life, as indeed his impaired strength required. Retaining in his hands only a few acres of land round the house, he let the mill. Having thus disburdened himself of his worldly cares, he engaged diligently in works of benevolence. His great sorrow had enabled him to give to the poor whom he visited that which the dying words of Talfourd desired, "not merely help but sympathy." It was very touching to those who remembered what he had been, to see how tenderly he could sympathise with suffering, or to hear how kindly and ingeniously he could suggest palliating circumstances in mitigation of the faults of others. The stern harsh judgments, he used to pronounce upon the frailties and follies of mankind were never heard from him now. Or if even his strong sense of right prompted him to speak severely, he would commonly add, "But if we knew all, perhaps we might judge differently."

Letters were sometimes received from his exiled son, who steadily refused to return till he had retrieved his character and made a position for himself. The

proud, stern nature of his father was only too apparent in him. He spoke of the past with poignant regret, but with no true humility or repentance. Gradually I thought that I perceived indications of relenting and softening. At length I received a letter one morning from Longford, upon which Mr. Myers had written with a trembling hand, "*This my son was dead and is alive again; he was lost and is found.*" It was a letter from Dr. Cone, of New York, announcing his death, but giving the most delightful testimony to his calm and tranquil faith. A few lines were enclosed written by himself in the prospect of dissolution, expressing his humble faith in the Redeemer, "whose blood cleanseth from all sin."

My dear friend did not survive very long; and I preached his funeral sermon from the words, "*Made perfect through suffering.*"

THE TWO SACRIFICES.

"The blood of Christ, who through the eternal Spirit offered himself without spot to God."—Heb. ix. 14.

"I beseech you therefore, brethren, by the mercies of God, that ye present yourselves* a living sacrifice, holy, acceptable unto God."—Rom. xii. 1.

It is certainly remarkable that the idea of offering himself in sacrifice to God is thus applied by the apostle to Christ on the one hand, and to the Christian on the other. We shall not unprofitably apply ourselves, we trust, to a brief inquiry into the import and force of this interesting phraseology, in its two-fold application.

The subject which thus presents itself to us has given origin to considerable diversity of opinion. It has been maintained that Christ's offering himself in sacrifice to God, consisted merely in that entire consecration and most unselfish devotedness of himself to his Father's will and glory which he manifested in the course of his wonderful life, and more wonderful death; a course of action and suffering in which it may undoubtedly be said that he sacrificed himself, that is to say, he surrendered every personal and selfish object, and offered himself to God, to do or to bear whatsoever should conduce to his glory. And this act of generous and disinterested love is taken by those who advocate this view as the grand medicament for corrupted human nature, and the essential remedy for its moral maladies. An example so illustrious is held to be the divinely appointed means of weaning men from the selfishness which, in a thousand forms, too obviously characterises them, and of restoring them, by its attractive influence, to the love of God, and the rectitude of their nature.

Now, without in the first instance adverting to what we shall afterwards notice as the radical fallacy of this representation, we may observe that, even upon the supposition of its truth, the system thus developed entirely fails of moral power. Its professed and necessary object is to provide for the renovation of man's heart, and its rescue from the selfishness which reigns over it, but for this purpose it assuredly opens no adequate source of motive energy. It presents a noble instance of generosity, and thus, no doubt, employs the force of example. We fully admit all that can be said of the loveliness and glory of this example. Beyond all question our blessed Lord did accomplish a most sublime deed of self-sacrifice when he offered himself to God, and, as example,

* Literally, "your bodies."

nothing can be more magnificent; but example, whatever may be its influence, can never be deemed of itself a force sufficient to contend with the deep and tenacious selfishness of man's corrupt heart. Even supposing men capable of appreciating it, the natural and certain response of all would be, "Yes, it is beautiful; but I am not inclined to imitate it." It is clearly possible, however, that such an example might not be appreciated, but might be regarded as an instance of unintelligible romance, or egregious folly. A system so essentially powerless can never be worth contending for. Christ must in this sense have sacrificed himself in vain.

To us, however, it is clear that this is not the sense in which the apostle's words are to be understood. The connection in which they stand leads directly to a very different interpretation of them. Let us be allowed to quote the passage entire:—

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. ix. 13, 14.

From this passage it is obvious, that the sacrifices by blood under the Jewish ritual constituted the type of the sacrifice of Christ, and that he was offered to God on the same principle as they, and for a similar, although a nobler object. Now the bloody sacrifices of the Jewish ritual were not mere offerings to God, or expressions of devotedness and consecration—a class of services, indeed, which not only existed, but were largely developed under that dispensation, but from which the offerings by blood, or the true sacrifices, are broadly distinguished—they were sacrifices for sin, and were offered with the view of making atonement, or expiation for it. It seems hard to think that any one can attentively read the book of Leviticus, and not be satisfied on this point. In the very first chapter we find, in the law of the burnt offering, the following clause: "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him," Lev. i. 4. And this principle, which runs palpably through the whole series, is brought out still more prominently in the case of the great annual sin-offering, described in chap. xvi. Now, regarding these sacrifices as sacrifices for sin, it is plain that the essential part in them is not dedication, but suffering; their virtue lies, not in their being brought to God, but in their being slain at his altar. Nor is it suffering either self-inflicted, or resulting from natural causes; the life of the animal is violently taken away by another hand. Neither is the suffering deserved, or on its own account; by a process of acknowledged substitution, the offending animal stands in another's place, and bears his iniquity. If it be after this manner that we are to understand the sacrifice of Christ, it is assuredly much more than an act of consecration, however sublime. The very elements of the type are wanting in the antitype, unless we regard him, as by a process of substitution, standing in the place of another, and of a transgressor, whose iniquity he bears, and by his sufferings makes expiation for it.

Another consideration also arises here, tending to the same conclusion; namely, that the sacrifice for sin (herein like all other offerings) was effected only through the intervention of a priest. It was, therefore, not a matter of personal, but strictly of official action. So it must have been in the case of our Lord. It is said, indeed, that he "*offered himself to God*;" but then we are to remember that, in the mystery of his sacrifice he

was both the offering and the priest. As the high priest of our profession, his death could not have been a personal, but must have been an official act; an act of devotedness, however, would have been necessarily personal. It is a confirmation of this view that Christ is said to have offered himself, "without spot," to God—a term of obvious sacrificial and priestly reference—and to have offered himself "through the eternal Spirit"—a phrase which, whether understood of his divine nature, or (as we prefer) of his official anointing by the Holy Spirit, removes entirely from his death the aspect of simple devotedness.

If it should be said in reply to these observations, that the institution of sacrifice existed antecedently to the Israelitish nation, and was merely incorporated into the Jewish ritual, we admit the fact as alleged, and then make an appeal to the essential import of the institution of sacrifice itself. It is no doubt true that sacrifice, as a religious rite, has left traces of its existence among all nations, and through all ages of mankind. Far beyond the range of profane history, the oldest of all books enables us to trace it up to Abraham, to Job, to Noah, to Abel; while the fact narrated in Genesis, that "unto Adam and his wife did the Lord God make coats of skins, and clothed them," leaves little doubt of the existence of the same rite in Paradise itself. Now all the facts comprehended in this general statement lead to the conclusion that sacrifice, as a religious service, was instituted by God himself. Had it been the offspring of a barbarous tribe, or of a barbarous age, it had been less difficult to conceive of it as the product of man's own heart, become at once superstitious and ferocious; but, having its birth, as it evidently had, in the very bosom of the human family, when all that was loveliest in human nature was still in existence, and gracious communication with its author, although interrupted, was not wholly refused, it seems not less than impossible to believe that such an act as violently taking away the life of an unoffending animal for no purpose of necessity or utility to themselves, but merely as an act supposed to be religiously acceptable to the Creator, could ever have been carried into effect under anything short of express divine direction.

Our readers may not be displeased to see on this important subject the opinion of a late eminent scholar and divine, with whose writings many of them may be familiar:—

"That sacrifices were not of human invention but of divine institution appears morally certain, we think, from such considerations as these:—That it is not antecedently probable that he would leave man in ignorance of the manner in which he should acceptably worship him; and yet the first act of acceptable worship which we find men performing, is that of animal sacrifice. That this improbability is greatly increased by the fact that God had not only inspired man with hope by the language of promise, but had even condescended to instruct him, to clothe his body with a skin vesture; and surely he who thus condescended to meet man's bodily wants, would not abandon him to his own inventions respecting the cravings of his higher nature. That the *universality* of expiatory offerings proves man's deep consciousness of such a want; and yet, if they were not divinely appointed, no provision was made to meet the exigence. That if God had left man uninstructed, it is not likely that he would so *early* have devised *any* settled method of his own for approaching God; yet here we find the first members of the family coming before the Lord with offerings as their *familiar, established, and only* mode of worship. That, of all methods of worship, that of shedding blood—of *sacrificing an animal*—is one of the least likely to have originated in the human mind; and yet here we find a member of the first family—one who had probably never slaughtered an animal for himself—rejecting the more simple and natural oblation of fruits and flowers, and confidently calculating on pleasing God by putting an animal to death. That the *divine acceptance* of the first sacrifice on record confirms

the conviction that the rite was instituted by God. . . . And that the acceptance of Abel's offering, and the rejection of Cain's, was not owing merely to a difference in the worshippers, but also to a *difference in their offerings*; for not only is the divine approbation of Noah's offering attributed to its sacrificial nature (Gen. viii. 20, 21); but as the faith which the apostle celebrates when speaking of Abel, was a faith which led the patriarchs to acts of obedience, who can doubt that the faith of Abel consisted also in obedience to a divine appointment? On these grounds, we conclude that the institution of sacrifice was of divine origin."—*Harris's Patriarchy*, pp. 71—73.

And if we come thus far, and regard sacrifice as primarily a divine institution, it is clearly reasonable to regard it as devised and instituted for a wise and beneficial purpose. It was not mere slaughter, but death inflicted in such a mode, and under such circumstances, as to exhibit truth, and to convey instruction. It was, in a word, a symbolical or significant rite, exhibiting in a figure man's position and desert as a sinner, together with the attitude of God towards him, in mercifully providing and accepting a substitute for him, by whom the penalty of his sin should be borne in his stead. If such were the meaning of sacrifice, a grand and sufficient reason existed, not for its institution only, and for its practice in a single instance, but for its institution as a rite to be observed by the whole human race in all its dispersions, and through all time, till the real expiation should be effected, whatever rivers of blood might flow to perpetuate it; nor can it be said that such an institution was inexpedient or unnecessary, or even without precedent. There was then no method of perpetuating the memory of either facts or truths but oral communication; a method so uncertain and insecure, that, in order to remedy the imperfection of it, men had had recourse to the use, both of arbitrary and symbolical signs, as in their various modes of writing and pictorial representation. To symbolical facts God himself also has had recourse for a similar purpose. The New Testament ordinance of the Lord's Supper is a symbolical institution to commemorate the death of Christ. The feast of the Passover was a symbolical institution to commemorate the deliverance of Israel from Egypt. The "bow in the cloud" was made a symbol of God's covenant with the new earth; and the Sabbath was an institution symbolical, in the rest appointed for man, of the rest which had been taken by God. In like manner, and in strict accordance with the last fact, which we have mentioned as a precedent for it, might the great fact and truth of man's guilt and hope, so vitally important to the race in all ages and in all circumstances, have been rescued from the uncertainties of merely oral communication, and embodied in a symbolical action, which should retain its signification under any change, and tell its story in every tongue.

Sacrifice being thus regarded as in its very nature a symbolical action, Christ, when he offered himself in sacrifice to God, must have verified the symbol by a fact. In other words, as the sinner's substitute he bore the sinner's penalty. Such, indeed, is the direct testimony of holy Scripture, in passages too numerous to be quoted here; but we will adduce one or two. So one apostle speaks: "Who his own self bare our sins in his own body on the tree," 1 Peter ii. 24. So another apostle speaks: "Whom God hath set forth to be a propitiation, through faith in his blood," Rom. iii. 25. And so a prophet ages before them: "The Lord hath laid on him the iniquity of us all," Isa. liii. 6.

And we may now go on to observe, that under this view of the sacrifice of Christ, it acquires an entirely new character as a source of persuasive power. We have now to regard him as one who loved us, and gave himself for us. Not contenting himself with merely setting us an example

of devotedness to God, and coldly saying, "Do the like," he exhibits himself as taking our place of guilt and ruin, and in the unutterable anguish of his soul, bearing our iniquities. This is quite a new aspect of the case. Here is love, love undeserved, love unspeakable. By contemplation of such a theme, the heart may well be melted and subdued; at once reconciled to God, and fired with love to Christ. What a deep sense of obligation is generated now? What ardent desire to declare his praise, and to imitate his example!

On all grounds, therefore, we feel it necessary to repudiate the notion that the sacrifice of Christ can be satisfactorily regarded as an act of simple devotedness to his Father, as at once denying to the doctrine of the cross its Scriptural truth, and robbing it of its entire vitality and glory.

But the title of our paper speaks of "two sacrifices:" having treated of the first, let us now briefly advert to the second.

In this point, it seems, there is to be a resemblance between the followers of Christ and their Lord. As he offered himself in sacrifice to God, so are they to offer themselves in sacrifice. According to the view that the sacrifice of Christ was a mere act of self-consecration to God, the sacrifice of the Christian would be regarded as exactly corresponding to it; for since the idea of a peculiar sacrifice cannot for a moment be attached to Christian duty, that of grateful devotedness is the only one which can be entertained. The language of the apostle, however, entirely contradicts the supposition of any such strict correspondence, and clearly indicates the existence of a wide and characteristic diversity. The sacrifice of Christ was accomplished in his death, and it is by his "blood" which was therein shed that the great purpose of it was effected; in relation to the believer, however, the apostle uses the crinating and even paradoxical expression, "a *living* sacrifice," showing that the idea of death was altogether excluded from his view. This use of the phrase, "a living sacrifice," to denote an active consecration to God, furnishes an additional proof that the same thing cannot have been intended by the unqualified use of the term sacrifice, in which death would necessarily have been its principal import.

The fact seems to be, that, in its application to the believer, the apostle has used the term sacrifice in a metaphorical sense, taking one of the ideas conveyed by it to the neglect of others, after the usual manner of the metaphorical use of terms. An animal offered in sacrifice was wholly dedicated to God, and this general idea, rather than the particular one of its expiatory death, is taken by the apostle as expressive of the entireness of Christian consecration. And how fitly expressive it is! We are to be the Lord's, our bodies and our souls, all our faculties and all our powers, our time, our influence, our means, our opportunities, all we are, and all we have. We are to be the Lord's, as entirely as if we were offered to him in sacrifice. It is impossible to conceive the idea of perfect consecration more energetically expressed.

It is important to observe, however, that this consecration to God, this presenting of ourselves to him as a living sacrifice, does not constitute the whole, or even the primary part, of true religion. The apostle beseeches: but whom does he beseech? Not the pagans of the imperial city, or of the Roman world, but those who have already become the disciples of Jesus, and are justified before God by faith in his blood. For sinners under condemnation this is of necessity first; then, from those who are "accepted in the beloved," grateful and entire consecration.

From them such service will be pleasing, and in them are elements for its genuine production; it will be both "holy and acceptable to God."

And to this the apostle beseeches "by the mercies of God." Ah! Christian, is there not in these mercies a beseeching power? With a life spared by so marvellous an interposition of mercy, to whom will you surrender it, but to Him who, in exchange for yours, gave up his own?

London.

J. H. HINTON.

THE DESTRUCTION OF THE CITIES OF THE PLAIN.

TRANSLATED FROM THE FRENCH.

I.

MARK'D ye yon cloud with sable flank,
 Now darkly wan, now fiercely red,
 As if of hot and sterile summer bred?
 How on the midnight wind it came,
 As if its livid flash and vapours dank
 Tower'd from cities wrapt in flame!
 Comes it from heaven?—the mountain?—or the main?
 Is it the fire-car which a demon train
 To some near planet bears?
 O terror! How from its chaotic heart
 The forky lightnings dart,
 Even as with glittering sting a mighty serpent glares!

II.

The sea—the sea—on all sides wave on wave!
 The weary bird in vain seeks land and rest;
 Broad billows, rolling through each ocean cave,
 Whiten the surge with foamy crest.
 Huge fishes near the azure surface float
 In sunshine, with quick fins of silver hue;
 The deep might seem a flock, in fleecy coat;
 The pale horizon melts into the waters blue.
 "Must these be dried up?" asks the fire-fraught cloud.
 "No!"—and God's awful breath rolls on its masses proud.

III.

Lakes, with many a verdant hill
 Mirror'd in their glassy flood;
 Pastimes of the archer's skill,
 Songs amid the vale or wood,
 Tents where childhood roves at will,
 Fishers by the sunny rill,
 The free tribe whose sportive band
 Dance upon the yellow strand.
 For this errant, simple race,
 Luxury's canker hath no place;
 Manly strength and infant glee
 In their gladsome sports agree.
 Virgins, dark as ebony,
 Lave them in the lucid stream;
 While the cymbal's clash and gleam
 Mingles with the melody
 Of the far-resounding sea.
 The cloud an instant wavers. "Are these lands
 My goal?" "No. Onward yet!" the mystic voice commands.

IV.

Lo! Egypt's rich and variegated plain,
 Its mountains, reared by man, acutely steep ;
 Its Sphinx and marble ruins, and the train
 Of mighty Nilus, winding to the deep.
 The kingly sun is setting, but still glows,
 And on the calm, bright wave its doubled radiance flows.
 "Where stay we?" mutter'd hoarse the storm-fraught cloud.
 "Seek!" cried the sov'reign voice—and trembling Tabor bow'd.

V.

Sand—and yet wider sand !
 The desert, arid, wild, and drear ;
 Whose hills, like billows on the land,
 Their shifting masses rear !
 A dark expanse of solitude.
 Yet sometimes there the populous array
 Of caravans from Ophir's golden mouth,
 Or from the tropic south,
 Far off in the lone wilderness
 Winds, like a giant snake, along the scorching way.
 "Shall lakes these wastes o'erwhelm?" the storm-clouds ask.
 "No!" from heaven's depth the voice ; "yet farther off your task."

VI.

See Babel, sunk in ruin's doom,
 Like some huge rock amid the ocean tide,
 A heap of fallen towers, the tomb
 Of wild ambition and insanest pride.
 The heaven-assailing spire no more could rise ;
 Imprison'd storms moaned through its desert halls,
 Where Babel erst essay'd to pierce the skies,
 And restless myriads thro' her massive walls.
 "Sweep we this wreck?" the wrathful cloud inquires.
 "March on!" "Ah, Lord! how far, how far we bear thy vengeful fires!"

VII.

Two cities in secluded pomp behold !
 Whose gorgeous turrets flitting clouds enfold.
 They sleep in twilight with their gods profane,
 Their crowds, their chariot-wheels—doom'd cities of the plain.
 The eye discerns amid their moonlit shade
 The glistening column and the bright arcade ;
 Suspended gardens, flowers of brilliant hue,
 Cascades, on which the moon her scarf of silver threw ;
 Temples, where, throned within their sumptuous home,
 Huge jasper idols deck'd the gilded dome ;
 Proud structures, now through towering vapours seen,
 Now thro' whose arches breaks the star-bright heaven serene.
 Ah! hell-taught cities, mad with base desires,
 Each heart some new excess of riot fires,
 Each hearth some dark atrocious guilt defiles,
 And their twin gangrene blights where nature smiles.
 But slumber reigned. Scarce in those dissolute walls
 Gleam'd the pale lamps of latest festivals ;
 And soft night breezes, sighing from the bowers
 Of Sodom, breath'd upon Gomorrah's flowers.
 There brooded the dire cloud, more black, more near ;
 And Heaven's loud mandate spake, "Thine errand's here!"

VIII.

The cloud hath burst ;
 The scarlet flame
 In tempest nurs'd,
 With hideous aim,
 Its blazing sulphur, from the gulf new rent,
 Flings on each marble arch and snow-white battlement.
 The wretched throngs awake,
 Who could so late from guilty mirth retire,
 Reckless of Jehovah's ire.
 Now the palace portals quake,
 Now the jostling chariots break,
 And pallid fugitives meet
 In the long gorgeous street,
 The frightful rivulet of fire.
 It melts the precious tablets of the dead,
 Where jasper, agate, pearl, and porphyry shine ;
 Bends like a fallen oak the grim colossal head
 Of odious Nabo, prostrate in his shrine.
 Columns of lucid marble, fair and tall,
 In calcin'd fragments smoulder as they fall.
 Vainly the priests, those horrors to arrest,
 Their lifeless gods in pale procession bring ;
 As vainly waves his glittering vest
 Against that flood of fire their pontiff king.
 Resistless still, the burning waves devour
 Proud dome, voluptuous palace, martial tower.
 Left by all that flying band,
 The pontiff yet dares stand
 On the red torrent's brink ;
 When sudden on his brow
 The dazzling mitre flames, and now
 His quivering hand that grasps it, like a brand,
 Flames too, till quick the godless head doth bow
 And in the whirlpool sink.

IX.

O pitiless fire ! of the condemned not one
 Eludes the righteous judgment of that hour.
 Lifting polluted hands, as death rolls on,
 Each asks what unknown God hath hurled the fiery shower.
 Just Heaven the sulphurous arrow wields,
 And judgment shakes the spheres :
 Not adamant the victim shields :
 The all Holy One those fiery waves
 Ordains, since hardened guilt his justice braves,
 Invoking demons ; but the dire surprise
 Smites each foul idol, and its stony eyes
 Flow down in lava tears.
 Thus was all whelm'd which Heaven refused to save :
 Man and man's pomp, the harvest and the sod.
 The teeming landscape grew a scorched grave ;
 Unearthly blasts the quaking mountains clave ;
 All nature wither'd at Jehovah's rod.

X.

And still the palm-tree in Gomorrah's glade,
 With sickening yellow leaf and root decayed,
 Bows to the hot air's heavy breath ;
 While o'er those doom'd abodes the still Dead Sea—
 Chill, moveless pall of guilt and destiny—
 Smokes like the gulf of death.

WHAT ENGLAND OWES TO CHRISTIANITY.*

CONTEMPORANEOUSLY with the Augustan age of civilisation in the Roman empire, when Rome was transformed from brick to marble, when the lustre of Cicero's eloquence yet lingered upon her halls, and the poetic grace and wit of Horace, Virgil, and Ovid illumined her palaces; when the luxury and art of the known world were summoned to her court and lavished upon her villas,—contemporaneously with this high civilisation of Pagan Rome, there existed in a remote island of Europe a barbarism as gross and revolting as that of the Fejee islands in the last century. This island had for centuries been known to Tyrian mariners who visited it for tin; and the ambitious conquests of Julius Cæsar had brought it to the knowledge of the Romans. Its inhabitants "maintained themselves chiefly by pasture, and wandered from place to place for the convenience of feeding their cattle. They were clothed with skins of beasts, and dwelt in huts, which they reared in the forests and marshes with which the country was covered;" they tattooed their persons, and wore their arms and breasts bare; they lived on acorns, coarse bread, and the flesh of the deer or the wild boar cut from the quivering carcass before their eyes. Their boats were canoes of osier covered with skins. They had no implement of agriculture or the mechanic arts. Even the Roman soldiers who conquered them had to teach them how to build a wall of stone. Cicero wrote to a friend, "There is a slave-ship arrived in the Tiber, laden with slaves from this island; but do not choose any of them, for they are not fit for use."

The religion of these islanders was mysterious and cruel. Its rites were performed in the darkest places of the forest, upon rude altars of stone; they worshipped the sun and demons. Their priests practised magic, and had unbounded sway. Their public religious services were gluttonous feasts followed by savage dances and licentious orgies. Captives were bound to the altar and burnt as a sacrifice to the deity amid the yells and chants of the multitude.

Such were the people to whom the Romans in the height of their civilisation came as conquerors, and whom they ruled as a province for four hundred years. In that island we still find traces of Roman power and art, in mounds, fortifications, statues, inscriptions, and sarcophagi. There Adrian founded a capital and built a palace. There Constantine the Great, on the death of his father, assumed the imperial purple by the acclamation of the army. And yet the civilisation of Rome in four centuries had made so little impression on this barbarian island, that in the reign of Constantine it was regarded, says Macaulay, in the polished East with mysterious horror—a region inhabited by the ghosts of the departed, where "the ground was covered with serpents, and the air was such that no man could inhale it and live." †

The successors of the Romans in this island were barbarians from the north of Europe, and as late as the fifth century, when all Southern Europe was Christian, "its inhabitants were still performing savage rites in the temples of Thor and Woden."

Visit now that same island. You find it the seat of an empire more vast than that of Rome, upon which the sun never sets;—an empire stretching from the perpetual ice-fields of the Arctic, to the golden strands of the southern sea; the first maritime and commercial power of the world; the refinement of its court, the productions of its schools and literary men, the civilisation of its people, far surpassing the Augustan age in true greatness and culture—the most perfect civilisation the world has yet seen. You find a rich garden in place of forests and marshes; and palaces and villas instead of huts of skins. You find there factories that supply the world from the Mississippi to the Ganges, and from Greenland to Australia. And where the Romans planted a town of wooden hovels within mud walls, you find a city the greatest in population, in wealth, and in power upon the surface of the globe. What has wrought this

* From an Article on Christian Missions, in the "Bibliotheca Sacra."

† *England*, Vol. I. p. 5. "She was subjugated by the Roman arms, but she received only a faint tincture of Roman arts and letters."

transformation in little more than a thousand years? What has made England out of Britain? Not Roman conquest, nor Saxon, nor even Norman. The old Druidical Briton outlasted the innovations of his conquerors and yielded only to the power of the Gospel. The voice of *that* Charming entered those dark forests of bloody superstition, and woke that barbaric isle to beauty and to song. From the loins of those barbarians we are sprung. Then be it ours to testify alike our gratitude and our faith by our efforts to Christianise the world. To whatever barbarous tribe the Anglo-Saxon race shall carry their free and pure Christianity, their own homestead bears witness, that "*the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*"

GEOLOGY AND GENESIS.*

"HE that believeth shall not make haste," may be taken either as a command or a promise. It is our duty and our privilege confidently to await the issue of every conflict knowing that the issue itself is not doubtful. "*Unhasting, unresting,*" may far more fitly be the motto of the Christian philosopher than of Goethe, who assumed it. "Calm 'midst the bewildering cry, confident of victory," he may stand unmoved amidst the attacks of a false philosophy and "a science, falsely so called," knowing perfectly that when the storm of opposition has subsided, the cause he has at heart will remain more secure than ever. But the advocates of revelation have often forgotten this in their haste either to disprove the innovating and seemingly hostile discovery, or to force it into a reconciliation with the inspired record before the question was ripe for settlement. The result of this has been a state of chronic but needless antagonism between scientific discoverers and writers on "the evidences." If those who are "set for the defence of the gospel" would have the wisdom "not to make haste," and would yield to no premature and needless anxiety, the new science would very soon clear itself of its infidel associations and range itself with its sister sciences on the side of Scripture. The eloquent words of Henry Melville are to the point here,—

"For our own part we have no fear that any discoveries of science will really militate against the disclosures of Scripture. We remember how, in darker days, ecclesiastics set themselves against philosophers who were investigating the motions of the heavenly bodies,† apprehensive that the new theories were at variance with the Bible, and therefore resolved to denounce them as heresies, and stop their spread by persecution. But truth triumphed. Bigotry and ignorance could not long prevail to the hiding from the world the harmonious walking of stars and planets; and ever since, the philosophy which laid open the wonders of the universe hath proved herself the handmaid of revelation which divulged secrets far beyond her gaze. And thus we are persuaded shall it always be; science may scale new heights and explore new depths, but she will bring back nothing from her daring and successful excursions which will not, *when rightly understood*, yield a fresh tribute of testimony to the Bible. Infidelity may watch her progress with eagerness, exulting in the thought that she is furnishing facts with which the Christian system may be strongly assailed; but the champions of revelation may confidently attend her in her march, assured that she will find nothing which contradicts, if it do not actually confirm, the word they *know* to be divine."

These remarks seem to us to be called for by the past history and present position of the question between geological theories and the Mosaic record. The clever work named in a foot note furnishes us with the most recent aspect of the discussion. The science of geology, in which our author shows he is "well up," is of very recent date, and although certain great principles of it have been certified beyond all reasonable doubt, it is not as yet so complete

* *Geology and Genesis: A Reconciliation of the Two Records.* By the Rev. G. Wight, with recommendatory preface, by W. L. Alexander, D.D. London: John Snow.

† "Ye men of Galilee, why stand ye gazing up into heaven," was the punning text from which a fierce attack was made upon Galileo and his associates by Caccini, a Dominican preacher.

and axiomatic, as to entitle its students to demand that it shall at once be fully reconciled with the historic records of the Bible. The various theories that have been broached for this purpose show that the *possibility* of such reconciliation is pretty generally acknowledged, and that too by the profoundest geologists; but just as the world had to wait for many ages, and through many approximations to the truth, before the Newtonian theory of the laws of the universe was reached; so this new science of geology, dating from its true founder, Mr. William Smith, hardly seventy years old yet, need surely not be impatient if it were required to wait a century or two more till greater certainty has been reached in its principles before it cites the Word of God to stand in judgment as a culprit before its tribunal. We know more about Genesis than we do about geology, and as it is not the first science that has been placed in opposition to the Bible, and yet has had ultimately to admit its claims; so we are quite content to hold by the old book, and say to the new science, "Rather than form too hasty a conclusion on anything you have to advance against this book which has withstood the assaults of sceptics through the ages, and remains unscathed and victorious, we prefer to wait and see what *you*, as a science, when you are a little older, may turn out to be." In the book before us, there is, unlike many such books, a commendable tone of modesty, and an absence of dogmatism and bitterness, which latter are evil ingredients too frequently mixed up in this controversy. There is much shrewd wisdom in the remark Dr. Chalmers once made, in a company of certain young and somewhat pert theorists in geology, "We must not be too positive in our conclusions, for we have had very little experience in the making of worlds." And yet if we read some writings on this subject, one would suppose from their cool and positive air, and quiet assertion of how things went on in the process of creation, that they had stood by at the time and taken notes of the whole procedure.

A shoal of books has lately issued from the press aiming by various theories to vindicate the Mosaic account of the creation from any ill effects likely to accrue from some *apparently* contradictory facts in geology. The wisdom of such attempts in the present immature state of geologic science is, as we have already intimated, more than questionable. Both sceptics and over-sensitive Christians are too fond of subjecting the Christian records to an ordeal of successive sciences, as in the good old Saxon times ladies proved their feminine excellence by stepping blindfold and unscathed over red hot plough-shares placed at arbitrary distances. The Bible does not claim to contain within itself the seminal principles of universal knowledge. It glances at physical laws and facts, with sufficient truth for all practical purposes, though it does not clothe its expressions in strictly scientific phraseology; as for instance, when in ordinary terms it speaks of the rising and setting sun. The main question we have to do with is this—*For what purpose does the Bible claim to be perfect?* Not certainly to teach geology or astronomy, or any other science. It affirms concerning itself that—"*it is perfect, converting the soul.*" Judge it by its own claims, tested by facts, and we shall find that to restore, to bless, and to perfect man, it shows divine skill; that it occupies in the moral and spiritual world a position precisely analogous to that of the sun in our natural system. We take the Mosaic account of the creation as a general sketch of facts—possibly too wide in its outline and too general in its terms to admit of rigid scientific analysis and harmonisation—possessing just that mysterious sublimity that we might expect the Divine Being would cast around a work so grand as that of creation. The account, no doubt, is perfectly true, though our interpretations of it may be very contradictory. To us the emphasis of the account lies not so much on the works, and their successive order, as on God, from whose august power and skill they emanated. This was the lesson the apostle seemed to think should in all ages be gathered from it, "*Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.*" Could it be shown that in the minutest articulation every fact of modern science might be dove-tailed exactly into the Mosaic narrative, we do not believe that one infidel would be converted thereby, or one true Christian made to stand more fast in the faith. Like the

discovery of the north-west passage it might be an interesting fact but not one of much practical utility. None would be any the more likely to travel to heaven by that route.

The scheme Mr. Wight has broached is simply this, that the term "earth" in Gen. i., is, after the first verse, to be understood (to use his own words) "to refer to a *portion* of the globe and not to the whole" (p. 136). He holds that after the rest of the globe was finished, a portion was left in a chaotic state, where man was to be created, and that the creative process of the Mosaic "days" applies only to this limited portion, which, like a dark and foggy morass, had to be brought into unison with the surrounding fertile country. He writes, "There is no geological evidence that the whole earth ever was, at one period, in a state of chaos, especially immediately before the creation of man; but there is much to lead us to conclude that all the great changes it has undergone were partial; that is, for the time passed over only a limited portion of its surface"* (p. 137). Now of that word "chaos" our language sorely wants a rigid definition, but we hardly know where it is to be got. But certainly it does appear to us that Gen. i. 1 describes the production of matter in some indefinitely remote period by the omnific will of God, and that the remainder of the chapter dimly sketches in some after period the reduction of the chaotic rudiments into order, especially in reference to our *entire* globe. Mr. Wight allows that the "earth," in verse 1, means the entire globe; but he certainly has not satisfactorily shown by any conclusive reasoning, that the same term must be taken in the rest of the chapter in a *limited* sense. His notion of a chaos restricted to the portion of the globe where our first parents were placed, is certainly an instance of dragging in facts to support a conclusion not warranted either by science or philology, though he appeals to both. Space will not allow us to follow his reasoning, nor is there any need; for there is no great danger of such a theory being adopted. The most prolix and troublesome task for a writer is to disprove a gratuitous theory, step by step, next always to having to prove it. Nor does this theory appear to us to remove sceptical objections. After propounding his theory, he differs from Hugh Miller in respect to the term "day," and understands by it not an indefinite period, but a natural day of twelve hours. He then gives a running commentary on the work done in his local chaos on each day—finding the fourth day's work, when the sun and moon were said to be made, an especially difficult one to fit in nicely with his scheme. This in reasoning and style is the weakest part of the book. He generally concludes his sketch of the work of each of the days with a practical application of the gospel to the conscience of the unbeliever. Thus, p. 201, he closes his views of the work of the second day, "He again speaks, Let there be a firmament; and the vapours disperse, the clouds rise in air, and gentle breezes fan the surface of the waters. All this is preparatory to the introduction of life, animal and vegetable. How sublime the scene! Will any of my readers refuse to worship?" In pp. 212—214, the entire plan of salvation is brought in and applied as if our author had been writing for our excellent friends of the Religious Tract Society. Had he brought his work to an irresistible and conclusive termination, and then chosen to have closed the volume with some appropriate and devout thoughts, they would have appeared both suitable and pleasant. We are anxious, however, to part good friends with Mr. Wight. With the exception of the theory, which we regard as premature and "not proven," and one or two other points of a minor nature, there is much in the book well worthy of perusal. The style of composition is exceedingly clear and good, its tone kind and candid, and much geological and collateral information is supplied.

Newport.

W. AITCHISON.

* In a very strange but very suggestive book published in Paris two or three years ago, entitled, *Philosophie Religieuse Terre et Ciel, par M. Jean Reynaud*, the writer says, "I revolt at the thought that the Deity ever found himself face to face with brute matter only without any living creature. If that which the poets call chaos has ever existed, it has been only here and there." The coincidence of writers occupying such a different point of view is remarkable.

MEMOIR OF MRS. MIDDLEDITCH, LATE OF FROME.

THE subject of this brief paper presented a pleasing instance of the manner in which earnest effort for usefulness to others contributes to personal happiness and secures social esteem.

Mrs. Middleditch was born at Duxford, Cambridgeshire, on the 23rd of August, 1794. She was the daughter of Mr. John King. In her youth she removed with her parents to Soham. Here she constantly attended at the Baptist meeting-house, and under the watchful care of her mother was trained in strict regard for religion. The precise period at which she became the subject of divine grace is not known. It was, certainly, a considerable time before she made a profession of her faith, and was thankfully ascribed by her to the ministry of the Rev. Samuel Thodey, now of Rodborough, but at that time pastor of the church meeting in Downing Street, Cambridge. From her statement it would appear that the service which was the means of saving benefit to her was one of great solemnity, in keeping with the preacher's theme: "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," (2 Cor. ii. 15, 16). Her deep sense of the serious and solemn character of religion was probably owing, in some measure, to the nature of the service, on which she afterwards looked back as the means of awakening her to earnest effort that she might escape the death and enjoy the life thus dependent on the acceptance or rejection of Christ.

In the year 1822, she was married to William Wilkin, Esq., an eminent solicitor, residing at Soham. After a happy union with him of nearly nine years' duration she was called to experience the sadness of bereavement, but, at the same time, she realised the consolation to be derived from trust in Him who is emphatically "the widow's God." In the year 1834, she was united in marriage with the Rev. C. J. Middleditch, who was at that time occupying the pulpit of the Baptist church at Soham. In the autumn of that year, Mr. M. removed to Ashdon, Essex, where, among those to whom he first administered the ordinance of baptism, he had the pleasure of seeing her who, in after years, contributed so greatly to his comfort and usefulness in the pastoral office. Persons who remember her in connection with the church at Ashdon, retain a lively sense of the affectionate regard in which she was held, and of the sorrow occasioned by her separation from them. It was, however, in Frome that her influence was most felt. Here, from the commencement of her husband's pastorate in April, 1837, till its close in December, 1856, her diligence and zeal as the pastor's wife were unvarying, and secured for her great influence within her sphere of action. Having been deprived of her two children in their early infancy, she was able to give to affairs beyond her own household an amount of time and labour which many others would gladly render if domestic relations did not forbid. Not, indeed, that she fell into the error into which some persons have fallen, of thinking that a Christian may postpone the claims of home to those of the church. They who know her best will cheerfully bear witness to the care and diligence with which the claims of home were ever observed, and to the air of cheerfulness which her presence diffused there. In her own dwelling, and in the dwellings of many beside, the friendly tone and the bright smile have often given an amount of pleasure still thought of, though now with the mournful reflection that they will be heard and seen no more.

The Sunday school was the chief sphere of her effort. Here, excepting when affliction or some other sufficient cause forbade, she was always at her post. Nor will it be thought, by those acquainted with the case, an exaggerated statement, that many young persons have gone forth from her Bible class living witnesses to her affectionate solicitude, not merely to impart knowledge but to mould and regulate *character*. Indeed, it was in this that her influence was mainly exercised. Many persons have been much more qualified

to train the intellect who have not been equally successful in the culture of the heart. What her scholars would *become*, was to her matter of far greater concern than what they learned. The same regard to this all-important consideration was manifested in her efforts in behalf of the British school, and in her periodical visitation of a certain district of the town for the distribution of religious tracts. In this latter engagement, and in visiting the poor belonging to the church, she gained a large amount of affectionate esteem. In the families of her acquaintance her presence was welcomed with delight, both by parents and children; and few pastors' wives have been privileged to enjoy more general regard among the people of their husbands' charge. This fact had been manifested with increasing clearness for many years; but it received expression, at the time of removal from Frome, in a manner that deeply moved her spirit. The tokens of regard then presented to her, publicly and in private, from the young people of her class and from the friends in general, in common with those offered to her husband, were fondly prized by her to the end of life, as mementos of a loving and much-loved people.

On her removal to London, she occupied a more secluded position. There, owing to the nature of her husband's official engagement, she was known only in a comparatively limited circle; a few friends warmly attached mourn her speedy removal from them, and share, with many in the place of longer abode and more active service, the hallowed feelings which the Christian's death is fitted to excite. Thirteen months only intervened between her removal from Frome to London and her departure from all the associations of earth. That interval of more retired thought was not without its results. In the review it appears to have been a season in which the spirit was preparing for its higher and holier destiny. The bereaved now fondly recall many an instance in which the mellowing influence of devotion increasingly appeared. Her last affliction afforded pleasing proof of this. Indications of yielding health and strength had appeared. On Christmas-day these had become increasingly manifest. That night she retired to her room, there to remain till called to the rest in heaven. Medical attendance of great eminence was engaged; but a power above the human, wisdom beyond that of science, and love more exalted than that of the creature, had ordained that the closest bonds should be severed. Her own mind had evidently been impressed, even from the commencement of her affliction, with the conviction that it would be so. At an early stage of that affliction she said, "If I should die, I hope you will carry me to Frome, and bury me under *that tree*," referring to a particular spot in the cemetery there, endeared to her, not merely by its natural beauty, but by its having become the depository of many much-loved friends, and by its association with a people still held in unabated affection. But things of higher and more permanent interest than the resting-place of the corruptible body engaged her thoughts. "I have been thinking," she said in a paroxysm of suffering at the midnight hour; "I have been thinking of that sweet promise, 'As thy day thy strength shall be.'" At another time of severe pain she said,

" ' Did Christ my Lord suffer, and shall I repine? "

No; I will *not* repine." Her husband said, "There is another beautiful line in that hymn,

" ' Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me quite through.' "

"Yes," she replied, "and He will help *me* through, too." The Rev. F. Tucker, of Camden Road, on whose ministry she attended, having kindly visited her, she gave the clearest expression to her simple and unreserved dependence on the mediation of the crucified Saviour. And when the sad moment had come in which the mournful fact could no longer fail to be recognised between them, that she and the companion of her days must be separated by death, she said, "I *did* hope I should not have to be carried to Frome yet, but that I should have been spared a little longer to promote your comfort;" and he having replied, "But think, my dear, it will be only for a little while; there will be a reunion by and by:—

“ ‘ His honour is engaged to save,
The meanest of his sheep ;
All that his heavenly Father gave,
His hands securely keep.’ ”

“ Yes,” she said, “ and he will keep *me*, too.” This conversation was marked by a calmness and self-possession which plainly showed that one, whose sense of the solemnity of death was habitually very deep, and who commonly was the subject of strong emotion at the thought of separation, was sustained by a faith more than human. Not a tear was shed ; not a murmur uttered ; her mind was evidently fixed on a state holier than that of earth ; from that hour “ the bitterness of death was past.”

On the morning of January 25th, it was evident the great change was near. Having lain some time in perfect silence, she withdrew her hands from those of her husband, and, clasping him in her parting embrace, she said, “ I shall *soon* be home.” These were the last words consciously uttered by her. Soon after, a bright smile lighted up the countenance of the dying one ; the sun broke through the morning mist and cast a genial ray upon her face ; her breath grew shorter and shorter still—the last could scarcely be perceived ; without a struggle or a sigh she passed away ; her HOME was reached.

Her example illustrates two great truths well deserving of regard ; a useful life is not unappreciated by man, and simple trust in Christ is not unowned by God.

In compliance with her request she was interred at Frome ; the streets through which the funeral procession passed, as well as other parts of the town, gave numerous indications of the mournful interest felt by the inhabitants on that occasion. The friends who followed her to the grave numbered one hundred and sixty, in the first rank of whom were the wives of the Dissenting ministers, thus kindly testifying the affectionate esteem they entertained for one whom they had been wont to look upon as a fellow-labourer in many departments of Christian effort.

The funeral services, of which a full account appeared in the *Somerset and Wilts Journal*, were conducted by the Revs. D. Anthony, S. Manning, A. M. Stalker, and E. Edwards, in the school-room where she had so long and usefully laboured, and in the cemetery to which her mortal remains were borne. A large procession followed the coffin to the grave. Though Saturday, one of the busiest days in the week, all business was suspended along the line of route, and the streets were lined with sympathising spectators. The following verses, addressed, by an esteemed friend, to him upon whom the blow has fallen so heavily, have ministered consolation to him, and may do so to others when called to suffer a like bereavement.

“ NOT LOST, BUT GONE BEFORE.”

Gone home ! gone home ! a little while before thee,
Borne softly on the wings of spirit friends ;
Yet may we well believe, that ever o'er thee,
With fond solicitude her spirit bends.

Gone home ! to be with Christ—to enjoy his vision
Whom yet unseen she loved—but who may tell,
If in the gladness of that bright transition,
Thy love still holds her in its powerful spell ?

Gone home ! and angels minister around her,
(Their Master's child) with offices of love ;
If we have lost our treasure—they have found her,
And thoughts of her will lift our thoughts above.

Gone home ! gone home ! and think how glad the meeting,
With those whom she hath wept and mourned for here ;
God grant that thou and we may join that greeting,
And find our home where none shall shed a tear.

Gone home ! yet still her memory abiding,
Shall be a holy presence to thy hearth ;
To aid thy trust—thy sorrow gently chiding ;
For love like hers was not a thing of earth.

Gone home ! when spring returns, the flowers she tended
Will bloom in beauty still, though she is not ;
But thou wilt find with *all* her image blended ;
She will be near in each familiar spot.

Gone home ! to dwell midst flowers that know no fading,
To hear full notes of joy, heaven's minstrelsy ;
No cloud the calm and perfect day-beam shading,
Save the *one* thought—'tis still unshared by thee.

Gone home ! gone home ! we yield her to His keeping
Who will redeem the precious, solemn trust ;
The love we bore her (the dark grave o'ersweeping),
Shall live when *worlds* are crumbled into dust.

C. J. M.

SELECTIONS FROM CONVERSATIONS ON THE PARABLES OF THE NEW TESTAMENT. BY THE EARL OF DERBY.

Most of our readers will peruse the heading to these Brief Extracts with surprise. They have known Lord Derby as an eminent parliamentary leader and orator. They have heard of him as an active member of the jockey club, and patron of the turf. But a commentator on the New Testament they have never suspected him to be. Yet he is so. A little volume, entitled, "Conversations on the Parables of the New Testament, for the Use of Children," was written by him in the year 1828, and published by the Christian Knowledge Society, in 1849. The book has no great merit either literary or theological. The conversational form is maintained with some vivacity, and his lordship has not "fallen into the fault of being above the understanding of his youthful readers." He adds, "My hopes will have been more than realised, should other parents find in it the means of leading their children to study, with pleasure, that Holy Book, which 'known from a child,' will 'make us wise unto salvation,' and which 'diligently searched,' and piously meditated upon, will 'surely bring a man peace at last.'" The theology of the book is defective as regards the atonement of Jesus Christ and justification through faith in him. Although there are sound and sensible lessons scattered over its pages, it is rather as a literary curiosity, than from any great intrinsic merit, that we give the following selections.

BRING FORTH FRUIT WITH PATIENCE.

In the explanation which St. Luke gives of this part of the parable (the Sower), he says—"They on the good ground are they which in an honest and good heart, having heard the word keep it, and *bring forth fruit with patience.*" HENRY : "Why does it say 'with *patience*,' Mamma?"—MRS. B. : "What would you say, Henry, to a farmer who put seed into the ground one day and expected to reap the crop the next? The case is much the same with the cultivation of the human heart. It is a work of time and patience. The heart must be prepared to know and love God, the seed of his word must be sown, it

must take deep root, it must slowly 'grow with our growth and strengthen with our strength ;' care must be taken to root out all the evil weeds which might choke it ; it must be ripened by difficulties and trials, probably by afflictions also ; and the grace of God, constantly and devoutly prayed for must ever assist his own work, and aid the fruit to come to perfection. And then, at the great day of harvest, when it shall be gathered together good and bad, may he, my dear children, mercifully grant, that we may be of the number of those whom he 'shall gather as *wheat* into his garner.'"

PERSECUTION.

Without steadiness of principle, without a firm root of love to God, of gratitude for his mercies, and of confidence in his protection and promises, the best and warmest resolutions are of no avail. The seed indeed springs up ; but when the sun becomes hot—that is, when persecution

arises on account of religion—there is nothing to support its growth and it withers away.—HENRY : "But, mamma, why is the sun used to signify persecution? Is not the sun good for corn?"—MRS. B. : "Yes, a moderate degree of heat is not only good for it, but necessary to its

growth, it draws up the moisture of the earth below and feeds the root, and so are trials and persecutions beneficial to the faith of sincere and well-grounded Christians; they exercise their virtue and nourish their religion as the sun does the corn; but those who have no foundation, no depth of root, wither away under that which otherwise might have been for their benefit."—MARRY. "But, mamma, there are no such things as persecutions now."—MRS. B. "We have indeed reason, my love, to thank God that the day of actual persecution, the days when those who confessed themselves to be Christ's disciples were punished by bodily sufferings and death, are long since at an end; that we live in an age and country in which a belief in the redemption wrought for us by Christ forms part of the established religion of the land. But you must not imagine on that account, that the days of tribulation, because of the word, are at an end. You, my dear Henry, will before very long go to school; where, as in the world afterwards, you will meet with persons of all characters—with some who have been

so unhappy as never to have been taught to reverence religion themselves, and who, therefore, make a mock of it in others; with many who from different motives will ridicule and despise your strict adherence to your principles. And believe me, my dear boy, strange as it may seem to you, ridicule and contempt are almost as difficult to meet as the more open persecutions of fire and sword; unless you have root in yourself, unless your belief in and love of God are thoroughly *rooted* in you, you will, in Scripture phrase, 'be offended' by the trifling but constantly repeated persecutions of those who are really your inferiors in religious knowledge. But to whatever trials God may see fit to subject you, he will not suffer the temptation to be more than you are able to bear, if you sincerely pray to him for assistance, and rely entirely upon him who is able to grant abundantly more than we either desire or deserve. He will soften the stony ground and give moisture sufficient to support the strongest heat to those who sincerely apply to him for aid."

THE PRODIGAL'S CONFESSION.

The words he uses to his father are those very words which he had determined to use. What he promised to do when he was poor and miserable he did when he found that his father received him well. This shows that in the first place his repentance was sincere, that he did not determine beforehand to adopt this penitent and humble language only as a means of softening the anger of his father; but from a deep and thorough conviction that it was the language of truth, that he had "sinned against heaven" and "against his father," and was "not worthy to be called his son;" and that he should be treated better than he deserved were he even to be taken into the house as a "hired servant." This is the *first* point in which we may take a lesson; for as we have all sinned, we all have need of deep repentance, and repentance, unless sincere, will be of no avail with an all-seeing Judge. But the second point I wish you to notice is this, that we

must not presume upon the grace and long-suffering of God. It is true, that upon our first steps towards repentance our Heavenly Father, "while we are yet a great way off," will "have compassion on us" and come to meet and aid us; but we, on our parts, should bear in mind the conduct of the prodigal son—we should not suffer the indulgence of our Father to take away from us the sense of our error; we should be as ready to exclaim, "Father, I have sinned and am no more worthy to be called thy son," even after we believe our repentance to be accepted, as we were in the first feelings of remorse and sorrow. Though *he* forgets our sins, *we* never should. Nay, the greater his mercies are toward us, the more we should feel our unworthiness of them; the more willing should we be, if he demanded it, to prove our sincerity by serving him in the lowest offices, even as "hired servants."

PREPARATION FOR DEATH.

How short in comparison with eternal duration is the longest life of man! How little does it signify whether we live here twenty, or fifty, or a hundred years, if at the end of our life we are prepared for that better life to come! If we feel assured, through the mercy of God, that though by our death we part for a while with those whom we most love on earth, we shall meet them again in an eternity of happiness inconceivable in heaven! May that gracious and merciful God so direct

and sanctify here all that we do, say, or think; may he so bless our conversations and our endeavours to learn and explain his holy word, that be our life longer or shorter, it may be passed in constant watchfulness over our own hearts and constant submission to his most holy will! So when he shall call upon each of us, when we shall hear the awful warning, "Behold, I come quickly," he may give us boldness to answer with his holy apostle John, "Amen! even so, come, Lord Jesus!"

Reviews.

Tregelles's Greek Testament. (Printed for private circulation.)

OUR readers are doubtless aware that for a period of now nearly twenty years, Dr. Tregelles, of Plymouth, has been engaged in preparing for the press a new edition of the Greek New Testament. The work is not yet completed, and probably will not be quite finished for some years to come. The first two Gospels, however, are printed; and at the suggestion of numerous friends, Dr. Tregelles has had a limited number of copies bound, *not for publication*, but that those who take sufficient interest in this really great work may be able to obtain this first portion of it by private application to the learned editor himself. A copy thus obtained is now before us, and we think we shall gratify our readers by giving them some account of it.

As to form, the volume is a thin but handsome quarto, of 216 pages, with an introductory notice of eight pages more. The upper half (or thereabout) of each page is occupied by the Greek text, divided into sections according to (probably) the most ancient division of the text—that, namely, of the Vatican MS.; with the *oldest* form of Jerome's Latin translation (the Amiatine, not the Clementine Vulgate), flanking it in a parallel column on the right; and on the left a few marginal readings, references, &c., and a succinct but clear and classified statement of the MSS. and versions that have been used as authorities. The lower half of the page, divided into three columns, contains in detail the authorities *for and against* every reading that has been adopted, comprising references to the Greek and Latin Fathers about five times as numerous, we believe, as are to be met with in any other edition or commentary. The careful consideration of any one of these lower columns will suffice to show the enormous labour involved in the preparation, editing, and printing of such a work. But we must also notice, as an improvement in the mode of printing this edition, that all inverted commas are excluded, quotations from the Old Testament Scripture being indicated by a different type. The object proposed in this edition cannot but be known to our learned readers; it may not be amiss, however, to quote the following brief statement from the introductory notice:—

"I propose," says Dr. Tregelles, "I. To give the text of the New Testament on the authority of the ancient witnesses [viz.], MSS., and versions, with the aid of the earlier citations, so as to present, as far as possible, the text best attested in the earlier centuries. II. To follow *certain proofs*, when attainable, which carry us as near as possible to the apostolic age. III. So to give the various reading, as to make it clear what is the evidence on both sides; and always to give the whole of the testimony of the ancient MSS. (and of some which are later in date, but old in text), of the *versions* as far as the seventh century, and the *citations* down to Eusebius inclusive."

The general principle of relying on *ancient* evidence in preference to modern, in determining a question of fact pertaining to a remote period, is one by which all editors of the classical writers of antiquity are guided, and which certainly commends itself to common sense. It is however matter for congratulation to the whole Christian church that the materials for determining what was actually written by Matthew or Luke, by Paul or by Peter, are so ample, and immensely more abundant than can be employed by the editor of Horace or Lucretius, of Thucydides or of Homer, of Cædmon or of Chaucer. Of Hesychius in Greek, of Velleius Paterculus in Latin, of the Ormulum in Old English (and many more examples might be cited), one manuscript alone

exists: of the works of many other ancient authors, the MSS. are more numerous. But in the latter case, the *ancient* authorities are always those appealed to. Bentley, speaking of Terence, says, "The *oldest* and best copy of him is now in the Vatican Library." It is "ex *codd. nostrorum antiquissimorum* auctoritate" that Orelli formed his text of Horace. And from Mure we may quote: "The answer of Timon the Phliasian to the question proposed to him by Aratus, as to the best mode of re-establishing the genuine text [of Homer] was, to procure and collate ancient copies, without regard to those then in circulation." Lastly, as to the New Testament in particular: "especially should it be noted," says Mr. Green,* that ancient copies, ancient versions, and the citations by ancient writers, when these are clearly ascertainable, *continually range together in mutual support.*"

While we approve the principle on which this text is formed, we think it a most valuable feature of the work that the authorities are in all cases so fully given as to enable the reader to form an *independent judgment for himself*. The materials are before every reader, that he may, if he pleases, be in some sense his own editor, and form his own text as he proceeds. And even those who adopt different critical principles may, if they choose, draw their different conclusions from the data in this edition truthfully and honestly set forth. In preparation and accumulation of material for this great work, Dr. Tregelles spent fifteen years of the best of his life devoted to the examination and collation of *all* the unpublished uncial MSS. of the Greek text (besides a few cursive ones) that were known to exist in the libraries of London, Paris, Munich, Venice, Rome—in short, throughout Europe. 2. Of many MSS. of the ancient Latin and Syriac versions. 3. Of the already published collations of other editors. This vast toil, however, was but preliminary to the strictly editorial labours in which for the last three or four years Dr. Tregelles has been engaged.

We turn now to the result of these labours, and to the character of the text itself, so far as we yet possess it. We think, then, that every page of the gospels of Matthew and Mark as here exhibited, contains proof, first, that the editor is desirous to reproduce, with the most scrupulous fidelity, what the inspired evangelists actually wrote; secondly, that he exercises an independent judgment, not biassed either for or against a given reading by its having been adopted by earlier editors; thirdly, that *all* the evidence, both internal and external, that it is incumbent on an editor to take into account, has been duly considered; and, lastly, that the evidence has been weighed, we venture to think, in almost all cases, with ability and success, though here and there we should have arrived at a different decision. The text thus formed agrees, as might be expected, much more generally with those of Lachmann and Tischendorf than with those of Griesbach and Scholz. Out of eighty-six passages that we have examined, he differs from Tischendorf only in sixteen; from Lachmann, in twenty; from Scholz, in sixty-eight.

Space forbids our entering into further details, and we conclude by cordially recommending those of our readers who are able to read the New Testament Scriptures in the original tongue, to possess themselves of this truly valuable work. We do this from an earnest desire to promote in our own section of the church of Christ—as we fain would in others—and more especially in our rising ministry, a close and accurate acquaintance with the words of divine truth; believing, also, that it is at once a duty to support, and an honour to be able to

* Course of Developed Criticism on the Text of the New Testament, p. 191.

support, such a work, undertaken, as the editor assures us it was, "in the full belief that it would be for the service of God, by serving his Church." In such a case, moreover, support is co-operation, while it also serves to indicate some appreciation of the learned editor's "undaunted zeal and unwearied labours in the cause of sacred criticism," which a recent writer has justly designated as "above all praise."

W.

An Exposition of the Epistle to the Hebrews, with Preliminary Exercitations.

By JOHN OWEN, D.D. Edited by W. H. GOOLD, D.D. Johnston and Hunter; T. and T. Clark.

THE present age has been quaintly described as "the resurrection day of buried reputations." Amongst the many attempts to characterise it epigrammatically this is by no means the worst. Camden, Wicliffe, Calvin, Hansard Knollys,* Hakluyt, and a host of other societies, have devoted themselves to exhuming buried treasures; learned Thebans, covered with literary dust, have been busy collating manuscripts and first editions to secure a correct text after the lapse of centuries; publishers' catalogues have occupied whole pages with the names of forgotten or calumniated worthies who see the light again (in their works) after generations of oblivion. This tendency is doubtless in part a reaction from the superficial and self-conceited sciolism of the last century, and, like all reactions, has gone into a certain measure of exaggeration and excess. Upon some of the reprints the dust is already gathering as thickly as upon the originals from which they were taken, and which ought never to have been disturbed. We will not wound the parental feelings of editors by specifying names of their reburied offspring. But many of these republications amply deserved and will richly repay the labour bestowed upon them. They were the productions of men who could afford to wait, since a grateful recognition of their merits was sure to come at last.

Pre-eminent in value and merit among them we are inclined to place the works of Dr. Owen. It was a bold step to commence a Library of Standard British Divines with the works of a man who has generally been regarded as the very impersonation of laborious dullness and learned tedium. A phrase of Robert Hall's, misunderstood we are convinced, had stigmatised his works as "a continent of mud." Even if this decision were just we should yet put in the plea that it is mud in which are found "pearls of great price." But we demur to the accuracy of the sentence. Let it be admitted that Owen, in common with his fellow Puritans and with the German theologians of the present day, is often prolix, long-winded, and dull, that he has few or no graces of style, that seeming to lack the power of distinguishing between what is essential and what is only incidental to the matter in hand, he wearies his reader by exploring every cross-road and by-lane he comes to, instead of going straight on to his journey end—admitting all this, we yet aver that in the pages of scarcely any other theologian are there to be found passages of such amazing force and richness. We unhesitatingly concede to him the position of *facile princeps* amongst the Puritan divines, and can almost subscribe to the somewhat exaggerated commendation pronounced upon him by Richard Winter Hamilton:—

"You will find that in Owen the learning of Lightfoot, the strength of Charnock, the

* *De mortuis nil nisi bonum.*

analysis of Howe, the savour of Leighton, the raciness of Heywood, the glow of Baxter, the copiousness of Barrow, the splendour of Bates, are all combined. We should quickly restore the race of great divines if our candidates were disciplined in such lore."

Jonathan Edwards is reported to have said that no young preacher need be in want of a sermon with "Boston's Fourfold State" in his library. We are disposed to say the same respecting "Owen's Commentary on the Hebrews." Notwithstanding its prolixity and discursiveness we greatly prefer the original to Dr. Williams's abridgment. In its complete form, with the preliminary exertations, it constitutes a body of divinity in itself—one, too, which will well repay frequent consultation and diligent study. It was published in its present form by Messrs. Johnston and Hunter, and has lately passed into the hands of Messrs. T. and T. Clark, who offer the seven handsome volumes at the very low price of £2 2s. We are glad to have this opportunity of calling attention to a work of such rare value.

The Apocalypse Opened. By Rev. WILLIAM HUTCHESON, Minister of the Free Church, Johnstone. Glasgow: William Collins. Pp. 421.

In a former number of this Magazine (July, 1848) will be found a valuable synopsis of the views entertained by some of the best expositors of the Book of Revelation. This synopsis might now be greatly enlarged by the addition of the "schemes" of other writers as distinguished for judgment and learning as those whose opinions are given. But with what effect on the mind of a thoughtful reader? At first, a sceptical feeling with respect to the whole affair; then, retaining his belief in the divine origin of the Apocalypse itself, a hope that he is under no necessity to embrace any one of these schemes; and finally, the mortifying thought that any eclectic scheme he might form for himself, out of the others, or an original one from the study of the book itself, would only be adding another to the already complicated mass of opinions, the number and variety of which had been his first stumbling-block in the study. He resembles the Christian, who, having been converted by the reading of the word alone, finds, if he is to enjoy the communion of saints at all, it must be in connection with some one of the many denominations of evangelical Christians; but, in his inquiries, discovering that none of them agree perfectly with his own views, he laments the division and numbers of the "sects," and goes and founds *another!* The writer of "The Apocalypse Opened" has felt himself at liberty to take an independent course in his exposition, especially of the vials, and to such an extent as to win for himself a separate column in the proposed synopsis enlarged. Of his scheme, or of any other, we offer no opinion here, except, that supposing the historical and consecutive interpretation to be established, his views of the five first vials seem to be more in harmony with the general interpretation of the seals and trumpets in which he agrees with the majority of his predecessors. He reasons temperately, if not always conclusively; and less frequently than most of his fellow-expositors, assumes the place of the *Prophet*. His chapter on the "Canons of Interpretation for the Style and Subject-manner" is valuable, and much of the sobriety and consistency of his views of this wonderful drama of Divine Providence may be attributed to his general adherence to the principles of

interpretation laid down in this chapter. His canons, few and simple, are these—1. All the scenic representations are purely symbolical, and in no degree a mixture of the literal and symbolical. 2. Each symbol has a radical or primal meaning which is to be carefully ascertained and inflexibly adhered to, wherever used. 3. Each symbol, notwithstanding, like a word, has shades of meaning, which must be discovered and attended to, in order to give it, in its various positions, a correct relative interpretation. If these canons be correct (and if they are not, the prophetic trumpet can hardly be said to give a certain sound), the strict application of them to the interpretation of prophecy would effect a reformation in that department of biblical study, and even our author would have to reconsider some of the details of his scheme. We cordially recommend a careful perusal of the work to every student of prophecy.

H. A.

Brief Notices.

INDIA.

1. *India: its History, Religion, and Government.* Jarrold and Sons.—2. *British India.* By the Rev. W. Campbell. J. Snow.—3. *A Letter from a Layman in India on the Policy of the East India Company in Matters of Religion.* W.H. Dalton.—4. *India: the Duty and Interest of England to Inquire into its State.* By Saville Marriot, Esq. Longman and Co.

Contrary to our usual custom we place one of the smallest books before us the first on our list. We do so to mark our sense of its value. It is a compendium of just those facts about India which everybody wants to know. The 85 pages of this little book do not contain a single superfluous word. No space is wasted in rhetorical flourishes. The writer, a minister, we believe, of our own body, has drained many volumes of their information, and reproduced it in this little manual, in a highly concentrated form. Our readers can scarcely do better, in prospect of the debates on Indian affairs, than invest a shilling in its purchase.—In the year 1839, Mr. Campbell's book on British India (2) probably possessed interest and value. We suppose that 2,000 copies of it were printed at the time, of which a thousand remained unsold; for on the title page before us it is said to be the second thousand, yet it is unmistakably the first edition. If any one wishes to know how persons spoke and felt about India twenty years ago, they can do so by the aid of this volume.—A layman (3) brings a terrible indictment against the East India Company for systematic and continued hostility

to Christianity throughout the whole duration of its rule and extent of its territories. The facts are most of them familiar to us by report, but they are here asserted with circumstantial detail, and supported by indubitable evidence. We had at first intended to quote large extracts from the pamphlet; but as the price is only sixpence, we deemed it better to advise our readers to procure and read it as a whole. Instead of wondering at the mutiny, they will rather wonder at the long-suffering of that God who hath said, "Them that honour me will I honour, but he that despiseth me shall be lightly esteemed."—Mr. Marriot is one who has a right to speak with authority on Indian affairs. During a long residence there he filled various offices, which gave him much insight into the habits and condition of the people in the Bombay Presidency. At one period he had charge of a district consisting of 4,200 square miles, with a population of nearly half a million persons. His pamphlet (4) is full of valuable information, but its worth is seriously diminished by the crude and undigested manner in which it is put together. But for a somewhat heavy style and defective arrangement, this *brochure* might have taken a high place amongst the innumerable publications now appearing on India.

THEOLOGICAL.

1. *The Stars and the Angels; or, the Natural History of the Universe and its Inhabitants.* Hamilton, Adams, and Co.; Menzies and Co.—2. *A Plea for the Ways of God to Man.* By W. Fleming, D.D.

T. and T. Clark; Hamilton, Adams, and Co.—3. *Apocalyptic Sketches; or, Lectures on the Book of Revelation.* By the Rev. John Cumming. Vol. I. *Things that Were.* Hall, Virtue, and Co.

We are indebted to the devout and ingenious, though anonymous author of "The Stars and the Angels" (1) for a very suggestive volume. His arguments, it is true, often remind us of an inverted pyramid, his deductions go far beyond his premises, and he deals with themes which transcend the sphere of mundane consciousness. Conclusions so vast and remote are sought to be established by proofs so slender and fragile, that a belief in the writer's inspiration is necessary for their acceptance. For instance, his first engraving is our Lord passing through the stellar universe on his ascension; his second, the earth as seen from the moon; his third and fourth, sections of the sun and moon, to illustrate the solar and lunar geology! Of a somewhat different kind are his arguments to prove that devils are the disembodied spirits of fallen angels, who have died as the penalty of their sins, whose bodies therefore have gone to decay, and whose spirits are consequently invisible; or his attempts to trace an exact parallelism between the Ten Commandments and the Lord's Prayer, and his arrangement of them in a triangular form, whence result some very curious consequences. If his speculations be thrown out simply as excitements and provocatives to thought, we have not a word to say against them; but we must decline to receive them as proven facts. The book is full of information, both scientific and religious—indeed science and religion are made to interpenetrate one another. Even where we differ most widely from the author, we derive instruction and profit from him.—Most of our readers are familiar with the old Epicurean dilemma: God either has the power, but wants the will to prevent the evil which exists; or he has the will, but wants the power; or he wants both will and power. On the first supposition he is malignant, on the second he is weak, on the third he is both. The esteemed Professor of Moral Philosophy in the University of Glasgow has addressed himself to confute this argument with great ability (2). Taking up in succession the three forms of evil, Metaphysical, Physical, and Moral, he has shown that when they are fairly considered, with all their alleviations and mitigations, no atheistical inference is deducible from them. The argument of Dr. Fleming is the stronger from the fact that he has made it purely defensive, and resisted all temptation to assume the aggressive, thus

following the example of the great master in this discussion—Butler in his Analogy. We have rarely read a metaphysical treatise written with greater richness and beauty of language.—A few years ago every one was talking of Dr. Cumming's "Apocalyptic Sketches," delivered at Exeter Hall, and subsequently published by him, in the course of which he announced the impending consummation of all things, which, if we remember rightly, is to happen in a year or two. The volume before us (3) is the first instalment towards a republication of the series, which he has revised, and to a great extent rewritten. He divides the whole Apocalyptic Vision into three parts; Things that were, Things that are, Things that shall be. The first volume, "Things that were," comes down to the end of the third chapter. It is a very favourable specimen of Dr. Cumming's style, and contains passages of considerable power and beauty. We await with considerable curiosity the next volume, which, we suppose, will give us his views of the present state of the world as interpreted by the Book of Revelation.

MISCELLANEOUS.

1. *English Hearts and English Hands; or, the Railway and the Trenches.* By the Author of *Captain Headly Vicars.* Nisbet and Co.—2. *Hymns composed at Bolton Abbey, and other Rhymes.* By Newman Hall, LL.B. 2s. 6d. Nisbet and Co.—3. *Hints on Preaching.* By Newman Hall, LL.B. 4d. John Snow.—4. *The Pen, the Palm, and the Pulpit.* By John Stoughton. Ward and Co.; Jackson and Walford.

We have an admirable illustration of what a Christian lady may effect upon the most intractable and unpromising material by means of simple faith, true devotion, and unaffected sympathy, in the volume which stands first on our miscellaneous list. The narrative of Miss Marsh's labours among the Navvies of the Crystal Palace and Army Works' Corps, is one of the most inspiring and touching we have read for a long while. The volume is equally commended by the praises of *The Times* and the snarls of *The Athenæum*. We are glad to add our meed of commendation. Let every congregational library and book club procure and circulate this most interesting and profitable volume.—The verses of Mr. Newman Hall, if not characterised by any great poetical power are always graceful and pleasing, tender and devotional. These "devout meditations, in verse," as he modestly describes this collection of sacred poetry (2), possess all those qualities which give to the other pro-

ductions of his muse their charm. We may apply to them James Hamilton's quaint antithesis they are both "graceful and gracious." The volume is got up with so much taste and beauty as to render it an appropriate though inexpensive gift book.—We are glad to see Mr. Hall's admirable discourse on preaching, delivered to the Congregational Union at their recent meeting, reprinted in an inexpensive form (3). Mr. Hall insists upon preaching being *simple, forcible, natural, earnest, practical, and evangelical*. We entirely concur in his strongly-expressed opinion, that "*the general adoption of reading in the pulpit would be very disastrous to pulpit success.*" It is with regret and anxiety that we perceive the spread of this most injurious innovation among our younger ministers.—Small in bulk, but of high merit, is the little volume of biography, by Dr. Stoughton, which comes next on our list (4). The histories of Tyndale, Hooper, and Whitefield, are narrated in that graceful, flowing, and picturesque style which invests all the productions of Dr. Stoughton with so great a charm. The lives of these three worthies have furnished him with a congenial theme upon which he has first discoursed, and then written, with even more than his usual success.

TALES.

1. *The Four Sisters—Patience, Humility, Hope, and Love.* With Illustrations. Routledge and Co.—2. *Bertram Noel; a Story for Youth.* By E. J. May. Marlborough and Co.; Binns and Goodwin.—3. *The Heirs of the Farmstead; or, Life in the Worsteds Districts of Yorkshire.* Heaton and Son; Pewtress and Co.—4. *The Only Son and his Companions.* By Clara Jones. Liverpool: Gabriel Thomson. London: Partridge and Co.

In the "Four Sisters" (1) Messrs. Routledge and Co. have published a volume of most pleasing tales for the young. The four virtues are represented, not by mere cold, bloodless abstractions, like the characters in the ancient mysteries, or the heroes and heroines of allegorical poetry—"such faultless monsters as the world ne'er saw." Each of them is a veritable living, breathing girl;

A creature not too bright or good
For human nature's daily food;
For transient sorrow, simple wiles,
Praise, blame, love, kisses, tears, and smiles.

The incidents are natural and well told; the moral lessons inculcated are excellent; there can scarcely be a better book for the class to whom the writer dedicates it,—"*the elder daughters of my poorer neighbours.*"

We of course must take exception to the High Church doctrines which here and there intrude themselves; as for instance, where Abraham Jackson carries his new-born daughter to church "to be made a Christian"! These allusions, which to us are blemishes, are, however, rare, and need not interfere with our warm recommendation.—"*Bertram Noel,*" the second volume on our list, is one of a series of tales favourably reviewed in our January number, and is quite equal to its companions. The motto of the present volume is, "*He that ruleth his spirit is more mighty than he that taketh a city.*" This inspired sentence is very well wrought out and illustrated.—We should like to speak in high terms of "*The Heirs of the Farmstead*" (3). The motive and design of the book are excellent; the descriptions are frequently vivid and graphic. Those who know the district and its population say that their characteristic features are often hit off with a photographic accuracy. Still the story seems to us heavy and confused. The incidents are frequently improbable, and the characters talk unnaturally. In spite of these defects the story is not without power and value.—Miss Jones has published a tale, of which the spirit and design are excellent, and the composition graceful (4). The principal incident, however, is improbable. Burglary is not a crime into which stylish gamblers would be likely to plunge, and we confess that we should with the jury have doubted the statement of the prisoner who was seized with a crowbar in his hand, that he was running away with it to prevent violence. So long as Miss Jones keeps within her own sphere of elegant female society she writes admirably.

PERIODICALS.

1. *The Sunday Teacher's Treasury.* Wertheim and Mackintosh.—2. *The Youth's Magazine.* J. F. Shaw.

Our Sunday schools have called into existence a literature of their own. The difficulty now is not to discover, but to select, the books to be used. A month ago we gave high commendation to the productions of the Sunday School Union. "*The Sunday Teacher's Treasury*" (1) seems to us to deserve even higher praise. For practical utility we have rarely seen a magazine more admirably adapted to the class for which it is designed. The scriptural lessons are remarkably clear, full, and suggestive.—"*The Youth's Magazine*" (2) is an established favourite, and deservedly so. The volume for 1857 is full of information on manifold subjects, conveyed in a way likely to interest and instruct the youngsters.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

SARRATT, HERTS.—On Monday, February 1, a tea-meeting, followed by a public meeting, was held to celebrate the enlargement of the chapel here. Only in May last this church was formed. It then consisted of five members, dismissed for that purpose from Watford. Mr. Wern, of Harrow, undertook the pastorate. It now numbers twenty-four members. The chair was taken by Mr. Dawson, of Watford. The Rev. Messrs. Wycherly and Wern, and Messrs. Short and Wright, with the chairman, addressed the meeting.

EAGLE COURT SABBATH SCHOOL, CLERKENWELL.—The twenty-second anniversary of these schools was celebrated by a tea and public meeting, on Tuesday, February 2nd. The following gentlemen delivered addresses to the teachers and friends: Rev. J. H. Cooke, who presided; Revs. J. Russell, W. Radbourn, J. Weir, D.D., W. Barker, and J. S. Stanion.

UNION CHAPEL, LUTON.—The annual tea-meeting in connection with this place of worship, was held on Tuesday, February 9, when 650 persons were present. Owing to the over-crowded state of the school-rooms, the meeting adjourned after tea to the chapel. The Rev. J. Makepeace presided. Addresses were delivered by the Revs. D. Gould, P. H. Cornford, T. Hands, and J. Mules. The Rev. J. Smith, who had been fellow-labourer with Mr. Makepeace in India, then delivered an address of nearly two hour's length, of a deeply interesting character.

HAMPSTEAD: HOLLY BUSH HILL CHAPEL.—A tea-meeting was held in this chapel on Thursday, the 4th. The pastor presided. After tea addresses were delivered by the Rev. J. H. Cooke, W. Walker, R. Ware, and Mr. Evans. The attendance was very good.

CENTENARY AND RE-OPENING OF SALT-HOUSE-LANE CHAPEL, HULL.—The centenary of the above chapel was commemorated on Sunday, Monday, Tuesday, and Wednesday, the 17th, 18th, 19th, and 20th of January, having been closed fourteen weeks for improvements and repairs. It was re-opened on the first of the above days, when sermons were preached, in the morning and evening by Rev. H. J. Betts, and in the afternoon by Rev. R. Bell. On Monday evening Rev. H. J. Betts again preached; Rev. A. Ollerenshaw preached on Wednesday evening; and on Tuesday evening there was a crowded and enthusiastic meeting held in the saloon of the Sailors' Institute. After a brief history of

the church and chapel had been read by the pastor, Rev. D. M. N. Thomson, the meeting was addressed by Rev. Messrs. M'Conkey, Sibree, Ollerenshaw, Upton, Stuart, M'Pherson, Hall, and Betts. The sum realised up to the close of the services will amount to about £120.

RECOGNITION SERVICE.

HASTINGS.—On Tuesday, February 9th, a meeting was held to welcome the Rev. J. C. Fishbourne to the pastorate. Upwards of 300 sat down to tea, and at the public meeting the large room was quite crammed. The proceedings were commenced by the Rev. J. C. Fishbourne. Mr. Bickle, one of the deacons, followed, saying, that the declining state of the church had left them almost in despair; but that he believed they should now go on and prosper. The Revs. J. Haycroft, J. Griffin, R. Rymer, and Porter, then addressed the meeting, which was of a very interesting and hopeful character.

PRESENTATION.

NITON, ISLE OF WIGHT.—On Wednesday, January 27th, a *soirée* was held on the occasion of the leaving of the Rev. J. C. Green, who has held the pastorate during the last ten years. After tea a public meeting was held, when a presentation of plate, in the form of an elegant tea and coffee service, took place.

MINISTERIAL CHANGES.

The Rev. J. J. Owen, of Paddington, has resigned his pastorate, and will be able to supply any vacant pulpit. Mr. Owen's address is 9, Elgin Crescent, Bayswater.—The Rev. W. J. Stuart, Ripley, will terminate his connection with the churches of Loscoe and Swanwick, Derbyshire, on March 28th, and on April 4th will enter, God willing, upon the important field of evangelistic labour in connection with Staningley and Pudsey, West Riding, Yorkshire.—At the same time, the Rev. W. Gray will cease his ministrations at Ripley and Smalley, Derbyshire, and commence stated pastoral labour at Ashby-de-la-Zouch, Leicestershire.—The church and congregation worshipping in the Baptist chapel, Conistone, Lancashire, having given the Rev. John Myres, of Horton College, a unanimous and pressing invitation to become their pastor, Mr. Myres has complied with their request, and enters on his labours on the first Sabbath in February.—Mr. W. C. Jones, of Regent's Park College, has accepted the unanimous invitation of the Church in Earl Street, Southwark, to become their pastor, and will speedily enter upon his work.

Correspondence.

A STATE CHURCH IN INDIA.

To the Editor of the Baptist Magazine.

SIR,—I thank Mr. John Sheppard for his rebuke. It is a compliment to be thought worthy of reproof by such a man; and if I feel it necessary to say a few words in reply to his animadversions, I trust the high esteem—I may say, the loving reverence—in which I hold him will preserve me from everything by which his feelings, however sensitive, might be wounded.

I must frankly say, at the outset, that as an anti-state-churchman, I am not one after Mr. Sheppard's model. He styles himself "a defensive Nonconformist," I avow myself an aggressive one; it is not likely, therefore, that my opinions, however gently expressed, would meet with his approbation.

Now for the matter in hand. From intentional injustice I am sure that Mr. Sheppard is at an unmeasurable remove; yet he has done me injustice. Here is an instance of it. In quoting my sentiments, he places the words "prelacy and state churches," which I had used in a former part of the paragraph, and in a different connection, in close juxtaposition with the sentence which he condemns. This I think is hardly fair. My immediately preceding language is, "To us it would be a matter of the deepest regret to see India covered, like England, with a net-work of ecclesiastical mercenaries, presided over by a bench of oriental prelates." The evils of a system thus precisely described are those of which I speak.

This first injustice leads to a second. In a subsequent paragraph your correspondent endeavours to expel from my "unadvised and objectionable" sentence the idea of a "state establishment" of religion (again marking as a quotation a phrase which I have not used), and thus reduces my objection exclusively to corruptness of doctrine, under which head he brings in, first, the Scottish Episcopalians, and afterwards Pædo-baptists universally, as liable to my intended censure. In this he is quite wrong. Every one who will read the entire passage on page 26 of your January number, will see that my objection is raised, not against any form of Christianity as corrupt in doctrine, but simply and exclusively against state churches, or, as I have called them, "secular religious establishments." Your correspondent's references to the Scottish Episcopalians and the Pædo-baptists are, therefore, wholly irrelevant, and I take no further notice of them. So much for the outworks, now for his main position.

My affirmation was, in substance, that a state church would form a greater hindrance to the diffusion of Christianity than pagan-

ism; to which Mr. Sheppard's reply is, "I conceive that it cannot be proved" that you might not have an equal extension of Christianity under either system. "It cannot be proved!" Perhaps not; but what is this to the purpose? I did not say it could be proved; I only said I thought so, and for aught that Mr. Sheppard has advanced, I may think so still. The sentence which follows this, in which Mr. Sheppard says, "I can have no sufficient grounds on which to conclude" that Christianity would not have some vital extension under a state church, is aside from the subject, since the question relates, not to the actual, but the comparative spread and power of the gospel. Besides, I have neither made, nor hinted at, any such conclusion.

I have now to notice a third point in which your correspondent has done me injustice. In my paper, immediately after the sentence on which he has animadverted, stands the following:—"The evils of paganism are at least external to Christianity, and the objects of its direct attack; while those of secular religious establishments are within Christianity itself, protected and cherished by the very influences which ought to destroy and eradicate them." I here assign a reason for forming so grave a judgment of the obstructive influence of a state church as compared with paganism; would it not have been fair in my reprover to have put it into the balance, and weighed it? The sentence, however, has further the effect—and the intended effect—of modifying that which precedes it, by the introduction of the phrase "at least;" so that the entire expression of my opinion may be put thus:—"I solemnly believe that a state church in India would prove a greater hindrance to the gospel than paganism; or, if not so, there would, at least, be this comparative disadvantage in contending with the evils incidental to it; namely, that while the evils of paganism are external to Christianity, and the objects of its direct attack, those of secular religious establishments are within Christianity itself, protected and cherished by the very influences which ought to destroy and eradicate them." I think it is my opinion so expressed that should have been made the subject of animadversion, if any animadversion was due to it; I frankly ask, however, your revered and distinguished correspondent himself, as well as your readers generally, whether any reasonable fault is to be found with it.

I am, &c.,

J. H. HINTON.

London, Feb. 3rd, 1858.

CONSCIOUSNESS AND THE BIBLE.

To the Editor of the Baptist Magazine.

MY DEAR SIR,— takes exception to my statements respecting the relationship of Human Consciousness to the Bible on two grounds. First, he objects to my definition of consciousness itself. Whether he gives a better definition than mine it is not for me to say. You point out in an editorial note, that the word is used in at least three different senses, and that I have taken it in one of those senses, he in another. Which of these uses of the word is the correct one is a question rather of lexicography than of theology. The "Baptist Magazine" is not the place for such a discussion. I may, however, refer him to Webster's Dictionary as warranting the use of the word in the sense in which I have employed it.

Secondly, — denounces as heterodox the opinion that "men have a rule of life within themselves." He regards all who entertain this opinion as "setting aside the teachings of our sacred books." Have we, then, a rule of life within ourselves? This is a matter for individual inquiry. Our friend thinks we have not. In the words of a well-known writer, "It is possible—(barely possible, I admit)—that a man may have remained ignorant or unconscious of the moral law within him." With all respect for the testimony of others, I should think any man mistaken who denied the existence of conscience within him. Good Bishop Butler, than whom a higher authority, less than apostolic, does not exist, says, "From his make, constitution, or nature, man is, in the strictest and most proper sense, a law unto himself. He hath the rule of right within." Should — object to these authors, because uninspired men, I quote the Apostle Paul. In his epistle to the Romans he speaks of those who "do by nature the things contained in the law," and assures us that "these, having not the law, are a law unto themselves." And if it be asked, How a law? an answer may be found in the statement, "Their conscience also bearing them witness." If the heathen had a rule of life, "written in their hearts," surely we are not less favoured. Christ did not come into the world to dethrone conscience in those who call him Lord.

I therefore accept the conclusion which — imputes to me. But I emphatically reject his inference. Because I believe that man has a rule of life within, I do not "direct him to himself as the original source of information on matters pertaining to salvation and eternal life." Except it can be shown that the law of conscience—which I regard as the main feature of the doctrine

of human consciousness—as developed in the article on which your correspondent animadverted, logically involves or potentially contains the truths of the gospel, and that therefrom the facts of the life of Christ and the doctrine of his death can be deduced, the charge is utterly unfounded, and the inference entirely unwarranted. So far from sharing the sentiment imputed to me, I acknowledge that even the revealed law of Sinai—a much fuller revelation of the Divine will than is the law of nature—was unable to point out the way of salvation to guilty man. As I have written before, "the truths, like the facts, of the sacred Scripture, come from without the province in which consciousness reigns supreme." Whatever else, therefore, this doctrine of human consciousness involves, it is innocent of an assumption of the authority of revelation, understanding by revelation the word made known to us by prophets and apostles.

I am, very truly, yours,

CHARLES WILLIAMS.

Accrington, Feb., 1858.

AGED MINISTERS, THEIR WIDOWS AND ORPHANS.

To the Editor of The Baptist Magazine.

DEAR SIR,—It has fallen to my lot on more than one occasion to write to some of our denominational friends on behalf of the widows and orphans of some of our deceased ministers. This has suggested some thoughts which I desire respectfully to lay before your readers. In more than one instance, I have been asked by churches, during the interregnum between one minister's labours and the initiation of his successor—(a period, by the way, which seldom shows off the "Christ-like" spirit of our churches with much advantage to what we call "the world")—to name a minister who was "movable" and likely to suit them. I have named such as appeared to be likely to fill the vacancy well; but if a name belonged to one who might be verging on fifty, although in no other respect objectionable I have met this reply,— "Oh! he won't suit us, he is too old; we must have a young man;" a reply mournfully suggestive of many sad things. This stereotyped phrase is certainly a very heartless one, and shows that many, could they have the choice now, would prefer a youthful and brilliant Apollos to "such an one as Paul the aged." Cases are not wanting in which there has been an uneasy restlessness to get rid of a minister simply because he was old, the people seeming to forget that he had spent perhaps his best energies in their service. It is to be feared that the pathetic prayer which David ad-

dressed to One who *will* hear it, would be addressed in vain to some "who profess and call themselves Christians." "Cast me not off in the time of old age; forsake me not when my strength faileth."

When the services of some of our elder brethren are no longer desired, some have private property on which they can retire; others, to the lasting honour of the churches over which they have presided, have a sufficient annuity settled upon them; but what becomes of those who have *neither* of these resources? Hard, indeed, must the winter of *their* old age be, and welcome must be the humble grave where want and poverty can persecute them no more. In the present age, which demands in its feverish state of excitement an incessant and enormous wear and tear of both mind and body in our ministers, it is not improbable that fewer than formerly will attain to old age. Many will die in the midst of their days and life-work, and the question arises, What is to become of their widows and orphan children? Some, will, from their own private means, have made provision for those dear to them as the light of life. Sometimes, their churches most praiseworthily make provision; but it is infallibly certain that the majority of our brethren have no possibility of attaining any such means of support for their families in case of their decease. True; the honoured names of the departed throw a sacredness around their surviving family which for awhile attracts sympathy and aid, but that interest gradually decays. Very characteristically did the late Dr. Hamilton, of Leeds, remark to the printer as he handed him his manuscript containing the life of his fellow-labourer, Mr. Ely, "Make haste about it, *for ministers are soon forgotten.*" That witness is true. Many a widow and many an orphan, bearing a name of consecrated piety and intellect, could attest it from amidst the chill of penury. Were the secretaries of those funds to which they apply for aid, to publish a "blue-book" of evidence, selected from the letters of applicants, it would prove a startling document. But *all* can never be written or known on earth. The struggles for bread, the humiliating sense of dependence in the appeals made to the charity of this bleak world, by those who have been suddenly cast from competence into the grim and relentless embrace of poverty, the dark and fierce temptations by which they have been assailed, the sufferings and sickness, un-

soothed by comforts, by which the loved ones of many of our ministers have gone to death, can never be told. They suffered and were silent, and some of these hidden and patient ones might well be enrolled amongst the martyrs of the church.

Surely, these things *need* not and *ought* not to be. The far-seeing Wesley has given us an example how to manage things better. I apprehend that a fund sufficient for ever to wipe off this reproach from our denomination could be easily raised. Few ministers would refuse to contribute; few churches would refuse a collection; few laymen would decline to aid. We build magnificent chapels. We carry on extensive foreign and home benevolences, but we leave many of our old ministers, and our widows and orphans, to languish and die in indigence or poverty. True, there *are* funds to which they can apply, but the richest of them can only afford a very small amount of aid. These might be concentrated, and form a basis on which to rear a fund suitable to the wants to be met. The burden would not press heavily on any individual, for no claim would be made that the recipients should be kept in wealth and luxury; but only that, having faithfully preached the gospel, they should "*live of the gospel,*" and that our ministers' families, bereaved of their head, should at least have some reasonable help, on the ground that had the character, health, and talents of the departed husband and father been expended on business, the probabilities would be that the survivors would have been left in a state of competency.

I feel persuaded some effectual plan could be adopted were some of our leading laymen and ministers in London *earnestly* to take the matter in hand, or, were it to be gone into by friends from the country and London *together*, at a special meeting during our annual services in April next. We know all our foremost men are fully occupied in Christian work; but without implying depreciation of any other mode of serving Christ, I would venture to affirm that no work of benevolence would have a better moral influence on both churches and ministers than this; none would reap a richer reward at last from Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I remain, very truly yours,

W. AITORISON.

Newport, Monmouthshire,
Jan. 6th, 1858.

From the space devoted to the Memoir of General Havelock, and the pressure of other matter in our pages, we are compelled to omit our Notes on the Month and Editorial Postscript.

THE MISSIONARY HERALD.

IMPORTANT NOTICE.

TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the Annual Members' Meeting for 1856, will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—That no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof.

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nomination may place on the list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be one submitted to the members at their annual meeting, and is intended to supersede the former plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its executive; which because of inability to attend the annual meetings of subscribers, they have never or rarely enjoyed.

MISSIONS IN THE NORTH-WEST PROVINCES.

THE north-west provinces of Hindostan constitute a distinct portion of the Bengal Presidency, under a lieutenant-governor. For administrative purposes the country is divided into six divisions, which, by the census of 1853, were found to contain a population of 30,271,885 persons. The following table presents particulars of great interest.

Division.	Townships.	Area in sq. miles.	No. of houses.	Hindoos.	Mohammedans and others.	No. to a sq. mile.
Delhi	3,333	8,633	517,165	1,612,379	582,801	254
Meerut	8,253	9,985	919,245	3,578,419	943,746	453
Rohilkund	15,094	12,428	1,078,753	4,036,166	1,181,341	419
Agra	7,018	9,298	968,967	3,984,983	388,173	465
Allahabad	10,131	11,971	1,015,060	4,099,772	426,835	378
Benares	38,079	19,737	1,738,499	8,412,392	1,024,878	478
Totals	81,908	72,054	6,237,689	25,724,111	4,547,774	420

Of this great population about nineteen and a half millions are engaged in agricultural pursuits. The non-agricultural population reaches ten and a half millions. Everywhere the people are crowded together on the soil, the average number to a square mile far exceeding the most densely populated regions of Europe. In England there are 304 persons only to a square mile; in Belgium, 337.

Although these districts were the seat of the Moslem power, yet the Hindoo population is six times more numerous than the Mohammedan. It is in the city of Delhi only that the two classes approximate to an equality in numbers. There are sixty-seven cities containing from ten to fifty thousand inhabitants; seven, contain from fifty to one hundred thousand; and six, above one hundred thousand. We name the latter:—

Benares	171,668
Delhi	152,424
Furruckabad	132,513
Agra	125,262
Cawnpore	118,000
Bareilly	111,332

The north-west provinces contain very celebrated places, regarded with the highest reverence by all classes of Hindoos. Benares is the holy city of India. It is the seat of Shiva worship, and the resort of pilgrims from all parts of the country. The region around Muttra is noted as the scene of the life and exploits of Krishna, and innumerable legends are attached to every tank, or temple, or rocky hill. Entire cities, as Bindrabun and Goverdhun, are dependent on the gifts of worshippers and the visits of pilgrims. Yet are there existing many proofs of the prevalence, if not the absolute predominance at a former period, of the Buddhist faith. At Sarnath, near Benares, is an undoubted chaitya or tope, a pagoda built for the deposit of some valued relic of Buddha, or early teacher of his creed. Both at Delhi and Allahabad are *laths*, or stone pillars, with Buddhist inscriptions upon them. At Bindrabun, among the ruins of ancient Delhi, and in Muttra itself, are remains of ancient temples once occupied by the priests of Buddha. A Chinese traveller of the fifth century describes the district now devoted to the worship of Krishna as then occu-

ped with priests, inhabiting numerous monasteries, obeyed by sovereigns and people, and engaged in the services and ascetic life of the Buddhist religion. It was near Benares that tradition tells us Buddha began his ministry, and for several ages its citizens obeyed his precepts; but by the seventh century of our era the followers of Shiva began to prevail. Some hundred temples, sacred to *Iswara*, had been erected. Thousands of Yogis, with knotted hair, their bodies smeared with ashes, passed their time in the austerities of ascetic life. From that time Buddhism faded away. A few ruins, and here and there a Jain temple, remain to remind the traveller of its former sway in these centres of a vile and degrading idolatry.

For five hundred years the religion of Mohammed oppressed the indigenous faiths. Aurungzebe especially displayed the iconoclastic zeal of a fanatic Moslem. Mosques were built of the materials of heathen temples, in some instances on their foundations; while at Bindrabun, on the summit of a ruined temple, there is now another ruin, that of the mosque built by this zealot on the roof of the structure he was unable to destroy. The whole region testifies to the wide-spread sway of Islam. The debris of tombs, dilapidated serais, desolate palaces, crumbling musjids, everywhere bear witness to the overthrow of the once mighty empire of the Mogul, and indicate the no less sure subversion of the religion of the prophet. The dissolution of the power of the Mohammedan rulers of Hindostan was followed by a partial revival of idol-worship, and the good repair of the temples of Benares and Muttra, the large number of comparatively modern sacred structures, show the influence of the ancient faith, and the vital energy it managed to retain.

The north-west provinces became a British possession in 1803. But it was not till the year 1809 that the voice of a minister of Christ was heard in the land. In that year the late excellent Bishop Corrie settled at Chunar. In 1809 we find the eminent Henry Martyn at Cawnpore, surrounded by fakirs and diseased natives, endeavouring to communicate to them the "good tidings of great joy." Here Abdool Messeh was met with, who, after his baptism in Calcutta, accompanied Corrie to Agra in 1813, and commenced a mission which continues to this day.

The Serampore brethren early directed their attention to the north-west, and in 1804 commenced to prepare a translation of the New Testament in the Hindi, or rather, as it turned out, in the Urdu language. This was one of the three translations which Dr. Carey wrote with his own hand, and one of the two which he translated from the original Greek. The version, however, was not printed till 1811, owing to the want of funds. Mr. Chamberlain and Mr. Peacock were separated to the work of the Lord in Agra at the commencement of the same year, and on the 21st January left Serampore for that city, reaching it on the evening of the 17th May. The mission was early threatened with destruction. In the following year Mr. Chamberlain was prohibited from preaching and ordered down to Calcutta. Mr. Peacock, however, remained, and in the following year Mr. Chamberlain returned. He then settled at Sirdhana, to superintend the education of the Begum Sumroo's son, but devoting the chief part of his time to missionary labour and to the translation of the Scriptures into Hindi.

For several years little was done to extend the missionary work in the north-west; and although from the commencement of our mission in these districts there has been no withdrawal from the field, yet the number of missionaries has always been few. Nor until of late years have there been any adequate efforts made by other bodies of Christians.

In 1855, four Pædo-baptist Societies were labouring in these provinces, in twelve of the thirty-one districts into which the divisions are distributed, among a population of fourteen millions and a half. Thus quite one half of the people are not within the circle of missionary influence. By these societies were sustained *forty-four* missionaries, and *thirty-seven* catechists. In the churches there were 564 members, and about 1,700 persons were in connection with the missions. In the schools were 4,000 boys and 349 girls.

The missionaries of the Baptist Missionary Society were labouring in 1857 in four districts, among a population of more than three millions. The number of missionaries supported was *seven*; of catechists, *ten*. In the churches there were 24 European members, and 79 natives. About three hundred persons were attached to the mission communities. In the boys' school, were 613 children; and in the girls, 93. The recent mutiny will, however, have affected all these calculations, and until the re-organisation of the missions it will not be possible to ascertain their actual condition. Many of the native Christians have been killed; some have probably fallen away; while the rest have been scattered by the necessity of providing both for safety and a livelihood. So far as preaching has been resumed the missionaries speak most encouragingly of the prospects before them. It may be in the order of divine providence to evolve from the storm that has swept over these fair and populous regions, a period of great prosperity in the kingdom of the Lord. The seed of God's word so long and so faithfully sown may spring up with unwonted luxuriance now that the tempest is past, and a serene sky is succeeding to foster the germ. May God grant that the labours of Chamberlain, Thompson, and Mackay, shall appear not to have been in vain!

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—It is gratifying to record that the Indian Government has begun to show a more cordial feeling towards the native Christian community. In the early stages of the mutiny their loyal addresses were refused, and their offers of service rejected. Of all the natives, they alone have exhibited from the first a devoted attachment to the British power. No sooner did the news of the Meerut and Delhi massacres reach Calcutta, than the native Christians of all denominations met in the Free Church Institution and drew up a loyal address to the Governor-General. A similar address was forwarded by the native Christians of Kishnagurh, and at the same time they offered their carts and bullocks for the Government service. The native Christians of Chota Nagpore offered their services as police guards. The discovery of the Mohammedan plot at Patna was owing to a native Christian. The conspiracies at Monghir and Poonah were also brought to light by native Christians. No native Christian has been found in the ranks of the mutineers, while some hundreds have probably lost their lives through their attachment to the gospel of Christ. "Theory and practice alike concur in proving," says Dr. Duff, "that to increase and multiply the number of native Christians, is to increase and multiply the only class of truly staunch and loyal native subjects of the British crown among the teeming millions of India."

At length convinced of this, the Government has taken steps in various places to engage the services of native Christians. In Barisaul, in Dacca, at Alipore, our missionaries have been applied to, to recommend them for employment. In Benares the sergeant of police is a native Christian. In the

Punjab, a very remarkable document has been issued by the judicial commissioner, Mr. Montgomery, which, as officially recognising the faults of the past, and presenting a new feature in the future history of Christianity in India, we lay before our readers :—

"The sufferings and trials which the Almighty has permitted to come upon his people in this land during the past few months, though dark and mysterious to us, will assuredly end in his glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of his kingdom, and those of his servants.

"The system of caste can no longer be permitted to rule in our services. Soldiers, and Government officers of every class, must be entertained for their merits, irrespective of creed, class, or caste.

"The native Christians as a body have, with some exceptions, been set aside. I know not one in the Punjab (to our disgrace be it said) in any employment under Government. A proposition to employ them in the public service six months ago would assuredly have been received with coldness, and would not have been complied with. But a change has come, and I believe there are few who will not eagerly employ those native Christians competent to fill appointments.

"I understand that, in the ranks of the army at Madras, there are native Christians, and I have heard that some of the guns at Agra are at this time manned by native Christians.

"I consider I should be wanting in my duty at this crisis if I did not endeavour to secure a portion of the numerous appointments in the judicial department for native Christians; and I shall be happy (as I can) to advance their interests equally with that of Mohammedan and Hindú candidates. Their future promotion must depend on their own merits.

"I shall therefore feel obliged by each missionary favouring me with a list of any native Christians belonging to them, who, in their opinion, are fit for the public service."

We rejoice also that the Government in Calcutta has relaxed somewhat in its stringent censorship of the press. The Press Act was so framed as to include publications of every kind. Tracts and religious works were ordered to be sent into the police-office for inspection, and fears were entertained that their circulation would be interfered with, "as tending to excite the prejudices of the natives." The only excuse for this revival of the Minto policy of 1807, is to be found in the hasty conclusion of the authorities, at an early stage of the mutiny, that the revolt was to be traced to missionary exertions. As events soon exploded this theory, religious works have continued to be published without interruption. There was, however, sufficient ground for apprehension in the fact, that "*The Friend of India*" was warned because it expressed the hope that a hundred years hence Great Britain would reign in India over a Christian population. At present, in all the disturbed districts, missionary operations are beginning to be resumed, and under the most cheering and encouraging circumstances.

HOWRAH.—At this station Mr. Kerry has continued peacefully to pursue his labours, and not without encouraging tokens of success. One young woman has been baptized, and subsequently married to the native preacher Gholab. Mr. Kerry was about to commence preaching in the vernacular. His young Bengali friends continue to visit him. Some of them seem to be reading the Scriptures thoughtfully, and make very intelligent inquiries respecting what they read. He cherishes the hope that the seed thus sown in faith and prayer will bear a fruitful harvest.

SERAMPORE.—Mr. Sampson has favoured us with the following interesting remarks on the progress of Christian truth in the College. The letter is addressed to Mr. Underhill, under date Nov. 23, 1857 :—

"Our work here is progressing. Some few of the younger boys in the school, who live in Chuttra and the immediate neighbourhood, have left to join a school, which the bishop of Calcutta has established in that village. Our numbers still keep up well; and I hope that they are receiving no little benefit from their attendance. Many of them evince great aptitude for acquiring knowledge: and if they stay for a sufficient time will, I think, turn out well. As for their giving themselves up to Christ, they are very much as you will remember them to have been when you were here. They talk with great apparent interest, sometimes with evident feeling; they

acknowledge the importance of what you say; but while fully convinced of the folly and sin of Hindooism, they will not leave it. Will they ever give themselves up to Christ? We pray and labour that they may do so. The blessing we ask is, it is true, withheld. Will it always be so, or is it but for a season, that our faith and patience and zeal may be tested? Let us hope that it is so, and pray for greater love and faith, that we may with more diligence prosecute our work, believing that He on whose behalf we engage in it will not let it be in vain.

"Since I have been living with Mr. Traf-

ford I have made it my business to associate more with the sons of the native preachers; the boys who are living in the Bungalow, on the college premises. There are some few among them, who, I think, will well repay the trouble and expense they may now occasion. I get talking with them in Bengali, and find it no little help to the acquisition of the language. The last few Sundays I have taken them into my classroom, and held a Bible-class with them. And I am gratified to find that I am able to make them understand what I wish to say to them in their own language."

The class referred to is a very interesting class of lads formed principally of the sons of native preachers. It is supported by the proceeds of Ward's Fund. It is our hope that this class will furnish, in after years, both schoolmasters and preachers for the mission churches.

BACKERGUNGE.—The itinerating labours of the missionaries were for a time hindered during last year by the excited state of the population, owing to the mutiny, but are now resumed. This district has always been pre-eminent for turbulence, and not a little fear was felt lest the Mohammedans, especially those of the Ferazee sect, might seize an opportunity to rise and assassinate the few Europeans residing there. In reference to this, Mr. Martin writes, under date Oct. 3, 1857:—

"A short time ago a committee of the Barisaul gentlemen sent a letter to Government requesting them to sanction the employment of two hundred Christians for the protection of Barisaul and the district of Backergunge. Government has sanctioned the employment of such a force, and it is to be called the "Backergunge Concentrated Police Force." I believe it will chiefly be employed to guard the jail, treasury, &c. But if any disturbance should take place

in any part of the district, it will be called upon to quell it. As soon as the magistrate has learnt the probable expense of the force, the authorities will issue arms and ammunition for the men, and a pensioned non-commissioned officer will be sent to drill them. Mr. Page has engaged to supply a hundred men for the force. The wages will be six or seven rupees (12s. or 14s.) a month."

It is instructive to trace the hand of God in these events. A short time ago these native Christians were distrusted, and their good name injured by the judge of the district. He has now become one of the first to avail himself of the loyal services of the men that he despised.

JESSORE.—Mr. Sale has returned from a visit to the stations in the south of the district, and forwards the annexed interesting Report. Its date is Nov. 19th:—

"We were on the whole pleased with our visit; of course we met with some painful and discouraging occurrences, but certainly not more, I think not so many as usual. I was glad to find that the people were in good heart, notwithstanding various attempts to alarm them which their Hindoo and Mussulman neighbours had been guilty of. Although it is quite true that we have in this district seen no active sympathy with the rebels (excepting indeed the plot of the Dacoity commissioner's guard) yet that there is latent sympathy is sufficiently shown by the mischievous tales which are published and believed. Our people were told that I was either

killed or had disappeared, and that a new governor had come who was bent on putting down Christians and Christian teaching. Then, again, it has been industriously reported that Ishwur Chuunder Bidya Sagar is sentenced to be blown from a cannon for having written a pamphlet in favour of the re-marriage of Hindoo widows. This latter report has to my own knowledge been helped on in its circulation by some of the leading Hindoo zemindars.

"Then, only last evening, a Mussulman schoolmaster whom I have occasionally aided with books and in other ways, came to me saying that several Mussulmans had united and brought a new schoolmaster

into the village where he taught his school, and were giving out a report that the reign of the English was fast drawing to a close, and that those who wished to save themselves from future punishment must leave the school where the sahib's books were read, and come to the new school, for the ruler who would succeed the English would deal very severely with those who continued to go to such schools. This is going on within eight miles of our Sudder station; and after the fall of Delhi has been proclaimed, and with stringent laws for the punishment of treasonable practices lately passed and published. I think, therefore, that we may judge what would have been our fate had the wretched mutineers been more successful. We have great reason to be thankful for the peace we enjoy up to the present moment. Our work, I am happy to say, is now going on much as usual; our preachers are all at work, and this afternoon I hope to send off *three* on a preaching tour to the north—they will make a stay of two or three days in the neighbourhood of the village where the Mussulmans have been spreading the report of which I wrote above. God grant that good may arise out of the excitement.

"I ought to have told you that I was much pleased at Booredunga to find a nice large chapel put up by the people themselves, or rather by Boikonto and Cabulram. Of course the materials are the ordinary ones, bamboo, &c., only that they have outstripped their neighbours by putting a *boarded floor* to the chapel. This is certainly a token for good, and will, I trust, prove an example and stimulus to others. I think I told you, on a former occasion, that Boikonto of Booredunga, had surprised me and cheered my heart, on my visiting that station some months ago, by bringing what he called 'a small offering to the Lord,' after our service had concluded, and requesting us to pray for him that he might henceforth more faithfully serve Him who had given his life for sinners. He then, with much feeling, proceeded to count out a hundred rupees, and

placed them on the Bible before me. I thankfully received the money on behalf of the society, and called on the brethren there to join me in thanking God on our brother's account, and in praying that the spirit of Christian liberality might spread amongst the Christians of Bengal. I have not yet spent a pice of the money—I have felt almost reluctant to touch so precious a fruit of Christian doctrine in Bengal. The zemindars and others have been taunting the old man and sneering at him for 'giving his money to the missionary.' So I am anxious to do something with the money which all may see.

"But we are very much tried just now with pecuniary matters. I have, after a great deal of difficulty, and at some expense, got possession of a piece of land in a good situation at Khoolna, but can do nothing in the way of putting up a place there. This, however, might (desirable as it is to have some place there) be deferred for the present. But the chapel at Jessore could not have been deferred, the old place was literally falling down. We have, therefore, in spite of all disappointments and obstacles, pushed on the work and the place is now nearly fit for use; and the Baptist mission chapel is no longer the laughing stock of the Sudder station. But we are disappointed, in the matter of aid; we began with what we believed were well founded expectations of aid from England and from Calcutta. Our friends in Calcutta could not of course foresee the calamities which would befall the country, nor the heavy demands which would be made on their Christian sympathy by those calamities. Our friends in England seem to have deferred the fulfilment of their promises till they find themselves overtaken by similar demands. Yet I cling to the hope that the fountains of Christian love amongst you are not so ill supplied that England will not even yet spare, for a little chapel in Jessore, one hundred pounds out of the thousands that are annually spent on similar, but not more necessary, nor more inexpensive edifices."

Before the receipt of this letter the Committee had voted £30 towards the erection of the Jessore Chapel. It is now seen that more will be required. Perhaps some of our friends will kindly take this important matter into their liberal consideration.

CANPORE.—From letters received from Mr. Gregson, under various dates we extract the following interesting notices of the labours in which he is engaged. Writing Nov. 3rd, he says:—

"No special animosity whatever has been manifested towards the propagators of Christian truth; and the miserable attempt made to foist this rebellion upon mission efforts has most signally failed,

and now I believe the strong conviction is, that it is the weak and mistaken policy of yielding to the whims and caprices of the sepoys, and winking at and countenancing religious usages subversive of

social and moral well-being, that has had much more to do with causing and fostering these disturbances, than have the efforts to promote Christianity.

"My work here is extensive and interesting. I have four hospitals, with nearly 300 patients to attend to. I meet with very much to encourage me. One most pleasing instance of conversion has just come under my notice, and several have died of whom I cherish some hope; several others have got better, and very many manifest an interest in my visits, and a seriousness of demeanour very pleasing. I have service twice a week in my tent; but owing to the constant arrival and departure of troops, the attendance is not large. Just as it gets known where service is, a new detachment arrives and the old one moves off. Besides this, I have a large body of native Christians to look after. I collect subscriptions and administer to their wants. I try to get work for them, and my greatest difficulty has been to get them to work. Now, I am succeeding. I have lectured some of them most severely on their idleness and unwillingness to work, and from some for whom I found work, but who would not take it because the pay did not suit them, I was obliged to withhold all further aid; now they have nearly all come to, and are rapidly obtaining situations. I meet them every Sunday morning, and preach extempore. The exercise in the language is very good for me. I besides read, with a catechist, one hour a day, Hindustani. I have not been so happy in my work since I came to India before; until ten days ago I was alone. A chaplain has now arrived; how far he will interfere with me I know not. As yet, I have not seen or heard of his being in any of the hospitals where my chief work lies, and should he be like many of his class, my presence will be as much needed as ever."

"Nov. 17th.

"Every week seems to bind me more strongly to the place, and for a year or two to come it scarcely seems likely that I could occupy a position more favourable for usefulness than this. I have met with very, very much to encourage me here. One poor fellow is now, I have no doubt, in heaven, who was guided there by my poor instrumentality; I have some hope of two others. Many have left hospital who manifested some signs of seriousness; and I could point out at least half a dozen in hospital now who seem almost, if not quite, decided for Christ; besides a large number who always receive my visits with apparent eagerness and pleasure, and listen

to me with the greatest attention. It has been to me a matter of astonishment, and also of intense gratitude, thus to witness so many tokens of encouragement, and thus to be cheered on by what I hope I may regard, the Divine approbation.

"I have, besides, a large number of native Christians. They meet with me every Sunday morning, when I hold a Hindustani service, preaching to them extempore. I have also opened a school for the children of native Christians, who number about thirty, having occupied the old Baptist chapel, which has escaped with only little damage, for the purpose.

"We have now two Catholic priests, an Episcopal chaplain, and a Scotch kirk ditto. This last, however, is attached to the 82nd Highlanders, and will leave soon; as also will one of the priests. Neither the chaplain nor the priest is likely to disturb or supersede my labours. The visits of the latter are brief, and not likely to impart much instruction. At all events, thus far I am received as cordially as ever by the men, and never before have I met with so much to encourage."

"Dec. 18th, 1857.

"We have 700 or 800 in hospital, and with scarcely an exception I am received with cordiality and apparent gladness. Of the many hundreds I have conversed with in hospital, only one has treated me with rudeness, and at present there is not one who refuses to listen to me. Many very pleasing circumstances of usefulness have come under my notice and encouraged me greatly; and very large numbers seem peculiarly open to religious instruction, and listen to me with the deepest interest. A few weeks ago I was returning home from hospital, it was quite dark, when I met a man who had left hospital about a week before, after being in it two months. I at once stopped him and began to speak of better things. He then told me freely the effects of my visits upon his mind. Almost the first time I visited him, General Havelock was fighting on the other side of the river. We could hear the boom of cannon and rattle of musketry. At the time of my visit he was very, very irritable, in a burning fever, and just ready to curse and swear at his lot. I alluded to the battle raging; and he said it would be far better to be there than where he was. I reminded him of the danger to which he would then be exposed, and asked him if he was fit for death and the judgment that should follow. The thought of judgment after death struck him powerfully; ever after he received my visits with pleasure, and was, I believe, led to Christ as the sinner's Saviour. His heart seemed full of the love of God in

giving his Son to die for us, and he was unbounded in his expressions of gratitude and obligation to myself. He said he knew that I had been useful to many in hospital, and he mentioned the case of one or two of the worst men in his regiment (84th), who, he said, had determined to be rough with me, but who afterwards acknowledged to him they could not. To use his own expression, they were overcome by my 'sweetness.' Another man, of the 78th, furnished the most pleasing evidence of dying a true Christian. Several men of the 90th, and a number of others, have given me much encouragement, and now a large number of men in hospital give me strong reason to hope that God has begun in them a good work."

"Dec. 29th.

"My duties here are more arduous than ever. Seven hundred are still here in hospital. I have also the native Christians to look after. I give them one service on Sunday; and I have requested the catechists to give them another. We have a meeting for prayer on a Wednesday evening. I have appointed two catechists to gather together and instruct the boys, and the wife of one catechist to instruct the girls. Nearly all are likely to leave soon for Furruckabad, as a force has gone there to restore order. The mission is likely to be speedily re-occupied by Mr. Scott, of Agra."

"I reached this place the 15th of last month, and have continued daily to visit the hospitals and go amongst the men as opportunity presented. I occupy no official position, and am asked to perform no public duties. Both Generals Havelock and Neil (the latter unfortunately since killed), were wishful for me to conduct public service; but on their going to Lucknow, a Colonel Wilson was left in charge, who prefers reading the prayers himself, (although a Presbyterian) to allowing a Dissenter to preach. I have plenty to do, however, and have opened my tent for public worship three or four times a week, and I hope soon to have it well filled.

"Many native Christian fugitives are here; these I am attempting to keep together; and I hold a service with them every Sunday. They are so widely scattered, some living four or five miles off, that I cannot collect them oftener even if I could find time.

"How long I may remain here I do not know. I hear a Catholic priest is coming to attend upon the Catholics, but I hear of no Protestant; and so long as I am alone here, I shall not think of leaving. I have much to encourage me, and hope I am not labouring in vain. As however the number of troops here at present is not large, I should scarcely think it desirable to remain, if an active evangelical chaplain were to arrive."

AFRICA.

AFRICA is the home of superstition. It does not take the form of a regular mythology, or embody itself in the grotesque images of Hindostan. Any trifle which awakens fear, or to which mystery may attach, is an object of reverence or worship. Spirits, both bad and good, are imagined to exist everywhere. The rocks, trees, mountains, rivers, caverns, and groves, may all or each be the home of a spiritual being. Such spots are sacred. Every passer-by will deposit an offering, however small, to show his respect or to deprecate the anger of the spiritual inhabitant. The bodies of living creatures are thought to be the favourite abodes of the spirits. At one place the monkeys that live in the wood around the graveyard are thought to be animated with departed spirits. Those monkeys, therefore, are sacred animals. Nobody would dare to touch them; and the creatures seem to know this, for they are quite tame and not a little impudent. At another place there are many crocodiles in which, as the people think, departed spirits live. These, too, are sacred, and the natives treat them so kindly, that the scaly monsters will come out of their holes when called, will allow themselves to be handled, and will follow any one who carries a fowl in his hand for half a mile from his den. At Calabar and Bonny the shark is sacred, for the same reason; and at Benin it is so tame, that it will come up every day to the river bank for food. And what is still more strange is the fact, that at St. Catherine a species of tiger burrows near the town, and walks through its streets at night, without disturbing the people, who believe these fierce creatures to be sacred. Experience shows that the African is peculiarly receptive of religious impressions. His intellectual powers are wholly uncultivated. He has not worked out for himself a *system* of religious belief. What he believes is the result of feeling, and not of conviction, and his faith is not sustained or fenced about by metaphysical

subtleties, or a vain philosophy. Very considerable success has ever attended missionary labours amongst the tribes of Africa, and our readers will peruse with pleasure those narratives which illustrate the power of God's grace to triumph over the foolish superstitions of the people.

Mr. Diboll, writing under date January 6th, thus speaks of his labours on behalf of the sons of Africa:—

“At Clarence, things are much as usual. The Church has had to mourn over a case of dishonesty in an old member, from whom we have been obliged to separate ourselves; but we have some cause for joy. Last Lord's day we baptized five persons—three men and two women. The morning was fine. The friends met at Deacon Smith's at an early hour for prayer, then formed in procession, went singing to the water side, where at 6:30 the service commenced. I think I never preached to so large an assembly here before. There were several English sailors present. The quietness, and order, and apparent religious feeling exceeded anything of the kind I had ever seen out of doors. As a result, several inquirers who had gone back have returned with fresh earnestness; and there appears to be a happy increase of the spirit of prayer amongst us. The Lord revive his work and strengthen us for future trials.

“The Wesleyans of Sierra Leone have sent four persons by this mail; they are to join a coming vessel and to go up the Niger. They are school teachers and local

preachers, and being natives, it is thought that they can explore the country, converse with the natives, and establish themselves on the ground with greater facility than Europeans could do. The men are in earnest, and seem determined to work, but I think they want a *leader*. If they succeed I shall rejoice. May the Lord make them a blessing!

“I have been to the Mountain once since my return, but the heavy rains prevented my doing much. Fine weather is now beginning to set in; in a few days I hope the roads will be passable. The king and the chiefs have been to see us since our return, to express their joy, and of course to beg. They all wish we would go and live among them. If there is no more rain I shall go next week and stay a few days, and perhaps leave my daughter there. Our movements will be conducted quietly, as we do not know what orders the Governor may have received, or what questions may by and by be put to him. We are praying for grace and wisdom.”

A KAREN MARTYR.

OUR readers will peruse with feelings of deep sympathy, the following narrative of the martyrdom during the late Burmese war, of the pastor of one of the numerous churches which it has pleased God to raise up among the interesting Karen tribes of Burmah. It proceeds from the pen of one of the Missionaries.

“The recent war in Burmah was made the occasion of every form of extortion and cruelty towards the Christian Karens, who were regarded by the Burmans as having been the chief instigators of the war. Among those who suffered most severely, were the church and pastor of the village of Kiah-eh-koo. I became acquainted with Thah Gay, the pastor, late in 1847, conceived a high opinion of him as a devoted Christian, and entertained high hopes of him as a preacher. He was among the pupils of our mission school at Sandoway in the rainy season of 1848, and had after that permitted no opportunity to study the Scriptures to go unimproved. Chiefly through his efforts a thriving church had been gathered in a region remote from the great body of converts, and where they were peculiarly exposed to the hostility of

the Burmans. Soon after the war closed, one of their number gave me by request, an account of their trials and the prolonged cruelties which attended the murder of their pastor, which I now translate.”

“*The sufferings of the church and pastor of Kiah-eh-koo were from the first as follows:*

“Two men, Kolah and Ngameh, in order that they might kill the preacher of the White Book people, agreed to seize him and take him to the chief Maumah. So they came to Kiah-eh-koo and first seized his two sons, Thah-gah and Shwaynoe, and his nephew, Thah-seeno.

“Thah Gay went to Ngameh and entreated him to release his sons, but while entreating for them he was himself seized

and led away with his sons to the chief Maumah. While on the way he received thirty-three strokes, and his son Thah-gah twenty-five strokes. On arriving at the chief's, Kolah said to him, Mylord Maumah, if you kill these men now, you will not obtain much silver. So nothing more was done then. After awhile, some of the neighbouring chiefs were repulsed in a battle with the White Book people, and fled before them. Then Kolah and three other men went to the chief Maumah and said to him, If the people of the White Book come again, Thah Gay will call his people and slay you, just as some of these people slew Thabmootapau. Do you say thus, replied Maumah, then seize the people of Kiah-eh-koo and bring them to me. They rejoiced to hear this command; came back, seized Thah Gay and forty of his people, and put them in irons. The next morning, at Kolah's suggestion, some of the head men of the Karens were released, and told to return and bring 130 rupees of silver, and they should have their freedom. They did as they were ordered, obtained the silver and gave it into the hands of Kolah, but instead of being released, they were put in irons again.

"The next day Thah Gay was led out, beaten, his flesh pinched by applying split sticks, and a rope, tied around his neck, was stretched to the top of a mango tree, while his hands were pulled backwards and fastened around the trunk of the tree. When Thah Gay cried out in his agony, Are you about to kill me? Kolah replied, If you will give me 170 rupees more of silver, you shall be released. I have no money, said Thah Gay. But, said Kolah, your people give you a 100 rupees a year; give this money to me. They never gave me that amount, said Thah Gay. Kolah then looked at the Karen deacons and said to them, If you wish to save your pastor from death, pay 170 rupees of silver, and he shall be given up to you, and all the rest of you shall be released; but if you do not give us the silver we shall kill Thah Gay. The deacons replied, If the life of our pastor is spared we will give you the silver, and Kolah promised that when the silver was paid, Thah Gay should be released. The deacons returned to their village, obtained the money, and gave it to Kolah, but Thah Gay was still kept a prisoner.

"A little while after, all these Karens were led away to Pataushwah, where Thah Gay was given into the hands of the chief judge, Thah-too-au. This man called Thah Gay, and mocking him, said, If your God is superhuman let him deliver you from prison. Thah Gay replied, Our God is eternal, and if he does not save me in this life, he will save me in the life which is to

come. The judge again asked, How do you know? Thah Gay replied, The holy book of God promises thus, and I know that I shall certainly be saved. The judge then said, It is because of you that the white foreigners have come to take away our country. Saying thus, he smote Thah Gay on his back with the point of his elbow five times, then loaded him with five pairs of irons. Three days afterwards the chief judge said to Thah Gay, Read now before me the book of the eternal God, whom you said would save you. Thah Gay replied, If I should read to you, you would not listen, and you are constantly torturing me. The judge said again to him, As to the eternal God, and your Lord Jesus Christ, let them now deliver you out of my hands. He then gave him thirty blows with a stick as large as a man's wrist, and left him with some rice to eat. A day or two afterwards, when Kolah was going to the judge, Thah Gay saw him, and said to him, My lord, when will you release us? We shall kill all of you at the same time, said Kolah, kicking him while he spoke. If you treat me thus I cannot endure it, said Thah Gay. He then bowed his head and remained silent.

"Kolah on going to the judge offered to pay him 100 Rs. if he would murder all of the Karen prisoners. The judge took the money, but said, I cannot take the responsibility of putting to death all these men. Three days after this Kolah went again to the judge, and in order to persuade him to despatch the Karens, gave him 50 rupees more, when the judge told him, if he would give his daughter in marriage to his younger brother he would agree to the death of the Karens. The daughter was promised, and the judge told Kolah, If you hear that the English and White Book people are coming in this direction, let me know it, and I will put to death all these Karens. At that time Too Au, the judge, was accustomed to take out Thah Gay and beat him sometimes twice a day, sometimes three times a day, and Thah Gay said to him, If you intend to kill me because I worship God, then do it speedily, and not torture me. Then, when the disciples were with the English, the Burman Kolah said to Shway-bo and Shway-mau, The White Book people and the English are coming, and they will rescue Thah Gay and his people. Go and tell the judge to kill Thah Gay quickly. And they did as they were directed.

"The chief judge having drunk some arrack, took Thah Gay out of his irons, gave him sixty stripes, nailed him to a cross, shot him with a musket, then disembowled him, cut him into three parts and buried him in a hole. Five days after this all the other Karens were released."

HOME PROCEEDINGS.

NUMEROUS meetings have been attended by our missionary, Mr. Smith, during the month. Mr. Trestrail has commenced the usual tour in Scotland, while Mr. Underhill has visited, in company with Mr. Smith, Tottenham, Twickenham, and Richmond. Mr. Denham has been engaged at Tring and Saffron Walden; and Mr. Oughton has accompanied Mr. Trestrail to Scotland. Mr. Williams has been actively engaged in visiting various churches in South Wales, which do not usually enjoy the services of a deputation. The attendance at missionary meetings continues large, and revived interest is everywhere shown in the cause of Christianity among the heathen.

INDIA SPECIAL FUND.

Contributions have begun to reach us towards the re-occupation of the stations and enlargement of our mission in the North-West provinces of India. In a few days the appeal and other papers will be in the hands of all our pastors, from whom we hope to receive the most cordial co-operation in this work. We shall be happy to supply on application the documents referred to, for circulation in the congregations, and also collecting cards and books for the use of the friends who will kindly undertake the task of canvassing for contributions. Offers for missionary service will, we trust, arise from the earnest prayers of the Lord's people. The engagement of suitable men, and the collection of funds for their support, should go on simultaneously.

THE ANNUAL SERVICES.

It is anticipated that the meetings of the present year will be of unusual interest. We trust to have present a large influx of ministers and friends. The arrangements are sufficiently advanced to allow us to mention that the services of the Revs. C. H. Spurgeon and J. Aldis, have been kindly promised for the Annual Sermons. Speeches will be made at the meeting at Exeter Hall, by the Revs. Dr. Cumming, Dr. Spence, J. Smith (of Chitoura), J. Tucker (of Camden Town), and Dr. Evans (of Scarborough.) The Chair will be occupied by our highly-esteemed Treasurer. The Rev. T. A. Wheeler (of Norwich) will preach the Annual Sermon to Young Men. May the divine blessing be earnestly sought to rest on the gatherings of the Lord's servants!

We beg to remind the Treasurers and Secretaries of Auxiliaries, that the Annual Accounts close on the 31st March. Early remittances are requested.

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CLARENCE, Diboll, J., Dec. 29. SIERRA LEONE, Saker, A., Jan. 18.</p> <p>ASIA—AGRA, Burnard, J., Dec. 20. Evans, T., Dec. 21. Parsons, J., Dec. 18, Jan. 2.</p> <p>ALIPORE, Pearce, G., Jan. 8. BENARES, Heinig, H., Dec. 18, Jan. 4. CALCUTTA, Lewis, C. B., Dec. 24. Thomas, J., Dec. 23.</p> <p>CAWNPORE, Gregson, J., Dec. 18 & 29, Jan. 6.</p> <p>CHITTAGONG, Johannes, J., Dec. 10. CUTWA, Parry, J., Jan. 6. DACCA, Bion, R., Dec. 20. Supper, F., Dec. 31.</p>	<p>DINAGEPORE, McKenna, A., Jan. 3. JESSORE, Anderson, J. H., Dec. 19. Sale, J., Dec. 21.</p> <p>SERAMPORE, Thomas, J., Jan. 7. Trafford, J. Dec. 23.</p> <p>SEWRY, Williamson, J., Dec. 12.</p> <p>BAHAMAS—NASSAU, Davey, J., Jan. 11; BRITANNY—MORLAIX, Jenkins, J., Jan. 27. HAITI—JACMEL, Webley, W. H., Jan. 9. JAMAICA—KINGSTON, Rousc, G., Jan. 19. MONTEGO BAY, Henderson, J. E., Jan. 20.</p> <p>STEWART TOWN, Hodges, S., Jan. 22. TRINIDAD—SAVANNA GRANDE, Gamble, W., Jan. 9.</p>
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ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—
Sunday School, Denmark Place, Camberwell, for a parcel of clothing;
Mr. R. P. Daniell, Bond Street, for a parcel of magazines;
Miss Crampton, Peckham, for a parcel of magazines;
Mrs. Earle, Ripon, for a parcel of magazines;
Mr. W. Tomlinson, Walton-on-Trent, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21 to February 20, 1858.

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

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Anderson, W. W. Esq., and Mrs. A., 1856-7 ...	2	2	0
Barnes, R., Esq.	1	1	0
Edwards, Mrs., 1856-7.	2	2	0
Francis, Mr. John	1	1	0
Heriot, J. J., Esq.	2	2	0
Johnson, Mr. W., 1856-7	1	1	0
Jones, Captain, 1856-7...	1	1	0
Kitson, Wills, Esq.	2	2	0
Lushington, Right Hon. S., LL.D., 1856-7	3	3	0
Morrell, C., Esq., 1856-7	2	2	0
Murch, Rev. Dr.	2	2	0
Potter, Mrs.	1	1	0
Roby, Mrs.	1	1	0
Whimper, E., Esq.	1	1	0

Acknowledged before 23 1 0
5 5 0

DONATIONS.

A. D.	3	5	0
Butcher, Mr., Tring, for Serampore College ...	5	0	0
Evans, Elizabeth, by N. R.	10	0	0
J. W. A., by London Missionary Society ...	3	0	0
Knight, W., Esq.	5	5	0
McKitchie, Mr., for India Special Fund ...	2	0	0
Marlborough, Mrs., by Rev. Dr. Angus	100	0	0
Morleys, Messrs. J. & R., Young Men at ...	4	4	3
Piffard, Mrs., Ellesay, by W. Beddome, Esq.	5	0	0
Pope, Rev. G., Folkstone	1	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Battersea, on account ...	7	5	0
Brixton Hill, Salem Chapel—			
Lucey, Charles, Esq., A. S.	1	1	0
Church Street—			
Collection, for W. & O.	5	4	8
Dalston, Queen's Road—			
Collection, for W. & O.	3	0	0
Sunday School, by Y. M. M. A.	0	17	0
Devonshire Square—			
Collection, for W. & O.	4	18	1
Sunday School, by Y. M. M. A.	1	10	0
Hackney—			
Collection, for W. & O.	6	14	3
Sunday School, Ann's Place, by Y. M. M. A.	2	2	0
Hampstead, Holly-Bush Hill—			
Collection, for W. & O.	4	1	4
Harrow-on-the-Hill—			
Collection, for W. & O.	0	13	10
Highbury—			
Contributions, for N. P.	3	0	1
Islington, Cross Street—			
Sunday School, by Y. M. M. A.	1	15	7
Peckham, Hill Street—			
Collections, &c.	6	4	0
Do., for W. & O.	2	1	0

	£	s.	d.
Staines—			
Collection	3	10	8
Contributions	4	13	0
Less expenses	8	3	6
0 5 0			
7 18 6			
Vernon Chapel—			
Contributions, for N. P.	2	13	2
Walworth, Arthur Street—			
Sunday School, by Y. M. M. A., for Kaluwagoda School, Ceylon	2	14	0

BEDFORDSHIRE.

Bedford, Rev. H. Killen's—			
Contributions, for N. P.	1	0	0
Dunstable—			
Collections	15	18	8
Contributions	12	3	8
Do., for N. P.	0	8	4
Less expenses	28	10	8
0 19 7			
27 11 1			

Houghton Regis—			
Collection, for W. & O.	1	0	0
Ridgmount—			
Collection, for W. & O.	1	2	0
Contributions, for N. P.	1	13	0
Sharnbrook—			
Contributions, by Miss Wykes, for N. P.	0	11	0
Shefford—			
Contributions, for N. P.	0	16	0
Toddington—			
Contributions, for N. P.	0	12	7
Wootton—			
Collection, for W. & O.	0	5	0

BREKESHIRE.

Sunningdale—			
Collections	1	17	9
Do., for W. & O.	0	14	6
Contributions	2	15	0
Do., for N. P.	1	16	8
Wallingford—			
Contributions, for N. P.	2	14	5
Windsor—			
Collections	9	0	0
Do., for W. & O.	1	11	0
Contributions	17	14	11
Do., Bible Classes ...	1	2	1
Do., Sunday Schools	5	9	8
34 17 8			
Less expenses	0	7	6
34 10 2			

BUCKINGHAMSHIRE.

Amersham—			
West, E., Esq., for India Special Fund	10	0	0
Colnbrook	1	14	0
Crendon—			
Collection	2	0	0
Do., for India Special Fund	3	0	0

Missenden, Great—			
Collection, for W. & O.	1	16	0
Contributions, for N. P.	2	4	0

CAMBRIDGESHIRE.

Landbeach—			
Contributions, for N. P.	0	11	4
Shelford, Great—			
Collection, for W. & O.	0	11	0

CHESHIRE.

Birkenhead—			
Collection, for W. & O.	3	12	9

CORNWALL.

Calstock and Metherell—			
Contributions, for N. P.	0	18	5
Redruth—			
Contributions	14	3	10
Do., for N. P.	0	6	6
St. Austell—			
Contributions, for N. P.	0	13	7

DERBYSHIRE.

Swanwick—			
Collection, for W. & O.	0	12	2
Walton-on-Trent—			
Tomlinson, Mr. W.	2	10	0

DEVONSHIRE.

Ashbnrton—			
Contributions, for N. P.	0	9	4
Bideford—			
Collection, for W. & O.	0	18	0
Brixham—			
Collection, for W. & O.	0	16	0
Sunday School	1	13	0
Kilmington—			
Collection, for W. & O.	0	4	8
Lifton—			
Collection, for W. & O.	0	3	2
St. Hill, Kentisbere—			
Collection, for W. & O.	0	14	0
Contributions, for N. P.	2	1	6
Do., Sunday School	1	0	0
South Molton—			
Collection, for W. & O.	0	10	0
Contributions, for N. P.	0	13	0
Tawstock—			
Collection, for W. & O.	0	8	0
Torquay—			
Collection, for W. & O.	1	10	0
Contributions, for N. P.	0	2	4

DORSETSHIRE.

Bridport—			
Contributions, for N. P.	0	11	10
Weymouth—			
Collection, for W. & O.	1	10	0

DURHAM.

Bedlington—			
Dickinson, Mrs. S., for India	0	5	0

ESSEX.

Burham—			
Collection, for W. & O.	0	12	2
Langham—			
Collection, for W. & O.	2	3	0
Contributions, for N. P.	2	4	6

£ s. d.		£ s. d.		£ s. d.	
Romford—		Margate—		NOTTINGHAMSHIRE.	
Collection, for <i>W. & O.</i> 1 10 0		Contributions, for <i>N. P.</i> 3 18 0		Nottingham—	
Contributions, by Miss		St. Peter's—		Collection, for <i>W. & O.</i> 3 0 0	
Pearce, for <i>N. P.</i> 2 6 6		Sunday School, for <i>N. P.</i> 0 13 3			
Saffron Walden—		Sandhurst—		OXFORDSHIRE.	
Collection, for <i>W. & O.</i> 1 16 0		Collection, for <i>W. & O.</i> 2 0 0		Banbury—	
Thorp-le-Soken—		Tunbridge Wells—		Collection, for <i>W. & O.</i> 1 0 0	
Collection, for <i>W. & O.</i> 0 16 0		Collection, for <i>W. & O.</i> 1 10 0		Milton—	
Contributions, Prayer		Contributions, by box, 1 0 0		Contributions, for <i>N. P.</i> 0 7 0	
Meeting Box 0 12 0		Do., Juv. and Sunday			
Do., for <i>N. P.</i> 0 15 6		School 1 7 11			
		Do., for <i>N. P.</i> 1 6 9			
GLOUCESTERSHIRE.		LANCASHIRE.		SHROPSHIRE.	
Gloucester—		Bacup, Ebenezer—		Bridgnorth—	
Sunday Scholar, for <i>N. P.</i> 0 7 0		Collection, for <i>W. & O.</i> 1 0 0		Collection, for <i>W. & O.</i> 1 10 0	
Kingsley—		Booth—		Contributions, for <i>N. P.</i> 0 8 4	
Collection, for <i>W. & O.</i> 1 8 0		Contributions 8 12 6		Madeley—	
Lechlade—		Do., for <i>India</i> 0 10 0		Contributions, for <i>N. P.</i> 0 18 4	
Collection, for <i>W. & O.</i> 0 4 0		Liverpool, Myrtle Street—			
Contributions, for <i>N. P.</i> 0 9 0		Contributions, Juvenile Society, for		SOMMERSHIRE.	
Tetbury—		Sutcliffe Mount, Jamaica 5 0 0		Bridgewater—	
Collection, for <i>W. & O.</i> 0 10 0		Do., for Rev. <i>W. K. Rycraft's Schools, Bahamas</i> 5 0 0		Contributions, for <i>N. P.</i> 2 4 2	
Tewkesbury—		Do., for <i>Makawitta School, Ceylon</i> ... 5 0 0		Crewkerne—	
Sunday School, for <i>N. P.</i> 1 6 0		Do., for <i>India Special Fund</i> 10 0 0		Collection, for <i>W. & O.</i> 0 10 6	
Uley—		Manchester, on account, by Thomas Bickham, Esq. 100 0 0		Contributions, for <i>N. P.</i> 1 0 0	
Collection, for <i>W. & O.</i> 0 5 0		Great George Street, Salford—		Hatch—	
Contributions, for <i>N. P.</i> 0 17 7		Collection, for <i>W. & O.</i> 1 3 0		Collection, for <i>W. & O.</i> 0 7 0	
HAMPSHIRE.		NORTH LANCASHIRE		Taunton, Octagon Chapel—	
Broughton—		Auxiliary, on account, by Mr. L. Whitaker, jun. 20 0 0		Collection, for <i>W. & O.</i> 1 0 0	
Collection, for <i>W. & O.</i> 1 0 0		Oldham—		Watchet—	
Niton, I. W.—		Collections, 1856-7 ... 15 15 10		Contributions, for <i>N. P.</i> 1 0 7	
Collection, for <i>W. & O.</i> 0 9 9		Do., ... 1857-8 ... 18 15 1		Wells—	
Parler, East—		Sabden—		Contributions 0 6 2	
Sunday School, for <i>N. P.</i> 0 10 0		Contributions, for <i>N. P.</i> 1 1 0		Do., Sunday School 0 11 2	
Portsmouth, Portsea, and Gosport—		LEICESTERSHIRE.		STAFFORDSHIRE.	
Contributions, balance 17 6 10		Blaby—		West Bromwich—	
Yarmouth, I. W.—		Collection, for <i>W. & O.</i> 1 5 0		Collection, for <i>W. & O.</i> 1 0 0	
Contributions, for <i>N. P.</i> 0 4 1		NORFOLK.		Contributions, for <i>N. P.</i> 1 4 9	
HEREFORDSHIRE.		Diss—		Wolverhampton, St. James's St.—	
A Mother 0 10 0		Collection, for <i>W. & O.</i> 1 0 0		Collection 3 4 8	
Fownhope—		Contributions, for <i>N. P.</i> 0 7 0		Do., for <i>W. & O.</i> ... 0 10 0	
Contributions, for <i>N. P.</i> 0 16 9		Tittleshall—		SUFFOLK.	
Kington—		Contributions, for <i>N. P.</i> 0 9 0		Aldborough—	
Contributions, for <i>N. P.</i> 2 12 0		NORTHAMPTONSHIRE.		Collection, for <i>W. & O.</i> 0 10 0	
Ledbury—		Bugbrook—		Bildestone—	
Collection, for <i>W. & O.</i> 0 5 0		Collection, for <i>W. & O.</i> 1 0 0		Collection, for <i>W. & O.</i> 1 0 0	
Ross—		Contributions, for <i>N. P.</i> 8 15 2		Botesdale, 1856-7 1 3 0	
Contributions, for <i>N. P.</i> 1 12 0		King's Sutton—		Charsfield—	
HERTFORDSHIRE.		Contributions, for <i>N. P.</i> 1 2 7		Contribution 1 0 0	
Chipperfield—		Kingsthorpe—		Ipswich, Stoke Chapel—	
Collection, for <i>W. & O.</i> 0 10 0		Collection, for <i>W. & O.</i> 0 11 9		Collection, for <i>W. & O.</i> 2 4 6	
Ware—		Milton—		Ipswich, Turret Green—	
Contributions 3 17 10		Collection, for <i>W. & O.</i> 1 7 0		Collections 27 0 6	
Do., for <i>India</i> 1 0 0		Contributions, for <i>N. P.</i> 0 11 0		Contributions 10 15 8	
Do., for <i>N. P.</i> 1 9 6		Pattishall—		Do., for <i>Debt</i> 5 0 0	
Watford, on account ... 5 0 0		Collection, for <i>W. & O.</i> 0 10 0		Do., Sunday School boat 1 7 5	
		Ravensthorpe—		Do., Independent Congregation, Debenham 1 1 0	
HUNTINGDONSHIRE.		Collection, for <i>W. & O.</i> 1 0 0		Ipswich, Zoar—	
Fenstanton—		Contributions, for <i>N. P.</i> 0 2 0		Contribution 0 5 0	
Coote, Thomas, Esq., for <i>India Special Fund</i> 25 0 0		West Haddon—		Otley—	
Huntingdon—		Collection, for <i>W. & O.</i> 0 10 0		Contributions, for <i>N. P.</i> 0 11 6	
Contributions, by M. Foster, Esq., M.D. 3 2 6		Contributions, for <i>N. P.</i> 0 11 0		Sudbury—	
HUNTINGDONSHIRE, on account, by Thomas Coote, Esq. 130 0 0		Pattishall—		Contributions 8 11 7	
		Collection, for <i>W. & O.</i> 0 10 0		Do., Sunday School 0 8 0	
KENT.		Ravensthorpe—		SURREY.	
Canterbury—		Collection, for <i>W. & O.</i> 1 0 0		Croydon—	
Collection, for <i>W. & O.</i> 2 1 7		Contributions, for <i>N. P.</i> 0 2 0		Collection, after Lecture, by Rev. J. Smith, on <i>India</i> 3 17 8	
Folkestone, Salem—		West Haddon—		SUSSEX.	
Sunday School 1 15 0		Collection, for <i>W. & O.</i> 0 10 0		Hastings—	
Gravesend, Zion Chapel—				Collection, for <i>W. & O.</i> 3 14 6	
Contributions 12 5 6					

	£	s.	d.
Midhurst—			
Collection, for <i>W. & O.</i>	0	12	0
Contributions, for <i>N.P.</i>	1	8	1
Rye—			
Collection, for <i>W. & O.</i>	0	18	8

WARWICKSHIRE.

Henley in Arden—			
Collection, for <i>W. & O.</i>	0	13	3
Contributions, for <i>N.P.</i>	0	14	4
Leamington—			
Contributions, by Rev. James Clark	7	7	0

WILTSHIRE.

Bratton—			
Collection, for <i>W. & O.</i>	1	10	0
Chippenham—			
Collection, for <i>W. & O.</i>	0	12	0
Contribution, for <i>India</i>	0	10	0
Damerham and Rockbourne—			
Contributions	2	10	0
Devizes, Rev. C. Stanford's—			
Collection, for <i>W. & O.</i>	4	10	0
Downton—			
Collection	5	13	2
Do., for <i>W. & O.</i>	0	16	0
Contributions	11	10	6
	17	19	8
Less expenses	0	6	7
	17	14	1

Salisbury—			
Collection, for <i>W. & O.</i>	2	0	0
Contributions, by Master and Miss Hands	0	19	1

WORCESTERSHIRE.

Bromsgrove—			
Collections	3	5	1
Contributions	7	7	6
Do., Sunday School	1	11	4
	12	3	11
Less expenses	0	10	5
	11	13	6

Malvern—			
Contributions, by Miss Page	9	0	0
Shipston-on-Stour—			
Collection	1	1	1
Do., for <i>W. & O.</i>	1	0	0
Contributions	0	16	3
Do., for <i>N.P.</i>	3	15	2

YORKSHIRE.

Beverley—			
Collection, for <i>W. & O.</i>	1	11	6
Contributions, for <i>N.P.</i>	1	6	6
Bingley—			
Collections	1	11	0
Bradford, First Church—			
Collections	21	14	8
Do., and Contributions, juvenile	8	12	5
Proceeds of Breakfast	1	2	0
Bradford, Second Church—			
Collections	21	13	2
Bradford, Third Church—			
Collections	5	17	8
Brearley—			
Collections	2	2	3
Contributions	4	10	0
Do., Sunday School	2	17	9
Chapel Fold—			
Collections	2	7	6

	£	s.	d.
Cowling Hill—			
Collections	1	4	0
Earby in Craven—			
Collection, for <i>W. & O.</i>	0	10	0
Farsley—			
Collections	9	6	11
Contributions	0	0	2
Do., Sunday School	2	13	7
Gildersome—			
Collections	3	3	6

Halifax, Pelton Lane—			
Contributions, by Miss B. Walker, for <i>N.P.</i>	1	0	0
Haworth, First Church—			
Collections	6	1	4
Contributions	8	3	0
Haworth, Second Church—			
Collection	1	0	0

Keighley—			
Collections	1	7	0
Contribution	2	2	0
Rawden—			
Collection, for <i>W. & O.</i>	1	8	0
Shipley—			
Collections	11	0	4
Skipton—			
Collection	1	0	0

Slack Lane—			
Collection	2	5	0
Sutton—			
Collections	5	2	7
Contributions	1	3	7
Do., Sunday School	0	2	5
Waingate—			
Collections	2	4	0
Contribution	1	0	0

Acknowledged before and expenses	146	3	10
	104	9	6
	41	14	4

NORTH WALES.

ANGLESEA.

Bodedern—			
Collection, for <i>W. & O.</i>	0	1	0
Contributions, for <i>N.P.</i>	1	0	3
Capel Gwyn—			
Collection, for <i>W. & O.</i>	0	3	2
Contributions, for <i>N.P.</i>	2	3	8
	3	8	1
Less expenses	0	0	6
	3	7	7

Holyhead—			
Collection, for <i>W. & O.</i>	0	12	0
Llanfachreth—			
Contributions, Sunday School, for <i>N.P.</i>	0	19	9

CARNARVONSHIRE.

Bangor, Peniel—			
Collection	5	14	6
Contributions	1	5	6

DENEIGHSHIRE.

Llangollen, &c., on account	10	0	0
Llanrhaidr—			
Contributions, for <i>N.P.</i>	0	8	0

MONTGOMERYSHIRE.

Kerry, Sarn—			
Contributions, for <i>N.P.</i>	2	4	9

	£	s.	d.
Newtown—			
Collection, for <i>W. & O.</i>	2	2	0
Contributions, by Mrs. Morgan, for <i>Mrs. Allen's School, Ceylon</i>	5	0	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Watergate—			
Contributions, for <i>N.P.</i>	4	5	0
Brimmawr, Calvary—			
Collection, for <i>W. & O.</i>	0	10	0
Maesbyberlan—			
Collection, for <i>W. & O.</i>	0	15	0
Contributions, for <i>N.P.</i>	0	15	0

CARMARTHENSHIRE.

Carmarthen, Priory Street—			
Collection	2	13	3
Contributions	3	12	6
Cwmpfelin—			
Collection	1	9	7
Contributions	1	2	6
Felin-gwm, Sittim—			
Collection	1	5	0

Llanfynydd—			
Collection	0	4	0
Llangendeyrn—			
Collection	0	18	0
Contributions	2	13	7
Meinke—			
Collection	0	8	0
Contributions	0	19	6
Mydrim, Salem—			
Collection	1	13	8
Contributions	4	1	0

Pembrey—			
Contributions, for <i>N.P.</i>	0	19	0
Rhydwlun, for <i>N.P.</i>	7	1	0
Talag, Bethania—			
Collection	0	12	0
Whitland, Nazareth—			
Collection	0	11	6
Do., for <i>W. & O.</i>	0	3	0
Contributions	4	5	6

34 12 7

Less expenses..... 0 2 4

34 10 3

GLAMORGANSHIRE.

Abercanaid—			
Collection	1	1	0
Bridgend, Hope Chapel—			
Collection, for <i>W. & O.</i>	1	0	0

Cardiff, Bethany—			
Collection	11	2	5
Do., Public Meeting	8	5	4
Contributions	24	5	7
Do., Sunday School	0	15	3
Cardiff, Bethel, Bute Docks—			
Collection, for <i>W. & O.</i>	2	1	3
Cardiff, Tabernacle—			
Collection	4	3	6
Contributions	16	15	7
Do., Sunday School	3	18	0

71 6 11

Acknowledged before and expenses..... 56 6 1

15 0 10

Merthyr Tydvil, High Street—			
Collection, for <i>W. & O.</i>	1	0	0
Contributions, Sunday School, for <i>N.P.</i>	1	2	1

£ s. d.		£ s. d.		SCOTLAND.	
Merthyr Tydfil, Zion—		Croesgoch—		Aberdeen, John St.—	£ s. d.
Collection	3 1 6	Collections	2 0 8	Collection, for W. & O. 1	0 0 0
Contributions	8 11 8	Contributions	5 8 0	Bridge of Allan—	
Pontypridd—		Do., Sunday School	0 11 0	Contributions, box ...	5 0 7
Sunday School, for N.P. 0	4 0			Do., for N.P.	1 4 0
Rhymney—		Less expenses	7 19 8	Dunfermline—	
Contributions, for N.P. 1	7 0		0 2 6	Contributions, for N.P. 1	4 0 0
Swausea, Mount Pleasant—				Dunfermline—	
Collection, for W. & O. 2	12 0			Contributions, for T... 5	0 0 0
Tongwynlas—				Dunfermline—	
Collection	1 10 7			Contributions, for N.P. 1	4 0 0
MONMOUTHSHIRE.				Edinburgh, Upper Queen	
Abergavenny, Lion Street—				Street Hall—	
Contributions, for N.P. 2	4 10			Collection, for T.	10 16 0
Goitre, Sharon—				Irvine—	
Contributions, for N.P. 0	12 0			Contributions, for N.P. 2	3 4
Newport, Temple—				Leith, North—	
Sunday School, for N.P. 1	13 4			Sabbath School, for	
Ragland—				N.P.	0 11 6
Collection, for W. & O. 1	3 0			Mill of Mey—	
St. Bride's—				Contribution	1 0 0
Collection, for W. & O. 0	10 0			Montrose, Congregat. Church—	
Tredegar, English Church—				Society for Religious	
Collection, for W. & O. 1	0 0			Purposes.....	1 12 0
Sunday School, for N.P. 1	0 0			IRELAND.	
Tredegar, Siloh—				Carendaisy—	
Collection, for W. & O. 0	14 6			Contributions, by Miss	
				Carson, for N.P. ...	0 12 0
Tydee, Bethesda—				Coleraine—	
Collection, for W. & O. 0	15 0			Contributions, by Miss	
Contributions	1 6 8			Carson, for N.P. ...	3 4 0
Do., Sunday School	1 15 10			Dublin—	
				Collections	86 10 0
Less expenses	3 17 6			Do., after Lecture,	
				Baptist Chapel ..	22 0 0
				Do., do., Rotunda...	5 10 0
				Contributions	56 0 0
				Do., for India	10 0 0
				Do., for Schools	1 1 0
					181 1 0
				Acknowledged before	
				and expenses.....	159 3 4
					21 17 8
				Waterford—	
				Collection (moiety) ...	1 15 0
				Do. (do.), for W. & O.	1 15 0
				Contribution	1 0 0
				Do., for N.P.	2 16 2
				Do., for Schools	0 10 0
					7 16 2
				Less expenses	0 3 8
					7 12 6

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 John Jackson, Esq.; in DUBLIN, by John Pursar, Esq., Bathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and the Rev. C. B. Lewis; and at NEW YORK, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer. Post-office orders should be made payable to the Rev. Frederick Trestrail, at the GENERAL POST OFFICE.

IRISH CHRONICLE.

MARCH, 1858.

FINANCES.

THE financial year closes on the thirty-first of the present month. It is respectfully but earnestly requested that treasurers and collectors having money in hand will at once remit the same. The state of the finances of the Society renders this of great importance. If aid be not liberally rendered during the present month, a serious deficiency will exist; and the Society will necessarily be greatly hindered in the prosecution of plans that have been formed. Prompt remittances are urgently needed.

DEPUTATIONS.

Some years since it was resolved not to incur the heavy charge of sending deputations to different parts of the country. For a time the plan appeared to meet with much approval; support was generously and spontaneously rendered; but, after a few years' trial, it was found that many churches that greatly applauded the resolution not to incur the expense of deputational visits, gradually allowed the claims of the Society to sink into forgetfulness; the usual time for making congregational collections and collecting individual subscriptions, was allowed to pass by; and in some cases all support whatever ultimately ceased. It was then resolved to return to the practice of deputational visits to a *limited extent*; in cases where necessity demanded it, or considerable advantages seemed to justify it. When the present secretary entered on his duties he at once engaged in this department of labour where opportunities offered, and as far as his duties at the Mission House allowed. There is reason to fear that the opposite evil has arisen; and that churches that

failed to contribute before because no deputation visited them, excuse themselves from this duty now, under the idea of waiting till a deputation does come. The secretary is quite prepared to visit as many places as possible; but the fact that nearly all require to be visited within the space of three or four months only, and most of these on the Lord's day too, at once shows that he cannot by any means cover all the ground; and the Committee are well aware that any large amount expended on deputations specially engaged would not be approved of by many of their supporters. They have, therefore, earnestly to request that the friends of the Society will, as far as possible, render their support without obliging the Society to incur the heavy charge of a general system of deputations.

“AS FOR THOSE IRISH, WHY, LET THEM GO.”

Such was the answer given by a gentleman in a country town, when applied to for his subscription to the Baptist Irish Society. As the applicant turned, with a heavy heart, from the door of this former supporter of our mission to Ireland, he could but ask, and “*Whither* would this English Christian let ‘those Irish go’? and *Why*?” If our views of the method of salvation by Christ, as the only atoning Priest, be correct, then “those Irish,” if so unheeded in their superstitious trust in human priests, can “go,” as far as we can learn the future destinies of men from the declarations of Divine Revelation, only to that dread despair from which the Christian should seek to rescue his fellow immortal. Such was not the spirit and language of Christ. He did not say, let even those *Samaritans* go; *His* language was, “the Son of man is come to seek and to save that which was lost.” And to his disciples he said, “freely ye have received, freely give.”

And then, *WHY* should “those Irish” be so abandoned by Christian Englishmen? Faults they may have, but with all their faults they are a noble race; worthy of all the generousness that an English heart can feel; and fitted, when renewed by divine grace, for the highest services that Christian men can have to perform. It cannot be, that the Irish, as a people, are beneath the notice of English Christians.

Evangelical effort among them has not been so successful as could have been desired. But have our evangelical missions to Ireland so far failed as to warrant the exclamation, “As for those Irish, why, let them go.” We are not unmindful of the proverb, “Comparisons are odious.” It would be an invidious task to institute comparisons between missions to Ireland and those to other lands. But of evangelical efforts in Ireland we can confidently say, they have been productive of an amount of spiritual good which would utterly forbid such an abandonment of the work there. One thing we have found, that persons who have spoken of missions to Ireland as though they were unworthy of support, because they are unproductive of results, have commonly inquired but very little into the real state of the missions which they have so repudiated.

The Baptist Irish Society has done great good ; it is doing good still ; and if favoured with support at all proportioned to the claims of the mission, it could engage in further efforts on which the divine blessing would doubtless rest. There are many churches and many individual Christians in England, Scotland, and Wales, who have proved their love to Ireland and to evangelical truth by long and well-sustained liberality ; but there are many others by whom help is seldom if ever rendered. We are assured that there are but few who would say, "As for those Irish, why, let *them* go." We trust that such as have not for some time taken any part in evangelical effort in behalf of that people will be induced, by the painful incident thus referred to, to afford prompt and liberal support, that the Committee may be cheered in the new efforts they are making, and that the *Word* may be preached more generally in a land where so much need of evangelical truth obtains.

A GOOD EXAMPLE.

It is not often that we hear of prayer for Ireland ; still less of a prayer meeting devoted specially to this purpose. During the past month the pastor of a considerable country church in the West of England having announced that, on the following Lord's day, the annual collection would be made in behalf of the Baptist Irish Society, suggested that the prayer meeting to be held the next evening, should be devoted to special supplication for success to attend our efforts. And then information was read from the Irish Chronicle ; and four brethren gave expression to the earnest prayer of the assembly in behalf of Ireland. Ireland needs a place in the prayers of the church as well as India. Why should she not have it ? Happy would it be if prayer meetings for Ireland were of more frequent occurrence. May many other churches follow this example ; and then we have no doubt the sentiment expressed by our correspondent in this case would be applicable to theirs also :—"It was a good meeting, and I hope the collections will be in accordance with it." Prayer and liberality are commonly found in union.

THE RURAL POPULATION OF IRELAND.

MR. WILLETT labours in a wide extent of country in the county of Sligo. He speaks of his prospects as being encouraging, though the companies of people to whom he preaches, in various houses throughout his district, are small. Speaking of the character of the people whom Protestant teachers commonly reach, he says :—

<p>"English people form an idea of the people we preach to from the Irish peasantry that go over to reap their harvest. I wish it were so, but it is not. Those men, dressed in home-spun frieze cloth garments,</p>	<p>are the spell-bound Romanists of this country ; a people that very seldom hear the gospel preached, and to whom the missionary has very little access. What he does, he must do by private intercourse.</p>
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If any of them go to hear the word preached, it must be by stealth, for it is at their peril to listen to a heretic or Bible reader. Ireland may very properly be compared to India for darkness, idolatry, and superstition. It is pitiable to behold a heathen adoring a god made by his own hand. It is even more so, in this country, to see men kissing a stone cross or a relic of some saint, repeating their Ave Marias and Paternosters, counting their beads, doing penances, performing stations round holy wells and sacred ground, hanging bits of rags on the bushes in honour of the saint whose holy place they visit. Such things we witness here in Ireland. Gross darkness covers the people. *If any country needs the gospel it is Ireland.*"

CONTRIBUTIONS,

Received on account of the Baptist Irish Society, from Jan. 21 to Feb. 20, 1858.

London—		£ s. d.	£ s. d.			£ s. d.	£ s. d.			
Cadby, S. Esq.	1	1	0	Stephens, Mrs.	0	2	0		
Cartwright, R. Esq.	1	1	0	Weston, Mr. J.	0	2	6		
Heriot, J. J. Esq.	1	1	0	Other Sums	0	19	0		
			3	3	0		2	11	6	
Banbury, by Mr. W. Cubitt—					Chippenham, by Rev. J. J. Joplin—					
Contributions..	1	10	0	Collection	2	0	0		
Bootle, by T. Radford Hope Esq.—					Huntingdon—					
Contributions	0	10	0	Foster, M. Esq., M.D.	2	2	0		
Bristol—					Leamington, by Rev. J. Clark—					
A Friend to the Baptist Irish					Aspinal, Miss	1	1	0		
Society	5	0	0	Clark, Rev. J.	1	1	0		
Calne, by Rev. T. Middleditch—								2	2	0
Chapple, Mr. J.	0	2	6	Markyate Street, by Rev. T. W. Wake—					
Harris, H. Esq.	1	0	0	Collection	0	17	0		
"Kate"	0	0	6	Tunbridge Wells, by Mr. Soul—					
Perry, Mr.	0	5	0	Proceeds of Box... ..	0	10	0		

The thanks of the Committee are presented to Mrs. Beetham, of Brooklands, near Cheltenham, for a valuable box of clothing, &c., for the Irish.

Contributions of this kind are very acceptable, on account of the distress that is felt by many of the poor, with whom the agents of the Society constantly meet.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street; or the London Collector, MR. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.



Engraved by J. Gashian.

Henry Havelock

From a daguerrotype portrait, belonging to Sir W. Murray, Bart.

THE
BAPTIST MAGAZINE.

APRIL, 1858.

BRIEF SKETCH OF THE CAREER OF THE LATE MAJOR-GENERAL SIR HENRY HAVELOCK, K.C.B.

(Continued from page 143).

THE year 1843 was one of repose after the fatigues and dangers of the Affghan campaigns, and Havelock resumed with no ordinary delight the religious instruction of his men during the few months he continued with his regiment. In the course of the year he was promoted to a regimental majority, at the age of forty-eight, and was soon after appointed Persian interpreter to the Commander-in-Chief, Sir Hugh — now Viscount Gough, and was thus placed in a position to take an active share in the stirring events of the next three years. Scarcely had he joined his appointment than he was again called into the field. Emboldened by our reverses in Affghanistan, the Gwalior durbar had begun to manifest a spirit of resistance, which Lord Ellenborough found it necessary to crush. An army was assembled under the immediate command of Sir Hugh Gough, and crossed the Chumbul; a severe and decisive action was fought at Muharajpore, in which Havelock bore a conspicuous part by the side of the Commander-in-Chief. In that engagement he manifested his characteristic coolness under fire, as narrated to the writer of this notice by the late Capt. Fletcher Hayes, who, happening to arrive in the camp on the eve of the engagement, obtained permission to act as aide-de-camp. He wrote that he had never witnessed such intrepidity as that displayed by Major Havelock, who, as the cannon balls ploughed up the ground to the right and left, coolly took off his hat, and successively saluted them. Capt. Hayes did not then know of Havelock's relationship to the writer. On the conclusion of hostilities, he toured with the Commander-in-Chief through the native states, and then returned to Simlah. Lord Ellenborough was soon after recalled, and Sir Henry Hardinge, a Peninsular general of great eminence, was appointed to succeed him. Then came, first, the alarm, and then the event of a Sikh invasion. The iron hand of Runjeet Singh no longer controlled the magnificent army through whose exertions he had risen to power, and under his feeble successors, as usual in Asiatic states, they regulated

their obedience by their own inclinations. A Sikh war became daily more inevitable. Major George Broadfoot, Havelock's bosom friend, and his associate in the defence of Jellalabad, was appointed political agent for the north-west frontier. He was one of that body of illustrious men who, in the field and in the cabinet, have established the supremacy and maintained the honour of England in India, and to him the difficult negotiations with the Sikhs were entrusted. In the year 1845, the two friends enjoyed for the last time the benefit of each other's society at Simlah, about to be terminated for ever by the death of Broadfoot. Havelock was now promoted to a Lieut.-colonel by brevet. The dark clouds which had collected in the Punjaub became more threatening. The Governor-General hastened to the north-west from Calcutta; Sir Hugh Gough descended from the hills. The rulers at Lahore, no longer able to control their turbulent battalions, let them loose on the British dominions, and 80,000 men crossed the Sutlej to pour a stream of desolation on our provinces. Our troops advanced to repel the invasion, and the first clash of arms occurred at the battle of Moodkee, where our native Sepoys for the first time encountered and recoiled from the shock of the Sikhs. Havelock was directed by Sir Hugh Gough to stem the flight; some of the fugitives were brought up, and they both placed themselves at the head of the rallied troops, advanced to the charge, and turned the scale. In this arduous engagement Havelock had two horses shot under him. After the battle, exhausted with fatigue, he rode up to a well and slaked his thirst copiously, while his horse refused to taste the water. It had been poisoned by the Sikhs, and it was long before his constitution recovered from the effect of that deleterious draft.

On the 21st and 22nd of December was fought the great and perilous battle of Ferozeshubur, when the fortunes of our empire trembled in the balance. In that terrific engagement, in which the gallant Broadfoot fell, Havelock fought side by side with Sir Hugh Gough and the Governor-General, the latter of whom had soon discovered his great military qualifications, and eagerly sought his advice. The action commenced in the afternoon of the shortest and the coldest day of the year, and by nightfall every one of our brigades but one had been baffled in the attempt to penetrate the hostile camp. It was then that a regiment of European cavalry, by an act of splendid but rash gallantry, dashed through the enemy's camp, losing a hundred and fifty men in the useless charge. On emerging on the opposite direction, Major Charles Havelock, who was on the staff of the cavalry brigade, and had been severely wounded, met Sir Henry Hardinge, who asked his name. Havelock, was the reply. It was too dark to distinguish features, and Sir Henry, mistaking the major for his brother, said, "Another such day, and the empire of India totters." The major explained that he belonged to the cavalry brigade, and the Governor-General retired to his tent. During the night, the enemy, discovering Sir Henry's tent, brought a heavy fire to bear on it, and it became necessary to silence their artillery. He sent out in search of Havelock, and he was found sleeping on the ground with a bag of gunpowder for his pillow, utterly unconscious of his danger from the enemy's bullets, which were flying about in every direction, and the explosion of expense magazines. When gently reproved for this temerity, he replied to Sir Henry "I was so tired." The Governor-General and his staff and Havelock placed themselves at the head of the few troops who could be collected together in the

darkness of the night, and drove back the enemy. From the field of battle, he wrote to Serampore, "Under the good providence of God, India has been again saved by a miracle." The next of the Sutlej battles, that of Alliwál, was gained by his old commander in the rifle brigade, Sir Harry Smith. On the 10th of February, came the last and crowning victory of Sobraon. Havelock was again in the thickest of the engagement, and his horse was struck down by a cannon shot, which passed through his saddle cloth. At the close of the campaign, he returned with the Commander-in-Chief to Simlah, and was soon after appointed Deputy Quarter-master-general of Queen's troops at Bombay, and proceeded to that presidency by way of Calcutta. He spent some days at Serampore, where he found his mother-in-law, the widow of Dr. Marshman, gently descending to the grave at the advanced age of eighty, forty-five of which had been passed in active and disinterested exertions for the support of the Mission. He took leave of her for the last time, and embarked for his new post. But he had not been long at Bombay before his health began to fail, which he attributed in a great measure to the poison introduced into his system at the well at Moodkee. He was constrained therefore to visit Muhabuleshur, and his health was partially restored, but the debility returned in the succeeding year, and he went a second time to the Hills, determined, if possible, to continue another year at his post. In the spring of 1848, the second Sikh war broke out, on the murder of two of our officers at Mooltan, and in November of that year, Havelock lost his elder brother, Colonel William Havelock, who fell gallantly at the head of his regiment, the 14th Dragoons, in the fatal skirmish at Ramnugur. Soon after Havelock's own regiment, the 53rd, was ordered into the field, and, in accordance with military usage, and not less under the impulse of his own ardour for military enterprise, he hastened to join the army, where his military rank would, he hoped, entitle him to the command of a brigade. He had reached Indore on his way to the Punjab, when he was sternly and peremptorily ordered to return to Bombay. During his residence at that presidency, he identified himself with every exertion made by the Christian community to promote the interests of piety and benevolence. He laid himself out to do good, and the cordial assistance of one who occupied so influential a position, and whose religious character was respected even by the infidel, was warmly appreciated by his evangelical associates, who still delight to dwell on the recollections of their intercourse with him at that period. Strongly attached as he was to the distinguishing tenet of his own section of the Christian church, he manifested a spirit of the most enlightened liberality towards all denominations, and more particularly took an active part in the establishment of a branch of the Evangelical Alliance at Bombay. An extract from the speech he delivered at one of its early meetings will serve to illustrate this trait in his character. "But while he should part with his own Baptist principles only with his life, he declared his willingness cordially to fraternise with every Christian who held by the Head, and was serving the Redeemer in truth and sincerity. And here he would protest against its being alleged, as adversaries would insinuate, that where men of various denominations met, as this evening, in a feeling of brotherhood, they could only do this by paring down to the smallest portion the mass of their religion; on the contrary, all brought with them their faith in all its strength and vitality. They left, he thought, at the door of the place of assembly the husks and shell of their creed, but brought into the

midst of their brethren the precious kernel. They laid aside for a moment at the threshold the canons, and articles, and formularies of their section of Christianity, but carried with them up to the table at which he was speaking the very quintessence of their religion."

After a residence of a little more than two years at Bombay he found his health so seriously impaired that he yielded to the orders of his medical advisers, and embarked for England on the 3rd of October, 1849. On his arrival there he immediately placed himself in the hands of Mr. Martin, then an eminent practitioner in London, but twenty-five years before his associate in the expedition to Burmah. He derived great benefit from his advice, and was permitted to indulge the hope of being able to return to his duties in India on the expiration of his medical furlough. After a short sojourn in London he proceeded with Mrs. Havelock and the children to Plymouth, and spent several months in the enjoyment of the society of his sister. But Havelock could not be idle; while residing at Plymouth he entered on a course of active benevolence, visiting the cottages of the poor, imparting religious instruction to them, and endeavouring, in this new and quiet sphere, to render himself as useful as he had done amidst the excitement of military operations. On the 6th of March he was presented at the levée at St. James's by the Duke of Wellington, who had also recognised his Indian services by presenting a cadetship to his eldest son. In June he proceeded on a tour of visits to the friends of his youth whom time had spared, and more particularly to the most attached of his associates, Sir William Norris and the late Archdeacon Hare. Sir William commemorated, in elegant verse, the "Meeting of the Three Friends;" not forgetting to bring into the same association the Carthusians of their day who had since risen to eminence. Soon after Havelock was recommended to take the medicinal waters of Germany, and proceeded with his family to Ems, and found his constitution materially strengthened by residing at the spa. The time was now approaching for his return to India; and, after long and painful deliberation, it was mutually resolved that Mrs. Havelock should remain in Europe, for the education of the daughters, while Havelock proceeded alone to Bombay, in the hope of being able to return at the termination of his five years' tenure of office. The separation was exquisitely painful; but it is one of the stern conditions of Indian existence. Havelock submitted to it with resignation, strengthened by the conviction that he was in the path of duty. But the pain was in some measure alleviated by the opportunity of constant and rapid correspondence, created by the establishment of steam communication between India and Europe, which has served so essentially to mitigate the feeling of exile. The extracts from his correspondence testify to the warmth of conjugal and parental affection, which always glowed in the bosom of Havelock; and although the separation was equally distressing to both parties, it served to create an opportunity, which might otherwise have been wanting, of illustrating the true character of the hero as a husband and a parent. After taking leave of his family, he travelled through Germany, visiting the most celebrated galleries of painting, and embarked at Trieste. He reached Bombay in November, renovated in health and strength by his residence of two years in Europe, and continued at his post till, in 1854, Lord Hardinge, who had succeeded the Duke of Wellington as Commander-in-Chief, appointed him Quarter-master-general of Queen's troops in India. He then proceeded to Calcutta on his way to head quarters, and visited Serampore; but the old familiar faces were no longer to be seen. On this

occasion he writes to his family,—“At Serampore I rose early in the morning, and visited the printing office, the manufactory, the college, all consecrated scenes. In the chapel I saw the monumental slab to Mrs. Marshman’s memory on the same wall with those of Carey, Marshman, Ward, and Mack. I read two chapters in the Bible at the table before the pulpit and prayed alone.”

On the 8th of December of the same year he was gazetted as Adjutant-general of her Majesty’s forces, a post of the greatest labour and the highest responsibility, but for which, as Lord Hardinge justly remarked, no man in India was better qualified. He remained at the head of the staff for two years, during which time he continued with the Commander-in-Chief, both in Calcutta and on the tour of periodical inspection, and it was arranged that Mrs. Havelock and his daughters should shortly join him in India, leaving the youngest son, the “mighty Georgy,” as he was accustomed to call him, to complete his education in England, when all his plans and prospects were at once changed by the expedition which the English Ministry determined to send to Persia. Two months before the order for the expedition arrived in India, he wrote to the compiler of this sketch, “I scrape together something every month towards keeping my wife and children out of the Union when I can no longer labour, but slowly, and at some expense of constitution, though, God be praised, I have not looked at a doctor since I left Simlah last year. But I am grey headed and nearly toothless, and yet scarcely within eight years’ hail of the rank of Major-general. All, however, comes right in the end.” And right it did come. Sir James Outram, who had made the Cabul campaign with Havelock sixteen years before, and knew his value, was nominated from home to the chief command of the expedition, and immediately on his arrival at Bombay from England, advised Lord Elphinstone to request that he should be appointed to the charge of a division. “I never,” writes Havelock, “should have solicited such a command, and would, in truth, rather have been employed in the north-west provinces, where it is not unlikely that a force may be hereafter required. But when the post of honour and danger was offered me by telegraph, old as I am, I did not hesitate a moment. The wires carried back my unconditional and immediate acceptance.” On his arrival at Bombay, he found his son Harry, who was completing his military education at Sandhurst when the Persian expedition was announced, and immediately hastened to India, in the hope of being able to take a share in that active service, and he was not disappointed. Just before Havelock embarked for Persia he wrote home, “If by God’s blessing I succeed, I trust they will make me a Major-general, which is £400 a year for life, with the hope of a regiment, or £500 a year more. If I am unfortunate, I need not tell you the fate of a British general under such circumstances. I trust in God, and will do my best. The inducement is the hope of promotion in days when fifteen Crimeans, ten junior to me, have been made Major-generals at one swoop. All is in the hands of a merciful God.”

On the 27th of January, he embarked on the steamer, and a salute was fired in compliment to his rank, “the first expense of the kind to which I have ever put the Indian Government.” He arrived at Bushire too late to participate in the battle of Kooshab, but was soon after despatched with his division to the Euphrates, where the enemy was encamped in great strength at Mohamra. But here again there were no laurels for the land service.

This grand position on the Euphrates was carried by the navy. Havelock passed the fort with his men on the steamer, and landed; but the enemy took to flight. On this occasion he writes:—"The whiz of his cannon in passing over my crowded steamer, and the sense of the same protecting Providence, was all that I had to remind me of former days." Here he omits all mention of his own conduct, which has been supplied by one of his officers. The vessel was filled with troops, who were exposed to a perfect shower of balls as it passed the forts. Havelock ordered them to lie down on the deck that the balls might pass over them, and took his own station on the paddle-box to act as the occasion might require. Though exposed to the most imminent danger from the brisk fire of the enemy, he escaped unhurt. The Persian expedition was nipped in the bud by the result of negotiations in Europe. Havelock, as he wrote to his family, awoke on the 5th of April, and found himself sixty-two; but just as his men were drawn up for church parade, Sir James Outram rode down to inform him that their occupation was gone, peace having been signed at Paris on the 4th of March. He now prepared to return to India. "The intelligence," he writes, "which elevates some and depresses others, finds me calm in my reliance on that dear Redeemer who has watched over and cared for me, even when I knew him not, these threescore and two years." To another he writes, "I am in my sixty-third year, but I think I can campaign as merrily as in 1846. The recoil on the constitution, however, may be more severe. I have written to General Anson that I am ready for China when this is over." Havelock reached Bombay from Persia on the 30th of May, and heard the astounding intelligence of the mutiny of the Bengal army, and determined immediately to cross the country and join General Anson before Delhi, although the monsoon had set in above the ghâts; but Lord Elphinstone, the Governor of Bombay, and Col. Melvill, the military secretary, insisted upon it that he should not attempt so dangerous a route, more especially as rumours of revolt in Central India were already rife. Had he persisted in his intentions he must inevitably have fallen into the hands of the insurgents. So he embarked on the *Erin* steamer for Galle, intending to take the first vessel for Calcutta. The voyage was short and agreeable, and bets had, as usual, been made on board as to the time of their arrival at Galle. The vessel was going eleven knots an hour, the moonlight was bright, and the weather fine. Havelock had turned in for the night; at one in the morning the vessel struck, and his son came down calmly and said, "Sir, get up, the ship has struck." Then ensued a scene of fearful confusion. The commander sprang from his bed, overcome by the misfortune, and the crew lost their self-possession. Havelock came on deck, and seeing the state of things, said to the men, that if they would only obey orders and keep from the spirit cask they would all be saved. They had to wait four hours for daylight, and the vessel experienced repeated shocks; but the passengers, crew, and specie, were all saved. When they reached the shore, as narrated by one of the passengers, he called on those around him to return thanks to Almighty God for their deliverance, and himself offered the sacrifice of thanksgiving. He embarked at Galle for Calcutta, and the vessel, calling at Madras, took on board Sir Patrick Grant, who had been appointed to act as provisional commander of the forces on the death of General Anson. On the 17th of June, the two generals reached Calcutta, where they learned that the whole of the north-west provinces was in a blaze of revolt; that Sir Hugh Wheeler, at Cawnpore, and Sir Henry Lawrence, at

Lucknow, were closely besieged by the insurgents, and that it was necessary to send instant relief to them. Havelock was selected for this arduous enterprise three days after his arrival. "May God," he writes, "give me wisdom and strength to fulfil the expectations of Government and restore tranquillity to the disturbed provinces." His preparations were soon completed, though he had lost all his baggage in the steamer; and on the 23rd of June, the centenary of the day on which, in 1757, the daring genius of Clive had won the battle of Plassey and laid the foundation of our magnificent empire in India, Havelock started from Calcutta to assist in re-establishing it.

He had now reached the summit of his wishes. In his sixty-third year, after having served in the army forty-two years, he was placed in a position of independent command, and was enabled to direct operations according to his own professional judgment. Had Havelock perished by one of the bullets which whizzed over his head on the paddle-box at Mohamra, or fallen a victim to that deadly climate, his name, after an honourable record in General Orders, would rapidly have passed into oblivion; but he was spared to enjoy an opportunity of exhibiting his pre-eminent military genius on a scene of surpassing interest, and to achieve victories which have become part of our national history. He reached Allahabad on the 30th of June, and found that General Neill had rescued the fortress from danger and restored our authority in the neighbouring district. But a week elapsed before Havelock could march with any degree of confidence; for he soon learned that Cawnpore had already fallen, and that General Wheeler and his brave companions had been foully and treacherously massacred. Before this intelligence could reach Allahabad General Neill had pushed forward 700 troops in the hope of saving it. Havelock, knowing that Nana Sahib was now free to march down with his whole force, naturally trembled for the safety of that weak detachment. He marched out of Allahabad at four in the afternoon, on the 7th of July, with a force of 1,185 men, of whom 1,005 were Europeans, and 180 Sikhs and native irregular cavalry. Of the Europeans, about 700 consisted of the 78th Highlanders, and her Majesty's 64th regiment, whom a hundred days before Havelock had commanded on the banks of the Euphrates. The rain was falling heavily as the column passed through the streets of Allahabad, but "like Cromwell's Ironsides, there was a stern determination in the aspect of the men, even in their very tread, which showed the earnestness of the purpose within." They found the country as they advanced entirely under water. For the first three days they took the ordinary marches; on the fourth, the force reached a village within twenty-four miles of Futtehpore, when Major Renaud, who was five miles a-head with his detachment, sent word that the enemy was advancing from Cawnpore on Futtehpore, with the evident intention of making a stand there. Havelock could scarcely credit such good tidings. He could not have supposed that the insurgents would move out of Cawnpore and give him the opportunity of beating them in detail. Havelock sent orders to Renaud to fall back with his detachment, and himself commenced his march at midnight, and halted his troops at Belinda to light their pipes and make a brew of tea. Colonel Tytler, who had been sent on to reconnoitre, soon galloped back to announce the approach of the enemy. That instant the assembly sounded, and the troops fell in as cheery and hearty as possible. The artillery opened fire on the enemy, and the skirmishers with the Enfield rifles struck terror into them, and

the victory was gained without the loss of a man on our side, with the exception of twelve Europeans who were struck down by the sun. It was nearly one o'clock before the wearied troops, who had marched twenty-four miles and fought a pitched battle on an empty stomach, reached their encamping ground. "One of the prayers," Havelock writes, "oft repeated since my school days has been answered, and I have lived to command in a successful action. . . . But away with vain glory. Thanks to Almighty God, who gave me the victory, I captured in four hours eleven guns, and scattered the enemy's force to the winds." The streets of the town were choked up with baggage, among which were ladies' dresses, worsted work, and other tokens of our murdered countrywomen, which seemed to make the men wilder for vengeance. The troops halted on the 13th for repose, and resumed their route on the 14th, when the small body of native irregular cavalry, who had become mutinous and dangerous, was disarmed. On the 15th, the force came up with the enemy at Aoung. The engagement lasted two hours, and the enemy fought much better, but they were at length driven off the field. No sooner were the men halted, however, than intelligence was received that the insurgents had retired to a strong entrenchment on the opposite bank of the Pandoo nuddy, or stream, and were preparing to blow up the bridge. The troops were ordered up, and recommenced their march with alacrity. After advancing three miles they reached the stream, which was swollen by the rains to the dimensions of a large river, but the bridge was untouched, though guarded by two long 24-pounders. The troops moved on under a continuous fire, and the enemy's position was stormed. It was owing to Havelock's forethought and promptitude that the bridge was gained before the enemy could destroy it. Had he not advanced instantly, his career would have been arrested for an indefinite period by the stream, on which there were no boats, and which there would have been no means of crossing. The casualties were only twenty-five, but the great loss was that of Major Renaud, who had always led the advance. The wearied soldiers bivouacked for the night on the spot where the last gun was fired. That night Havelock received information that Nana Sahib in person intended to oppose his entry into Cawnpore at the head of 7,000 men. News had also reached the camp that our countrywomen at Cawnpore were yet living, and the hope of rescuing them dispelled every sense of fatigue. That night and morning the troops marched fourteen miles, and after cooking and eating their food under the trees, advanced on the enemy at two in the afternoon. The heat was terrific, and at every step some one fell out of the ranks, many never to return. The enemy's position was guarded by artillery at every point. Havelock determined to try his favourite plan of turning the flank of the enemy. His small troop of cavalry masked his operations, while the main body, by a masterly movement, came upon the flank of the enemy; but their guns were too well protected for our artillery to silence them. The Highlanders were lying down. Havelock came up to them, and pointing to the battery of the insurgents, told them to take it. They rose, fired one rolling volley, and, on receiving the word to charge, rushed forward with impetuosity, and overcoming all opposition drove the enemy from the village. "Well done, Highlanders," said Havelock, "you shall be my own regiment in future. Another charge like that will win the day." The field was nearly won, but one huge 24-pounder was dealing destruction among our ranks. Six men of the 64th had been laid low by one discharge. Havelock went up to them, and addressed a few inspiring

words. "That gun must be taken by the bayonet. I must have it. No firing; and remember, I am with you." The troops advanced, the grape from the gun crashing through them; but their charge was irresistible, and the enemy was everywhere in flight.

Such was the battle of Cawnpore, in which 1,000 British troops and 300 Sikhs, after a march of twenty-four miles under a blazing sun, without cavalry, and with inferior artillery, in three hours and forty minutes put to flight 5,000 of the enemy, armed and trained by ourselves. Havelock always considered this his best day's work, and in no engagement was the superiority of generalship, and the personal daring and physical force of the Europeans more conspicuous. But the prize for which the troops had braved such dangers was lost. On entering the town of Cawnpore, they learnt that on the preceding day Nana Sahib, enraged by his defeat at the Pandoo nuddy, had ordered the slaughter of all the women and children. "With every kind of weapon, from the bayonet to the butcher's knife, from the battle-axe to the club, they assaulted these English ladies; they cut off their breasts, they lopped off limbs, they beat them down with clubs, they trampled on them with their feet; their children they tossed on bayonets. . . . The bodies, yet warm, in some, life not yet extinct, were dragged into a well hard by, limb separated from limb, all were thrown in in one commingled mass; the blood was left to sink into the floor, to remain a lasting memento of insatiable vengeance."

Having thus reached Cawnpore, Havelock marched against Bithoor on the 19th; but the Nana, despairing of a successful resistance, had crossed the river and passed into Oude, leaving fifteen guns behind him, and cattle of every description. His palace was fired, and his magazines were blown up. Havelock, having received all the reinforcements which Neill could spare, crossed the Ganges, by the aid of a little steamer, which had been placed at his disposal. The whole force, consisting of 1,500 men, was united on the left bank on the 25th, and, after completing all the arrangements for advancing to Lucknow, started at five in the morning on the 29th. The men were without tents; the whole country was under water, and the troops could advance only on the high road. After marching five miles, Havelock found the enemy occupying a strong position at the village of Onao. He gave the order to advance, and after a severe struggle, the town was gained. As our troops debouched into the plain beyond, they were again threatened by the enemy's cavalry and infantry, but the former had not the pluck to charge, and the latter fled on the first onset, leaving their guns behind them. It was now half-past eleven, and there was a burning sun over head. The men halted to take breakfast and rest. At two p.m., the advance was again sounded, and the troops at length came up to the strongly entrenched position of Busarut-gunj, a walled town, with a jheel, or sheet of water, in front, and a larger one in the rear. It was flanked on either side by a swamp, and the road approaching it was commanded by four pieces of cannon, planted on a round tower. But the Fusiliers and Highlanders steadily gained ground, and on coming within charging distance, rushed on with the bayonet, and the town was carried, but the enemy retreated to a village beyond the lake, and kept up an unremitting fire all night. It was six o'clock before the town was captured. The troops had been marching thirteen hours, with the exception of the time allowed for breakfast; they had fought two engagements, and were completely knocked up; officers and men had vied with each other in these terrific struggles; they had suffered severely from heat, cholera, dysentery, and

the enemy's fire, and their numbers had been reduced in two days to 1,200. Havelock was losing at the rate of fifty men a day; he had to convey all his sick and wounded with him; the enemy was continually recruited with swarms of insurgents, and his communication with Cawnpore was certain to be cut off. He determined not to sacrifice the lives of his brave men in a fruitless attempt to reach Lucknow, and most reluctantly retraced his steps back to the banks of the Ganges. Having sent his sick and wounded across to Cawnpore, and obtained a small reinforcement from Neill, he started again for Lucknow, on the 4th of August, with 1,400 men. He found Onao evacuated, but the enemy was strongly entrenched at Busarut-gunj, where they intended to offer a resolute resistance. On the 5th of August the troops marched up to it, and Havelock having reconnoitred their position, which was very strong, resolved to turn it. The manoeuvre succeeded; the enemy, taken by surprise, evacuated their first position, and fell back on the second across the lake, which it was impossible to turn. Our troops however dashed across the causeway, and drove the enemy from village to village. In the evening cholera broke out with violence, and this circumstance, combined with our losses and the strong position of the enemy, induced Havelock a second time to retrace his steps to Mungurwa. Here he lay recruiting for four or five days, but resolved not yet to give up the prospect of relieving Lucknow. On the 11th he started a third time, though his force was now reduced to about 1,000 men, but the same daring spirit still animated them all. Three miles beyond Onao, they came upon the enemy, now increased to 20,000, and occupying a line which extended five miles, while ours when deployed did not extend more than half a mile. Manœuvring was out of the question, he must beat them by dint of sheer British pluck, or not at all. Our troops dashed among the enemy with undaunted courage, and the victory was at length gained, but it was one of those victories which recalled to mind Pyrrhus's melancholy exclamation. We had lost 140 men out of 1,000, without advancing ten miles towards Lucknow. There was but one course to pursue—to retire to Cawnpore and wait for reinforcements. Havelock reached the station on the 13th of August, and found that reinforcements were on their way up; but his occupation was gone. He had failed to relieve Lucknow, and the Government of Calcutta resolved to supersede him, and sent Sir James Outram to take the conduct of the campaign out of his hands.

At Cawnpore Havelock found Neill threatened on all sides. The Nana Sabib had reoccupied Bithoor in great force, and Havelock found it necessary to dislodge him. He marched to the place on the 16th, and after one of the most severe and well-contested actions of the campaign carried the enemy's position. With this action terminated his first grand campaign for the relief of Lucknow. In this great effort, without cavalry and without tents, exposed to the rays of a deadly sun, and too often deluged with rain, and constrained to carry with him every article of supply, he had, in thirty-five days, fought five pitched battles and four minor actions, against an enemy vastly superior in number; yet, under these disadvantages, he had advanced three times towards Lucknow, and struck such terror into the enemy, that his retirement was always unmolested. He found he could gain victories, but for want of cavalry could not complete them; that his enemies were daily increasing, his own force daily diminishing. During the next month, while Outram was bringing up the reinforcements, he was

employed in making preparation for again crossing the Ganges. Outram arrived on the 16th of September, and with a degree of generosity which will ever be remembered to his honour, determined to leave the credit of relieving Lucknow to Havelock, and to accompany him only in a civil capacity. Just before crossing, Havelock wrote to the author of this sketch—"The enterprise of crossing the Ganges, opposed to double my numbers, is not without hazard; but it has to me, at sixty-three, all the charm of romance. I am as happy as a duck in thunder." The army was crossed over in safety, though not without difficulty. It rained in torrents during Sunday, and on Monday morning the force was again in motion, and came up with the enemy's encampment at Mungurwa. The victory was so complete that the insurgents offered no further opposition on the line of march between the Ganges and the Alumbagh, on the outskirts of Lucknow. For three days the troops marched amidst a deluge of rain, and at night found but scanty shelter in the miserable hovels in the villages. At the Alumbagh the enemy was strongly entrenched, but though our troops had been marching seven hours, it was at length stormed. On the 25th the British force was in motion at an early hour; for six hours was it engaged in a deadly struggle with the enemy, who fired on them, as they advanced, from every house and enclosure. At the Kaiser Bagh, the palace of the late king, a fire was opened on them of grape and musketry from an entrenchment, under which, as Havelock states in a letter, nothing could live. Here the brave Neill fell mortally wounded. Sir James Outram was wounded; Havelock's son was wounded in the arm, his own horse was disabled by two bullets. Night was coming on, and they were still two miles from the Residency. It was proposed to halt at the Fureed Buksh till the morning; but Havelock so strongly represented the importance of achieving at once a communication with the beleaguered garrison, and restoring their confidence, that it was determined to advance. The Highlanders and Sikhs were called to the front, and Outram, Havelock, and three of their staff, rode at their head, as Havelock wrote, "and on we dashed through streets of loopholed houses, from the flat roofs of which a perpetual fire was poured. But our troops were not to be denied. We found ourselves at the great gate of the Residency, and entered in the dark in triumph." Then came three cheers for the leaders, and the joy of the half-famished garrison. "Our reception," says one of those present, "was enthusiastic; old men and women, and infants, pouring down in one weeping crowd to welcome their deliverers. Fortunate, indeed, was it for the garrison that the relief was achieved at the time; for one of the enemy's mines, most scientifically constructed, was ready for loading, the firing of which would have placed the garrison at their mercy." The delay of another day must have sealed their fate. This was one of the most arduous days of the campaign, and will be ever memorable in the annals of British India. One-fourth of the force fell; the killed, wounded, and missing, amounted to 535. The army had been so much reduced by these casualties, that it was deemed impossible in the face of an ever-recruiting enemy to remove 1,500 sick, wounded, women, and children, to Cawnpore. On the 25th of September, Outram assumed the command of the force, and Havelock's period of sole command and responsibility ceased. Counting from the day of his arrival at Allahabad, he had enjoyed the uncontrolled direction of the campaign for the space of *eighty-eight* days; but this brief period was crowded with achievements which have con-

tributed in no small measure to the national glory, and drawn on him the admiration of the civilised world. For eight weeks subsequently, he was employed within the garrison in defending the works, and little opportunity was afforded for strategics; but all his movements were marked by the same skill, perseverance and daring which have rendered his career memorable.

At length, on the 17th of November, Sir Colin Campbell, with a force of 5,000 men, came up to the relief of the garrison. On the 19th of November Havelock writes: "Sir Colin Campbell has come up with 5,000 men, and made a complete change. The mail of the 26th of September came in with him, announcing my elevation to the dignity of a Knight Commander for my first three engagements. I have fought nine since—*ubicunque felix*—by the blessing of God." The next night he was attacked with dysentery. The "recoil on his constitution," of which he had a presentiment, proved fatal. From the day of his leaving Allahabad he had for twenty-two weeks been worn out with incessant anxiety and exertion, and now that the great object of his labours had been accomplished in the deliverance of the besieged women and children, his constitution sank under the attack of disease. He was taken out to the Dilkoosha, where he was tended with filial affection by his son, who had shared with him the dangers of the campaign, and displayed a spirit of gallantry worthy of such a father. He had been twice wounded, but was happily so far recovered from his wounds as to be able to attend the General in his illness, and to close his eyes. In the letter, which announced the melancholy intelligence of his death, he says, "My father died on the 24th of November, having been attacked with acute dysentery on the 20th. For two months that we had been shut up in Lucknow, he had been literally starved for want of proper nourishment, and his constitution had not strength to survive the shock. On the night of the 21st he was removed from the garrison to the camp of Sir Colin Campbell's relieving force at the Dilkoosha Park, where I had the comfort of tending him to the last. God grant that the Christian resignation, and peaceful confiding reliance on the Master he had so long and so faithfully served, may have a lasting influence on my life. He died in perfect peace. To Sir James Outram, who came to see him on the previous evening, he said, 'For more than forty years I have so ruled my life, that when death came, I might face it without fear.' Once turning to me he said, 'See how a Christian can die;' and repeatedly exclaimed, 'I die contented.' The recognition of his grateful country of the noble deeds he had performed, reached us on the 17th, just a week previously, and though his heart was satisfied in the consciousness of the rigid performance of duty (as he has repeatedly said to me), it was no doubt a satisfaction in his last hours. Immediately after his death, the force was removed to the Alumbagh, where he was buried the next day. Sir Colin Campbell, and numbers of his sorrowing comrades, who had followed him in so many victorious fields, accompanied his remains to the grave."

Havelock's personal appearance was emphatically that of a soldier. Though of diminutive stature, there was a spirit of determination, not only in the expression of his noble countenance, but in the fiery glance of his eye, which marked his character. He was as strict a disciplinarian as Frederick the Great and Wellington, and attached the greatest importance to the principle of implicit military obedience. Hence he was often

considered severe, and even stern, by his subordinates; but every feeling of irritation vanished as the time for action approached. He enjoyed the perfect confidence of his men; and his spirit-stirring addresses to them, after the engagements they had shared together, served to awaken feelings of the highest enthusiasm. His utter disregard of danger exceeded the ordinary feelings of courage, and excited the admiration of the bravest. He was never more cheerful or chatty than under fire. He combined, in a singular degree, a comprehensive view of the field of action and its exigencies, with a minute attention to detail, and all his orders were precise and decisive. Though he had acted only in a subordinate position till within five months of his death, his brilliant achievements during that brief career, amidst unexampled difficulties, arising from disparity of numbers, deficiency of means and appliances, the discipline and equipment of the enemy, and, above all, the season of the year, showed that he was equal to the highest command and to the most arduous enterprises. The predominating impulse of his mind was the rigid performance of duty, for which he was ready to make any sacrifice, even that of life itself. On every occasion in life, whether in the performance of its ordinary duties, the maintenance of his religious views, or the organisation of a battle, his conduct was equally marked by decision. Few men have ever more eminently illustrated the truth, that the fear of God excludes all fear of man. His religion was marked by all the strength of his own character, and he never flinched from the defence of evangelical truth in any society, though he carefully abstained from any intrusion of his own sentiments. His dependence on the ever-present goodness of Providence was the source of all his calmness as well as animation, and led him to exhibit the greatest modesty after his most signal triumphs; for he always attributed the success of every undertaking to the blessing of God, and not to his own talents. He was every inch a soldier, and every inch a Christian. His religion was not the mere result of instruction imbibed in childhood, but a strong and living principle, which ever pervaded his mind and regulated all his conduct. His sterling piety, combined as it was with chivalrous daring and military genius, has naturally led to the association of his name with the great men of the Commonwealth, whose worth is the more appreciated in proportion to the liberality of the age. Havelock exhibited all the strength of their religious feelings without any of the vagaries of their enthusiasm. He was a Puritan of the true Cromwellian stamp. At the same time there was nothing of the narrowness and exclusiveness of sectarianism in his religious composition; and while firmly attached to the tenet peculiar to the Baptists, because he considered it in accordance with the Bible, he was delighted to associate, and that most cordially, in the benevolent labours of all other denominations.

LINES SUGGESTED BY AN INCIDENT IN THE CAREER
OF THE LATE SIR HENRY HAVELOCK, K.C.B.

THE lamps were lit in the idol fane
At the hour of evening prayer ;
But mystic sign, nor posture vain,
Nor passionate cry was there.

But where those gorgeous walls uprose,
And fretted roof o'erspread ;
And the sombre light of day's dim close
On its silent aisles was shed,—

The voice of truth from the living word,
Of the Lord Jehovah told ;
And the fervent tone of prayer was heard,
And the song of Zion rolled.

Rolled upward, onward, calm and clear,—
First breath of a life divine,
That seemed to whisper—God is here—
Tho' it be a heathen shrine.

England, thy soldier brave in fight,
With his men of warrior mould,
Who had won the rampart's foe-lined
height,
And crushed the proud stronghold :

Whose victor shouts had rent the air,
Wide borne o'er hill and plain,—
'Twas they—who devoutly worshipped
there
In the idols' empty fane !

Norwood.

Say not 'tis feeble hearts alone
Who to truth's great Captain yield ;
He can make the stalwart chief his own,
On the battle's blood-red field.

And by those lips, at whose single word
A thousand march to doom,
Can make the tale of his mercy heard
In the pagan's land of gloom.

But now that soldier-saint is gone,
His last, stern conflict o'er ;
They looked for him long long in the
leaguered town,
They looked for him long and sore.

And when in the distance far away
His bagpipes sounded shrill,
'Twas as though new life had awoke that day,
Where our banners floated still.

He passed the breach, fresh hopes to give
Of promised succour nigh ;
The freed ones soon went forth to live,—
But he came in to die !

Unscathed by flame, untouched by sword,
He laid him calmly down ;
Bowed at the voice of his Saviour-Lord,
And rose to take his crown.

The Highlander mourns his gallant chief,—
England—her martial son ;—
But the tears of Faith are not all of grief,
For her own "good fight" is won !

J. TRITTON.

VISITS TO THE TOMBS OF THE EARLY CHRISTIANS IN ROME.

IN these days of travelling and reading of travels, of sketching and lecturing, of picture galleries and illustrated books, there are probably few who are not familiar with the general character of the scenery which surrounds the world-famous city of Rome. It will be remembered how on both sides the Tiber, down to the sea and up to the gigantic walls of the Volscian and Sabine mountains, stretches a vast undulating plain, rolling in low hills, bare of trees, but rich in crops of grass and corn, and cut up here and there by deep dells, through each of which in winter time a sluggish stream makes its way to the Tiber.

“ A plain long, but in breadth not wide,
Washed by the southern sea ; and on the north
To equal length, backed by a ridge of hills
That screened the fruits of the earth and seats of men
From cold septentrion blast.”

All of us have associated with the “imperial city” standing in this plain the memory of the great Christian church which grew up there in the days of the apostles, and of the “noble army of martyrs” who there gave testimony to the truth. But it has only of late years been remembered that almost every hill in the neighbourhood of the city is honey-combed with interminable passages, containing most interesting memorials of that church, and of those very martyrs who shed their blood for Christ. These passages, known by the name of catacombs, were excavated as places of interment for the early Christians, and in times of persecution served as places of concealment for such officers and persons of eminence in the church as were likely to attract the notice of the heathen magistrates ; small places for worship and for teaching were also formed in them, that the ministrations and teachings of the church might not be interrupted during the residence of the officers apart from their people.

This system of interment in excavated passages was not begun by the Christians. Other burial places have been discovered, which were evidently not formed by them ; among others, one which belonged to the Jews, settled in Rome. But the Christians universally adopted the system, and their number having increased rapidly in spite of persecution, the excavations made by them assumed an importance and extent not attained by those of any other sect ; for the greater part of the pagan Romans burned their dead, collecting the ashes in a small stone or earthenware chest. Burying entire was either a peculiar custom of particular families, or it was the mode of disposal of the bodies of the lowest class of slaves or freedmen, which were thrown promiscuously into great open pits, like our plague-pits ; but even the bodies of slaves of the better class were burnt, and the urns containing their ashes, and inscribed with the names of themselves and their masters, remain in thousands to this day in the neighbourhood of Rome.

It has been thought by some that many of the lowest class of pagans are buried in what are usually called the Christian catacombs, and much stress has been laid upon some pagan inscriptions that have been found there. But the slabs containing such always show, either by inversion of the inscription or reversion, or by a Christian form of inscription co-existing on them, that they have been used simply as material from poverty or haste. Their existence too is quite exceptional, the greater part of the inscriptions being such as were only

used by the Christians. Besides this, the full and joyful hope of a certain resurrection, replacing the dreary uncertainty of paganism, gave to the Christians from the first a reverential and hallowed feeling respecting death and all its accompaniments, and it is scarcely possible to believe that they would permit to rest among them, hoping for a glorious life to come, the bodies of those with whom they would unwillingly associate, even on earth, except so far as they could hope to lead them to the truth. In selecting this mode of interment, instead of incineration, the Roman Christians were probably influenced by that reverence for the human body as the temple of the living God which Scripture teaches (1 Cor. vi. 19, 20), and by the mode of burial of their risen Lord, "wrapped in a clean linen cloth," and "laid in a new tomb hewn out in the rock." From these associations the sepulchre of every Christian became to the early Christian mind a hallowed spot, from which would be excluded as far as possible all pagan desecration. But these are merely incidental suggestions, for the real argument is briefly this: the inscriptions prove *almost all* the tombs to be those of Christians, the exceptions are both few and doubtful. Now if a *few* of the poorer pagans managed to inter their relatives in a Christian cemetery—why, or how, not being shown—why were not many more buried in the same places?

Another erroneous theory respecting the origin of the catacombs is still more easily disposed of. The hills of the Roman campagna are partly composed of vast beds of a friable volcanic earth, called pozzolana, used for cement. To remove this earth for building purposes extensive tunnelings have been made of from ten to twenty feet in width, to the full extent of the sometimes large beds of suitable earth. Now the theory has been formed that the catacombs were originally these tunnels or *arenariæ* (from *arena*, sand), which, as they came to be deserted from failure of material, were taken possession of and *enlarged* by the Christians as places of burial. To this the answer is, 1st, that the passages of the catacombs instead of being from ten to twenty feet wide, are from three to seven at most; and, 2ndly, that they could not have been *arenariæ*, for they were not cut in *arena* at all. The hills consist of three volcanic substances: 1, lithoid tufa, a tolerably hard stone still used for building; 2, granular tufa, too soft for building and useless for cement; 3, pozzolana. In the second of these materials, which is so soft as to be easily excavated, and which being perfectly useless was not likely to be broken in upon accidentally, the catacombs are *all* cut.

This leads us to describe the actual appearance of the catacombs. Being subterraneous they are only visible by artificial light, and they present the appearance of a maze of arched passages from three to seven feet wide, by from six to twelve feet high; the sides are lined with receptacles of the exact size of each body, placed one above the other like the berths in a ship's cabin; each niche was originally closed in front with a stone slab, or with large flat tiles of baked earth. The slabs, and often the intervals between them, are inscribed with the names of the deceased. The hints they give concerning the faith and sufferings of the martyred ones are often very touching. An almost invariable mark is a monogram in various forms of the two first letters of the Greek name of our Lord—ΧΡΙΣΤΟΣ.

The catacombs do not consist entirely of these intricate passages; at intervals entrances lead from them into small chambers which were used as chapels and school-rooms, the walls being plastered and painted with illustrations from sacred history. But a short personal narrative of visits to some of these catacombs may perhaps give the best idea of their present appearance.

In the year in which the present Pope was a fugitive from his rebellious flock, the writer was invited to be present at the ceremony of removing the bones of a martyr from an undisturbed tomb, in the catacombs of S. Agnese, so called from a female martyr of that name who was buried there. The bones, it may be mentioned, were to be removed to a church in France, where they would be preserved as relics, a custom which has prevailed in the Romish church almost continually since the eighth century. The ceremonial was conducted by a bishop and a full cathedral choir, in one of the subterranean chapels already mentioned, lighted by torches and tapers. It was very interesting, as it enabled the observer to realise, almost perfectly, in the dresses of the priests, in the language and words of the liturgy, the forms of worship held on the same spot by our persecuted brethren of the second or third century. The prayers being ended, and the relics carefully sealed up in a box, we proceeded to visit the most interesting part of the catacombs. Passing through many winding lanes, lined with tombs, sometimes going up a few steps, then again descending stumbling over an accumulation of earth, feeling the while how easy it is to believe the fearful stories told of incautious persons wandering away and being lost in these mazy mansions of the dead; we were led into a chamber, nearly square, lined, like all the passages, with tombs, for no space is lost; on each side of the entrance a mass of earth had been left to serve as a seat, and round the sides ran a ledge for the same purpose; this the learned have decided, on good grounds, was for the instruction of catechumens, in fact, a school-room; the two seats being intended for a teacher and a female president when girls were under instruction. Leaving this school-room, we came in due time to two other chambers, each capable of holding perhaps forty people, these are found to have been chapels; the tomb in the ground opposite the entrance is larger than most of the others, and is covered with a marble slab; above it is an arched space painted with figures, such a tomb is called an *arcosolium*, having an arched roof; such an one is found in every chamber that was used as a chapel, and the marble slab is known to have served as an altar or communion table. Nearly above this last chapel there happens to run a bed of *pozzolana*, which has been excavated. We had practical evidence, in the difference of material and the width of the tunnelling, that the sand-pit could never have been converted into catacombs, while it shows how the sand-pits could be used for concealing the entrance to the catacombs, or for providing means of escape when the pagan emissaries had found an entrance in pursuit of those "of whom the world was not worthy," and who were "wandering in caves and dens of the earth."

Descending to the level of the second chapel, and following the torch-light through the mazy streets of tombs, we reached the largest apartment of this catacomb, a double chapel opening on each side of the gallery which passes through it, and capable of containing seventy persons, so that our whole number could enter it at once; the walls like all the rest, were lined with tombs, and the spaces and ceiling covered with paintings in fresco; at one end is a mass of earth left for the purpose of forming the bishop's chair, and on each side seats for the presbytery. We thus had a view of the chapter-house of the persecuted heads of the early church, and the bishop seating himself on the throne in his canonicals, with his attendants around him, the torch-light falling on their flowing robes and antique heads, we had a living picture of the assemblies of the persecuted forefathers of our faith in these gloomy caves,

while, in the city overhead, "the heathen raged, and the kings of the earth set themselves against the Lord and against his anointed."

Leaving this largest chapel we passed on through a succession of passages and chambers, finding everywhere points of interest, either in the inscriptions or in the fresco paintings, absorbing the attention too much for us to observe the flight of time, or even to analyse our sensations, till when the guides had reconducted us to the flight of modern steps cut in the earth, by which, as we thought, we were to ascend into the broad daylight, we found that the sun was already gone down beyond the Tiber, and the golden and crimson hues of twilight over the cloudless sky, told us that we had passed the last ten hours of the long autumn day among the bodies of our Christian brethren who had blessed God for the light of that same sky fifteen or sixteen hundred years ago.

One more short personal narrative to give an idea of the appearance of these cemeteries on their first excavation may conclude this sketch. In the year of our Lord, 117, Alexander, Bishop of Rome, suffered martyrdom, and was buried by a Roman lady on her property, about six miles from the gates of Rome, between the Anio and the Tiber. In the fifth century a basilica or church was built at the cemetery which had been formed on the spot, and dedicated by an inscription round the altar, to his memory. This church in course of time, together with the cemetery, got covered by a mound of earth, and was only discovered about four years since. At the time of its discovery, the writer had an opportunity of visiting it with some friends. We found the form of the church well preserved, columns, pavement, and altar standing as they were built, and behind the altar the entrance to the catacombs. The extent of these as at present excavated, is small, it was but a country burial ground, but the graves have the appearance of having never been disturbed; the floors of the vaults as well as the walls are excavated for graves, and almost all are found closed as they were first constructed, with slabs or tiles; almost all these have inscriptions, including the titles of every order of priesthood that had grown up in the church before the fifth century, from bishop to sub-deacon. On little niches beside almost every grave in the walls is set either a small earthen lamp or a vessel of glass, which sometimes is found to have held a few drops of blood, which has been supposed, not without controversy, to be a sign that the tomb is that of a martyr, though the vessel is often found without trace of having held any liquid, like the so-called lachrymatory found in heathen tombs.* The passages are as intricate in this cemetery as in all the others, and are mostly found to be choked with earth, which was being removed by numbers of labourers working by torch-light.

Another peculiarity of this cemetery is, that as yet no chapels had been found, nor any paintings of importance; it would consequently appear to have been used solely as a burial-place. After scrambling for some time over the soft mould, but partially removed, stopping from time to time to note an epitaph or other object, placed by the friends of the deceased to mark the grave, we reached the furthest point to which the excavation had been carried, where an impressive incident awaited us. The loose earth had just been removed from before a grave, and scrambling over the heap, while the guide passed a burning taper between the cracks of the slab that closed the grave, we looked through other fissures and saw with reverent interest, though not with superstitious adoration, the bones of a martyred brother in Christ, who had

* There is every reason to suppose that these vessels were filled with a perfumed ointment.

suffered for the faith sixteen centuries ago. There lay before us the bones that had been racked with agony for a testimony to the truth, the arms that had often been stretched out in prayer,* the skull that while it canopied a living soul, had often echoed the name of our common Lord: not long we looked, for the air that fed the taper finding its way into the grave, soon dissolved into a handful of white dust the bones that had done such good service in the name of this Christian hero of "the noble army of martyrs." We then saw on more, but went away in the gray twilight over the brown campagna, and across the silvery Anio to our resting-place in Rome, saying little and thinking much of what we had seen, and of how it was foreseen by one inspired, that "death and hell delivered up the dead that were in them."

Athens.

(To be continued.)

T.

PRAYER, THE IDEAL OF LIFE.

WHEN a Christian bows himself in prayer before God he is sketching out the ideal of his religious life. He is telling Almighty God what he *would wish to be*, what *he ought to do*, and asking for his help in the toiling path that leads to the attainment of his desires. It is to be feared that many sadly overlook this connection between *praying* and *being*, or we should more confidently expect *beautiful lives* where we hear *beautiful* prayers. Surely our prayers will only avail as they express in words what our history, chronicled and read at our firesides, shows that we long for. We daily offer to heaven another petition besides the one we present in our family circle or in private devotion—the silent yet strong cry of our lives. While in the one we often seem as if we entered heaven, with the other we are at the same time crying for souls half in earnest! Which prayer, think you reader, will be heard? Let us apply this inquiry to the main topics that occupy our attention in prayer that we may most seriously consider how far we act up to the spirit of our supplications.

In our approaches to the throne of the heavenly grace we appropriately commence with the language of reverential praise, in accordance with the beautiful introduction to the prayer our Saviour left us, "Our Father, which art in heaven, hallowed be thy name." There may be much of sameness in our utterances, but, nevertheless, there does seem something appropriate in our using such expressions as shall make us feel the greatness of the Being we approach. We should always seem to hear the half-remonstrant utterance of holy writ, "The place whereon thou standest is holy ground." The soul seems to be expanded by the grandeur, and awed by the mystery of God, when it calls to memory in such lofty language as the following, the manifestations of divine power:—"Bless the Lord, O my soul. O Lord my God, thou art very great: thou art clothed with honour and majesty. Who coverest thyself with light as a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind." Rightly too we couple with our adoration of the Father our grateful and humble recollection of the work of his well-beloved Son, while we find comfort in the thought that our prayers do not seem to come into direct contact with the infinite purity of heaven, but are placed in a new relation by the compassionate pleading of our high priest.

* The early Christians stood to pray with the arms stretched out forming a cross.

Little fault need be found with the appropriateness of the words in which these serious themes are presented, but let us in accordance with our design ask ourselves how far they are only the passing feelings of the "hour of prayer," or whether they express the reverent and *devout bearing of our lives*. The sense of the greatness of God and the love of Christ should be an all-pervading devotion, encircling as with a holy and serene atmosphere all our thoughts and actions. No words can tell how greatly it is feared we fail to realise this truth. Do not Christians too often live indifferent and easy lives, as though they were neither awed by the majesty of God nor moved by the mercy of Christ? Let it not be imagined that we are advocating a severe asceticism, and pleading that all our thoughts and words must *directly* relate to sacred things. The full, rich, devotion for which we plead, graces every duty of life—we have seen it thus manifested in not a few instances, giving spiritual dignity to secular affairs, to fancy, richer and more peaceful dreams, and even softening and gracing humour.

When we have thus poured out the language of adoration, we pass to the expression of our own necessities. Strange, indeed, the contrast, great the descent! We pass from the vision of God to the deep infirmities, the subtle emotions of our own hearts. We confess our many sins, and offer the sacrifice of the broken heart and contrite spirit. We say in our petitions that the "flesh warreth against the spirit, and the spirit against the flesh." We ask, that by self-examination we may know the source of our weakness, and cry for help in the day of battle. "Lead us not into temptation; but deliver us from evil." While we pray to be delivered from sin, we also pray for fresh advancements in holiness and more purity of heart—that the holy example of Jesus may be to us, as an image, "ever bending over us in tenderness and love," beckoning us on to fresh attainments in Christian virtue. Concerning these momentous themes we "make our prayer," but do we with equal care "set our watch?" Do we really maintain this deadly struggle against sin of which we speak? Do we ever in quietness and with stern fidelity ask ourselves what we really are? what our motives and our deeds are worth? and let conscience tell us all the truth, even though it lash us with a fiery scourge! or is our self-examination only something we mention in our prayers? and have we not a sort of impression that if we name these things our obligation is fulfilled?

What answer to these questions does the appearance of things give? How often do Christians appear to nurse besetting sins instead of waging constant and deadly warfare with them? How frequently do we hear it said of certain persons that they would be excellent people if it were not for a dreadful temper, or some other moral blot; and is it not found that such persons often think that in given directions and by a sort of special license they have a right to sin? Further than this, how frequently do we hear people speak *boastingly* of besetting sins, as though they were a badge of honour, instead of a scar of disgrace—something to be nursed as a comfortable peculiarity, instead of mourned over as a hideous deformity. It is not uncommon to hear such language as, "I know I ought to do such and such a thing, but really I cannot," or, "I always feel so and so, though I know it is wrong." Now we can imagine language, nearly akin to this, as the expression of a despairing soul who is all the while striving *hard against the thing in which he mourns his weakness*. But what we speak of is regarded as a sort of agreeable fatalism, to be cherished if not as a mark of superior genius, yet as in some way distin-

guishing us from common-place people—of all the folly in the world this petting of sin does seem the greatest. It is solemn trifling with the majesty of truth, the sacredness of duty, and our position as probationers for eternity! A corresponding inconsistency is found in the little positive effort we make towards leading an exalted Christian life; yet in prayer on this subject our words are abundant and appropriate. We ask to be conformed to the image of our Lord and Saviour, and that we may grow up to the “stature of perfect men” in Christ Jesus. How little, however, do we really strive for the realisation of so glorious an ideal! We have not the stern truthfulness yet gentle tenderness of our divine pattern. We are content in business to drive questionable bargains, while we plead for the Saviour’s benediction on the pure in heart; how often while we pray that brotherly love may continue, do we indulge in harsh tones of speech, altogether ignoring the power of kindly words and gentle actions! While we know that over all our earthly relationships there is breathed the intercessor’s prayer “that they all may be one,” by thoughtless unkindness we destroy the power, not only of our own supplications, but of the Saviour’s merciful intercession on our behalf.

But in prayer our attention is not confined to our own sins or to our own salvation. Burdened with the truth, that the message of God’s forgiveness comes through a human medium, it becomes us to ask help from God as workers for Him in the world. Every branch of Christian labour comes under review. We ask that those who are strangers to God in our own land may be brought to Him by the labours of His people; we extend our sympathies, and pray that those who are labouring for God far over land and wave, may be abundantly honoured and succeeded. Not satisfied with general petitions, we enter into details, and bring before the scrutiny of heaven our motives and yearnings, asking for something of the Saviour’s deep and fresh compassion, when amidst the acclamations of the multitude he wept over the lost city, and said, “O Jerusalem, Jerusalem! how often would I have gathered thee as a hen gathereth her chickens under her wing.” We tell our heavenly Father how we long that at the end of our course some of that divine satisfaction may be ours which filled the soul of the Redeemer, when he said, “I have glorified thee on the earth, I have finished the work which thou hast given me to do.”

What would be the reply if with stern fidelity we ask whether our exertions correspond with our petitions. Let it be admitted, indeed, that this is a time of almost unexampled Christian activity, but yet let it be faithfully inquired, whether *personal* labour and sympathy are on the increase, or exist to nearly the extent they should. In earthly work we associate the saving of personal toil with abundant machinery. Does not a danger threaten the church in this direction? Are not many satisfying themselves by subscribing to keep up a machine instead of working themselves? By so doing they miss the healthy, bracing influence of earnest Christian labour upon their own souls, and what is worse the work itself may soon become little better than official routine.

Alas, there are multitudes bearing the Christian name who never work at all, either on their own account or under the direction of others, and yet with the utmost propriety and fulness of expression, they make their prayer unto God. They never enter into the mighty meaning of that entreaty which they nevertheless constantly present. “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.”

The whole attitude of primitive Christianity was aggressive. The early Christians were an army of heroic soldiers, battling with the evils and superstitions of the day, while ever and anon they looked from the battle field into the heavens, that the sheen of its calm light might quiver on their arms, and their hearts be made courageous by inspiration from the throne of God. To such inconsistent professors as we have been describing, it must be said, "Leave off praying or begin working."

Before we close our prayer there comes the longing for the nearer presence of the God we have addressed, in the world beyond the grave. Are our aspirations after heaven only "day dreams?" or does the anticipation of our eternal destiny give a noble inspiration to our character? Finally, fellow-pilgrim to the heavenly city, let me ask you whether for Christ's sake you can say, amen! to the prayer both of your life and lip?

Melksham.

T. E. F.

EASTER HYMN,

TRANSLATED FROM THE GERMAN.

CHRISTIANS! with singing,
Thankofferings bringing,
Loud be the King of glory praised,
Who from the dead is raised.

Hallelujah!

He in the grave was lying,
Yet hath he conquered, dying;
Over death and hell he reigns,
The foe of man he holds in chains,

Hallelujah!

The Lord is risen, the Lord of might,
The world's salvation, life, and light.
Exult in Him! He triumphs now,
Honour and glory deck his brow.

God smiles approving,
His wrath removing,
Since the great surety in our stead
All our vast debt has paid.

Hallelujah!

Death's power prevails no longer,
Our surety is the stronger;
See him now majestic come
From the dark prison of the tomb.

Hallelujah!

What sting, O Death, is in thy pain?
To live is Christ, to die is gain!
What victory dost thou boast, O grave?
The conqueror lives who died to save!

Grace beyond measure;
Thou, my heart's treasure!
Down to the grave thou bow'dst thy head,
All thy bright glory fled.

Hallelujah!

Yet didst thou rise victorious,
And through thy triumph glorious

All thy saints are decked with grace,
Arrayed in robes of righteousness.

Hallelujah!

Who now condemus? 'Tis Christ that died!
He is my shield, the glorified!
Satan, thy craft is all in vain,
Since Jesus lives for sinners slain.

Thou, ever living!
Jesus, life giving!

Make us thy branches, strong in thee,
Joined to the living tree.

Hallelujah!

This day, by grace invited,
I share thy feast delighted;
Cause the bread and wine to be
As heavenly manna sent from thee.

Hallelujah!

Thy flesh and blood new strength can give,
Holy and pure in thee to live;
Thou Prince of life, thyself impart,
In thee I grow, my all thou art.

Once yet descending,
These heavens rending,
Thou wilt appear the Judge of men,
Joy of thy people then.

Hallelujah!

Then, when from dust I waken
To life, may I be taken
Up to heaven's high seats of bliss,
Where praise to thee shall never cease.

Hallelujah!

Oh, teach me here to live to thee,
Faithful to death, Lord, may I be!
Though earth remove, this courage gives—
I know that my Redeemer lives!

F. W. GORCH.

ROME v. OXFORD.

WE need not discuss the pretensions of Tractarianism from the Nonconformist point of view. Our readers are sufficiently familiar with that aspect of the controversy. The charges of heresy, schism, and deadly sin brought against them, they can estimate at their proper value—which is nothing. They know that the pretensions of High Churchmen are not more insulting to us than they are to Scripture and common sense. To undertake their serious confutation would be to imitate the garrulous veteran of whom it is written that—

“Thrice he routed all his foes, and thrice he slew the slain.”

But it may be interesting to learn how these doctrines are regarded from the opposite point of view. Whilst we laugh at the strut and swagger of the daw with borrowed plumes, what does the peacock whose dropped feathers it has picked up say about the matter? The clever pamphlet before us enables us to answer the question.* The writer is a clergyman whose secession to the Papal Church, after the decision of the Gorham case, attracted attention at the time, from the sacrifices he was understood to have made in carrying out his convictions. He is now a missionary priest in the parish over which Mr. Bennett, of St. Barnabas and other notoriety, presides. The pamphlet has been elicited by the statements contained in a periodical, entitled “The Old Church Porch,” edited by Mr. Bennett, in concert with Dr. Pusey, and other *illuminati* of the party, and various “Pastoral Letters,” addressed by Mr. Bennett to his parishioners.

Mr. Ward sets out by remarking, that Catholics would naturally lean towards that party in the Establishment which most nearly approximates to themselves in doctrine. But there is an important proviso before this natural inclination can take effect:—

“As long as the authorised teachers of the established religion dispute with each other on matters of faith, the good wishes of a Catholic will naturally be with those who retain the largest fragments of the ‘old learning;’ provided their inconsistencies are only such as may be charitably ascribed to some other cause than *habitual relaxation of the moral sense*. But this proviso is essential; for were it only in respect of the better hope of his conversion, the spiritual condition of a strictly conscientious Atheist, if such a monster could be found, would be preferable to that of a nominal Christian, who should dare, first to resist, and then to corrupt, the known truth. Not that a lax conscience always plunges a man into this abyss of guilt. He may follow such a guide a long way, and yet recoil with horror, when at last there stares him in the face the impious temptation to fit his creed, by whatever distortion or curtailment, to the bed on which he has persuaded himself to lie. But the danger to which he is exposed is real and frightful; and every abuse of the gifts of thought and language tends to augment this danger, by dulling his sense of the turpitude of the crime and by undermining his powers of resistance.”

It would be difficult to exaggerate the importance of what is here so well and truly said. Honesty is even better than orthodoxy. A defective creed is less to be dreaded than wilful sophistry and dishonesty of purpose. Mr. Ward proceeds to show that the school to which Mr. Bennett belongs cannot, even in the judgment of charity, be acquitted of this serious charge, and that therefore the true Catholics cannot fraternise with them. The position which the Tractarian party have been compelled to take up is a very remarkable one. Driven to defend themselves against the attacks of English Romanists on the one hand, and of Protestant Nonconformists on the other, they have adopted the following theory. The Anglican Church is a branch of the Church Catholic, and stands on an equal footing with the churches of Italy and Spain, of France and Belgium. Every true Christian is bound on peril of his salvation to belong to the Church of the country in which he resides. Failing in this duty, he becomes a schismatic, and is, *ipso facto*, excommunicated. So long as attention is confined to England, the practical application of this is perfectly easy. Romanists and Protestant Dissenters are involved

* Semi-Protestantism. A few Remarks on the Second “Pastoral Letter,” and other Publications of the Rev. W. J. Bennett. By R. WARD. Burns & Lambert.

in one common denunciation, and branded with a common anathema. In consistency with this view, the Tractarian party were amongst the loudest in their protests against the assumption of territorial titles by the Roman Catholic bishops a year or two ago. But when they visit the continent of Europe their difficulties commence. Many of them with admirable audacity and consistency carry out their principles by abjuring for the time the fellowship of their Anglican brethren and worshipping with the church of the country. Having given this proof of fidelity to their own theory, they can, with a rather better grace turn round, and denounce English Romanists as schismatics. But they must nevertheless feel that this geographical orthodoxy is not without its difficulties. As they cross the Channel do their views change gradually, or *per saltum*? In what soundings does an English Protestant or a French Catholic cease to be orthodox and become a schismatic? On sighting Cape Grisnez, or Boulogne Column, the Prayer-book becomes heretical. Not till Beechey Head is again seen can it recover its orthodoxy. Truth thus varies with latitude and longitude. Doctrine is to be decided by an appeal, not to Scripture, but to landmarks and lighthouses.* Mr. Ward may well meet the imputation of schism from such a quarter by the following suggestion of its probable cause:—

“The real schismatic, unjustly possessed of the ‘Old Parish Church,’ sees in his path the plundered Catholic, and cries ‘Stop thief;’ as if to misdirect the ghost of some ante-reformation constable. Nor is it only by spectres of the imagination that he is haunted. Doubts have sprung up in other places; and these have been followed, in very many instances, by inquiries, convictions, and self-deprivations. Old methods of evasion and escape have been tried in vain. New inventions have proved treacherous in the hour of need. The pressure in his own case may have been severe. Traversing the streets with ample means at his command, he has yet been made to feel (as he tells us himself in the first number of ‘The Old Church Porch’) that no spiritual relationship is acknowledged to subsist between himself and the people of the parish in which ‘he enjoys certain temporal rights vested in him by the law.’ Doubtless his position was a trying one. But if he wished to improve it, he could not have had recourse to a more fatal stratagem than that which he has adopted. Though found with Catholic booty on him, and liable to be indicted at the bar of conscience for having received from a rapacious establishment ‘*one old parish church, well knowing the same to have been stolen,*’ he might still hope for a verdict of acquittal, did not this cry of ‘schism,’ interpreted by the evidence of his own confessions, betray a consciousness which may too probably demand his condemnation.”

But this charge of dishonesty is pressed home yet more closely upon the Tractarians. They all maintain that the doctrine of regeneration in baptism is essential to Catholicity. In their judgment, all who deny this fundamental doctrine, do, in that very fact, convict themselves of heresy and schism. Then, says Mr. Ward, by your own showing, you belong to an heretical and schismatic Establishment. The highest court of appeal has decided, in the Gorham case, that the Anglican Church has no definite doctrine of baptism at all, but leaves it an open question, admitting diversities of opinion wide asunder as the poles. That this heretical judgment is binding upon the Tractarian party so long as they remain in the Establishment, he shows by their own published language before the decision, and when they were calling upon their friends to bestir themselves. Mr. Bennett, for instance, said,—

“By the oath of supremacy there is no question but that we are bound to obey and abide by the decision of the Crown, as pronounced legally in its highest Court of Appeal, on the great question now before it. Whatever doctrine this highest Court of Appeal may pronounce and declare to be the doctrine of the English Church, that sentence we are bound legally and conscientiously to accept as the Church’s doctrine; for this simple reason, that *there is no higher Court to say it is otherwise.* It is childish as well as dishonest, to try to escape out of this conclusion by saying, We will not heed what the judgment says; childish, because our saying so will not alter the fact; dishonest, because we have sworn before God, that the Queen’s Majesty is the supreme governor in these realms, and holds, as such supreme Governor, the highest Court of Appeal, for the purpose of expressing her final will. We know that she does hold this Court. We know that there is no other Court. We know that, in the present state of the law, the decision of such Court is *irrevocable.* Therefore, to that Court, as long as it remains, we owe obedience, merely on this simple ground, that *such is the law.*”

* A friend the other day proposed this difficulty to one of these gentry, and received for reply an harangue on the mysteries of religion and the duty of unquestioning faith.

We cannot wonder that those who did honestly give effect to their convictions by seceding from the Establishment after the heretical* judgment had been given should feel and express immeasurable contempt for those who could threaten so loudly before the event, and act so selfishly and timidly after it.

Having thus fixed upon the Anglican Church the charge of "heretical pravity," Mr. Ward proceeds to convict it of schism. In a passage, too long to quote, he says, in effect, "You are perpetually boasting of your catholicity, and profess to be members of the universal church. On this ground you spurn and repudiate the fellowship of Lutherans and Calvinists, claiming to belong to the great Catholic family, from which they are seceders. Yet you are rejected by the whole Catholic Church from one end of Christendom to the other. Not one of the churches which you claim as sisters will admit the claim. Travel through Europe, and at what Catholic altar should you be allowed to minister or even to receive the Bread of Life? Everywhere your fellowship is repudiated, your communion refused. Every church with which you profess fraternity denounces you as schismatic and hurls against you its anathema." The catholicity so much boasted of is made to look very ridiculous when thus tested by fact. Disclaiming fellowship with all churches allied to Wittemberg or Geneva, and disclaimed by all which are in communion with Rome, the Anglican is the most schismatic of all churches, because it is the only one which is entirely isolated from, and disassociated with, all others.

Our space will not permit us to accompany Mr. Ward much farther. We must confine our extracts to one or two more points. A very favourite assertion of the Tractarians is, that though there are differences between the doctrines of the English Church and those of Catholic Christendom, yet they are not of such a nature as to cause a division. "Both belong to the one universal church. Neither party is out of the Catholic fold." Upon this Mr. Ward remarks, with justifiable indignation,—

"An absurdity more insulting both to reason and conscience was never perhaps invented. The Catholic fold, we are to believe, is one; yet it includes within it two pens separated from each other by a gulf as wide as the distance between heresy and faith. Two members of one body have been cut asunder by the sharpest of swords; yet each remains in the body; both are organs of the body; and through the instrumentality of both, its operations are performed. Rome teaches, as a fundamental principle of Christianity, that her Bishop is the Spiritual Ruler of the Christian world; England avers that the Bishop of Rome has no spiritual jurisdiction over the subjects of her Queen: yet each remains in the One Catholic Church; each speaks in the name of that Church; each has a right, in her own place, to represent that Church; each must say that her teaching is the teaching of that Church, or else abandon her claim to teach at all! And that Church herself—unless she were transformed by this theory from a living organism into an unreal phantom floating in the brain—how base, how treacherous, and how loathsome, would be the part assigned her in this strife!"

But these doctrinal differences not only exclude the Anglican Church from the Catholic unity of Christendom; they equally deprive it of claim to an internal unity of its own. It is "a house divided against itself." It contains all varieties of creed, all diversities of doctrine. In the words of this pitiless and relentless critic,—

"The same theological portent shows itself more glaringly in a conflict between two Anglican pulpits in one small town. Of such a conflict Rome has been the scene since the time of Mr. Bennett's appointment to the parish church. No sooner does he enter upon the duties of his office, than he finds himself obliged to reform the creed of his parishioners. 'You were then receiving,' he says to them in his second Pastoral, 'a very different doctrine from that which I have thought it my duty to set forth.'—(p. 49.) Yet this 'very different doctrine' had been taught them with precisely the same public sanction as his own. There were then the same public means of interpreting the thirty-nine Articles and the Prayer-book as there are now: the same Protestant Episcopate, the same Court of Arches, the same supreme Judge in a Court of Final Appeal. His announcement therefore of a doctrinal reformation, to be effected by himself amounts to an avowal, that the current authority of the Anglican Establishment is employed in pulling down as false to-day what it set up yesterday as true. And it suggests, in strict accordance with the fact, that any parish in England may be publicly called upon, in the name of this Establishment, to change its religion as often as it changes its 'priest.'"

* We of course use the word schismatic and heretical here and throughout the article in the Tractarian and Papal sense.

High Churchmen are so fond of denouncing us as schismatics and heretics that we may be allowed to find pleasure in seeing their batteries turned so successfully against themselves. " 'Tis fine to see the engineer hoisted with his own petard." It does not come within the scope of this article to show how the very same arguments which Mr. Ward has employed to explode the pretensions of Anglicanism may be applied with nearly equal force against Romanism. We, too, believe in the existence of a Holy Catholic Church, but not in the sense in which the words are understood by Romanists and Anglicans. Their conception has not now, never has had, perhaps never will have, a realisation on earth. At present it is a figment and a dream. Two things are abundantly proved by this pamphlet, which, in the phraseology of our elder divines, we may make our "uses of application." 1st. That when Churchmen charge us with heresy and schism they merely impute to us what they themselves in their own sense of the terms are guilty of. The *Et tu, Brute*, argument, if ever available, is so in this case. If any of our readers wish to make the retort, Mr. Ward will enable them to do so unanswerably. 2nd. It shows that there is no consistent logical standing ground between Roman Catholicism, *pur et simple*, and thorough-going Protestantism—that is to say, Puritanism. Every attempt to unite these extremes shows afresh their utter incompatibility. Every system of compromises proves a total failure. The boasted and much-lauded *via media* of the Church of England is but a middle path between truth and error. We rise from the perusal of this pamphlet, confirmed in our resolution to "stand fast in the liberty wherewith Christ hath made us free."

PASSAGES FROM THE LIFE AND LETTERS OF THE
REV. WILLIAM RHODES, OF DAMERHAM.

JOHN FOSTER says, "The story of many a common soldier, or a highwayman, or a gipsy, or a deserted child, and many a beggar, will keep awake the attention which is much inclined to slumber over the account of a philosopher." Perhaps, therefore, little interest will be excited in some minds by this account of Mr. Rhodes, in whose life the principal events were processes of thought, and who had but little "external biography;" who passed through no strange scene, and was the subject of no picturesque adventure; yet he was such a noble and holy man, was endowed with such rich gifts as a Christian teacher, and was at the same time so withdrawn from society by severe afflictions, that in love to the church as well as in gratitude to the Saviour whose grace made him what he was, it now seems to be the duty of some one who knew him to show the world how he lived and died.

He was born in the year 1792, in the Wiltshire village of Damerham, where his father was a carpenter. Looking back, through many years, to his first impressions of existence, he could recall with keen distinctness some tender words of his sister while nursing him; the charm which certain sights in nature had for him; the unspeakable love which he felt for a child of his own age, who was a little after his companion in wild, playful, daring mischief; the rapture with which he spelt his way through some poems and romances contained in two ancient black-letter volumes, almost the first books he ever saw. "Those days," he used to say, "are still quite a scene of light in my memory. I often find it very pleasant to revive the faded and beautiful images of my childhood, the May-flowers of my spirit, and can sometimes make them almost as fresh and simple as they were at first."

This, however, was not his "golden age," and sorrow even then shed the prevailing colour over his life. Let us hear his own account:—

"My sorrows began early. I clearly recollect the season of dreadful scarcity in 1795, when I was three years old, and the hunger I often felt. At seven years old I went to work, and toiled through a variety of rural employments till I was twelve, when I began at my father's business. My home was a home of misery which I have never seen equalled. Want in every shape, turbulence, sleepless nights, a broken-hearted mother, full of weeping

tenderness; what a melancholy picture could I give you! all caused by the prodigality and intemperance of my poor father. . . . All this time I had an affecting sense of the awful and alarming in religion, with a strong propensity to muse on the future, but I had no conception of a Saviour, and when I used to tell these feelings to my mother, she very lovingly encouraged them, but knew not how to direct me."

If he felt a peculiar interest, as he did, in calling to mind his earliest experiences, it must indeed have been in the spirit of Southey, who says,

"Yet is remembrance sweet, though well I know
The days of childhood are but days of woe."

During the next six years, rough labour shattered his health; grave cares acting on a mind that was delicately balanced so disordered it, that he frequently passed through "months of unspeakable horror," and was never after free from a melancholy cast of thought. Worst of all, his religious feelings melted away. Thrown amongst companions of the worst description, he was by them frequently urged and charmed to the brink of utter ruin, and though drawn back from this by an invisible hand, and saved from those sins of the senses by which his companions were lost, these were years of mental sin which he always trembled to remember:—

"Yet," said he, "it is a sad comfort that I have not to reproach myself with neglecting the means of religion, for I never knew any; and God, in his adorable wisdom, has turned this sad part of my existence into good for me, by making the recollection of it enhance the sense of obligation to my Redeemer; giving a deeper sweetness to his mercy, and making me feel that it will excite through all the days of heaven a more vivid admiration of his love than if my whole life had been devoted to his service."

In the autumn of 1811, he was led by the duties of his employment to reside for a few weeks at Ringwood. This was to be his second birth-place—the scene of the grand change in his spiritual history. We know that there is an almost infinite variety in the instrumental methods by which this change is effected in men. "When the palm of Zeilan puts forth its blossom, the sheath breaks with a report which startles the forest; but at the same moment millions of surrounding blossoms are opening in silence."* Some hearts open to God suddenly, some slowly; in some cases the external means are violent as the earthquake which shook open the prison at Philippi; in others, they are gentle as the morning light upon the flower; but how rarely do we hear of the Spirit converting a soul without external agencies of some kind! So it was, however, in the present case. It is true, that now for the first time in his life, William Rhodes met with a person who sought to do him spiritual good, but this attempt only exasperated his unbelief, and he told the kind evangelist that his principles were only fancies, deserving to be held in utter contempt, and that he himself would never embrace them while he retained his reason. His conversion was by a kind of mental miracle, a change effected by God as the sole instrument, as well as the sole power.

The following extract from a letter to a friend in September, 1824, gives his own narrative of the circumstance:—

"It is thirteen years on the second Wednesday of this month, since I became a Christian. . . . On that Wednesday night, poor Henry again conversed with me on religious topics, and invited me to go with him to meeting on the morrow evening; I was touched by his kindness, but felt utter distaste and contempt for his piety. I would not promise to go when we parted, I mused upon it, and determined *never* to go. In this temper I went to sleep. This proved a memorable night to me. The moment I opened my eyes in the morning, I felt myself a new being. A fresh set of sentiments and feelings rushed into my mind and perfectly amazed me. No language I have at command will fully convey to you what I felt. All things appeared to me in a new light; I felt most vividly concerned, distressed, alarmed about my soul and God. The deep things of religion gleamed through the ignorance of my mind in dim, misty, fearful colours. All the feelings of dislike for Henry and his religion when I closed my eyes in sleep were now completely

* Mr. Spurgeon's *The Saint and his Saviour*.

gone, and I felt an inexpressible longing to be religious. I felt as if I had been placed in a new world in clouded moonlight; all was new, strange, and appalling; yet nothing distinctly seen. As I looked back on the dismal past, all my life appeared utter vanity and sin. This continued all the day; that was indeed a day of solemn and awful musing, of solemn and awful emotion. Religion, though I did not understand its nature nor how to seek it—religion and eternity filled every moment of thought, and appeared to me to be simply and sublimely my all. I determined to become a real Christian, whatever that might be; to renounce everything that might hinder, and attend to everything that might assist me in the blessed attainment. I felt that I had all to learn, all to feel, and all to do for the salvation of my soul.

“In a day or two the troubled amazement of my spirit considerably subsided, my views became more clear and defined, I perceived the nature of what was working within me, and felt sure that a new life of thought and feeling had commenced. I longed for pardon; the way of mercy through a Saviour began to open before me with indistinct but delightful freshness. Oh what divine rest and beauty I soon felt and saw in the simple plan of salvation through his death! The following Saturday I learnt a hymn, the first I ever learnt, and entered fully into its affecting import;

‘And now the scales have left mine eyes,
Now I begin to see.’

A spirit of prayer was poured upon me, and on my way home in the dark, I, who had never prayed without a form, prayed for an hour in my own language, from the fulness of my heart.”

Such is his own report of this strange fact, and whatever may be thought of it by the mere student of mind and its phenomena, he once assured a friend that his happy confidence in being saved never had an hour’s disturbance from this time. Before it his life was one of darkness; after it, his path, though sometimes chequered and stormy, was the path of the just, shining more and more unto the perfect day.

Eight months after this change he was baptized at Salisbury, by the Rev. J. Saffery, then the esteemed pastor of a church there. As he lived eighteen miles away, he had been received as a candidate for baptism on the credit of the village preachers, and his first interview with Mr. Saffery was in the half hour before service. The substance of what passed may be learned from one of his papers:

“After I had been conducted into the way of peace,” said he, “by a blessed and celestial hand, the service of God became my whole delight. I set myself to acquire religious knowledge with intense avidity. The New Testament I read through in about a week, and almost every page was a page of light and beauty to my mind, so that my views of divine things almost daily grew larger and brighter. At first I mixed with the Methodists, and was united to their society; but did not continue with them long; I loved them for their simplicity and affection, but could not accept some of their sentiments. My own experience made me a Calvinist; the leading principle of this system was verified in my own mind to the life. I did not become a Christian by my own effort, but by the free bounty and choice of God.”

Writing to Dr. Ryland respecting this interview, Mr. Saffery says:—

“I was pleased with the piety of the young man, and particularly struck with his correct views of divine truth, considering that he had been religiously impressed but a few months. Persuaded that he must have read more than the generality of professors, I questioned him respecting it, and received for answer that he had read about fifty treatises! Some of these, I suppose, were small; but as he had to labour hard every day, it surprised me. It appeared, too, that his divinity reading had been of the best kind. He had read all that he could buy or borrow, taking daily six hours for sleep, and eighteen for work, reading, and devotional exercises.”

With all the ardour of his new life, he now became a preacher; and frequently, after a week spent in the toils which have just been described, he would walk twenty-four miles, and preach twice in the course of Sunday. “God is preparing another labourer for the harvest,” said Mr. Saffery; and in the year 1813, by his recommendation, connected with that of Mr. Bishop,

the Independent minister at Ringwood, he was admitted as a student in the Bristol College.

While at Bristol, he displayed no remarkable aptitude for the acquisition of languages. Yet he there laid the foundation of the rare excellence he afterwards attained as a biblical scholar. From that time to the end of his life, he read the Hebrew and Greek Scriptures daily, and sometimes almost exclusively. The Scripture quotations which abound in his papers, are nearly all his own renderings from the original. Hundreds of them bear witness to the minute and cautious exactitude of study by which he sought to mark every slight emphasis and every delicate inflection of meaning in the processes of inspired thought.

About this period, Mr. Foster's frequent visits to Bristol led to the honour of an intimacy with him, which was only interrupted by death. The most interesting circumstances of his Bristol history, however, were those by which he became acquainted with Dr. Stock, a gentleman who was then widely known for the charm of his society, as well as for his high scientific attainments. Unhappily he was a Socinian, but through the instrumentality, first of Mr. Vernon, of Downend, and subordinately of Mr. Rhodes, who was frequently his patient, he was led to embrace "the truth as it is in Jesus." An extract from a letter on this subject, addressed by Mr. Rhodes to his valued friend Mr. J. E. Ryland, will be read with interest.

Bristol, December 16th, 1816.

"You have been informed, I suppose, of Dr. Stock's most satisfactory conversion from Socinianism and sin to true piety. A short time before this gentleman first visited me, he had some conversation with Mr. Vernon on the Socinian creed, which induced him to think seriously on the subject and to examine it afresh. He had not proceeded far in reading the New Testament, before light broke in upon his mind. This was about the time when he held the long and very serious conversation with me of which I told you. Soon after this, Mr. Vernon lent him the sermons of Chalmers, which you brought home. The last of these produced a wonderful change in his mind. . . . It led him to see that all his past religion had been a mere matter of form and taste; and it gave him those views of the spiritual obedience which God demands, and of the evil of sin, which convinced him of the necessity of the atonement, and the Divinity of the Saviour, together with a universal change of heart. . . . I have had, and still continue to have, with him the most delightful and animating conversations that I have ever enjoyed. Never before have I seen so full and complete a victory of truth. Its full sunshine and radiance seem to have entered his mind."

What a suggestive instance was here afforded of the great work that may be wrought, even in the most sequestered Christian life, simply by conversation! "Death and life are in the power of the tongue." Issues of infinite good may flow from an ordinary social interview.

In 1817, assisted by the generosity of a friend, Mr. Rhodes proceeded to Edinburgh, where he continued his studies with great assiduity and corresponding success. He was already prepared to be an enthusiast in the science of mind. "I had always," said he, "a keen relish for metaphysics, and delighted to make my own mind my constant home." It was to him, therefore, a most welcome circumstance that Dr. Thomas Brown occupied the chair of Moral Philosophy, and was in the very midst of his brilliant career. Every one must have heard of his great and peculiar powers; and it is easy to imagine what effects they would have on the receptive mind of his new disciple. To the end of his days he was accustomed to speak of his great obligations to this teacher, whose work on "Cause and Effect" he read through once every year, although he gradually qualified his approval of some of the philosophical doctrines there expressed. Perhaps, much as he admired Dr. Brown, the influence he exerted on his mind was not in all respects favourable.

Dr. Gregory has described Brown's poetry as too philosophical, and his philosophy as too poetical. His great defect was in his manner. It was strongly marked by what seemed to be affectation—the affectation of nice discrimination, fine feeling, and pensive reflection.* Mr. Rhodes, like most of

* Lord Cockburn's Memorials of his Time.

his companions, was so fascinated by the professor's rich thoughts, liquid and musical diction, and passionate eloquence, that he saw not that "want of perfect simplicity of manner," which is now universally allowed to be the fault of these delightful lectures; and the consequence was, that his own style caught the infection, and he became an unconscious imitator of his master's defects.

Mr. Rhodes was soon admitted to the privilege of intimacy with the doctor. The following letter to Mr. J. E. Ryland is interesting, as a memorial of this fact, as well as for its own intrinsic value:—

Edinburgh, February 23rd, 1818.

"Dr. Brown returned Hall's sermon* to me to-day. He says there are many fine things in it, though at the same time it is much confused, so that in reading it you cannot tell whereabouts you are. However, it is what he should have expected from an off-hand effort of its very eloquent author. He says Hall has been reading his most favourite book, 'The Night Thoughts,' which in his opinion abounds in solemn, fervent sentiments, and heavenly imagery. He very much wishes Hall had dwelt more on the nothingness of royal greatness. He cannot sympathise with the almost adoration which is paid to the memory of the princess; though he is very loyal, and though, no doubt, she was a pretty good young woman, yet he certainly hopes Mr. Hall has five hundred (!) as good and indeed much better in his own congregation.

"I have spent three or four hours with him since I wrote to you last. We took much time in conversing on Hall's idea of virtue in his sermon on 'Modern Infidelity.' But really he has quite overcome me. The view Hall has there given is the very perfection of the selfish system. . . . However, I have brought Dr. Brown to acknowledge that Hall has contradicted this sermon in his Fast Sermon. I have also introduced to him Edwards's 'Dissertation on the Nature of Virtue,' which he very much admires.

"We had a good deal of conversation about Chalmers one day. He has a very low opinion of his 'Astronomical Discourses.' He regards the objection as perfect absurdity and nonsense; he knows no book that has in it so little argument and so many faults, and should think it a piece of entire quackery were he not acquainted with Chalmers, and knew him to be a very excellent man.

"Brown is strongly inclined to publish his Lectures on Morals. He delivered to-day his first Lecture on the Desires. I am more and more pleased with the simplicity and beauty, and, at the same time, the comprehensiveness of the plan. He perfectly agrees with Edwards respecting the Will. He made many beautiful and affecting remarks to-day on the fatal propensity of human minds to choose what is not morally good. While talking with him afterwards I asked him why he did not say something to explain why the mind chose that which was evil—what is the reason of it? 'Ah!' said he, 'that is a deep and awful question, and I must come to you for that,' meaning that the Bible alone can tell. 'Now,' said he, 'do you not think it is better I should bring forward all that Reason can utter, quite distinct from the views of the Bible, and the more we see how little it can tell us, the more we shall see our need of the Bible? And yet moral philosophy ought to be identified with the doctrines of revelation; there *must* be a full harmony between them.' I said, 'I thought this was very right; I only wished that his science should not oppose Christianity in any point, nor give us to think for a moment that all its merciful provisions were not wanted in addition to all that philosophy can teach.' I fear, my dear friend, that I shall weary you in talking about this great and most lovely man."

"The freedom to which the doctor admits Mr. Rhodes," remarked Robert Hall about this time, "is in itself a proof of the distinguished merit of that gentleman." The illustration of this intimacy supplied by this letter alone, would justify a similar inference. It was not, however, only on account of the honour reflected upon himself by such a friendship, or the intellectual advantages he derived from it, that he loved to cherish its memory in after years, but also from the hope that it was not without spiritual benefit to his illustrious friend. It is well known that Dr. Brown was strongly tinctured with Socinian views, and was decidedly adverse to evangelical Christianity. He numbered amongst his friends many eminent ministers in Edinburgh, but all were so awed by his genius that they could not call up courage to speak to

* On the Death of the Princess Charlotte.

him on the great solemnities of religion. The humble student, however, resolved to make the venture, and he did make it frequently. Once he led him into conversation on the Epistle to the Romans; on another occasion he persuaded him to read Fuller's "Gospel its own Witness," and on the morning of the day when he took his final departure from the university, while the doctor was walking arm in arm with him in the college grounds, he once more respectfully introduced the theme, begging him to reconsider it, and requesting him, as a favour to himself, to read two books; one of these was Dr. Pye Smith, on the "Sacrifice and Priesthood of Christ;" and the other, Foster's "Essay on the Aversion of Men of Taste to Evangelical Religion." Dr. Brown thanked him and said, "I honour and admire your fidelity." In the course of the next year the philosopher died. Perhaps the farewell words of his young friend were seeds of immortal life in his spirit, and may be even now bringing forth fruit in that world which we must die to see.

Devizes.

(To be continued.)

CHARLES STANFORD.

SCRAPS FROM AN INTERLEAVED BIBLE.

2 TIM. III. 10, 11.—Many interesting questions are raised by this enumeration of Paul's friends. Who was Demas? He is always mentioned in connection with Luke (see Keble's "Christian Year" on St. Luke's Day). From Col. iv. 14; Philem. 24, we learn that he was the faithful associate of "Luke the beloved physician," in ministering to the apostle during his first imprisonment, and continued so up to the time of his second imprisonment when "Demas hath forsaken me having loved the present world, and is gone to Thessalonica." This seems to indicate that Thessalonica was his home. There is a good deal to be said for a conjecture I have met with somewhere that Luke and Silas are different names of the same person. They are respectively abbreviations of Lucanus and Silvanus; words *identical* in meaning, of which one would be familiar to the Greeks, the other to the Romans. Among the passages which favour this identity, note Acts xv. 40—xvi. 25. Paul has just chosen Silas as his companion and sets out on his second missionary tour with him. Luke the narrator immediately adopts the phrase "*we*," to describe their travels, which he continues to use up to the nineteenth verse, where he exchanges it for Paul and Silas. The same applies to other portions of the narrative. Assume that the book of Acts was written by the person here named Silas, who in recording any event honourable to himself modestly uses the third person, and on other occasions when he simply appears as one of Paul's companions says "*we*," and all is clear. At least I have not met with any passage which does not well harmonise with such a supposition; it fits and dovetails in with all those portions of the narrative in which Silas appears, or in which the phrase "*we*" is employed, and many obscurities are elucidated by it.* This conjectured identification of Luke and Silas, if it be accepted, explains the association of Luke and Demas. When Paul went to Athens he left Silas and Timothy to carry on the work in Thessalonica and the neighbourhood, and many "consorted" with them. Of these Demas, a Thessalonian, may probably have been one. Luke, the evangelist, and Demas his Thessalonian convert, would thus be associated in an intimate friendship and connected together in the apostle's thoughts. . . . Very interesting, too, is the introduction of Mark. Compare Acts. xiii. 13; xv. 37—40. Mark had been guilty of the same defalcation as that here reported of Demas (Matthew Henry quaintly says, "he went home to his mother," who, as we learn from Acts xii. 12, lived at Jerusalem). Paul refuses to take him as companion on the second missionary tour; even separates from Barnabas on account of him, and chooses Silas (or Luke) as his associate. Now at the end of his course, in his extremest peril, he sends for Mark to come and be his

* A curious confirmation of this view is found in the very early tradition given, I think, by Eusebius and Jerome, that Luke was a native of Antioch. But it was at Antioch that Paul found Silas and took him as his companion.

"companion in tribulation." The last words which Paul wrote (or dictated) thus tell us of his entire reconciliation with one whom he seems at the outset of his ministry to have treated somewhat harshly, refusing to him the opportunity of retrieving his character for constancy. Paul, Luke, and Mark, who had separated in anger at Antioch, meet in mutual love, years afterwards, in the Mamertine dungeon at Rome.

1 PETER v. 13.—The rendering of this verse in our authorised version probably results from the old ecclesiastical fignent that Peter was founder and bishop of the Roman church, and that he here says Babylon mystically for Rome. But for the influence of this idea it is improbable that our translators would have supplemented the verse by introducing the word "*church*." Neander renders it, "Syneclecte, who is at Babylon, greets you, and so does my son Marcus." By Syneclecte he understands Peter's wife, whom here he mentions by name. That he was married we learn from Matt. viii. 14. That his wife accompanied him on his journeys is implied in Paul's language, 1 Cor. ix. 5, "Have I not a right to take a believing wife (*ἀδελφὴν γυναῖκα*), with me on my journeys like . . . Cephas?" Neander quotes Clem. Alex. Strom. to the effect that Peter, seeing his wife led by to martyrdom, called to her by name and said, "O remember the Lord." I can hardly think, however, Neander is right in his idea that Syneclecte is a proper name. Probably the word should be translated. Its equivalent would be some such phrase as "your sister in the faith." The verse would then read, "Your sister in the faith who is at Babylon salutes you, and so does my son Marcus." This of course would leave Neander's view of the passage untouched, that it is his wife and son, then with him at Babylon, who send greetings, and not the church.

JAMES i. 27.—Not religion, but religious ritual. I think it is Coleridge who has pointed this out. *Θρησκεία* only means religion in that sense in which we apply the word to any form or system of worship. Thus we might speak of the whole Mosaic ritual and ceremonial as the Jewish religion. It refers to the outward and visible forms in which religion embodies itself, not to the inner life of religion as it exists in the soul. What the apostle here means then is, the outward form and ritual in which your Christian life is to be manifested purely and acceptably to God, does not consist in any liturgical system, but in visiting the fatherless and the widows in their affliction, and in keeping yourselves unspotted from the world. This is a lesson of equal importance for the ritualists of this day as for those of old, whilst attention to the precise, I might almost say technical, meaning of the word translated *religion*, guards it from the perversion of the legalist and the Pharisee. A holy and charitable life have taken the place under the new dispensation which, under the old, was held by sacrifices, ablutions, &c. Precisely the same idea is conveyed in Rom. xii. 1, and Heb. xiii. 15.

LUKE xi. 23.—"He that is not with me is against me." Yet in a former chapter (ix. 50) it is said, "He that is not against us is for us." These two statements seem inconsistent with one another, though not absolutely contradictory. Their reconciliation is to be found by attending to the purpose and design of each. One gives the rule which is to regulate our judgment of others. We are to hope the best; and though "they follow not with us," yet if so be that they are casting out devils in the Master's name, instead of forbidding them, we are to wish them God speed. They may be in error, and so need instruction or even correction; yet if they are not against Christ, let us hope and believe that they are for him. The other passage gives the rule for self-judgment. We are surrounded by those who ignorantly or malignantly are blaspheming Christ. Neutrality, therefore, would not only be sinful and dangerous, but fatal. We are "to come out and be separate." We must not attempt to satisfy ourselves by not taking part with his enemies. "He that is not with me is against me." As a general principle, hope the best concerning others, suspect the worst concerning yourself.

SELECTIONS FROM SERMONS RECENTLY PUBLISHED.

SEVERAL discourses of very great merit have recently come before us, which seem to deserve something more than merely local and ephemeral popularity. Deviating, therefore, from our usual custom, we select our page of extracts from them rather than from volumes of standard interest.

CHRIST REBUKING THE TEMPEST.

It is no wonder that men have been accustomed to find their own stormy thoughts quieted and calmed by these beautiful words, albeit they were not spoken to man but to the sea of Galilee. It would have been quite allowable if we were compelled entirely to accommodate them to the spiritual use they have acquired; so much are all the words of our blessed Lord associated with the soul's deepest life, that whatever he might have said to the outer world, either in its repose or conflict, the soul instinctively appropriates as fitting its own moods of which the outer world is so often the mirror.

There is no occasion, however, for such accommodation, for a little attention to the context will show that the words were directly intended to hush the fears of the disciples and not even to secure their safety, for while the Lord of life slept in the boat there was no fear for the little craft. If I may so put it, there were two tempests raging at that moment, one in the

hearts of the timid fishermen, and the other on the sea of Galilee. His only care was with *the first*. He could smile at the utmost that the rude gusts of Lebanon could do with the waters of Gennesaret, but He could *not* bear to see the trembling hearts of the fishermen. Oh wonderful marriage of tenderness and omnipotence! He rises in the form of a man, but with the majesty of a God, and at his voice the surging waters lie calm as a child asleep. The placid waters had no charm for him—but the hushed fears of the disciples of which they were at once the wonderful cause and the tranquil emblem. Christians have not been wrong then in finding in these tender tones a charm for grief and fear. Alas, these tempests of the soul break not where savage rocks defy their power, and long lines of coast bear them gently on their breast, but in quiet country places where the world speaks of peace.—*From a Funeral Sermon for the Rev. J. Jones, by the Rev. T. E. Fuller.*

MEN THE HEIRS OF GOD.

We do not pretend to be able to fathom the meaning of these words. Nor need we attempt to do so. It is enough for our purpose if they teach, as we think they do, that, in some sense, which eternity alone can fully reveal, the one created being, in whom all the designs of God centre, to whom all the works of God point, and who can therefore claim the whole universe as his inheritance, is the redeemed Christian man. If this be true, so wide a field is opened up for research and speculation, that even the Christian himself can never hope that, in this world, he will be able to survey the whole. There are two things, however, with which we are acquainted, that serve to establish *the fact* that man is the heir of the universe, and will help us to form some idea of *the manner* in which everything may centre in the Christian man.

We know, for example, in what respect man is the heir of the earth. It is not merely that he is lord of all that exists, but that he is also lord of all that ever has existed. Long ages before man was formed the earth's changes pointed to the coming man. Stratum after stratum did God lay with wondrous care. Huge forests grew

and turned to coal. Deposit was formed upon deposit, as dry land became ocean, and ocean again dry land. Race after race of creatures wonderfully made came into being and passed away. But as yet there was none that could lay claim to all, none who could be called in any sense the heir of the whole. Deep mines of iron and of gold lay there with none to work them. Vast quarries of stone were there with none to hew them. The earth teemed with productive powers and there was none to call them forth.

“There wanted yet the master-work, the end Of all yet done.”

At length came man. The mysterious work of ages was explained. The being to whom all pointed—in whom all centred—had now appeared, confessedly the heir of all. Is there anywhere such a centre, such an heir to the whole universe of God? Is there any race to whom all points, for whom all has been prepared? Undoubtedly we think there is, and that a full reply to these questions may be found in the words—“all things are *yours*,” “he that overcometh shall inherit all things.”—*The Heirs of God, by the Rev. J. Martin, Edinburgh.*

Reviews.

The Elements of Moral Science: with Questions for Examination. By FRANCIS WAYLAND, D.D. With Notes and Analysis. By JOSEPH ANGUS, D.D. Religious Tract Society.

WE have long regarded the state of Ethical Science amongst us as an insult and opprobrium to our Christianity. A revelation has been made from God himself, bearing immediately upon our moral obligations, unfolding to us infallibly and authoritatively what are our duties, asserting in the strongest and clearest terms the supremacy of conscience, and either directly or incidentally shedding a flood of light upon the whole range of theoretical and practical ethics. Strange to say, moral philosophers have systematically excluded the influence and declined the aid of this revelation.* Turning over their pages the names of Plato and Aristotle, Epicurus and Cicero, are everywhere met with, but nowhere those of Jesus, or Paul, or John! The result is, that the same questions are being discussed, from the same data, and with the same results (perhaps we ought rather to say the same no-results) in the schools of Edinburgh and Heidelberg now, as two thousand years ago in those of Athens and Rome. The same ground is trodden over and over again with no progress and little fruit. In every other department of human research, the boundaries of knowledge have been immensely widened, new realms have been discovered and conquered, new methods have been invented and applied: wherever help has been attainable it has been sought and gratefully received, analogies and connections between the various sciences, previously unsuspected, have been found to exist, and they have all been made reciprocally helpful to one another. Mental and moral science alone stands haughtily aloof from all others, declining alike co-operation and aid. With the conterminous science of theology, the relationships of metaphysics have been far from friendly, and resemble those of the border chiefs of feudal times in their ceaseless hostilities with their nearest neighbours. Metaphysical science, if it would become "fruitful," must abate this exclusive haughtiness; till then, it will remain as Robert Hall described it, "An arena, not a field, to which a man who has nothing better to do, may go down sometimes to try his intellectual gladiatorship." This is no new view of the fruitlessness of metaphysical studies. John of Salisbury, in a passage too long to quote here, describes the mill-horse round of the schoolmen in his day, when on returning to the University of Paris, after an absence of thirty years, he found them debating precisely the same questions in precisely the same terms as before. What would be the judgment formed of a company of *savans*, who, desirous to glorify the illuminating power of tallow-candles, should resolutely and persistently shut out the sun-light? Precisely similar is the folly of those moralists and metaphysicians, who, age after age, have perseveringly refused the proffered light of revelation, insisting that their purblind reason was amply sufficient without it.

The volume before us, by Dr. Wayland, shows how needless as well as injurious is this exclusion of Scripture from ethical treatises. The authoritative teachings of revelation are so happily blended with the researches of human

* For a striking illustration of this, see the language of Dr. Thomas Brown to Mr. Rhodes, quoted in Mr. Stanford's Memoir a few pages back.

reason, that each is made to shed light upon the other. The inferences and deductions of moral science are confirmed, the lessons of Scripture are illustrated and applied by the combination of the two. The following extracts, taken at random, will serve to show this. The first is from the section on the nature of moral actions.

“And it is worthy of remark that the Christian precept respecting the treatment of injuries proceeds precisely upon this principle. The New Testament teaches us to love our enemies, to do good to those that hate us, to overcome evil with good; that is, to set before a man who does *wrong*, the strongest possible exemplification of the opposite moral quality, *right*. Now it is manifest that nothing would be so likely to show to an injurious person the turpitude of his conduct, and to produce in himself reproach and repentance as precisely this sort of moral exhibition. Revenge and retaliation might, or might not, prevent a repetition of the injury to a particular individual. The requital of evil with good, in addition to this effect, has an inherent tendency to produce sorrow for the act and dislike to its moral quality; and thus, by producing a change of character, to prevent the repetition of the offence under all circumstances hereafter.”

Again, in confuting the theory that obligations to veracity are not constant and immutable, but vary with circumstances, he shows that the duty of speaking the truth does not exclusively depend on the relationship of man to man, but supremely upon his relationship to God.

“The obligation to veracity therefore does not depend on the right of the inquirer to know the truth. Did our obligation depend on this, it would vary with every person with whom we conversed; and in every case before speaking we should be at liberty to measure the extent of our neighbour's right, and to tell him truth or falsehood accordingly. And inasmuch as the person whom we address would never know at what rate we estimated his right, no one could tell how much to believe, any more than we should know how much truth we were under obligation to tell. This would at once destroy every obligation to veracity. On the contrary, inasmuch as we are under obligation to utter nothing but the truth in consequence of our relations to God, this obligation is never affected by any of the circumstances under which we are called upon to testify. Let no one therefore excuse himself on the ground that he tells only innocent lies. It cannot be innocent to do that which God has forbidden. *‘Lie not one to another, seeing that ye have put off the old man with his deeds.’*”

These extracts will suffice to show the general character of a book which, within its own province, it would be difficult to praise too highly. Its scope and design do not admit of a full discussion of the difficult questions involved in theoretical morality. But we do not know any work in which practical ethics are treated so soundly and well. We have no doubt that it will become a text book in most of our colleges. For this purpose it is admirably adapted. We need not say that it has been carefully and conscientiously edited. The name of Dr. Angus is a sufficient guarantee for this. The requirements of the Religious Tract Society of course necessitate the omission of those paragraphs which relate to Church Establishments. We hope to insert those in an early number of the Magazine from the original American edition.

The Earth and the Word; or, Geology for Bible Students. By S. R. PATTISON, F.G.S. Longman, Brown, and Co.

OUR last number contained a short paper, criticising the methods employed to reconcile geology and Scripture. The volume before us, in the words of its preface, “is not another attempt to construct a scheme of reconciliation which shall satisfy all parties, nor a new theory of interpretation either of the earth

or the Word of God ; but an endeavour to consider both records together with equal reverence, as being of equal authority." The spirit in which the writer has addressed himself to his task may be inferred from the following sentences in the introductory chapter.

"The science of these old forms (organic fossils) or palæontology, is altogether a modern region, obtained by the skill and patience of recent investigators from the great ocean of the unknown. No sooner did it become *terra firma* than the Epicurean came to inquire whether it would testify to the existence of an *unknown* God ; the Stoic to discover whether its departing mists would conceal the present Deity ; but the Christian philosopher with a firm step and a thankful heart has taken possession of the country in the name of Him of whom are all its productions ; never again can it become debatable land. Men of scientific distinctions in various countries have vied with each other in stating the great argument for God founded on the structure of organised fossils ; so that in the vast orchestra of a jubilant universe, 'dungeons and all deeps' do join the chorus and show forth his praise."

A most interesting and instructive chapter follows on the arrangement of the strata, in which it is shown that though the order is not that which would have been adopted by "a conclave of sages constructing a Utopian globe for a Utopian people," it is nevertheless such as commends itself to our conceptions of what the all-wise God would have ordered for a fallen race ; its design being "to bring man everywhere, as a condition of his well-being, under a necessity to exercise intelligence, industry, art, and perseverance." The geological facts adduced in this chapter are very ingeniously simplified to non-geological readers by the enumeration and description of strata laid bare by the cuttings on the Great Western Railway, from Paddington to St. Austell, which form a regularly descending series from the superficial gravels of the London terminus to the Cornish granite at the other extremity of the line. The religious lessons deducible from this chapter are summed up in the following words :—

"In reviewing this arrangement, we are struck with one property which belongs to all the varieties of material—namely, utility to man. As civilisation advances, one and another instance of this is discovered, and brought into practical demand in the common life of the world's population. We daily avail ourselves in a thousand ways of the vast stores of mineral matter laid up and prepared for this end, amidst the slow processes of anterior time. *Physically*, the earth is an inexhaustible treasury of things new and old ; *morally*, it is a temple wherein the worshippers of every successive age are never without new materials for perpetual incense. . . . When we step across the threshold of a villa buried for ages under the ashes of Vesuvius we are amidst the well-known relics of ordinary human life ; so, on entering the caverns of the earth, we find them fitted with the furniture of their former inhabitants. In the one case we tread with admiration the handiwork of old Roman artists ; in the other the finger of God is manifest in the infinite skill and benevolence exhibited in these buried organisations. But if amidst the former we should discover some work executed with the lofty purpose of benefiting distant posterity, then gratitude would augment our admiration at the display of so much goodness and skill. Such a claim has geology on our regard, for it tells us in language that cannot be otherwise interpreted of the divine care and provision for man exhibited long before he came to take possession.

"And may not the devout Christian herein find some instructive analogy on the floor of this lower earth, to the still greater process of preparation now in progress for a higher life beyond, as he thinks on our Saviour's promise? 'In my Father's house are many mansions. I go to prepare a place for you.'"

These selections will suffice to illustrate the general tone and character of the book. Though brief and unpretending, it gives much information to learners in the delightful science of which it treats, whilst its moral and religious lessons so apt, striking, and admirable, fit it for usefulness amongst those who, like the writer, put F.G.S. after their names. The geological map of Palestine and the chapter on the geology of Scripture lands are very interesting. The volume has our warmest recommendation.

TRIBUTES TO THE MEMORY OF HAVELOCK.

A Biographical Sketch of Sir Henry Havelock, K.C.B. By the Rev. W. BROCK. Nisbet and Co.

The Good Soldier: a Memoir of Major-General Sir Henry Havelock, K.C.B. Compiled from Authentic Sources by the Rev. W. OWEN. Simpkin and Marshall.

Havelock, or the Broad Stone of Honour. By EDWIN PAXTON HOOD. John Snow.

A Good Soldier. A Sermon preached on the Death of Major-General Sir H. Havelock, Bart., K.C.B. By the Rev. A. REED. Ward and Co.

The Death of General Havelock. Price 3d., to be had from W., Post Office, Ely, Cambridgeshire.

THE foregoing are but a few among the innumerable volumes which have poured from the press to celebrate the deeds and lament the death of one who a year ago was scarcely known beyond the limits of his own family and a few military men. That a veritable Cornwell in genius and character was living in comparative obscurity in India, was little suspected by the English people at large. In the words of one of the most eloquent tributes to his memory, that by Paxton Hood,

“The country has been pierced to the heart by the intelligence of the death of a man who was to most of us, twelve months since, quite unknown. His name and his deeds flit across our memory during the past six months like a brilliant myth. All we can hear of him brings him before our mind like the vision of some fabled warrior of old; in purity and in bravery he resembles rather those men of whom we have read as children, but in whom this suspicious old world has ceased to believe. Well may we grieve for him. In any profession we cannot afford to lose such men. The good that such a man does wherever he appears is not confined to those obvious deeds which strike admiring amazement into the hearts of man. His personal character is a power—for character is always power—the wealth of which the world can form no conception.”

That this is no exaggerated statement we have proof, if proof were wanting, in the multiplicity of the volumes devoted to his memory, which range from Mr. Brock's biographical sketch down to the little threepenny Tract by W. Most of these volumes come before us so late in the month, that we have barely time or space left to deal with them at all; and cannot pretend to render justice to their various merits. We regret our inability to do more than give a few descriptive sentences to each.

Mr. Brock has produced a very characteristic volume. The rough energy of his style and his vigorous rather than discriminating grasp of the subject are everywhere apparent. One great charm of this sketch consists in the letters from the departed hero to his family and friends. They reveal a depth and intensity of affection which neither years, nor distance, nor the hardships of a soldier's life, could diminish. Family anniversaries, birth-days, wedding-days, and death-days, are remembered amidst scenes of extreme peril and anxiety. Even during that terrible march on Lucknow, “Little Georgy” is thanked “for his ten-year-old letter.” “Dear H.'s” health is duly chronicled—every little family incident is gratefully and lovingly noted—the veteran who knew that the fate of an empire depended upon him melts into tenderness at the thought of wife and children. Here and there too we get glimpses of his keen enjoyment of beauty. On his return to India in 1851, he goes into raptures over the pictures he sees at Dresden and Vienna, and begins to “wish that I had left Europe without seeing any, for fear such

sights may unfit me for the stern duties which lie before me." That every letter is imbued and saturated with earnest godliness need not be said. The perusal of these simple, artless letters would, if it were possible, raise our idea of his ardent piety still higher than it was before.

The second book on our list is a diligent compilation of whatever tends to illustrate the services of Havelock from such writers as Kaye, Thackwell, Cunningham, and Hunt. Good use has been made of Havelock's own narratives and despatches. The admirable sketch which appeared in the last number of this Magazine has likewise been laid under contribution. All that paste and scissors could do has been done; and this little eighteen-penny book only needs a little more homogeneity of style to become a very interesting sketch. The writer has got together abundant material; but in its present form it is a thing of shreds and patches—a quarry, not a building: the rough notes for a volume, not a finished book. The portrait strikes us as being little better than a caricature.

Of Mr. Paxton Hood's sermon we have already spoken. We have seen nothing from his pen which we like so well. Though not quite free from the false glitter and straining after effect to which he is prone, this little volume is less obnoxious to such a charge than any of his former publications; and he often rises to true eloquence. There are many passages we should like to quote if it were possible. Mr. Reed, in his sermon on 2 Tim. ii. 3, gives a very complete analysis of Havelock's character, and shows how we ought, "as good soldiers of Jesus Christ," to emulate those virtues so conspicuous in him, in our obedience to the great Captain of our salvation. *The death of General Havelock*, which closes our list, is a little pamphlet of forty pages, which enforces sound and excellent lessons deduced from the life and death of this great man.

It will be seen that these tributes to his memory are from all sections of the Christian Church; and many who have no sympathy with his religion have rendered supreme honours to his high moral and military qualities. Whilst the nation is proud of Havelock, his own family glow with peculiar pride in the memory of his deeds. The whole British army feels that his achievements have conferred upon it fresh laurels, but the 33rd regiment will cherish his name with special gratitude. And so whilst the whole church thanks God for this illustrious soldier, we, as Baptists, to whose branch of the great Christian family and to whose regiment of the great army of the cross he especially belonged, must feel his fame peculiarly dear to us. As Englishmen, as Christians, and as Baptists, we may claim an interest in his great deeds, and thank God on his behalf. Among the many poetical tributes to his memory which we have received, and which our space forbids us to insert, one verse from a poem by Mr. Oxlad strikes us as being so excellent, that with it we close this brief notice. It gives the true explanation of his life and death.

" His spirit stood upon a height,
Whence fame appeared a fading light;
Earth with its glittering pomp grew dim—
It was as Tabor's Mount to him.

" The glory that around him shone,
Descended from the sapphire throne,
And when the vision passed away,
He passed to Heaven's eternal day."

Brief Notices.

POETICAL.

1. *Theology in Verse: or, Poems on the Fundamental Truths of Christianity; to which are added Rustic Lays.* By J. P. Shorthouse. Aylott and Co.—2. *Sunday Sunshine: New Hymns and Poems for the Young.* Nisbet and Co.—3. *A Child's Walk through the Year.* Jackson and Walford.—4. *Voices from the Garden; or the Christian Language of Flowers.* By S. W. Partridge. Partridge and Co.

We place the volume of theology (1) in the class of poetry from a feeling of courtesy, rather than from any idea of its being poetical. We have rarely read a more prosaic book. The theology is sound but highly Calvinistic, as may be inferred from the following lines on free will, which may be read either as poetry or prose. "Free will was born of enmity and pride, brought up by ignorance and schooled by hate, whose will Jehovah's power must override, that it may be enthroned in godlike state." It is afterwards called "a base idol," a "Dagon idol," "paganism," "creature worship," "Popery," &c., &c. To those who like prosaic poetry and a "savoury" theology, we can confidently recommend this volume.—The writer of "Sunday Sunshine" (2) has imposed upon herself a task of great and needless difficulty. Each of the 150 "hymns or poems" consists of four verses, in the same metre. This monotonous uniformity we think a disadvantage rather than a merit. Variety is never more necessary than in writing for the young. Apart from this error in judgment, we like this little book exceedingly. Many of the hymns are simple and beautiful, and the whole style of the volume is very attractive.—It is often a disadvantage to inherit a great name. It raises expectations which can scarcely be fulfilled. Invidious, unjust comparisons are instituted to the disadvantage of the young aspirant. It is only on this ground that we can understand the unfavourable criticism which a little book of thirty pages, entitled "A Child's Walk through the Year" (3) has met with. Written by the daughter of Ann and the niece of Jane Taylor, it has been unjustly contrasted with "Original Poems" and "Hymns for Infant Minds." These unpretending rhymes were never intended to come into competition with those wonderful productions, which, with "Watts's Hymns for Infant Minds," stand alone in literature. Judged by themselves, as they ought to be, we think them very pleasing and graceful. Unlike "Sunday Sunshine," the rhythm of each little poem varies with the

subject, and is for the most part admirably adapted to it. That on March is the favourite with ourselves, and with the children we have taken into our councils.—In "Voices from the Garden" (4), Mr. Partridge has associated with each flower the enforcement of some religious truth or duty, appropriating to each a page of pleasing poetry. The sunflower turning to and following the sun, symbolises love of truth; the convolvulus, weakness; the stone crop, contentment with little; the vine, fruitfulness, and so on. The lessons are appropriate and well applied; we may suggest, however, that the ponderous and solemn dignity of blank verse is ill adapted to such slight sketches as these.

RELIGIOUS.

1. *Musings of a Pilgrim at Jacob's Well.* Nisbet and Co.; Hamilton, Adams and Co.—2. *Where ought Christ to have Suffered? a Biblical Exercise on the True Site of Calvary.* By H. S. Baynes. G. I. Stevenson.—3. *Evening Thoughts: a Portion for each Evening in the Year.* By O. Winslow, D.D. January to June. J. F. Shaw.—4. *A Funeral Sermon, occasioned by the Death of the Rev. J. Jones.* By the Rev. T. E. Fuller. J. Heaton and Son.

In that "pleasant land" so endeared and familiarised to us by Scripture, there are few spots more dear and familiar to our thoughts than Jacob's Well. Here Jacob "drank thereof himself, and his children, and his cattle." Hither he sent Joseph to inquire after the welfare of his brethren. Here Joshua gathered the people together to hear his parting exhortation. On either side rose Ebal and Gerizim, the mountains of curse and of blessing. And here—passing over many scenes of the mediæval period of Jewish history—the wearied Saviour sat on the well to talk with the woman of Samaria. The manifold reflections which such a spot suggests are gathered up and illustrated in a very pleasing manner in this little volume (1), which is written with great taste and fine feeling. Some admirable poetical translations of German hymns are interspersed through its pages, and add greatly to its value.—We can hardly say that Mr. Baynes has thrown much light on the vexed question of the true site of Calvary (2). His arguments are ingenious rather than convincing. The statement that "this thing was done in a corner," certainly does not disprove the theory that Calvary "was in the angle formed by the first and second walls." He does not prove that the northern suburb of Jerusalem was the place prescribed for

the celebration of sacrifice; most of the passages he quotes to prove it have no bearing on the question; nor, if proved, would it follow that the place of Jewish sacrifice was also that of Roman execution. We entirely agree with him in his rejection of the present site. But we think he has failed in adducing sufficient evidence for that which he proposes to substitute for it. His little *brochure* is, however, both interesting and suggestive.—In the series of Evening Thoughts (3) which Dr. Winslow has published for the present year, he has followed in the steps of his former productions under similar titles. His style, both of feeling and language, is so distinctly marked and so well known, that no words of ours are needed to describe it. We prefer this series of meditations to any former one. The short, earnest, devout reflections on each passage of Scripture cannot fail to be read with profit.—Seldom has there been a more affecting death than that commemorated by Mr. Fuller in this discourse (4). Our readers are doubtless acquainted with the circumstances of the loss of the *Catherine Adamson*, off the Sydney Heads. Amongst those who were lost in her was a young Independent minister of high promise and great attainments, who left a church devotedly attached to him, in England, in order to enter upon the work of a Colonial Missionary in Australia. In sight, and almost within reach, of his destination, the vessel struck, and he with several others were lost. A more true, earnest, and devoted Christian the writer has seldom met with. Mr. Fuller at the request of the bereaved church, preached, and has since published, this sermon. The opening paragraphs are given in our page of extracts, and will testify to the excellence of the discourse, and render further eulogy needless.

MISCELLANEOUS.

1. *The Philosophy of Teaching; or, Psychology applied to Intellectual Culture.* By J. D. Everett, M.A. Griffin and Co.—2. *Castle Rag and its Dependencies; or, the Sins and Sorrows of the Poor.* By M. A. S. Barber. Nisbet and Co.—3. *Japan Opened.* Compiled chiefly from the Narrative of the American Expedition in the years 1852-3-4. Religious Tract Society.—4. *The Sheepfold and the Common.* Vol. II. Blackie.—5. *Dictionary of Daily Wants.* Part I. Houlston and Wright.

"The Philosophy of Teaching" (1) is a lecture read before the Literary and Philosophical Society of the University of Glasgow by Mr. Everett, and published by request. Its writer is, we believe, a Baptist student on Williams's foundation, who greatly distinguished himself during his

university course, which is now just coming to a close. The lecture before us contains indications of considerable ability, and gives promise of a career of great ministerial usefulness on the part of its writer.—"Castle Rag" is the name of a very wretched district in Plymouth, the haunt of the most vicious and miserable of both sexes. Taking this as her starting point, Miss Barber describes very vividly and instructively similar districts in other towns, and narrates some of the efforts made for their amelioration. She pledges her word for the exact and literal truthfulness of each sketch. Backslums, prisons, workhouses, hospitals, and sewers, pass in review, and are graphically described. The narratives are all instructive, and likely to arrest attention to the painful subjects of which they treat. The little volume likewise contains many suggestions as to the best modes of dealing with our "dangerous classes."—The Religious Tract Society have judiciously catered for public curiosity about Japan by compiling a volume for popular use from the narrative of the recent American visit (3). It is one of the best volumes on the subject which we have seen. It gives more information as to the condition of that strange empire than some pretentious volumes we could name at three or four times the price. The matter is well selected, arranged, and condensed, the woodcuts are numerous and respectable in quality; some of these, however, might with great advantage be exchanged for a good map, which is much needed by most readers of books on Japan.—On the appearance of the first volume of "The Sheepfold and the Common" (4), we called the attention of our readers to it and spoke in terms of high praise of the great beauty of the engravings with which it was illustrated. It is, as our readers will probably remember, a re-publication of the *Evangelical Rambler* which had so wide a circulation twenty or thirty years ago. The second and concluding volume is issued in the same style as the first, though the illustrations are not quite equal either in point of number or finish to those we so warmly commended in our December number. It is nevertheless a very elegant and pleasing gift book.—If we may judge from the advertisements which meet us at every turn, there has been a rage for some years for books which give a condensed and familiar account of common things. The "Dictionary of Daily Wants" (5) is of this kind. The publishers, as an additional inducement to subscribers, promise to distribute among them, for the first year, 100 shares in the London Art Union. From the single part before us we should think the dictionary likely to prove a handy and useful book.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

ST. MICHAEL'S CHAPEL, COVENTRY.—This beautiful edifice was opened for public worship on Wednesday, the 17th February. In the morning, the Rev. W. Brock, of London, preached an admirable sermon on the "Proprieties of Christian Worship;" and in the evening, the Rev. John Stoughton, of London, on "Man in Christ." On the following Sunday, the Rev. J. P. Mursell, of Leicester, preached two eloquent sermons, one from Ps. xxvii. 4, and the other from Matt. xii. 4. The congregations throughout were large, and the collections amounted to £181. The Rev. W. T. Rosevear commenced his ministry in the new edifice on Sunday, the 28th ult., under the most favourable auspices. The total cost will amount to about £5,000, and nearly half this amount has already been raised by the congregation and their friends.

PAULTON.—On Tuesday, the 23rd February, a meeting was held at Paulton, commemorative of the first anniversary of the pastorate of the Rev. T. Davies. A very large number assembled in the school-room to tea. After tea, the chair was taken by the Rev. D. Wassell, of Bath; and the meeting was addressed by the Revs. E. Clarke, C. Willis, B. Davies, C. Nettleship, J. Price, and T. Davies, the pastor. The meeting was a very crowded one, and the speeches were deeply interesting.

FALMOUTH.—On Wednesday, the 10th inst., a tea party was held at the Baptist Chapel, and after tea a public meeting, presided over by the Rev. J. Walcot, when Mr. Gutheridge, senior deacon, gave a statement of expenses incurred by alterations recently made, announced the intention of the church to purchase a new organ, and appealed to the meeting for support, which was liberally responded to. Upwards of £90 were promised. Addressees were then delivered by the Revs. C. Wilson, P. Law, W. H. Bond, Esq., Rev. J. Bailey, and John Freeman, Esq.

ZION CHAPEL, CHATHAM.—A social tea-meeting was held in this chapel on January 19th, when above 200 persons were present, after which a public meeting was held. The chair was taken by the pastor, the Rev. J. Coutts, who called on the treasurer to read his report, when it was ascertained that the sum collected towards the debt, by cards and donations, amounted to £263, leaving a deficiency of £37. An appeal was then made to the friends present, when the

whole was liberally subscribed. The removal of this debt, which had been felt as a burden for so many years, calls for gratitude to God. There are also cheering indications of spiritual prosperity. Since January, 1857, thirty-four have been added to the church.

MORICE SQUARE, DEVONPORT.—On Tuesday evening, the 26th January, the Baptist church worshipping in Morice Square, Devonport, held its annual meeting. After tea, the deacons read their report, which proved to be of the most encouraging character, showing that, after paying all the charges for thoroughly repairing and embellishing the chapel, defraying all current expenses, and meeting the engagement entered into with the new pastor, the treasurer was but three or four pounds in arrears. The secretary of the Sunday schools then read a report, which gave a very pleasing account of their condition. The pastor, the Rev. J. Stock, next gave in his report. The losses and additions of the year were detailed; and the result was found to be that the church, which numbered 100 members at the commencement of 1857, at its close contained 130. Warm-hearted addresses were delivered, hymns were sung, and prayers offered. It was a devout and profitable season, calling for fervent gratitude to God.

SWINDON NEW TOWN.—On Tuesday, February 23rd, the new vestries and school-room were opened. The Rev. E. Probert preached in the afternoon and evening. There was a tea-meeting between the services. The Rev. R. Breeze, pastor, and the Rev. G. Pillgrim (Independent), took part in the services.

NEW FLETON, NEAR PETERBOROUGH.—The large and populous village of New Fletton, near Peterborough, being entirely destitute of any place for public worship, the pastor and members of the General Baptist church, Peterborough, resolved to erect a chapel there, and, after much prayerful and anxious effort, have been enabled to rear "a house for God." On Tuesday, the 9th instant, the opening services were held, when the Rev. J. Burns, D.D., of London, preached. On Lord's-day, the 14th instant, the Rev. T. Barrass, of Peterborough, preached in the afternoon and evening. The entire cost of the building will be nearly £500, and the amount now raised by subscriptions and the opening services is £260. We feel thankful that so much has been obtained, but earnestly desire that

the remaining sum may soon be forthcoming.

GLASGOW.—At a *soirée* of the church and congregation, under the pastoral care of Rev. John Williams, it was stated that plans and specifications for the new chapel had been obtained, and that the trustees had determined to go forward with the building about the end of May next. The church, which was organised in the Trade Hall, less than seven years ago, now numbers upwards of 220 members, and the congregation has increased in a proportionate degree. Will Christian friends in the south render their pecuniary assistance towards rearing a new house for the Lord in this great and populous city? Contributions for this object are earnestly sought, and will be gratefully received by the pastor, 17, Holmhead Street, Glasgow.

MISSIONARY SOCIETY FOR THE SCATTERED WELSH POPULATION OF LONDON.—The first annual meeting of this society was held at the Baptist Mission House, on the 15th inst. The Rev. B. Davies, LL.D., presided. After singing, prayer, and an address from the chairman, the Revs. J. D., Williams and R. Johns narrated many interesting incidents which they had met with in their labours. Resolutions expressive of interest and confidence in the society were then moved by the Revs. Messrs. Barker and Williams, and Messrs. Inglis, Heaton, and Walker, and were carried unanimously. The attendance was large and respectable, characterised by "Welsh Fire" throughout.

OGBOURNE.—An interesting service was held at Ogbourne St. George, near Marlborough, on the evening of the 9th instant, it being the first anniversary of the opening of the Baptist chapel in this rural village. The Rev. T. Larkins preached, after which the Rev. R. Breeze baptized two candidates. The baptized brethren, with a few other friends, were formed into a Christian church, and the Lord's Supper was administered.

KINGSGATE CHAPEL, HOLBORN.—A series of interesting services have just been held in the above chapel, in celebration of the jubilee of the Eagle-street Sunday school. On March 14th, the Rev. Wm. Barker preached in the morning; in the afternoon a juvenile service was conducted by the Rev. J. H. Cooke; in the evening the pastor, the Rev. F. Wills, preached; after which he baptized seven young persons. On Wednesday, the 17th, a public tea-meeting was held. Afterwards a public meeting took place, at which Dr. Hoby presided. He was one of the founders of the school, and its first superintendent. R. Cartwright, Esq., who had been secretary to the schools thirty years, gave a brief history of facts.

More than 10,000 children have been instructed in the schools. Eight of the scholars have become missionaries. A large number of the teachers and scholars have been called to sustain the pastoral office, many of whom are now filling important posts in the Christian church. Resolutions were moved and seconded by the Revs. C. Woollacott, J. H. Cooke, H. Craswell, B.A., J. S. Stanion, Francis Wills, and J. Payne, Esq.

OVER DARWEN, LANCASHIRE.—A large and commodious room in William Street, Over Darwen, was opened for worship on Sunday last. The Rev. F. Bugby, of Preston, preached in the morning to a full, and in the evening to a very crowded audience. The following ministers have already engaged to preach on the succeeding Sabbaths:—The Rev. S. G. Green, B.A., Rev. W. F. Burchell, and Rev. Dr. Acworth. The friends contemplate opening a Sabbath school in connection with the place.

BRAMLEY, NEAR LEEDS.—On Sunday sermons were preached in the Baptist chapel, Bramley, and collections made in behalf of the Sunday school. The Rev. H. J. Betts, of Trinity Chapel, Bradford, preached morning and evening, and the Rev. J. Hanson, of Idle, in the afternoon. The collections amounted to upwards of £23, a very considerable increase on former years.

PRESENTATIONS, TESTIMONIALS, &c.

LEIGHTON, BEDS.—On the 25th of January a purse of sovereigns was presented to the Rev. S. Cowdy, by the church congregation and Sunday school teachers in this place, as an acknowledgment of his labours for their welfare.

HATFIELD, HERTS.—The Rev. S. Bird having undertaken to open the chapel at Kensington, in which the congregation under the Rev. J. Stoughton formerly met, the friends at Hatfield held a meeting on March 15th, for the purpose of taking leave of him. Mr. Avis read a most affectionate address, and presented him with a purse of money. Mr. Bird also received a token of affection from the children of the day school which he had established, and a gold chain as a parting gift from the first brother whom he had baptized.

ISLE ABBOTTS AND CURVEY MALLETT.—The congregation meeting in the above Baptist chapels, on March the 10th presented to their pastor, Mr. Clappell, on the close of his eighth year of labour among them, a handsome writing-desk, beautifully fitted up, a silver penholder, and silver-mounted inkstand.

ST. PETER'S, THANET.—On Thursday, March 18th, at the half-yearly meeting of

the church, the Rev. A. Powell was presented with a very handsome tea service, as an expression of their affectionate esteem and grateful recognition of his labours among them during the three years of his pastorate.

RECOGNITION AND ORDINATION SERVICES.

WINCANTON, SOMERSET.—A tea-meeting was held in the school-rooms of the Baptist chapel, on Thursday, the 4th inst., on the occasion of the Rev. James Hannam, late pastor of the Baptist church at Bourton, Dorset, having accepted the pastorate. After tea, a public meeting was held in the chapel, at which the Rev. J. Dunn presided. Mr. E. Gilbert, one of the deacons, stated that their late pastor, the Rev. G. Day, had thought it right, in consequence of age and infirmity, to resign, and that a cordial invitation had been given to Mr. Hannam to become their pastor. Mr. Hannam then addressed the meeting. After brief and appropriate addresses by the Rev. J. E. Drover and the Rev. T. F. King, the Rev. S. Manning delivered an highly interesting and impressive speech, which was listened to with the greatest attention. Mr. J. Drover, sen., concluded with prayer.

BOND STREET, BIRMINGHAM. — On Tuesday, February 23rd, a recognition meeting was held at the Baptist chapel, Bond Street, Birmingham, on the commencement of the Rev. Saunders J. Chew's ministry. The following gentlemen were present and addressed the meeting:—the Revs. C. Vince (who occupied the chair), S. J. Chew, A. G. O'Neil, J. Burton, G. Cheatle, and T. M'Lean. J. H. Hopkins, Esq., also addressed the meeting as representative of the church at Cannon Street.

MINISTERIAL CHANGES.

The Rev. R. Ingham, on account of declining health of lengthened continuance, has resigned the pastorate of the Baptist church, North Parade, Halifax.—The Rev. E. L. Hull, B.A., of Kimbolton, has accepted a unanimous invitation from the church at Albion Chapel, Lynn, and intends to commence his labours there at the beginning of April.—The Rev. E. Davis, late of Middle-

ton-in-Teesdale, has accepted a very cordial and unanimous invitation to become the pastor of the Baptist church at Martham, near Yarmouth, Norfolk.—The Rev. J. Shaw, of Cradley Heath, has accepted the invitation to become the minister of the united Baptist churches at Lays Hill and Ross, Herefordshire.—The Rev. George Hicks Davies, late of Stepney College, has accepted the invitation of the Baptist church, Andover, Hants, to become their pastor.—Mr. Giles Hester, of Regent's-park College, has accepted the invitation to the pastorate of the Baptist church at Blackburn, Lancashire, and will enter on his labours the first Sunday in April.—The Rev. S. Bird has undertaken the work of opening Horton-street Chapel, Kensington, formerly occupied by the congregation under the Rev. J. Stoughton. His address is No. 6, Lansdowne Terrace, Kensington. Mr. Bird is succeeded by Mr. Thomas Crow, of Bermondsey, London, who has received a unanimous invitation from the church at Hatfield.

RECENT DEATH.

MRS. W. C. ELLIS.

On January 31st, at Great Sampford, Essex, departed this life, the much-loved and affectionate wife of the Rev. W. C. Ellis, Baptist minister, aged thirty-seven years.

The deceased in early life surrendered to the claims of the Saviour, actively engaged in the work of a Sabbath school teacher, and after being united by marriage to a Christian minister, laboured in various ways to enlarge the Redeemer's kingdom.

As a wife, a mother, a friend, and a Christian, she was worthy of imitation. Her loss to her sorrowing partner and family is a great one, but she slept in Jesus. Her mortal remains were deposited in the ground adjoining the Baptist Chapel, in the presence of a large concourse of persons, in the sure and certain hope of a joyful resurrection, the funeral solemnities being performed by the Rev. J. Richardson, of Barton Mills, Suffolk, who, on the following Sabbath, sought the improvement of the event from Rev. vi. 10, "Be thou faithful unto death, and I will give thee a crown of life."

Correspondence.

AGED MINISTERS AND THE WIDOWS AND ORPHANS OF MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is indeed both lamentable and disgraceful to us, as a denomination,

that many cases of extreme poverty occur amongst our Aged Ministers, as well as amongst the Widows and Orphans of Ministers. Without any doubt, and without any exaggeration, it may be affirmed that there are at the present time some who

were formerly connected with by no means inconsiderable churches, who find it all but impossible to procure a sufficient supply of the common necessities of life. This sad state of things has often been brought before the readers of the *Baptist Magazine*, but hitherto without effect. It will not be needful to inquire into all the reasons that may be urged to account for this omission; one reason, however, occurs to my own mind, which I take this opportunity of indicating. We are all so prone to wait for co-operation, and to look to others to unite with us in doing that which we might, perhaps, more effectually do by ourselves. In reference to the matter in hand, it is desired to see some scheme launched which, if carried out, would meet the whole evil in all its breadth throughout the land. Our friend Mr. Aitchison would have the London brethren (already overworked) lead us, or at least confer and co-operate. No doubt the assistance of our Metropolitans would be highly valuable; but is any such aid indispensable? Certainly not. If, instead of waiting for general co-operation, our friends in their own localities would establish a fund for these objects, they would in this way, in time, overtake the evil. Some of our associations have for many years past supported institutions of their own for these ends. More than forty years ago such an institution was formed in connection with the Northamptonshire association, and its operation has been very satisfactory. In the course of its history, several cases have occurred in which it has afforded adequate assistance to parties who, but for this fund, would have been utterly destitute. What has been done in one case may, with "patient continuance in well doing," be accomplished in all.

I do not regard ours as by any means a model institution; but if any brother desires to become acquainted with its constitution, he may learn it from the Rules, to a copy of which he is welcome on remitting six postage stamps.

Your readers will scarcely need to be reminded of the existence of the Bath Society, for the assistance of Aged Ministers, or of a fund for a similar purpose in London. There is also the Widows' Fund, for the relief of Widows of Protestant Dissenting Ministers. These societies, I presume,

only need more liberal public support to be enabled to make larger grants than at present. Mr. Aitchison has done well in calling attention to this subject, and I trust it will appear he has not done so in vain.

I am, dear Sir, yours truly,
THOMAS T. GOUGH.

Clipstone, near Northampton.

To the Editor of the Baptist Magazine.

SIR,—A letter appeared in the magazine for March, signed W. Aitchison. The subject on which he writes is certainly deserving great consideration, but with regard to the remedy he proposes to apply, I must demur. Many, like myself, disapprove of large societies. They are, we think, in danger of following the example of our national institutions, which have too much lost their efficiency, piety, and probity. If similar institutions are formed, whether connected with Methodism or Congregationalism, they will be exposed to similar dangers. Some of our Baptist associations have removed the difficulty of which your correspondent complains, by having in connection with them "Provident Societies." I have been connected with one for more than twenty years; and although the association comprises more than forty churches it is quite local, being nearly confined to one county.

I do not remember a case since it was formed of one member whose case has not been amply provided for. To show the value of such societies, I will mention one case:—A young minister was ordained pastor of a church connected with the association. He was very soon admitted as a member of the Provident Society. In a short time he died very suddenly, leaving a widow and four children entirely unprovided for had he not been a member of the society. That widow and family are now receiving much more than the salary given to the minister by the church, and are justly entitled to it by the rules.

If all our associations had connected with them provident societies, and the churches joined them in their different localities, there would be less occasion for the complaints brought forward by your esteemed correspondent.

Yours truly,
G. CAVE.

*Spring Cottage, Hackleton,
March 8th, 1858.*

NOTICE TO WIDOWS.

THE next distribution from the profits of the Magazine will be made this month.

The length to which the Memoir of Sir H. Havelock extends, compels us again to omit the Notes on the Month and Editorial Postscript. Many Letters and Obituaries are likewise unavoidably postponed.

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1858.

THURSDAY, APRIL 22ND.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. F. Bosworth, M.A., of Bristol, will preside.

LORD'S DAY, APRIL 25TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 25th.

The afternoon services marked thus* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young ...	... ..	Rev. W. Young.
Battersea	Rev. J. T. Wigner	Rev. I. M. Soule*	Rev. J. Mursell.
Blackheath, Dacre Park.....	Rev. T. Wall		Rev. T. Wall.
Blandford Street.....	Rev. J. Stock .....	... ..	Rev. S. Pearce.
Bloomsbury.....	Rev. W. Brock ...	Rev. W. Brock*	Rev. C. Vince.
Bloomsbury Mission Hall ...	... ..	... ..	Mr. McCree.
Bow	Rev. W. Crowe ...	... ..	Rev. W. P. Balforn.
Brentford, Park Chapel.....	Rev. J. W. Lance	... ..	Rev. J. W. Lance.
Brixton Hill	Rev. C. M. Birrell	... ..	Rev. J. J. Brown.
Brompton, Onslow Chapel..	Rev. N. Haycroft, M.A.		
Camberwell	Rev. C. H. Bateman	Rev. C. H. Bateman*	
Camden Road	Rev. F. Tucker, B.A.	Rev. F. Tucker, B.A.*	Rev. J. Makepeace
Chelsea, Paradise Chapel ...	Rev. J. Burton ...		Rev. J. Burton.
China Street (Welsh)	Rev. J. D. Williams		Rev. J. D. Williams.
Church Street, Blackfriars...	Rev. W. Barker...		Rev. N. Haycroft, M.A.
Commercial St., Whitechapel	Rev. A. A. Rees...	Rev. C. Stovel*	Rev. A. A. Rees.
Crayford	Rev. E. T. Gibson	... ..	Rev. E. T. Gibson.
Dalston, Queen's Road	Rev. C. Bailhache	... ..	Rev. W. Jones.
Deptford, Lower Road	Rev. R. R. Finch	Rev. R. R. Finch*	Rev. T. J. Cole.
Devonshire Square	Rev. B. Evans, D.D.	... ..	Rev. W. Robinson.
Drayton, West.....	Rev. E. Hunt.....	... ..	Rev. E. Hunt.

VOL. II.—NEW SERIES.

X

PLACES.	MORNING.	AFTERNOON.	EVENING.
Edmonton, Lower	Rev. G. W. Humphries	... ..	Rev. G. W. Humphries.
Eldon Street (Welsh).....	Rev. B. Williams	... ..	Rev. B. Williams.
Gravesend	Rev. C. Short, M.A.	... ..	Rev. C. Short, M.A.
Greenwich, Lewisham Road	Rev. S. Manning	Rev. J. Russell*	Rev. E. Probert
Hackney	Rev. F. Bosworth, M.A.	... ..	Rev. D. Katterns.
Hammersmith.....	Rev. A. McLaren, B.A.	Rev. J. Leechman, M.A.*	Rev. J. Culross.
Hampstead, Holybush Hill..	Rev. J. Cubitt ...	... ..	Rev. J. Cubitt.
Harlington	Rev. J. Foster ...	Rev. J. Foster.....	Rev. J. Foster.
Harrow-on-the-Hill	Rev. W. H. Denham	... ..	Rev. W. H. Denham
Hawley Road	Rev. E. White ...	... ..	Rev. E. White.
Henrietta Street	Rev. W. R. Vines	... ..	Rev. W. R. Vines.
Highgate	Rev. A. Wayland	Mr. H. Keen* ...	Rev. C. Shakspeare.
Islington, Cross Street	Rev. C. Vince.....	... ..	Rev. C. M. Birrell.
John Street, Bedford Row...	Hon. and Rev. B. W. Noel, M.A.	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street	Rev. T. Jones		Rev. T. Jones
Kensal Green	Rev. E. Harris ...	... ..	Rev. E. Harris.
Keppel Street	Rev. S. Milner, April 18th	... ..	Rev. S. Milner, April 18th.
Kingsgate Street.....	Rev. J. Mursell ...	... ..	Rev. J. Acworth, LL.D.
Lee	Rev. W. Allen ...	Rev. R. H. Marten, B.A.*	Rev. S. Manning.
Maze Pond	J. Sheridan Knowles, Esq.	... ..	J. Sheridan Knowles, Esq.
New Park Street.....	Rev. J. Barfitt ...	... ..	Rev. C. H. Spurgeon.
Norwood, Upper.....	Rev. T. Pottenger	... ..	Rev. T. Pottenger.
Peckham, Hill Street	Rev. T. J. Cole ...	... ..	Rev. A. Wayland.
Poplar, Cotton Street	Rev. C. Shakspeare	... ..	Rev. J. Walcot.
Providence Chapel, Shore- ditch			
Regent Street, Lambeth.....	Rev. G. B. Thomas	... ..	Rev. W. Allen.
Regent's Park (Diorama) ...	Rev. W. Landels	... ..	Rev. W. Landels.
Romford	Rev. W. B. Bowes	... ..	Rev. W. B. Bowes.
Salters' Hall	Rev. J. J. Brown	... ..	Rev. B. Evans, D.D.
Shacklewell	Rev. W. Walters	Rev. J. S. Stanion*	Rev. H. Dowson.
Shouldham St.	Rev. W. A. Blake	... ..	Rev. J. Phillips.
Spencer Place	Rev. H. Dowson...	Rev. J. H. Cooke*	Rev. W. Walters.
Stratford Grove	Rev. J. Makepeace	... ..	Rev. J. C. Fish- bourne.
SURREY MUSIC HALL	Rev. C. H. Spur- geon		
Sydenham	Rev. J. W. Todd	... ..	Rev. J. W. Todd, ¹
Tottenham	Rev. J. Culross ...	Rev. B. Wallace*	Rev. C. Bailhache.
Trinity Street	Rev. J. Harvey ...	... ..	Rev. J. Harvey.

PLACES.	MOBNING.	AFTERNOON.	EVENING.
Vernon Chapel	Rev. J. Walcot ...	... ..	Rev. G. B. Thomas.
Waltham Abbey	Rev. S. Murch ...	Rev. S. Murch	Rev. S. Murch.
Walworth, Arthur Street ...	Rev. J. George ...	Rev. J. Curwen*	Rev. J. Curwen.
Walworth, Lion Street	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. J. T. Wigner.
Westbourne Grove	Rev. W. Robinson	... ..	Rev. A. McLaren, B.A.
Westminster (Welsh).....	Rev. R. Johns ...	... ..	Rev. R. Johns.
Wild Street, Little	Rev. J. Acworth, LL. D	... ..	Rev. W. Stokes.
Woolwich, Queen Street.....	Rev. C. Hawson...	Rev. C. Hawson*	Rev. C. Hawson.
Ditto, Parson's Hill ...	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,
APRIL 25TH.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.	SPEAKERS.	
Arthur Street, Walworth ...	Rev. J. Curwen*		
Battersea	Rev. I. M. Soule*		
Bloomsbury Chapel	Rev. W. Brock*		
Borough Road.....	... ..	Mr. H. J. Tresidder	Rev. W. Barker.
Camden Road	Rev. F. Tucker, B.A.*		
Commercial Street	Rev. C. Stovel ...	Mr. F. Coleman...	Mr. E. C. Pike.
Cottage Green, Camberwell	Mr. B. L. Green*		
Cotton Street, Poplar.....	Rev. B. Preece ...	Mr. J. A. Mean ...	Mr. J. C. Brown.
Cross Street, Islington	Rev. A. C. Thomas	Mr. W. Heaton	
Denmark Place, Camberwell	Rev. C. H. Bateman*		
Hammersmith (West End)	... ..	Rev. J. Leechman, M.A.	Rev. F. Trestrail.
Highgate	Mr. H. Keen*		
High Road, Lee	Rev. R. H. Marten, B.A.*		
Lewisham Road, Greenwich	Rev. J. Russell*		
Lion Street, Walworth	Rev. J. P. Chown*		
Mare Street, Hackney	Rev. D. Katters	Mr. J. Templeton	Mr. J. Lyon.
Midway Place, Deptford ...	Rev. R. R. Finch	Mr. T. J. Cole	Mr. H. Denby.
New Park Street.....	... ..	Mr. J. E. Tresidder	Mr. S. Jennings.
Queen's Road, Dalston .....	... ..	
Regent Street, Lambeth.....	... ..	Mr. W. Dickes ...	Mr. M. J. Lindsay.
Salem Chapel, Brixton	E. Corderoy, Esq.		
Salter's Hall, Cannon Street.	Rev. J. T. Wigner*		
Shacklewell	Rev. J. S. Stanion*		
Spencer Place, Goswell Road	Rev. J. H. Cooke*		
Tottenham	Rev. R. Wallace*		
Vernon Square, Pentonville	... ..	Mr. G. Rabbeth	Mr. T. A. Roberts.
Westbourne Grove, Bayswater			

Note.—A selection of appropriate Hymns and Music for the above Services will be found in the "Juvenile Herald" for April. May be obtained of Messrs. Houlston and Wright, 63, Paternoster Row, at 3s. per 100.

TUESDAY, APRIL 27TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors, on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 28TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. C. H. SPURGEON, of London, will preach the Annual Morning Sermon on behalf of the Society, at the Surrey Music Hall, Surrey Gardens.

Service to commence at eleven o'clock. Admission by tickets, up to a quarter before eleven, to be had at the Mission House, at the vestries of the various chapels, and at the usual places.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Bloomsbury Chapel. The Committee have pleasure in announcing that the Rev. J. Aldis, of Reading, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 29TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which Sir S. MORTON PETO, Bart., has kindly consented to preside.

The Rev. F. TUCKER, B.A., of London; the Rev. Dr. CUMMING, of Crown Court Church, London; the Rev. JAMES SMITH, of Chitoura, East Indies; the Rev. Dr. SPENCE, of Poultry Chapel, London; and the Rev. Dr. EVANS, of Scarborough, have 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 Weigh-house Chapel, by the Rev. T. A. WHEELER, of Norwich.

Service to commence at eight o'clock.

A Social Meeting will be held in connection with the YOUNG MEN'S ASSOCIATION, in the Library of the Mission House, on Thursday evening, 29th April, at five o'clock precisely; S. Morley, Esq., is expected to preside. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the Meeting at half-past seven, for the Sermon to Young Men.

HENRY JAMES TRESIDDER, *Secretary.*

MEETING OF CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 26th inst., at four o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

CHRISTIAN MISSIONS IN AGRA.

AGRA was originally a little village, known to the Hindus by the name of Parasu-Rama, the sixth avatar, or incarnation, of the god Vishnu. By the Moslem emperor Akbar, it was raised to the dignity of the capital, and in its present ruinous condition exhibits the grandeur of his empire, and the magnificence of the successive Mogul sovereigns who swayed the sceptre of Hindustan. Its marble palaces, its superb mausoleum, the Taj Mehal, the tomb of the empress of Shah Jehan, its exquisite gardens, its elegant mosques, its simple but tasteful musjids, though now partially desolate, or fallen into picturesque ruin, bear witness to the pre-eminence of Islam, and to the power of the dynasty by which they were created.

Romanism was the form under which Christianity first appeared in Agra. The Portuguese ambassador at the court of the Great Mogul, by his worth of character, obtained considerable influence over the mind of the liberally disposed Akbar. By his advice a Jesuit resident in Bengal was sent for, to communicate to the emperor a fuller knowledge of Christianity than the ambassador deemed himself able to impart. The Jesuit was favourably received. His instructions were not without effect. Other Jesuits quickly followed, and sanguine hopes were entertained that Akbar would speedily renounce the faith of the prophet of Arabia. He gave them apartments in the palace. He allowed them to erect an altar to the Saviour, and to set up the cross, in the court of the royal residence. A few of the inmates were converted, and Akbar's favourite son was placed under the tuition of Father Manserrat to be instructed in the religion and science of Europe. Even Akbar himself entered the Missionaries' chapel, listened with respect to the expositions of the fathers, and avowed a general belief in the gospel history. But although it thus appeared that the understanding of the emperor was reached, his fears or his policy resisted the appeal. "What!" said he, "become a Christian! How dangerous for an emperor! How difficult for a man bred up in the ease and liberty of the Koran!"

After long wavering, at one time favouring the Jesuit fathers, at another throwing himself into the arms of the Moolvies, and at another exhibiting an intention to establish a new creed, of which he himself should be the prophet, that should combine the respective dogmas of Zoroaster, Islam, Brahminism, and Christianity, Akbar finally rejected the gospel. One of those pious frauds with which the history of Romanism abounds, subverted all the hopes which had been entertained of his conversion. Father Jerome Xavier, having studied Persian for the purpose, composed in that language a history of Christ, and a life of St. Peter, intermingling with the Scripture narratives the lying legends of the East, with the expectation of rendering the gospel more acceptable to the emperor. This device utterly failed. Of the falsehood of their tales Akbar had long been convinced. His conversion was further off than before. He died in Agra on the 15th October, 1605, apparently without faith in any system of religion whatever. If he had a creed, it was pure Deism, mingled with the philosophic notions of the Sufis.

Although in the succeeding reign the Jesuits baptized the two nephews of the emperor, but little progress was made in spreading the Roman faith among the people. Gross fables were substituted for the gospel, and the attempt, so often repeated by the Jesuits, to advance

the kingdom of Christ by uniting with it the false theories and irreligious practices of heathenism utterly failed. The blessing of God cannot be supposed to attend on hypocrisy, fraud, forgery, and lies. Even Romanists are found to admit, that the cause of failure in the promising prospects which in the age of the Moguls opened before the cause of Catholicism in the East, is attributable to the overstrained cunning of the disciples of Ignatius. With a zeal worthy of a better cause, the Romish priests persisted in their efforts to establish their faith in Agra. A church and convent still exist to testify to the energy of their labours, and a few heathen and half castes have been gathered in the imperial city of Hindustan as Rome's representatives of the gospel of Christ.

The Church Mission in Agra was founded in 1812, by Bishop Corrie. Here, while chaplain, that good man would be seen walking through the streets with his Bible under his arm, exposed to the persecuting bigotry of the Moslem, yet preaching the gospel. The converted Mahratta trooper, Abdool Masih, soon after joined the mission, and laboured in Agra, with a few interruptions, till his death in 1827. During his ministry about one hundred persons were received into the church of Christ. In the early years of his labours he was an object of intense curiosity, and of bitter hostility to the Mohammedans; but after his ordination he became highly respected and esteemed. In 1839, Mr. Hoernle took charge of the mission. But few vestiges remained of the labours of Corrie, or of the preaching of Abdool in this important city. Several church missionaries have since settled in Agra. At Secundra, six miles from Agra, a flourishing station, a large mission press, and a Christian village with some 400 inhabitants, have rewarded the labours of Christ's servants: while in Agra itself, the work has been greatly revived, a new church erected, and a large scholastic institution founded in the Kuttra, the scene of Abdool's labours, by the zeal and energy of the Rev. T. V. French, while the discussions, conducted by Mr. Pfander with Mussulmans of the city, have attracted no small measure of attention to the gospel.

It was in September, 1810, that the Serampore brethren applied to the government of Lord Minto for a license to allow Mr. Chamberlain and Mr. Peacock to proceed to Saharunpore. The primary object was to complete the translation of the Word of God into the languages of the Punjaub and of the north-west, to which Mr. Chamberlain had for some time devoted his attention. Permission was refused. The state of the public service, it was said, rendered the presence of missionaries inexpedient. However, in November, leave was granted to the two missionaries to proceed to Agra. Scriptures and tracts in the Hindi, Urdu, and Sikh languages were rapidly passed through the press, and on the 21st of January, 1811, Mr. Chamberlain and Mr. Peacock left Serampore amid the prayers of the little band which divine grace had there collected.

The voyage up the rivers Ganges and Jumna was well employed in frequent preaching at the towns and villages on the way. At Monghir the missionaries found that Ram was the hero-god of the people, and his praises were on all lips in the elegant lines of Toolsie Das. In using the Scriptures they found that Persian words were too freely introduced into the version for its intelligibility among the people. At Allahabad the boatmen threatened to leave them. The country was still unsettled, having scarcely recovered from the devastating wars of the Mahrattas,

and the pillage excursions of the Pindaries. On the 17th of May they arrived at Agra, and were kindly welcomed by a few friends. Their native assistant, Bindrabun, had preceded them. In a few days they obtained a small house on the river side. Mr. Chamberlain, with his accustomed ardour, at once commenced his work. On the ghats of the Jumna, among crowds of bathers, fakirs, and Brahmins, the holy volume in his hand, with a stammering tongue, he began to unfold the message of eternal life.

Agra was even then a ruin, though conquered by the British troops in 1803. The soldiers were quartered in the fort. A religious service was commenced for their benefit, and ere long one or more exhibited signs of true conversion. The people at first showed a considerable degree of shyness, and the Mohammedans betrayed great hostility; nevertheless the preaching was continued. A demand for the Hindi Scriptures sprung up; a native school was commenced; and the brethren gave great attention to the acquisition of the colloquial language of the people. Their labours were speedily interrupted. Early in 1812, Mr. Chamberlain was forbidden to preach in the fort; and in October, was constrained to leave Agra for Calcutta, by an order of the supreme government. Mr. Peacock however remained, and in April, 1813, was joined by Mr. Macintosh. The cause of this interference was never fully explained, but it appears to have arisen from some disturbance occasioned by the Roman Catholics among the soldiery. Before the year closed, Mr. Chamberlain was again on his way to the north-west, being invited to take charge of the grandson of the Begum Sumroo, of Sirdhana. Here he laboured for a year or two, until his preaching at the Hurdwar mela again excited the apprehensions of government, which was little inclined to sanction the attempt to lead the people from their idolatries to the knowledge of the true God.

Mr. Peacock and Mr. Macintosh continued to reside in Agra till the year 1816, when the latter left to form a mission at Allahabad; the former returned to Calcutta, to resume charge of the Benevolent Institution, of which he had before been master. These pious brethren attained to a considerable mastery of the Hindi and Urdu languages; but their labours among the heathen were much interfered with by the necessity of keeping a school for European and East Indian children for their subsistence. Still, many interesting incidents cheered them, although they had not the pleasure of baptizing any native as the fruit of their toil. At one time we find them preaching regularly to crowds of beggars, who assembled every week at the missionaries' residence. At another, Mr. Macintosh, surrounded by eighty Yogis, men with their hair matted with mud, bodies smeared with ashes, and with distorted limbs, strove to convey to them the faith of Christians. Now a Brahmin, attracted by the Sanscrit New Testament, pays them frequent visits, and gives them hopes of becoming a convert. While their occasional leisure is spent in the exercises of religion with the pious Abdool Masih and his friends.

Shortly after the baptism of Nainsukh, at Monghir, in March, 1818, he was sent by Mr. Chamberlain as an evangelist to Agra, at the request of a lady resident there, who had come to Monghir to be baptized. For nearly three years this worthy native Christian laboured with great diligence in every part of the city. On one occasion his life was endangered by the violent assault of a fakir, while preaching at a ghat, on the Jumna. Among the Sepoys he was especially useful, and there

is reason to believe that some ten or twelve men received at his hands saving instruction in the word of God. His journeys extended to Bhurtpore and Gwalior. From the former place he fled for his life, being warned in a dream. At length he returned to Monghir in the year 1821.

Missionary labour was resumed in Agra in the year 1833, by the settlement there of Mr. Greenway, who left Cawnpore partly for that purpose, and partly to take charge of the church which had been formed by the late Sir Henry (then Captain) Havelock in his own regiment, H. M. 13th Foot. On their arrival in Agra, in 1832, the soldiers rebuilt the chapel, and so laid the foundation of the present Cantonment church. While with his regiment Captain Havelock acted as pastor of the church, baptizing the converts, and discharging the duties of the ministry. The departure of Captain Havelock from Agra led to the appointment of Mr. Greenway, whose labours at the ghats, and at the melas in the vicinity, as well as among the soldiers, were unceasing, and with considerable results. The 13th left for Kurnaul, in 1835, which greatly reduced the numbers of the church; but the arrival of other troops soon filled up the blank. At the close of the year 1836, Mr. Greenway resigned his connection with the mission; but in 1837 the removal to Agra of several members of the Lall Bazaar church in Calcutta, with the public offices, led to the engagement of Mr. Williams as pastor. Mr. Williams had formerly served in the army. During this renewed period of exertion, Scriptures and tracts were supplied by the Serampore brethren, and such assistance was rendered by them as was practicable.

In 1838, Agra was a second time placed on the list of the Society's stations. The church then numbered thirty members, sustaining by its own liberality the ordinances of the gospel, and a native catechist for the dispersion of the word of God among the heathen. A few years later another English church was gathered in the civil lines by Mr. Lish, which met for worship in a chapel situated some two miles from the cantonments. In the year 1838 one native was baptized, and from this time may be dated the real origin of the work among the native population. In 1840, Mr. Phillips joined Mr. Williams; and in 1845, Mr. Makepeace arrived in Agra. Mr. Dannenberg was added to the mission band in the following year, but speedily retired from the work. In 1852, Mr. Jackson took charge of the two English churches, which then numbered about 119 members. They continued the support of their pastor, and by liberal contributions assisted in the diffusion of the gospel in the city and the villages around. Mr. Jackson left India at the commencement of 1857. The Christian village and church of Chitoura were the fruit of their labours. At the time of the interruption of the mission by the mutiny, upwards of one hundred natives had been baptized in Agra and the neighbourhood, and native churches had been formed at Purtapara and Chitoura. Of the latter, Mr. Smith took charge in 1847. In Agra a large school was established for vernacular education by Mr. Makepeace, which has been very useful, and an attempt was made by the ladies of the English churches to set on foot a school for females. This, however, has hitherto been unsuccessful.

Mr. Parsons, of Monghir, took charge of the station on the departure of Mr. Jackson, but was scarcely settled when the mutiny broke out. In the lawless period that followed the chapels were broken into, the doors and windows destroyed or burnt, the mission houses burnt, and the Benevolent Institution greatly damaged. The native Christians with difficulty

obtained admission into the fort, and have, we believe, adhered steadfastly to the profession of Christ. It now remains for us to resume the work of the Lord. Preaching has already recommenced, and the missionary is anticipating a cordial reception of the truth on the part of the people. On looking back on the past, Agra has not enjoyed that amount of labour among the natives which was desirable. The two English churches have absorbed much of the missionaries' time; so that the native population can hardly yet be said to have had the gospel fully and persistently preached to them. It is our hope that, in the future, there will be both less interruption to the mission from the ill-health of the missionaries, and that a more adequate attempt will be made to convey to the inhabitants of Agra itself the word of God.

In the times of Akbar the city was extremely populous, and the resort of merchants and princes from all the nations of Hindustan, and also from foreign countries. At the time of the English conquest its glory had departed. War and famine had reduced its population, closed its bazaars, and brought to ruin its trade. Of late years there has been a rapid increase of population and wealth. By the census of 1853, Agra was found to contain 36,970 houses, with 152,842 inhabitants. Of these 46,457 were Mohammedans, and 106,385 were Hindus. Not 10,000 of the entire number were engaged in agriculture. Although the seat of government may probably be transferred to Allahabad, Agra must always continue an important city and a fine field for missionary labour. The Christian's faith anticipates a time when the cross shall entirely displace the crescent, and the capital city of the Moguls become the seat of Christ's kingdom.

NAINSUKH, THE EVANGELIST OF MONGHIR.

THIS estimable and greatly loved native Christian entered into rest on the 20th October last. A few notices of his life will be both valuable and interesting.

Nainsukh was born near Jyepore, in Rajpootana, in the year 1799. His father was a Brahmin, and a reader of the Vedas. In these very ancient writings, the idolatries now prevalent in Hindostan find no support; their tendency, on the whole, is towards the recognition and worship of one supreme God. Nainsukh's father imbibed this sentiment, and despised the superstitions and gross polytheism of his countrymen; but his mother was exceedingly zealous in her idolatry. In his childhood Nainsukh had two narrow escapes from the hands of the Thugs. The hand of God preserved him as a vessel of mercy for future usefulness in his kingdom.

When about the age of seventeen, at the extreme urgency of his mother, the entire family of Nainsukh set out on pilgrimage to Juggernaut, in Orissa. The family party consisted of his father and mother, himself, a younger brother and sister. The band of pilgrims, of which they formed a part, was large. The sister died at an early stage of the journey. Passing through Dinapore, the family met with the missionaries of the Baptist Missionary Society, and having some acquaintance with one of the native preachers, they were induced to listen to his statements concerning the gospel. This man had been a wandering fakir, and was therefore well

acquainted with the futility of the act in which Nainsukh and his family were engaged. The conversation between an aged Christian teacher, Karim, and the leader of the pilgrim band, deeply impressed Nainsukh. The falsehoods of the fakir guide astonished him, which, acting on a mind doubtless prepared by the scepticism of his father, led him eagerly to examine the tracts and Scriptures that were given to the party at the close of the interview. The fakir derided and abused the Christians and their books. Nainsukh's father, more candid, commended the tracts and approved of their reception. The good impression thus produced was deepened by a conversation with their former acquaintance, Gopal, on the following morning. The nature of idolatry and the claims of Christianity were largely dwelt upon, and the truth Nainsukh now heard was pondered in his heart and in due time bore fruit.

The journey to Pooree accomplished, Nainsukh was no unobservant spectator of Juggernaut's worship and splendour. But his mind was shocked at the worship of the great idol, at the obscenity of the figures about the temple, at the avarice and merciless conduct of the priests, and at the horrible immoralities indulged in, even in the very sanctuary of the god. He resolved on his return to seek further knowledge of the way of salvation through Christ Jesus.

On the return from Pooree, Nainsukh's father died at Hazareebagh. Partly at the persuasion of her son, partly in order to pay the last rites to her dead husband at Gya, his mother resolved to take Patna in her route homewards. This brought Nainsukh, as he desired, close to Dinapore. The first person they met in the outskirts of the village was their old acquaintance, but now the Christian, Gopal. Nainsukh was soon introduced to the assemblies of the native Christians, much to his mother's vexation, but to his own improvement and conversion. This happy event was not long in doubt. He resisted every appeal of his mother, gave up caste, his home, his father's property of which he was heir, and his family connections; and in the month of March, 1818, was baptized by Mr. Chamberlain at Monghir, whither he had gone to spend a time of probation and of investigation into the truth of the gospel. His mother made several attempts to return home, starting and then returning, again and again, till at length her heart yielded to her affection for her eldest son, and she determined to remain with him. After some years of resistance to the grace of God, the Saviour whom she ignorantly opposed changed her heart. She became a sincere, lively, and consistent Christian, and died rejoicing in hope of eternal glory.

The abilities of Nainsukh were soon discerned by that great and good missionary Mr Chamberlain, and he was quickly trained and employed in the work of an evangelist. He did not remain long in Monghir. At a lady's request who had come down from Agra to be baptized, he accompanied her on her return, and for more than two years he laboured very diligently alone in the bazaars of the city, at the ghats on the Jumna, and among the Sepoys of the native army, testifying the grace of the Lord Jesus Christ. Once Nainsukh was beaten senseless to the ground by a fakir, who was only prevented by the people from casting him into the river. This cruel fanatic was afterwards won by his Christian forbearance, and for a time seemed disposed to accept the gospel message. He, however, suddenly disappeared, leaving his tongs and other articles behind him.

Nainsukh returned to Monghir in 1821, and enjoyed for a short time only the instructions of Mr. Chamberlain. With Mr. Leslie, Mr. Cham-

berlain's successor, he continued to labour in the most efficient manner. He was ever ready to address the little band of native Christians, or to go into the bazars and streets of the town, or to converse with inquirers, or to carry the tidings of salvation along the river side, and to the numerous villages which everywhere abound. He accompanied Mr. Leslie in his dangerous attempts to carry the gospel to the aboriginal tribes of the Bhaugulpore hills. Thus with intense love for the souls of men, and a childlike, simple-hearted reliance on God, he fulfilled for years the duties of his ministry, winning the esteem of all, whether Christian or heathen. With increasing age he obtained universal respect, till, throughout Monghir, he was known by the affectionate designation, "Father Nainsukh," and was listened to, even by opponents, with honour and regard.

He usually spent several months of every year in itinerating, sometimes in company with the missionaries, more frequently with native brethren only. He always met with acceptance. His plain, simple, fervent evangelical appeals were adapted to the audiences he addressed, and many were the encouragements he received on these tours of mercy. His last journey was in the district of Purneah, during the early months of last year. Hundreds of villages were visited, numerous fairs and markets were attended, the gospel was preached to many thousands of people, and the Scriptures widely distributed. The fatigue was too great. Soon after his return he was attacked with jaundice, and with little interruption the disease increased, in spite of medical interference, till its end was wrought, and this servant of God rested from his labours in the bosom of his Lord. We give, in the words of Mr. Lawrence, the account of his last days on earth. With the hope of improvement he had gone to Dinapore; but—

"Finding no decided change for the better, after he had been some days at Dinapore, he began to think he should never recover, and resolved to return home as soon as possible. It was well he did so, for on the way down the river he was taken much worse, and one night he thought he would have died in the boat. But he was spared to reach home on the 7th October. I saw him soon after his arrival, when he said to me, 'Sahib, I have come home to die; they wanted me to remain longer there, but I told them I knew my end was near, and I wished to die and to be buried among my own people.' Dr. Duka now gave us no hopes of his surviving long; but he still continued to visit him with his accustomed kindness. From this time the disorder made rapid progress, and the poor invalid became a great sufferer.

"After a severe paroxysm he would exclaim, 'Blessed be God! These pains will soon be over and then there will be everlasting joy.' Wishing to see his brother once more, he dictated a very touching letter, telling him to make haste and come, as he did not expect to survive more than a few days; that he was quite ready for the summons of his 'precious Saviour,' and wished to go 'home to his Father's house.' On being told by me that I had heard from Mr. Parsons, and that he desired to be affectionately remembered to him, he replied, 'I am glad you have heard from him, give him my best respects and love, and tell him I am now come to the shore (of eternity), but all is joy before me.' On the Thursday before his death, finding his strength fast declining and the difficulty of speech increasing, he told the sorrowing friends around his couch that he should not be able say much more to them, and addressing several female members of the church, he said, 'Sisters, live in love one towards another, and let your conduct be such that it may do honour to the Lord Jesus Christ among your heathen neighbours. Strive to do good, and to win souls to Christ; remember what the apostle said, "He that converteth a sinner from the error of his way, saveth a soul from death." Addressing two of the elder brethren, he said, 'Brethren, if any of the sisters should be somewhat unruly and perverse, do not be harsh with them, but try to win them over by love.' Observing me to enter the room, he turned and said, 'Sahib, take care of the weak lambs of the flock.' And then, seeing his wife weeping by his side, he said to her, 'Do not grieve and distress yourself on my account; sorrow not as those without hope,

all is well ; I shall soon be happy, and God will provide for you.' He then requested me to pray, after which he seemed composed and tranquil. His sufferings continued to be very distressing ; but the glorious hope of everlasting joy in the presence of his Redeemer cheered and sustained him in his most trying moments. On one occasion I remarked, 'The conflict is severe.' 'Yes,' he replied, 'death is a terrible conflict ; but thanks be to God who giveth us the victory through our Lord Jesus Christ.'

"A number of natives, who seem favourable to the gospel and who greatly respected him, visited him in his illness, and most earnestly and affectionately did he warn and entreat them to make the salvation of their souls their chief concern. And when he could no longer speak, he listened with evident satisfaction to the voice of prayer, and seemed to be often engaged in mental supplication. From the Saturday preceding his death, he was unable to converse ; and on the Lord's-day it was with difficulty he could hear what was said to him. He lingered through Monday, and though unable to speak he retained his consciousness to the very last, and was able by signs to intimate that all was peace within. Early on Tuesday morning I saw the dear good man, when his sight had almost failed, and the pulse had almost ceased to beat. At 8½ a.m., he ceased to breathe, his sufferings were ended, and this 'good and faithful servant entered into the joy of his Lord.' His funeral took place on the evening of the same day, and was attended by all the native Christians, and as many of the European members as were able to go, as well as by many natives of the place. He was buried in front of the Native Christian chapel, just inside the compound. The European friends have shown their respect for his memory by erecting a tomb over his grave. But his name and his character can never be forgotten by his brethren, and long will they live in the remembrance of a large number of the inhabitants of this place. It is the conviction of all, that we have lost our most valuable native helper. I never expect to see his like again. He was decidedly the best native Christian I have known ; and no native preacher could be more earnest and diligent in his work than he was. For nearly forty years he sustained the Christian profession with honour. He never once faltered, or turned aside into the path of the open backslider. Having set his face heavenward at the age of eighteen years, he pressed forward, following Christ to the end. From the time of his baptism, by the devoted missionary Mr. Chamberlain, in 1818, till the year of his death, he was an efficient, laborious and acceptable native preacher ; honoured by the heathen and beloved by all his brethren. He died as he had lived. He was a faithful witness for Christ amongst his countrymen while he lived ; and in death he declared to as many as visited him, that Christ was 'all his salvation and all his desire.'"

God's grace made Nainsukh the devoted Christian and evangelist that he was. The same grace can raise up on the plains of India many more such examples of faith and love.

FOREIGN INTELLIGENCE.

INDIA.

CHITOURA.—By a letter from John Bernard, the pastor, we learn some interesting particulars respecting the destruction of the Christian village. The chief offenders prove to be the brothers of the zemindar of the old heathen village. With oaths, and the promise of protection, they induced Bernard to place himself, and the property he had saved, into their hands. No sooner had he entered the old village than the work of destruction commenced. The Christians happily escaped. The men of a neighbouring village next seized Bernard, and pressed him to give them money. At last he gave up the key of the mission bungalow to save his life, and they removed him, with his wife and the orphans, to the compound of the zemindar. On the way the robbers attempted to kill him, but were kept at bay by a loaded musket, which Bernard carried in his hand. As no assistance could be rendered from Agra, he obtained an escort from the village of Uncha, and providentially reached the fort in safety.

At the present time fourteen of the native Christians, men, have been collected in Agra. Three are dead. Most of them are employed in the police battalion, others in the press.

On the 7th of October the native preacher, Thakur Das, was seized, and carried by a number of rebels to Shumshabad. They urged him to renounce Christianity. As he remained faithful they were purposing to kill him, when the defeat of the 10th of October drove them away, and Thakur Das made his escape to Agra.

The weaving shop and bungalows have escaped the fire; but the doors, windows, etc., were torn out and carried away by the heathen villagers. The chapel was burnt, and the bricks of the native houses dug up and taken away. Two looms have been saved, and also a very small portion of Mr. Smith's furniture. Mr. Parsons informs us that active exertions are being made by the authorities to bring the perpetrators of these crimes to punishment; and there is some hope that portions of the property plundered may yet be recovered.

AGRA.—The resumption of missionary work is attended with encouraging results. Both Mr. Parsons and Mr. Evans go frequently into the streets and markets, and are gratified with the readiness of the people to hear the gospel. Thakur Das observes the same in the villages. The Mohammedans appear humbled; and it may be hoped that these persistent enemies of the gospel and of English rule will not again receive from the Government the favour which has hitherto been shown to them. The friends usually meeting in the cantonment chapel are about to put it into repair; but as the seat of government is soon to be removed to Allahabad, and many of the members are in the public service, as well as those who form the church in the civil lines, the church will be considerably reduced in numbers.

Just previous to the departure of Mr. Jackson from Agra, he baptized a Bengali gentleman of the Brahmin caste, by name Dwarkanath Lahoree. Our readers will be pleased by the following account of his escape during the conflict which laid Agra in ruins, from his own pen, with which Mr. Jackson has kindly favoured us. It will be gratifying to many of our readers to know that Mr. Jackson is now settled over a Baptist church at Milwaukie, Illinois, U. S., and is favoured with many tokens of the Divine blessing on his labours.

Dwarkanath Lahoree thus writes under date of October 22nd :—

"Since the outbreak of the 11th of May at Meerut to this day, the sufferings and trials of many who bear the blessed name of our Lord, whether Europeans, East Indians, or natives, whether men, women, or children, have been such as passeth all description, and would melt the heart of a stoic, and draw tears from stones. It would require more space and time than I can at present spare, a better command over the language in which I have to write, and perhaps a harder heart, were I to dwell upon particulars, and to recount in detail the horrid scenes which have been passing here. . . . Oh! how many precious lives of Christians have fallen victims to the fury of blood-thirsty villains. Neither heroes nor politicians, the philanthropic missionaries nor civilians, pious and delicate ladies nor lovely little ones, uay, nor even the poor native Christians have been spared. In short, every person known or supposed to be a Christian that had the misfortune to fall into the hands of these wicked sons of Belial, has been cruelly tortured and butchered. Dearly beloved brother Mackay, poor Willayat Ally, the missionaries at Futtehgar and their families, are believed to

have earned the crown of martyrdom. . . . Oh! your heart would no doubt break were you to observe the present wretched condition of the military and civil lines of even this station. Instead of the neat and elegant bungalows, surrounded here and there with beautiful gardens, buggies and carriages running to and fro, and fair faces and cheerful looks all around; you will find now heaps of ashes and ruined buildings, environed with rank vegetation, poisoning the very atmosphere with noxious exhalations, and a dreary waste where one dare not go during broad daylight without a body of armed men to protect him. The very house, under the roof of which we enjoyed so many Saturday evenings with you, in the edifying and soul-refreshing exercises of the family altar and in holy conversation, is a heap of ruins. My own self had a very narrow escape. Not being allowed by the authorities to have a shelter within the walls of the fort, I was obliged to remain out at the risk of my life, in my house at Wuzurpore, on the 5th of July, the fearful day never to be forgotten. On that date the Necmuh and other mutineers came as far as Shahgunge, about four

miles from the city, with the intention of attacking us, and had a fight there with the European troops stationed here. The result of the battle was not very satisfactory. Our force was obliged to retreat to the fort, and though the mutineers, as appeared afterwards, were also obliged to retreat, yet all the bungalows were plundered and burnt, and the sovereignty of the King of Delhi proclaimed for three days in the town. Oh what a horrible spectacle did Agra present that night! Almost the whole of the native population in arms; about 4,000 ruffians of worst character: that were confined in the great jail let loose; the *Budmashes*, known bad characters, busy in plundering the unprotected houses of Christians; the fanatical and inhuman followers of the false prophet armed to the teeth, like so many hungry wild beasts sucking the forlorn and inoffensive followers of the Lamb for their prey, and with their hideous war-cry '*Allah! Allah!*' breathing bloody vengeance against them and those who, moved by compassion, would dare shelter them; the mutilated remains of such Christians as fell into their hands exposed in the public streets; the bungalows blazing all round as if to make 'darkness visible,' or to show the triumphs of him whose chief delight, or rather heart's desire is to see the ruin of immortal souls. In short all the chaotic elements of 'confusion worse confounded,' were called together to exhibit a picture most detest-

able, horrifying, and agonising. I should certainly have fallen into the hands of some of these miscreants, had not one pundit, Gopal Sing, an influential Hindoo friend and neighbour of mine, protected me in his house for some time, and then helped me to conceal myself in the house of a faithful servant of his, who was formerly a *chuprasse* under me. I was obliged to remain three days and three nights in a dirty hut, where he used to keep a pair of bullocks and *boosa*. On the fourth day I succeeded in finding my way to the fort, where, through the kindness and brotherly love of the Seymours, Rowes, and Mr. Harris, I have been quite comfortable and safe up to this day. May the Lord bless these obliging friends. Of course, as a poor native Christian, not yet sufficiently anglicised, or rather civilised, by a change of dress and name, I had my share of annoyance and insults; but God be praised for his manifold mercies, the least of which I do not deserve. How grateful should we be to the Lord of Hosts for the many signal deliverances vouchsafed, and the measure of strength given us during such times of trouble. As a loving Father, he chastises us in judgment and not in anger, and is ever ready to help us, whenever we call on him in faith, and with a humble dependence on his mercies. May it ever be our wisdom to look up to him, and not to sink under the burden of sin or trial."

JESSORE.—Mr. Anderson continues to be laboriously engaged among the villages in which the work of God has so remarkably appeared. During a tour of nineteen days he walked about 100 miles, and sometimes availed himself of a palanquin. At Backerspiel he baptized two persons, and at Sateriya six. At the former place he made his home in a tent. The persecution of the native Christians at Simlea has ended in a conviction, by the magistrate, of the zemindar guilty of the cruelty which, in a former "*Herald*," we detailed. He was sentenced to six weeks' confinement, with hard labour, and a fine of twenty-five rupees. The case has excited the greatest interest in the district. Many Brahmins and landholders were present at the trial; previous to which great exertions and influence were brought to bear to hush up the affair. A decision of this kind is of the greatest value, as facilitating the entrance of the missionary among the people. Fear, and the oppression of the landlords, hinder many from even hearing the gospel, while an open confession of it is repressed. From Mr. Anderson's journal we select the following interesting notes:—

"On the 6th October, started for my boat at Dowlea, on the river Bhetna; on the way skirted the village of Bonyeali, where, until lately, all was darkness and sin. Now the light of God's word is there; fifty Christian people are there, and the truths of the blessed Gospel are working silently but effectually upon the surrounding masses. . . . Proceeding a little into the village of Burnea, one of the men told me that a Brahmin was desirous of seeing me, and had told him to

take me to his house. There are in this village several houses of Brahmins. The house to which I went was a brick-built house, having two or three brick-built out-houses, a proof that the Brahmin is well off. . . . I was treated with respect, provided with a seat, around which stood a number of Brahmins, young and old. The master of the house went away a little while and returned bringing two large pumplenoses, a cocoa-nut, and some sugar, as a present. In the meanwhile I entered

into conversation with those assembled. To the left there was a large native house used as a chundra mundul (their private house of idolatry). I was told they were about to build another chundra mundul in a spot opposite to that on which I was sitting; whereupon I asked how long it would remain, seeing that very many of the respectable classes, particularly in Calcutta, were disavowing idolatry, and that those who were learning in the schools and colleges were all becoming convinced of the falsity of Hinduism. How could it be true when it contained so many contradictory statements? In one shaster it is written that the earth is globular, in another that it is triangular, and in another rectangular. In God's book there cannot be such contradictory statements. I told them of the wickedness of forsaking the worship of the true God and serving idols, and of the provision which God in his mercy had made for their salvation, in sending his Son to be an atonement for our sins. One old Brahmin made this objection, that the religion they observed had come down through the four jugs (ages) into which they divide time, past and present; and that the gods they worship were parts of the deity. I told him that Hinduism was to be found only in Hindustan. Its antiquity did not prove its truthfulness. I asked whether the great God was a holy God, and on their assenting, I told them that if the Hindu deities had been parts of God they would have exhibited in their characters divine attributes, but far from this being the case they were all sinful. Indra (the king of the gods) seduced the wife of his teacher. Bramha, on account of his attachment to his daughter, is scarcely worshipped among them. Krishnu (the deity most adored by the Hindus) came to indulge in debauchery and licentiousness. The elderly Brahmin, however, insisted that what they did amiss, they did when the exercise of their divine powers was suspended; and that the principal deities, Bramha, Vishnu, and Shiv, were without fault. Upon which I asked him how he could make such a statement. Did not Vishnu assume the form of a beautiful woman? and did not Shiv pursue her to gratify criminal desires? Was this the work of God? All but the old man heartily concurred with me, but he did not acknowledge his error.

"The native preachers had been to the muckees (shoemakers) at Shāmtah, on one side of the river, and to Dowlea, on the other side, and I found that two men of the latter place were desirous to become Christians. One of them had visited Bonyeali, some time ago, and had been much impressed by what he saw of Par, our native

preacher there, and from what he had heard from him. These two men came to my boat after a little, and subsequently, several men of the village of Dowlea. I talked with them for awhile, when a man came into my boat to say that a number of people were collected on the bank waiting to see me, so I left the boat and preached to them.

"Ali Mahomed then addressed the audience, drawing a comparison between the Hindu and Mussulman religions, and showing what a great similarity there was in the religious works of both. They relied upon these religious works for salvation, but they were a false ground of confidence.

"In the evening, two men, residents of the village we had visited, came and said, 'We have become Christians.' They then joined in our worship, after which I gave them some further instruction, and advised them how to act until a teacher should be located in the district.

"October 7th: Heard this morning that the two men who had been with me on the previous night, had become alarmed. One of their neighbours had threatened to tell the zemindar if they became Christians, and so they told one of our people 'we will wait two or three days and see.' I sent for them, requesting them to come and see me again, but they declined. We were concerned to hear of this speedy declension, but are by means hopeless in regard to them.

"October 8th: To-day, leaving the boat before breakfast, I went to a village called Doldhoho, about two miles from Shamtah. The people of the division of the village to which we went, soon came round us, and, as is the custom, provided me with a seat, made of wickerwork. Having seated myself, I began to converse with them, but after awhile, to my surprise, nearly all the men rose and quietly departed; and I saw some of them at a distance talking to one another in a confidential manner. We then sang a hymn, of which the chorus, repeated at the end of every verse, is as follows: 'If, on account of sin, no fear arise in the mind, Oh, mind! what reply will you make on the great judgment-day?' This attracted one or two of those who had left, but they again retired. . . . I asked to be informed why several persons had, at the first, departed. One of the Mussulman's said, 'I will tell you the reason. I am the servant of the zemindar. They retire on account of my having come here.' This man then said, 'I will go, and then the people will come.' . . . He had scarcely gone when a number of the villagers—people of different castes—came and sat down before us, and then some who had left at first found courage to return. . .

(To be continued.)

HOME PROCEEDINGS.

THE past month has been one of unusual pressure in regard to meetings. Mr. Trestrail and Mr. Oughton have finished the Scotch journey. The weather, though very severe, did not materially interfere with the arrangements; and at nearly all the places visited the contributions were in advance of the previous year. This was not expected, as the late commercial crisis had seriously affected some of the larger towns. The meetings, too, were marked with more than ordinary interest, and the attendance on them was encouraging; while the cordial reception given to the deputation, and the great kindness of the friends receiving them, materially promoted their comfort and facilitated their movements. Mr. Oughton, on his way south, visited Montgomeryshire.

Mr. Underhill has visited Harlow and Loughton. Mr. Smith has taken Biggleswade, Gamlingay, Spencer Place, Walworth, Chesham and vicinity, Hammersmith, and Richmond, and part of Kent, and, in conjunction with Mr. Denham, Wokingham and Newbury; the latter having also been to Cambridge on behalf of Serampore College.

We have great pleasure in stating that the Committee have succeeded in securing the services of the Rev. W. Sutton, of Roade, Northamptonshire, and Rev. B. G. Wilson, of Bradford, Yorkshire, for Australia. The former will proceed to North Melbourne, and the latter to Brisbane. They will sail for their destinations as soon as the necessary arrangements can be made. We trust these brethren may have a safe and pleasant voyage, and be eminently successful in their new and important spheres of labour.

NOTICE.

TO THE TREASURERS AND SECRETARIES OF AUXILIARIES, CONTRIBUTING CHURCHES, AND SUBSCRIBERS IN GENERAL.

THE accounts of the Society should close on the 31st of March. But as it will be a matter of great convenience to some of our friends, the Committee have determined to keep the account open till Monday, the 5th of April, and all contributions received up to and on that day will be in time for the next Annual Report.

FOREIGN LETTERS RECEIVED.

AMERICA—MILWAUKIE, Jackson, J., Jan. 14 & 18.	BAHAMAS—GRAND CAY, Rycroft, W. K., Feb. 16 & 17.
ASIA—AGRA, Barnard, J., Jan. 4. Parsons, J., Jan. 19.	INAGUA, Littlewood, W., Jan. 30.
ALIPORE, Pearce, G., Jan. 18.	BRITTANY—MORLAIX, Jenkins, J., Mar. 10.
BENARES, Heinig, H., Jan. 18.	HAITI—JACMEL, Webley, W. H., Feb. 6.
CAWNPORE, Gregson, J., Jan. 28.	JAMAICA—BROWN'S TOWN, Clark, J., Feb. 6.
COLOMBO, Allen, J., Jan. 25.	CALABAR, East, D. J., Feb. 8 & 10.
DACCA, Robinson, R., Jan. 19.	KETTERING, Milbourne, T. K., Feb. 2. Milbourne, K., Feb. 9.
FORT ST. GEORGE, Van Someren, W. J., Jan. 28.	ORANGE HILL, East, D. J., Jan. 28.
HOWRAH, Kerry, G., Jan. 23.	PORT MARIA, Day, D., Feb. —.
KANDY, Carter, C., Jan. 28.	TRINIDAD—PORT OF SPAIN, Law, J., Feb. 10.
POONAH, Cassidy, H. P., Feb. 8.	SAVANNA GRANDE, Gamble, W. H., Feb. 22.
RANEEGUNGE, Lewis, C. B., Jan. 15 & 20.	

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—
 Mrs. Cooke, Shrewsbury, for a package of Magazines;
 J. Muir, Esq., D.C.L., Edinburgh, for twenty copies of his "Original Sanscrit Text," etc., Part I., for the *Missionaries, India*;
 The Juvenile Working Society, College Street, Northampton, by Mrs. Brown, for a box of clothing.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 22 to March 20, 1858.

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

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Allen, J. H., Esq.	2	2	0
Allen, J. S., Esq.	2	0	0
Beddome, R. B., Esq.	1	1	0
Beeby, Mrs., Reigate ...	2	2	0
Benham, J. L., Esq. ...	4	4	0
Blacket, Mrs.	1	1	0
Blackmore, Rev. S., Ear-			
disland	1	1	0
Bowser, W., Esq.	3	0	0
Burls, C., Esq.	1	1	0
Burls, Miss	1	1	0
Burls, Miss J.	1	1	0
Cozens, Mrs.	1	1	0
Dallas, Mrs. E. H. (2			
years)	4	4	0
Davies, Rev. Dr.	1	1	0
Deane, Messrs.	1	1	0
Doxsey, Rev. Isaac ...	2	2	0
Dyer, Miss, Letherhead	0	10	0
Eames, Miss	1	1	0
Gingell, James, Esq. ...	1	1	0
Graham, T., Esq.	1	1	0
Gray, Miss	1	0	0
Green, Stephen, Esq. ...	4	4	0
Gurney, Joseph, Esq. ...	50	0	0
Gurney, Henry, Esq. ...	5	5	0
Haddon, Mr. J.	1	1	0
Hancock & Rixon, Messrs.	1	1	0
Hanks, Mr. W. (2 yrs.) ..	1	1	0
Hanson, Joseph, Esq. ...	2	2	0
Harwood, J. U., Esq. ...	2	2	0
Hassall, Mrs.	1	1	0
Johnson, Mr. G.	0	10	6
Johnson, W., Esq.	1	1	0
Marten, Mrs. R. H.	1	11	6
Do., for Italy	0	10	6
Do., for Jamaica In-			
stitution	0	10	6
Olney, Mr. T.	1	1	0
Orbery, Mr. B.	1	1	0
Payne, Mrs., Letherhead	1	1	0
Peek Brothers, Messrs. ...	1	1	0
Russell, Miss	2	2	0
Smith, Mr. R., Dalston ...	1	1	0
Smith, W. L., Esq.	2	2	0
Smith, Mrs. W. L.	1	1	0
Smith, Miss M. E.	1	1	0
Steinkopf, Rev. Dr. ...	1	1	0
Stone, Mr. N.	1	1	0
Vines, Caleb, Esq.	6	6	0
Walkden, J., Esq.	1	1	0
Wheeler, Mr. D.	1	1	0

DONATIONS.

Allen, J. S., Esq., for			
India Special Fund ...	1	0	0
Bacon, Mr. J. P., for			
do.	1	0	0
Beeby, Mrs., for do. ...	1	1	0
Bible Translation Society,			
for Translations	150	0	0
Bousfield, Mrs. W., for			
India Special Fund ...	1	1	0
C. J.	15	0	0
Do., for Serampore			
College	10	0	0
Carthew, Peter, Esq., for			
India Special Fund ...	5	0	0
Cobb, F. W., Esq., Mar-			
gate, for do.	31	10	0
Dallas, Mrs. E. H., for			
do.	1	1	0
Friend, for Jessore Chapel	0	2	0

	£	s.	d.
Friend, for India Special			
Fund.	100	0	0
Gillman, Mrs., for do. ...	5	0	0
Goodings, W., Esq., for			
do.	2	2	0
Hassall, Mrs., for do. ...	5	0	0
S. J., collected by, for			
N. P.	0	15	0
"Sat bene si sat cito" ...	15	0	0
Saunders, Miss, col. by ...	1	0	0
Trotman, Mr.	0	10	0
Warmington, Joseph,			
Esq., for India Special			
Fund.	10	0	0
Wheeler, Mr. D., for do. ...	0	10	0

LEGACIES.

Allen, Mrs. Ann, late of			
Oakham	10	0	0
Betterton, Miss Mary,			
late of Chipping Nor-			
ton	126	19	2
North, Mr. Joseph, late			
of Gorsley	45	0	0

LONDON AND MIDDLESEX

AUXILIARIES.

Bloomsbury Chapel, on			
account, by Mr. Sam.			
Mart.	39	4	9
Camberwell—			
Rawlings, Edw., Esq. ...	10	10	0
Camden Road—			
Contributions	26	6	0
Do., for India	2	2	0
Do., for India Special			
Fund.	5	5	0
Drayton, West—			
Contributions, for N. P. ...	0	15	3
Edmonton, Lower—			
Collections	2	6	3
Do., for W. & O.	3	19	1
Contributions, by box ...	2	4	8
Fox and Knot Court—			
Sunday School, by			
Y.M.M.A.	1	11	0
Harrow on the Hill—			
Contributions	5	0	0
Highgate—			
Collection, for W. & O. ...	1	5	0
Kennington, Charles Street—			
Sunday School, by			
Y.M.M.A., for Byam-			
ville School, Ceylon ...	3	5	4
Kensal Green—			
Collection	1	10	0
Shouldham Street—			
Collections, &c.	5	0	0
Sunday School	0	9	0
Spencer Place—			
Sunday School, by			
Y.M.M.A., for Be-			
nares School	10	0	0
Do., by do., for Jes-			
sore School	8	10	3
Walworth, Lion Street—			
Collections	13	0	0
Contributions	37	7	6
	50	7	6
Acknowledged before			
and expenses	24	6	6
	26	1	0

	£	s.	d.
BEDFORDSHIRE.			
Bedford, Rev. H. Killen's—			
Collections, for India			
Special Fund	7	0	0
Dunstable—			
Collection, for W. & O. ...	1	17	1
DEREKSHIRE.			
Abingdon—			
Collection, for W. & O. ...	1	4	0
Contributions, addi-			
tional, for do.	1	0	0
CAMBRIDGESHIRE.			
Cambridge, Zion Chapel—			
Collection, for W. & O. ...	2	4	6
NORTH EAST CAMBRIDGESHIRE			
AUXILIARY—			
Barton Mills—			
Collection	8	6	10
Do., for W. & O.	1	14	2
Contributions	1	1	1
Burwell—			
Collection	3	0	0
Contributions	0	12	3
Isleham—			
Collection	4	5	3
Contributions	2	10	0
Soham—			
Contributions	1	5	0
West Row—			
Collection	1	16	8
Contributions	0	6	0
Less expenses	24	17	3
	1	4	6
	23	12	9
Swavesey—			
Contributions, for N. P. ...	1	0	8
CORNWALL.			
Calstock—			
Contributions, by Mrs.			
Cloake	1	6	0
Falmouth—			
Collections	8	14	10
Do., for W. & O.	1	1	0
Contributions	20	0	10
Do., for Orphan Re-			
fuge, Chifoua	1	8	0
Do., for N. P.	2	0	0
Do., Sunday School ...	1	1	0
Grampound—			
Collection	5	13	6
Do., for W. & O.	0	10	0
Contributions	0	10	2
Hayle—			
Collection	1	5	6
Penzance	9	0	0
St. Austell—			
Collections	4	4	3
Contributions	8	12	0
Proceeds of Tea Meet-			
ing	2	8	0
	66	9	1
Acknowledged before			
and expenses	26	9	5
	30	19	8

£ s. d.		£ s. d.		£ s. d.	
Gulesborough—		SURREY.		FLINTSHIRE.	
Collection, for <i>W. & O.</i>	0 17 0	Kingston-on-Thames—		Bagillt—	
Contributions, for <i>N. P.</i>	0 15 6	Collections	12 3 8	Collection	2 6 0
Proceeds of Lecture,		Contributions	7 5 7	Contributions	0 15 0
by Rev. E. T. Gibson	1 8 7	Do., Sunday School	1 15 3	Bodfari—	
Do., by do., at Cold		Sarbiton—		Collection	0 4 0
Ashby	0 18 0	Contributions, by Mrs.		Contribution	0 2 6
	3 19 1	Butterworth	3 3 0	Holywell—	
Less expenses	0 7 4	Do., for <i>W. & O.</i>	0 10 0	Collection	1 16 3
	3 11 9	Do., for <i>India Special Fund</i>	2 10 0	Contributions	1 12 6
NORTHUMBERLAND.		SUSSEX.		Lixum—	
Newcastle on Tyne, Bewicke		Brighton, Bond Street—		Collection	0 13 6
Street—		Collections, for <i>W. & O.</i>	2 8 6	Mold—	
Collection, for <i>W. & O.</i>	4 10 6	WARWICKSHIRE.		Collection	0 18 6
OXFORDSHIRE.		Birmingham, Heneage Street—		Contribution	0 2 6
Banbury—		Contributions, for <i>N. P.</i>	0 9 0	Pantygof—	
Contributions	3 11 9	WESTMORELAND.		Collection	1 18 6
Burford—		Crosby Garrett—		Contributions	0 10 0
Contributions, by Miss		Sunday School	2 8 6	Penygelli—	
Wall	1 13 0	WILTSHIRE.		Contribution	0 5 0
Do., for <i>W. & O.</i>	0 12 6	Trowbridge—		Penyfron—	
Coate—		Contributions, balance	13 5 0	Collection	0 19 10
Collection, for <i>W. & O.</i>	1 0 0	Westbury Leigh—		Less expenses	12 9 1
Contributions, for <i>N. P.</i>	0 11 4	Collections, for <i>India Special Fund</i>	4 10 0		2 9 1
RUTLANDSHIRE.		YORKSHIRE.		MONTGOMERYSHIRE.	
Langham—		Boroughbridge—		Machynlleth—	
Contributions, by Miss		Contributions, for <i>N. P.</i>	1 6 3	Sunday School	0 10 0
Lucy Cox	0 12 5	Brearley—		Talywern, Zion—	
SHROPSHIRE.		Collection, for <i>W. & O.</i>	0 16 0	Collection, for <i>W. & O.</i>	0 4 0
Dawley—		Doncaster—		Contributions	0 14 0
Collection, for <i>W. & O.</i>	0 16 2	Contributions, for <i>N. P.</i>	0 4 6	SOUTH WALES.	
Contributions	0 17 2	Huddersfield—		BRECKNOCKSHIRE.	
Pontesbury—		Wilkinson, Mrs., for		Llangynidr—	
Collection, for <i>W. & O.</i>	0 2 6	<i>W. & O.</i>	0 5 0	Contributions, for <i>N. P.</i>	1 12 0
Contributions, for <i>N. P.</i>	0 14 0	Lockwood—		Penyrheol—	
Wem—		Collections	7 17 4	Collection, for <i>W. & O.</i>	0 10 9
Contributions, Juvenile	1 7 6	Do., for <i>W. & O.</i>	1 0 0	Sirhowy, Carmel—	
Do., for <i>N. P.</i>	0 5 2	Contributions	5 13 0	Collection	1 2 9
SOMERSETSHIRE.		Do., Juvenile	11 0 0	Contributions	14 7 6
Beckington—		Do., for <i>India Special Fund</i>	2 11 9	Do., for <i>N. P.</i>	0 2 11
Contribution, for		Shipley—		Ynysyfeini—	
<i>W. & O.</i>	0 5 0	Collection, for <i>W. & O.</i>	1 5 0	Collection, for <i>W. & O.</i>	0 3 6
Do., Sunday School,		NORTH WALES.		CARDIGANSHIRE.	
for <i>N. P.</i>	0 13 0	ANGLESEA.		Aberystwith—	
Cheddar—		Bellan—		Collections	3 0 0
Collection, for <i>W. & O.</i>	1 0 0	Collection	1 5 0	Contributions	7 0 6
Paulton—		Llandegfan—		Less expenses	10 0 6
Collection, for <i>India Special Fund</i>	1 5 6	Collection	4 8 0		0 0 6
STAFFORDSHIRE.		Llangefni—		CARMARTHENSHIRE.	
Bilston	12 12 0	Collection	3 18 6	Cwmifor—	
Coseley—		CARNARVONSHIRE.		Collection	2 8
Proceeds of Tea Meet-		Llandudno—		Contribution	0 2 6
ing, one-third, for		Contributions	18 9 0	Felintfoel—	
<i>India Special Fund</i>	36 16 8	DENBIGHSHIRE.		Collection	1 14 2
Leek—		Llanwydden—		Contributions	13 7 3
Contributions, by Miss		Collections	0 13 10	Do., Sunday School	0 10 9
Gill	3 0 0	GLAMORGANSHIRE.		Ffynnon Henry—	
Mining District Auxiliary		CAERPHILLY.		Collection	3 7 10
on account	7 0 0	Bardwell—		Less expenses	21 11 2
SUFFOLK.		Contributions, for <i>N. P.</i>	0 12 6		1 9 9
Bardwell—		Eye—		20 1 5	
Contributions, for <i>N. P.</i>	0 12 6	Contributions, for <i>N. P.</i>	2 2 0	GLAMORGANSHIRE.	
Eye—		SUFFOLK.		Caerphilly—	
Contributions, for <i>N. P.</i>	2 2 0	Bardwell—		Collection	1 12 3
		Contributions, for <i>N. P.</i>	0 12 6	Contributions	8 17 9

£ s. d.		£ s. d.		£ s. d.	
Clydach—		Llangloffan—		Snody, A., Esq., for	
Contributions, for N. P.	0 18 8	Collection	1 7 6	N.P., India, 'William Innes'	10 0 0
Graigarw, Sear	1 0 0	Contributions	8 16 0	Do., for Mrs. Allen's	
Pentvreh—				School, Ceylon	5 0 0
Collection	1 0 0	Middlemill and Solva—		Do., for Rev. John	
Swansea—		Collection, Middlemill	1 8 0	Clarke's Schools,	
Contributions	2 10 6	Do., Solva	0 7 4	Jamaica	5 0 0
Mount Pleasant—		Contributions	6 2 6	Edinburgh, Charlotte	
Collections	8 4 6			Chapel—	
Do., Public Meet-		Less district expenses	7 17 10	Collection	14 1 0
ing	5 1 1		0 10 0	Contributions	5 18 6
Contributions	10 13 6				
Do., Sunday School	6 5 7	Milford Haven—		Edinburgh, Elder Street—	
York Place—		Collection, for W. & O.	0 8 6	Collections	67 10 0
Collections	5 9 2	Newport—		Contributions	19 11 1
Contributions	1 11 0	Collection	1 13 6	Do., for India Special	
Do., Sunday School	4 5 2	Contributions	2 13 6	fund	0 10 0
		Penuel—		Do., Aberdeen, for	
Less expenses	44 0 6	Collection	0 10 0	Translations	0 2 0
	2 8 0	Contributions	0 7 6	Do., Sabbath School	
		St. David's—		for Schools, India	2 10 0
		Collection	1 2 0	Do., for Rev. J.	
		Contributions	1 3 6	Clarke's Schools,	
		Tabor—		Jamaica	2 10 0
		Collection	1 10 0		
		Contributions	1 17 6	Less expenses	92 13 1
		Tretio—			2 0 0
		Collection	0 10 0		
				Edinburgh, Tabernacle—	
				Collection	10 10 0
				Contributions, for N.P.	3 12 6
				Glasgow—	
				Contributions	18 9 6
				Hope Street—	
				Collections, &c.	50 0 0
				John Street—	
				Contributions	15 2 0
				Huntley—	
				Collection, Independ-	
				ent Chapel, Rev. Mr.	
				Troupe's	3 5 0
				Contributions	2 0 0
				Kennay—	
				Collection	2 0 0
				Contribution	0 7 6
				Kirkaldy—	
				Collection	6 0 0
				Montrose—	
				Collection	7 13 2
				Contributions	2 10 0
				Paisley, on account ..	60 0 0
				Perth—	
				Collection	22 11 7
				Do., Public Meeting	1 11 10
				Contribution	1 0 0
				St. Andrew's—	
				Collection	1 13 0
				Contributions	8 17 4
				Less expenses	10 10 4
					0 9 6
					10 0 10
				Stirling—	
				Collection	6 8 8
				Do., United Presby-	
				terian Church	1 4 9
				Tobermory—	
				Contributions, for N.P.	2 5 6

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 John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and the Rev. C. B. Lewis; and at NEW YORK, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer. Post-office orders should be made payable to the Rev. Frederick Trestrail, at the GENERAL POST OFFICE.

IRISH CHRONICLE.

APRIL, 1858.

THE ANNUAL MEETINGS.

THE Committee have much pleasure in announcing that the following arrangements have been made for the Annual Meetings of the Baptist Irish Society.

THE SERMON

will be preached in DEVONSHIRE SQUARE CHAPEL, on FRIDAY EVENING, April 23rd, by the Rev. D. KATTERNS. The Service to commence at seven o'clock.

THE MEETING OF MEMBERS OF THE SOCIETY

will be held in the LIBRARY OF THE MISSION HOUSE, 33, Moorgate Street, on MONDAY, April 26th. The Chair to be taken at eleven o'clock.

THE PUBLIC MEETING

will be held in KINGSGATE STREET CHAPEL, HOLBORN, on TUESDAY EVENING, April 27th. The Chair to be taken at half-past six o'clock, by D. W. WIRE, Esq., Alderman.

The Rev. J. P. CHOWN, of Bradford; the Rev. CLEMENT BAILHACHE, of Leeds; and the Rev. A. M. HENDERSON, of Claremont Chapel, London; have engaged to take part in the meeting.

THE NEW BAPTIST CAUSE AT RATHMINES, DUBLIN.

THE supporters of the Baptist Irish Society are aware that the attention of the Committee has been for a considerable time directed to the importance of bringing the efforts of the Society to bear more fully on the cities and large towns of Ireland than they have hitherto been. The claims of RATHMINES, a large and increasing suburb of the Irish capital, have long been urged upon them. Several years since communications on the subject were carried on between friends resident in Dublin and the Committee of the Society.

The question was brought forward more distinctly at the Conference held in October last, when the Secretary presented a report of his visit to Ireland, and submitted some recommendations as to the mode in which the future operations of the Irish Mission should be carried on. At that Conference the proposal to commence a new interest at Rathmines met with unanimous approval. Measures were at once adopted to carry the proposal into effect. Various circumstances caused it to be delayed for a few months, but at length the matter had been so far arranged that the Committee requested the Secretary and the Rev. J. W. Todd to visit Dublin to take the necessary measures for the purpose. The deputation thus appointed met several friends deeply interested in the proposal, and, as the result of their conference, agreed at once to hire the "RATHMINES HALL," for a temporary place of worship. This step was resolved upon chiefly from the consideration, that the character of the ministry to be maintained will need to be known, before the aid of the inhabitants of Dublin and its neighbourhood can be secured in the erection of a suitable chapel. At the same time it was felt to be necessary that it should be fully understood that the occupancy of that hall is only temporary, and preparatory to the erection of a suitable place for permanent use. The Committee do not purpose to undertake the responsibility of such an erection at the cost of the Society, but they have every reason to believe that, as a separate effort, it will be heartily supported both by the friends in Dublin who are associated with them in this effort, and by many other Protestant Christians in that city and its vicinity. The conviction is deep and strong that a vigorous

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Chandler, Mr. J. S.	0	10	6				Biggs, Miss A.	0	10	0			
Crisp, Rev. T. S.	0	10	6				Coombs, Mr.	0	10	0			
Cross, Mr. W.	1	1	0				Coombs, Mr. H. P.	0	2	6			
Cross, Rev. W. J.	0	10	6				Coombs, Mr. A.	0	1	0			
Cummins, Mr. J. C.	0	10	0				Eyles, Mrs.	0	2	6			
Daniell, Mr. G. C.	0	5	0				Hurd, Miss	0	2	6			
Davis, Mrs. S.	0	10	0				Moon, Mrs.	0	5	0			
Eyre, Mr. J.	1	1	0				Porter, Mrs. J.	0	6	0			
Finch, Mr. W.	1	1	0				Rawlings, Mrs.	0	5	0			
Foster, Miss (1857-8)	1	1	0				Samways, Miss	0	10	0			
Gotch, Rev. F. W.	0	10	6				Samways, Miss C.	0	10	0			
Hawkins, Mrs.	0	5	0				Sage, Mr.	0	5	0			
Harwood, Mr. J. L. (don.)	0	5	0				Spencer, Mrs.	0	1	0			
Hemmons, Mr. I.	0	5	0				Stone, Miss	0	2	6			
Jones, Mrs. R.	0	10	6				Swaine, Mr.	0	2	6			
Leonard, R. Esq.	1	1	0				Swaine, Miss	0	1	0			
Leonard, R., Jun., Esq.	0	5	0				Tudgay, Mrs.	0	1	0			
Leonard, J. H., Esq.	0	5	0				Vaters, Miss	0	2	6			
Leonard, G., Esq., (don.)	1	0	0				Miss Clark, by Miss Samways	0	2	6			
Leonard, S., Esq.	0	10	0				Collected by C. Brownjohn	0	10	0			
Livett, J., Esq.	0	10	6								12	9	2
Overbury, Miss	0	10	0				Frome, by H. Houston, Esq.—						
Phillips, Mr. E. H.	0	10	6				Thompson, Mr.	2	2	0			
Pollard, Mr. W.	0	5	0				Bunn, Mrs.	0	10	0			
Pratten, Mr. B.	0	10	6				Thorne, Mr.	0	5	0			
Robinson, Messrs. E. S. & A.							Wood, Mr.	0	10	6			
(1858)	1	1	0				Houston, Mr.	0	10	6			
Sherring, J. B., Esq.	1	1	0				Collection at Sheppard's Bar-						
Sherring, R. B., Esq.	1	1	0				ton Chapel	5	4	4			
Smith, Mrs.	0	10	0								9	2	4
Warren, Mr. W. R.	0	10	6				Glasgow, by the Rev. Dr. James						
Whittuck, C. J., Esq.	1	0	0				Paterson—						
				19	12	6	Anderson, Alexander, Esq.	1	0	0			
Burlington, by Rev. Dr. Evans—							Anderson, Sir James, M.P.	1	0	0			
Baron, Mr. G.	0	2	6				Anderson, James, Esq.	1	0	0			
Baron, Miss	0	2	6				Barr, John, Esq.	1	0	0			
Bielby, Mrs.	0	5	0				Campbell, J. & W., & Co.	2	0	0			
Coverley, Miss	0	5	0				Naismith, Alexander, Esq.	0	10	0			
Cowton, Mr.	0	2	6				Wright, John, Esq.	1	0	0			
Forth, Mr. W.	0	2	6				Smith, Messrs. David & John	1	0	0			
Garton, Mr.	0	1	0				Smith, Messrs. George & Sons	3	3	0			
Johnson, Mrs.	0	2	6				Collection and Contribution						
Puckering, Mr.	0	2	0				from Hope Street Baptist						
				1	5	6	Church		24	0	0		
Chard, by Rev. W. Barker—											35	13	0
Collection				4	1	0	Hastings—						
Cork, by Rev. R. McClelland—							E. S.				0	5	0
McClelland, Rev. R.	1	0	0				Haverford West, by Mr. John Lewis—						
A Friend	0	5	0				Collection (Bethlehem) 1856				7	9	3
A Thankoffering	0	10	0				Leeds, by H. Gresham, Esq.—						
				1	15	0	Collected by Mrs. Gresham—						
Crewkerne, by Rev. W. Barker—							Barran, Mr.	0	10	0			
Collection	1	0	0				Bilbrough, Mr.	0	10	0			
Devizes, by Rev. C. Stanford—							Bingley, Mr.	0	5	0			
Collected by Misses M. Over-							Dean, Mr.	0	5	0			
bury and A. Anstie—							Executors of James Brown,						
Abrahams, Mr.	0	6	0				Esq.	1	0	0			
Anstie, Mr.	1	0	0				Gresham, Mr.	0	10	0			
Anstie, Mr. G. W.	1	0	0				Illingworth, Mr.	0	10	6			
Anstie, Mr. E. B.	1	0	0				Lister, Miss	0	5	0			
Biggs, Mr.	1	0	0				Parkin, Mr.	0	5	0			
Biggs, Dr.	1	0	0				Richardson, James, Esq.	1	0	0			
Fox, Mr.	0	10	0				Tilney, Mr.	0	5	0			
Hart, Miss	0	5	0				Town, Mr.	1	1	0			
Randle, Mrs.	0	5	0				Wadsworth, Mr.	0	5	0			
Sedgfield, Mr.	0	5	0				Willis, Mr.	0	5	0			
Smallbones, Mrs.	0	5	0								6	16	6
Stewart, Mr.	0	5	0				Leicester—						
Stanford, Rev. C.	0	5	0				Bevor Street Chapel, by James						
Small Sums	1	8	1				Bedells, Esq.—						
Collection	4	13	6				Baines, Mr. William	0	5	0			
				13	12	7	Baines, Mr. Sammel	0	10	0			
Falmouth, by Mr. P. H. Gutheridge—							Baines, Mr. John	0	10	0			
Clarke, Mrs.	1	0	0				Bedells, Mr. James	0	5	0			
Ford, Miss	0	4	4				Bedells, Mr. Joseph	0	5	0			
Freeman, J., Esq.	2	10	0				Billson, Mr. Charles	0	10	0			
				3	14	4	Billson, Mr. William	0	10	0			
Frome, by Mr. Coombs—							Branston, Mr.	0	5	0			
Collection, Badoox Lane	4	10	0				Carryer, Mr. Rupert	0	5	0			
Collected by Miss Allen	2	6	6				Carryer, Mr. Joseph	0	2	6			
Collected by Miss A. Biggs							Collier, Mr. John	0	10	0			
and Mrs. James Porter—							Donisthorpe, Mr. J. F.	0	10	0			
Allen, Miss	0	10	0				Franklin, Mr. G. B.	0	5	0			
Ames, Mrs.	0	1	0				Goddard, Mr. Jos.	0	5	0			
Biggs, Miss	0	10	0				Hobson, Mr. J. S.	0	10	0			

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Horsepool, Mr. John . . .	0 10 0			Rock Mount, Ireland, by Rev. S. Willett—			
Jarrom, Mr. Jos.	0 10 0			Collected by Mr. Galbraith . . .	2 5 0		
Jesson, Miss	0 4 0			Sabden—			
Maxfield, Mr. Mathew . . .	0 10 0			Poster, George, Esq.	30 0 0		
Pahner, Mrs.	0 5 0			Scarborough, by Rev. Dr. Evans—			
Paul, T. D., Esq.	1 0 0			Barry, Mr.	0 10 0		
Paul, Mr. T. D. jun.	0 10 0			Evans, Rev. B., D.D.	0 10 0		
Paul, Mr. J. D.	0 2 6			Hildyard, Mr. J.	0 2 6		
Pect, Mrs.	0 5 0			Hill, Mr.	0 10 0		
Porter, Mr. Thomas	0 5 0			Rawson, G., Esq.	0 5 0		
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Robinson, H. M., Esq.	0 10 0			Russell, Mr. A.	0 5 0		
Rust, Mr. T. W.	0 10 0			Tindall, R., Esq.	1 0 0		
Sharp, Mrs.	0 5 0			Whildon, Mr.	0 10 0		
Sunderland, Mr. Thomas . . .	1 1 0			White, Mr. G.	0 5 0		
Vicars, Mr. Samuel	0 10 0					4 7 6	
Vicars, Mr. Thomas	0 10 0			Sutton, by Rev. W. Large—			
Whitmore, Mr. John	1 0 0			Collection	0 9 3		
Wheeler, Mr. S. S.	0 5 0			Trowbridge, by Rev. W. Barnes—			
		19 0 0		Back Street—			
Liverpool, by John Coward, Esq.—				Barnes, Mr.	0 5 0		
Half-yearly vote from Weekly				Beaven, Mr. James	0 5 6		
Contributions, Pembroke				Chapman, Mr. H.	0 5 0		
Chapel	25 0 0			Chapman, Mr. J.	0 5 0		
Lyme, by Rev. W. Barker—				Clift, Mr.	1 1 0		
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Mursell, Mr. W.	2 10 0			Fowler, W., Esq.	1 1 0		
Montacute, by Rev. W. Barker—				Francis, Mr.	0 5 0		
Geard, Mrs.	0 10 0			Fryer, Mr.	0 5 0		
Price, Mrs.	0 10 0			Gouldsmith, Jesse, Esq.	1 1 0		
Trask, Mrs.	0 10 0			Harvey, Mr.	0 1 0		
Staple, Miss and Class	0 12 1			Hayward, Mr. John	0 10 0		
Collection	1 18 11			Hayward, Mr. J. E.	0 10 0		
		4 1 0		Keovil, Mr. Job	0 5 0		
Norwich, by Mr. O. B. Silcock—				Knee, Mrs.	0 2 6		
Birkbeck, H., Esq.	1 0 0			Miner, Mr. J.	0 2 6		
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Colman, Mr. Jeremiah	1 0 0			Parsons, Mr. James	0 1 0		
Colman, Mrs. James	2 0 0			Pocock, Mr. J.	0 5 0		
Colman, Jeremiah James, Esq. .	5 0 0			Fonton, Mr.	0 1 0		
Copeman, Messrs.	0 10 0			Bimer, Miss	0 2 6		
Crowe, Mr.	0 2 6			Salter, Mrs.	5 0 0		
Culley, Mrs. and Miss	1 0 0			Smith, J. G., Esq.	1 1 0		
Culley, H. W., Esq.	1 1 0			Smith, Mr. John	0 2 6		
Darkins, Mr.	0 10 0			Stancomb, Mrs.	1 1 0		
Davey, Miss	5 0 0			Stancomb, J. P., Esq.	1 0 0		
Etheridge, Mr.	0 5 0			Selfe, Mr. W.	0 2 6		
Fletcher, Mr. Josiah	1 0 0			Missionary Boxes—			
Glendenning, Mr.	0 10 0			Chapman, Mrs.	0 8 0		
Gooderson and Moll, Messrs. . .	1 0 0			Fowler, Mrs.	0 5 2		
Gould, Rev. G.	0 10 0			Richmond, Mrs.	0 9 0		
Gurney, J. H., Esq., M.P.	2 2 0			Collection	5 8 0		
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Kett, George, Esq.	2 2 0			Weymouth, by Rev. W. Barker—			
Silcock, Mr. O. B.	0 10 0			Collection	1 0 9		
Smith, Mr. J. D.	0 10 0			Yeovil, by Rev. W. Barker—			
Tillyard, Mr. R.	0 10 0			Collection	1 13 6		
Venning, J., Esq.	0 10 0			Bequest from Mrs. Ann Allen,			
Wheeler, Rev. T. A.	0 10 0			of Oakham, by Mr. James			
Willett, Edward, Esq.	1 1 0			Cave, Executor	10 0 0		
A Friend, N.B.	0 5 0						
Collections—							
St. Mary's	10 9 9						
St. Clement's	3 3 0						
		44 1 3					

Other Contributions have been deferred for want of room.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. CARRY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1858.

The Annual Meeting will be held at **KINGSGATE CHAPEL, KINGSGATE STREET, HOLBORN**, on Monday Evening, 26th of April. **POTTO BROWN, Esq.**, of Houghton, will preside. The Hon. and Rev. **B. W. NOEL**, of London, the Rev. **PAXTON HOOD**, of London, the Rev. **C. VINCE**, of Birmingham, and other brethren are expected to address the Meeting, which will commence at half-past six precisely. Tea will be provided for ministers and other friends of the Society (including ladies) at half-past five.

(LETTERS FROM THE AGENTS AND GRANTEES.)

NEWARK, NOTTINGHAMSHIRE.

In reviewing the results of the past year's labours, we have much to be thankful for. Our God has been faithful to his promise, making the gospel "the power unto salvation" to several who have believed. That we have not done *all* we might, we are fully conscious, and would, for our remissness, crave his forgiveness, who blesseth our efforts, and is willing to pardon their imperfections.

Our operations have been much the same as those reported in our last letter. The sabbath-school has again proved to be "a nursery for the church," several having been received into fellowship, who *in it* first learned the truths which have made them "wise unto salvation." Others, who have come out from the world, are now employing their talents in that part of the Lord's vineyard. The Sabbath Afternoon Cottage Meeting is still well attended. Our brother, who conducts it has worked well, and is cheered by knowing that good has been done. At Balderton our labours have been suspended for a season, in consequence of the rebuilding of the house in which the fortnightly services were held. It is now nearly completed, and we hope to begin again in the course of a few weeks.

In the course of last summer, a service was conducted on sabbath afternoons, at five o'clock in the Market-place. Other dissenting ministers, with myself, engaged regularly in preaching. At first we were

interrupted by gentlemen of the "blue cloth," who had received orders from "his worship" to prevent the service from being held. But we persevered, and, at length, the opposition died out. Several hundreds used regularly to assemble to hear the glad tidings of great joy.

My Bible Class meets on Tuesday evenings. We have gone carefully through the Acts of the Apostles, and are now engaged with the Book of Daniel. The Inquirers' Class meets on Friday evenings, and numbers twelve persons, who are, we trust, sincerely asking about the best matters.

During the year, nineteen persons have been baptized, on a profession of faith in Christ. Four have been received by letter, and one has been restored. We have lost four, by dismission to other churches, leaving us a clear increase of twenty members. Our present number in the church books is one hundred and fifteen, of whom it is necessary to say, sixteen are living in other towns, most of them where there is no Baptist church.

Very truly yours,

RICHARD BAYLY.

BLAENAVON, MONMOUTHSHIRE.

I have much pleasure in communicating to the committee the result of our labours for the past year. During the time I have been here our labour has not been in vain. We have, however, been often discouraged

by the removal of the most active and influential amongst us, so that seldom our return showed a clear increase. Some idea may be formed of our losses, when I say that about thirty only remain of the sixty that constituted the church five years ago. This cause of discouragement, I am happy to say, has been almost entirely removed; whilst the additions by baptism have been more than double any former period. We have baptized eighteen during the last six months, and others are waiting for the same privilege. The congregation also has considerably increased, so much, that we have been obliged to incur considerable expense in erecting seats for their accommodation. We hope and trust that the success which now attends our labours will continue; and that the Lord may bless them more and more, to the conversion of many souls. Our sabbath-school is also in a more flourishing state than ever. Bible Classes are conducted by efficient teachers, to whom, under God's blessing, may be attributed much of the good that has been done. Many of the young people from the school have been added to the church, and who have already made themselves useful, and have proved themselves of great service to me in my efforts for the extension of the Redeemer's kingdom.

Hoping the Lord will yet further bless us and make bare his arm amongst us,

Yours, &c.,
JOHN REES.

SHOTLEY BRIDGE, DURHAM.

The past year has been one of peculiar trial and difficulty. We have been called upon to sustain a very heavy loss, by the emigration of our most substantial and liberal members (husband and wife) to New Zealand. It is doubted, that, but for their devoted and untiring efforts, a chapel would now have been reared in Shotley Bridge. We have this consolation, however, in their departure, that our loss will be the gain of that distant colony; for, without doubt, through sparing mercy, their interest and efforts will be called forth into active exercise amid the spiritual necessities of that now interesting island, as their sympathies were, in anticipation of their ultimate settlement there. Besides, one of our most devoted and respected deacons has been removed by death. Deeply attached to the cause of God, which he endeavoured to the best of his ability to support and extend by contribution and labour, while in health; he was a pattern of patience and submission, during a protracted and heavy affliction, and died, with his family summoned

to surround his bed, commending them in prayer "to God, and the word of his grace," in "the full assurance of hope." And then, several of our most regular and attentive hearers have removed from this neighbourhood to other parts of the country; while the monetary panic (the large iron works in this place being indebted to an enormous amount to the bank in Newcastle, now dissolved under the Winding-up Act) has, doubtless, militated more or less severely against us. Yet, with all these discouragements, we have reason for gratitude to the "God of all grace," for many indications of his favour. Our congregations are again beginning to improve; our friends are once more hopeful for the future; and in the earlier part of last year we were enabled by contributions, &c., in Glasgow, and other places, to reduce the debt upon our place of worship in Shotley by upwards of £125.

As usual, last summer, special efforts were made in the open air, in the villages around. Nothing remarkable occurred during these efforts, excepting on one occasion, a policeman pushed me from off the chair on which I stood; when, seeing some indications of rising excitement and threatening amongst the Irish around me against the policeman, and, judging discretion to be the better part of valour, I withdrew, announcing that I should be there again on that day week, when there accordingly and afterwards, I was suffered to go on without molestation. Cottage meetings just now are the most interesting and encouraging part of my work. These meetings I hold in eleven different places; all are well attended, and, I have reason to believe, are profitable. One of my deacons during the last quarter has been making special efforts in the chapel at Rowley, on Lord's-day evenings, with most encouraging prospects—considerable numbers have turned out to hear him, and many are expressing their hope of their continuance. Our sabbath-schools, three in number, continue much as before,—our friends persevering, with great self-denial in some instances, in the good work. There are at present (and it is the winter season) about one hundred and eighty in attendance and twenty teachers. My Bible Class is improving, not so much in point of numbers, as in advancing knowledge, earnest inquiry, and manifest impressions. In regard to several members of it I have good hope.

Yours sincerely,
GEORGE WHITEHEAD.

WELLS, SOMERSETSHIRE.

On the whole I am thankful to say that we have progressed this year. Nine have been added to us by baptism and nine by letter, and I hope to have the pleasure of baptizing three or four more on the last sabbath in the month. Taking the year through the congregations have been good. Our progress during the last four years has been slow, but steady. Every one knows that in small cathedral towns dissent meets with strong opposition. Notwithstanding, dissent in this town is progressing, and *will progress*.

As a church we are at peace. This is not the result of stagnation or indifference, for I am glad to be able to say that there are in the church very many indications of life.

Five years ago we were the weakest of all the dissenting interests in the town, now we are the strongest—thanks be to God. May he still continue to bless us; without his blessing we labour in vain—with it we must be successful.

Our stations encourage us. We have services in four of them on the Lord's day. In those which are near to Wells we have the service in the afternoon, so that they may ultimately prove beneficial to our Wells place.

In the town of Shepton Mallet we have two services and a Sunday school.

In my last I told you we had just purchased a house in that town; since then we have turned it into a chapel; this place cost us altogether £135; we have cleared off £105, and I hope shall soon be able to get the remaining £30.

The place will seat about 160. I should think the congregation averages about 100—it is increasing. I hope in time we shall have a good cause in Shepton; this is supplied entirely by our church.

I am glad to say that the labours of our brethren who go out to preach are appreciated and blessed—seven are thus employed.

During the summer months we held a series of services in the open air.

We have a Bible Class for females on the Monday evening, and a class for the discussion of theological and other subjects on Thursday, at which I preside. Our Sunday schools in connexion with our Wells Place number about 120; twelve of the members of our church are employed in this department of usefulness.

At Shepton—children, 50; teachers, 4.

Yours sincerely,

BENJAMIN DAVIES.

BRIDPORT.

I must beg you to present to the committee our thanks as a church, for the kind aid both by counsel and money, they have hitherto given us. I do not think, if any gentleman of the committee were to worship with us on a Lord's day, and see our state, he would regret that the committee had continued to assist this church until now.

Almost every week brings something or other to our knowledge, constraining us to thank God and take fresh courage. We do not mean to say that *all* is on the bright side; we have our trials as well as our joys.

The congregations have increased greatly during the year; and especially within the last three months. We have reason to believe that the power of the Holy Spirit attends the ministry of the word; as many are deeply anxious about the salvation of their souls.

We have added, since our last report, *seven* by baptism; the conversion to God of two of them demands special attention. A man and his wife, brought to God in their old age, both being some years past sixty. Their change is so marked, that their neighbours assure me their awfully profane swearing used to disturb their morning rest very early; when in their "spinning walk," they would curse the weather if unfavourable to their employment, and blaspheme the God of the weather, too. Now it is truly a source of enjoyment to sit with them, and listen to their earnest expressions of sacred joy and love to God.

Last year we had a debt of £227 10s., of which sum we have paid £127 10s., and have a few pounds towards the remaining £100.

During the past summer I commenced open air preaching, which was interrupted by my begging tours. Through the winter we have held a series of Cottage Prayer Meetings in four different parts of the town. These have been well attended, and have, we believe, been both interesting and profitable. I have also an interesting Bible Class, and hope the good work of Divine grace and salvation is begun in several of those who form the class. Our Sunday school is about the same as last year.

I am especially pleased with the spirit of hearing in our midst. I have never to complain of speaking to an inattentive congregation. Streaming eyes, and evidently softened hearts, are often before me, whilst making known the truth as it is in Jesus; and I am looking forward, in faith and hope, to the in-gathering of many to the church.

We have to ask as yet, that the committee will continue to assist us; but still more earnestly we ask the prayers of our brethren, that God will abundantly pour out his Spirit in our midst, that the little

one may literally become a thousand, and the small one a strong people.

Yours truly in Christ Jesus,

H. W. STEMBRIDGE.

(Signed also by the Deacons.)

MONEYS RECEIVED SINCE LAST REGISTER.

	£	s.	d.		£	s.	d.
LONDON.				NORTHUMBERLAND.			
Barnes, Mr.....	0	10	0	Newcastle—R. M. Allan, Esq.....	10	10	0
Chandler, Mr.....	1	1	0	Do. Contribution.....	13	5	7
Freeman, Mr.....	1	1	0	Middleton.....	1	16	6
Church Street.....	2	14	6				
BEDFORDSHIRE.				RUTLANDSHIRE.			
Bedford.....	5	4	6	Oakham—Bequest of the late Mrs. Ann Allan, by Mr. James Cave.....	10	0	0
Houghton Regis.....	5	6	6				
Dunstable.....	12	12	6	SHROPSHIRE.			
Luton.....	10	12	6	Bridgnorth.....	7	1	0
Markyate Street.....	1	1	2	Madeley.....	0	15	1
DORSETSHIRE.				Oswestry.....	1	11	3
Dorchester.....	2	10	0	Shrewsbury.....	5	0	8
Weymouth.....	2	12	0	Wellington.....	1	17	0
				Wrexham.....	2	14	6
ESSEX.				SOMERSETSHIRE.			
Romford.....	7	10	0	Boyce Trustees.....	20	0	0
GLOUCESTERSHIRE.				SUSSEX.			
Kingstanley.....	4	0	0	Battle.....	1	10	8
Wotton.....	1	0	0				
HUNTINGDONSHIRE.				WARWICKSHIRE.			
Bluntisham.....	4	12	9	Leamington.....	2	2	0
Huntingdon.....	7	16	0				
Offord.....	2	1	0	WORCESTERSHIRE.			
Ramsay.....	3	9	6	Atchleah.....	1	10	0
KENT.				Worcester.....	5	11	6
Sevenoaks.....	2	9	0				
OXFORDSHIRE.				GLAMORGANSHIRE.			
Chipping Norton—Bequest.....	84	12	11	Dowlais and Merthyr.....	7	10	0

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, GEORGE LOWE, Esq., 39, Finsbury Circus, E. C.; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON, E. C.

Much trouble will be saved, both to the Secretary and his Correspondents, if, in making payments by Post-Office Orders, they will give his name as above: or, at any rate, advise him of the name they have communicated to the Post-Office authorities.

BAPTIST MAGAZINE.

MAY, 1858.

CHRISTIAN SOCIALISM.

"And all that believed were together and had all things in common; and sold their possessions and goods, and parted them to all men as every man had need."—Acts ii. 44-5.

"Neither said any of them that ought of the things which he possessed was his own, but they had all things in common. . . . Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold."—Acts iv. 32-4.

THE aspect of the primitive church presented in these passages is one of great interest. A large body of people, many of them hitherto strangers to each other, after a few days' intercourse became so truly one in affection and sympathy, that none of them considered aught that he possessed his own. As with common consent they ignore one of the strongest instincts of man's nature—the desire for the possession of property—and this so entirely that one after another sells his lands and possessions, and contributes, not a portion of his wealth, but the proceeds of the whole sale to the common stock.

The fact is scarcely less perplexing than it is singular. We look at it with questioning wonder. What does it mean? Is it a model for us? Is this a practice which, having received apostolic sanction, becomes to us a law? If it be so, how is it to be carried out? Can it be done without subverting the whole social fabric, without originating what the gospel certainly was never designed to originate, a social, ultimately a political organisation?

Common sense has in all ages practically answered that question, and thus has taught us to a great extent in what light we are to view this singular fact. The utter impossibility of effectually carrying out any such scheme without accomplishing at the same time a complete social revolution, shows us at once, that with whatever sanction such a scheme might be invested by apostolic authority, it could only be designed to meet an immediate necessity; that even in the spirit which prompted it and is manifested in it, it is not a course which we can adopt, whatever instruction it may be capable of furnishing to us upon the social questions with which the church has to do. The community of goods seems

indeed to have lasted but a very short time even in the apostolic age of the church. It was perhaps one of those enthusiastic mistakes into which humanity is ever apt to fall when first brought in contact with the quickening energies of the divine life.* The gospel brings man into a new world. All is strange and marvellous. He cannot at first understand the conditions of his new life. Like the man born blind to whom sight has been given, he is unable at first to adjust his conceptions to the realities which surround him. Thus it appears to have been with these believers. Filled with the love of Christ, and with the love to the brethren which sprang from it, their sudden uncontrollable impulse was to seek an outward oneness which should correspond to that. They felt they were not their own. All old feelings of selfishness, of prejudice, of pride, were swept away for the time by the impetuous torrent of love. The course which that love took was doubtless an error, but it was one which arose out of the very fulness of the spirit of which it was the manifestation. The enthusiasm and fervour of their love led them into so noble and generous a mistake.

Practically, however, this fact has still a very important aspect for us. The community of goods is impossible; the spirit which prompted it is absolutely necessary to the church in all times. That external fellowship was but the mistaken expression of that spirit, and it is surely worthy of our earnest practical thought, that the first striking manifestation of the power of the spirit in the early church was an act of singular self-sacrifice on the part of the whole community under the impulse of brotherly love. They felt that they were one; they took the course which seemed to them best fitted to exhibit that oneness, they had all things common. As their love knew no limit and sought none, so its manifestation only found its limit when they had sold *all they had*. Fellowship in this spirit of self-sacrificing love was a prominent characteristic of the primitive church.

That manifestation ceased, the reality of the fellowship remained. The gospel speaks of all Christians as brethren, the servants and friends of one Master. It establishes thus a new basis of union on which all, of all ranks, of all varieties of intellectual culture, may meet on equal terms. The idea of the church requires that this should be the case. It is open to all on the common ground of "repentance towards God and faith in the Lord Jesus Christ." The spirit of the gospel requires that it should be so, and wherever that spirit is possessed it is possible. Subordination of rank and office in the church there still must be. Differences of external rank must still prevail, but the gospel teaches how these may be maintained together with the most affectionate and cordial recognition of individual rights, irrespective of external position. It destroys, on the one hand, the lurking feeling of envy, which is apt to rise in the "brother of low degree," unless he is unduly "exalted," and it fosters in those higher in social position or intellectual culture that lowliness of mind in which "each esteems others better than himself." It tones down asperities, brings out points of sympathy; elevates and refines those whom natural tendencies or deficiencies in education have prevented from acquiring the external semblance of Christian graces, and by its gracious transforming power, produces in all such a likeness to Christ as proves mutually attractive. Filled with this spirit, our Christian fellowship in

* Olshausen shrewdly suggests that not only did no other church imitate the example set by that at Jerusalem, but that Paul and the other apostles were constantly occupied in making collections to relieve the poverty, partly occasioned by this generous but enthusiastic and mistaken outburst of benevolent feeling.

all but its outward form may emulate in fervent affection that of the primitive church. The one condition of Christian fellowship is the possession of a deep, earnest, individual piety.

For the tendency of intense spiritual life (as this narrative teaches us) is not, as is too often supposed, to isolation, but to fellowship. Isolation never was, never can be, a characteristic of vital Christianity. The first impulse which the gospel awakened in the hearts of those who received it in all the fulness of its first freshness and power was towards the most perfect and closest association. The believer is, it is true, and must be, driven into secret by the deep necessities of his own spiritual life, but he will come forth thence with the desire for Christian fellowship strong and ardent in proportion to the intenseness and individuality of his secret devotion. Isolation from the Christian community on the ground of cultivating superior sanctity is, to say the least, a mistake; a mistake which, if ever it became common, would necessarily destroy in this age, as in past ages, all vital Christianity, and put a stop to all Christian enterprise and usefulness. Isolation from actually existing churches, because of their defects (as is the fashion now), more frequently reveals a selfish fastidiousness of taste than an intense spirituality. Some natures, we admit, may require and may thrive upon spiritual isolation to a much greater extent than others. So profound is their intellectual nature that they are unable to sympathise with the ordinary aspects of Christian thought and feeling; but these are few and far between, exceptions, and very rare ones. And even these are not wholly exceptions; for though such men may be far above ordinary modes of Christian thinking and feeling, yet there are of necessity points of contact between them and the simplest believer in Christ. Nor is it improbable that their mutual intercourse would be highly beneficial. The simple faith of the one would prove a balance to the deep and subtle speculations of the other, and as it is oftenest to these simple believers the purest apprehension of spiritual truth is given, the thinker might, after all, be the greatest gainer. "He missed," says the biographer of the late Robert Hall, speaking of his removal from Cambridge, "his delightful evenings spent in the society of the intelligent classes of the congregation, and he missed still more the simple, heart-refreshing remarks of the poor of his flock, whose pious converse had always been peculiarly soothing to his mind." As a rule, no sooner does a man become in Christ really one with all saints, than he seeks instinctively to assert that oneness by actual Christian fellowship. This is the natural result of the possession of spiritual life, and where this is not the case, or where, as it too frequently happens, the affections of the young convert are chilled by the freezing coldness of those who should be the first to respond to the fervour of his early piety, is it not an indication of serious defect in the churches themselves, an indication that they are wanting in the vitality and earnestness which invite to Christian communion, and which have one of their truest, fullest expressions in the fellowship of the saints? Surely the enthusiastic error of the early Church is preferable to the chilling indifference which the Church of Christ so often exhibits now.

The thing wanted is Christian fellowship, *as such*, springing out of spiritual oneness—oneness in Christ—and which recognises the fact that those between whom it exists have common spiritual interests, hopes, and aims; interests which are not affected by wealth or social position; characteristics which are substantially the same in all whose hearts are renewed, however diverse their state of intellectual culture.

The importance of this to the maintenance of the church's efficiency and usefulness would be too obvious to need remark, but that the tendency is too frequently observable to admit the necessity without any effort to realise the thing itself. The new commandment which our Lord gave to his disciples, teaching them that the depth of his love to them was the only adequate measure of what their love to one another ought to be, and the prominence given to the subject in the apostolic epistles, teach us that one very prominent characteristic of the true church and condition of its well-being is the existence in it of ardent and faithful brotherly love. But we cannot forbear the question, Does it exist to any great extent among Christians and churches now? Is there that interest in each other's welfare which the profession of brotherly love would lead us to suppose? Is there anything which can honestly be called "the communion of saints"? Is it not too often the case that where there are not "envyings, and strifes, and divisions," there is a state of spiritual stagnation (called "peace"), in which all are alike indifferent to the welfare of the church and of each other? Are not the instances in which there is anything like true fellowship comparatively few? What keeps together many of our churches, as well as our congregations? Is it not admiration of the preacher? What testimony do our prayer-meetings bear on this point? Do they exhibit the fellowship of the saints in prayer? Are not our church meetings, which ought to be opportunities for freest intercourse on matters connected with the church of Christ, the worst attended of all? And it is quite beside the mark to assign as a reason for this that the meetings are not interesting. That may be quite true, but the reason is because so few of the members of our churches feel any interest in them. It is the want of the spirit of Christian fellowship which causes the want of interest. If that existed, would it not manifest itself? And further, would not a freer expression of it where it does exist tend to its spread amongst the members of our churches? We believe that such an expression of it would bring to light in many cases a hidden wealth of Christian affection which we had not believed to exist, and which in its manifestation would give an impulse to the zeal and ardour of the church, that would be like the impartation of new life. Let Christian men and women throw off in the fellowship of the church the icy reserve which society sanctions, and it would be found that as "one touch of nature makes the whole world kin," so one genuine spark of Christian love would kindle a flame in many hearts now all cold and cheerless in their spiritual isolation.

Meetings for Christian fellowship, first among those who were like-minded upon the matter and felt the need of a new state of things, and which should be gradually allowed to extend their area as the necessity became manifest to others, would do much to re-awaken this spirit of holy Christian love. Where it already exists, such means would help to foster and increase it. Where the appearance of it, at least, is gone, the necessity of the case too evidently demands that some effort should be made to re-awaken it ere it becomes wholly extinct. We are not without warning as to the vital importance of this point. The church at Ephesus was full of works and labour and patience, was full of zeal for orthodoxy, and had not fainted in the evil day; nevertheless the Lord had something against it, because it had left its first love; and because of this it was threatened with extinction, except it remembered from whence it had fallen, and repented and did its first works.

In this aspect of the primitive church we see also what the experience

of the church in all ages has testified,—that the maintenance of brotherly love and of the fellowship which expresses it is the condition of the church's usefulness. From this springs all devout and well-sustained Christian activity. It is the first fresh welling forth of the water of spiritual life, which in its onward flow brings blessing to all the world. The fellowship of the Spirit is the condition of all united persevering action on the world. The strong, instinctive desire that this unity should embrace the whole family of man will lead to sustained efforts for its evangelisation, far more certainly than the most vivid pictures of human depravity. Nor will this desire be expressed in tears of pity for the heathen abroad, while it avoids stumbling over the wounded and perishing at home only by passing on the other side; neither will it selfishly pretend to be giving all its help to these while millions have never heard of Christ. Experience teaches us that the churches in which most of this spirit of fellowship prevails, are those which are most earnest and self-sacrificing for their perishing fellow-men, both at home and abroad. The brotherly love which in the primitive church found its expression in a community of goods, taught by experience, will seek wiser manifestations of itself; but that love, in the various forms of Christian fellowship, will be now, as then, the indication of the power of the Spirit in the church, and the condition of its efficient action upon the world. The prayer of Christ teaches us how and when we may expect the world's conversion:—“*That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.*”

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VISITS TO THE TOMBS OF THE EARLY CHRISTIANS IN ROME.

(Continued from p. 215.)

THE narrative of personal visits to the catacombs in the last number may serve to give some idea of the vast extent of these Christian cemeteries and of the objects of interest which they present. Of the former particular, very exaggerated statements have been put forth. Only about an eighth part of the catacombs of St. Agnes has been measured, and is found to give nearly two miles of winding passages filled with graves to the number of about 15,000, and upon this basis an approximate calculation has been made that there may be seven millions of Christian graves lying deep beneath the bare hills along the valley of the Tiber, and spread over a lineal space of nearly 900 miles; for the number of cemeteries known to exist amounts to sixty, although not more than a third of these are or have been accessible.

These numbers have been founded upon the supposition that all the catacombs are of equal extent to that of St. Agnes. These, with those of St. Calixtus on the west side of Rome, are the best known, and all conclusions from them respecting the others are excessively vague; but if we reduce the estimated numbers one-half, we shall find by the ordinary rules of mortality in a crowded city with no very advanced civilisation that the average number of resident Christians during the period from the middle of the first to the middle of the fourth century must have amounted to nearly half a million; a result which is not at variance with the concurrent testimony of the historians of the church and of contemporary writers among their heathen fellow-subjects.

After the decrees published by Constantine declaring the Christian religion to be the only one acknowledged by state authority, the custom of burying in catacombs appears to have gradually ceased, recourse being had to the manner of burial now usual in most Christian countries. Churches were erected over those catacombs which had attracted the notice of Christian communities from the distinguished martyrs and others who had been buried or had sought refuge in them, and a custom was introduced of visiting the tombs of the martyrs on Sundays and at other appointed times for the purpose of praying there. This custom is often referred to by the later fathers of the Latin Church, and was at once cause and effect of the practice of invocation of saints, which had already become general, as is shown by inscriptions in the catacombs. For the purpose of providing accommodation for the crowds who resorted to them, new entrances were constructed and air holes cut through the soil above. But during the devastations to which Rome was exposed amidst the troubles of the lower empire, they fell into neglect. After these were partly allayed, relic-worship having followed upon invocation of saints, it was found more convenient to remove the remains of the best-known martyrs to the churches in the upper air which was done to a large extent. The popes removing to Avignon and getting otherwise into trouble, no further attention was paid to the catacombs till the antiquaries of the last two or three centuries found that they offered abundant material for the new science of archæology.

What has been said as to their great extent and dilapidated condition may serve to justify the allusion in the last paper to danger incurred in visiting them. This is indeed to some extent imaginary. It is difficult to *feel* safe when making one's way by torch-light through long intricate winding passages cut in a loose crumbling rock, scrambling over heaps of rubbish which have fallen from the roof, suggestive of the possibility of being buried by the next fall of earth, the guides now and then stopping to kindle fresh torches in place of those which are expiring, or to consult one another as to the next turn to be made, reminding the visitor of the inevitable doom which awaits him should they lose their way or should the lights be accidentally extinguished. The imagination yields the more readily to these thoughts from the fact that it is already stimulated by the novelty of the scene, its exciting associations and the remembrance that we are the only living beings in that vast city of the dead—a city more vast and populous by far than was that over head even when she was mistress of the world. The danger, however, is *not quite* imaginary, or would not be if all restrictions were withdrawn. Several cases have occurred of persons losing their lives in those gloomy labyrinths. The Papal Government are perfectly justified in closing the remoter passages, and in requiring those who visit the nearer portions to be accompanied by experienced guides. The following narrative graphically describes the dangers incurred by those who neglect precautions. The writer speaks of himself as having when a boy been taken into the catacombs by a young artist to serve as a model. They went from the Eternal City out into the hot campagna to the grotto of Egeria, near to which was an entrance to the catacombs and which was closed immediately afterwards.

“ Deep below, hollowed out of the soft puzzolan earth, one passage crosses another. Their multitude, their similarity one to another, are sufficient to bewilder even him who knows their principal direction. I had formed no idea of the whole; but the painter felt so confident, that he had no hesitation in taking me, a little boy, down with him. He lighted his candle and took another in his pocket, fastened a ball of twine to the opening where he descended, and our wandering commenced. Sometimes the passages were so low

that I could not go upright; they elevated themselves into lofty vaults, and, where one crossed the other, expanded into great quadrangles. Frederigo told me of the fourteen popes and the many thousand martyrs who lie buried here. We held the light against the cracks in the tombs and saw the bones within. We advanced still farther and then came to a stand, because we were at the end of the twine. The end of this Frederigo fastened to his button-hole, stuck his candle among the stones, and began to sketch a deep passage. I sat as he desired me, folding my hands and looking upwards. The light was nearly burnt out, but a new one lay by him, and a tinder-box to light the other if this went out suddenly.

"My imagination fashioned to itself a thousand objects in the infinite passages which opened themselves and revealed to us an impenetrable darkness. All was quite still; the falling water-drops alone sent forth a monotonous sound. As I thus sat, wrapped in my own thoughts, I was terrified by the painter, who heaved a strange sigh and kept stooping to the ground as if to pick up something; then he lighted the new candle and began to search about. I was so terrified at his strange behaviour that I got up and began to cry. . . . 'Is the string lost?' I asked. 'We will find it—we will find it,' he replied, in an agitated voice, and continued his search. Meanwhile the only remaining candle, from its continual agitation up and down, from side to side, melted rapidly away and began to burn his hand. It would have been quite impossible to find our way back without the string; every step would only lead us deeper down where no one could save us, and we should speedily be in darkness too. After searching long and vainly, he frantically threw himself on the ground. I then wept bitterly, for it seemed that I should never see my home any more. . . . Involuntarily I clutched the sand beneath me and felt the string between my fingers. '*Here it is!*' I exclaimed. He grasped my hand, and became wild with joy, for our life actually hung upon that thread. We were saved!"

In the gloomy labyrinthine passages here so vividly described the men of whom the world was not worthy were wont to fly for refuge from their persecutors. It is not improbable that the apostle had these retreats in his mind when he speaks of the persecuted believers as "wandering in deserts and in mountains, and in dens and *caves of the earth.*" So important did these excavations become that a distinct order of men grew up in the early church to have charge of them. They were called *fossores* or diggers, and probably were originally employed in the vast stone quarries and sand pits described in the last paper. Some of these being among the first converts to Christianity set themselves to prepare these retreats from the living and burial places for the dead.

Some account of the paintings upon these tombs will probably be interesting. The immediate successors of the apostles were under no temptation to depart from the simple forms of apostolic worship. They had a vivid remembrance of the facts upon which their faith was founded; they were poor and persecuted, their places of assembly were often changed, and must always be concealed, and the arts both of painting and sculpture were either dedicated to the worship of the heathen gods which they abhorred, or they ministered to that life of vanity and luxury which they had learnt to look upon as sin. But a different feeling arose when in the course of time the church admitted among its members many of the rich in this world, who were accustomed in their daily secular life to be surrounded by works of art, and who in visiting places for worship felt like the patriarch king that, "while they dwelt in an house of cedar, the ark should not rest within curtains," forgetting that the depository of this faith and law was to be in their hearts and lives, and not in an ark or "temple made with hands." At the same time a great change had been taking place in the art of their heathen contemporaries. The sculpture and painting which adorned the temples and palaces were no longer regarded as representations of historical facts, but symbolical reproductions of abstract ideas conveyed through mytho-

logical legends. For instance, the well-known classical fables of Meleager, the destruction of Niobe and her children, and of Cupid and Psyche, were used by the later atheistical philosophers as symbolical of the certainty of death, of the unavoidable force of fated evil, and of the aspirations of the soul after a better state than daily life could give. By thus leaving the historical for the symbolical form heathen art became prepared for the service of Christianity; for there is an instinctive aptitude in the human mind for teaching and learning by type, and sign, and parable.

There are no materials for tracing the origin or the course of this innovation, for such this introduction of art into Christianity unquestionably was. It is, however, apparent that it began very early; at first perhaps as a simple sign by which the members of the Christian community might know one another in cases of danger and distrust, like our masonic signs. Of these the simplest and the most common on the slabs of the catacombs are the cross, the monogram of the name of Christ, and the Alpha and Omega. Very often these symbols are combined on the graves, and form the only indication to after-time that the name with which they are joined was borne by a brother in the faith.

But the growing anthropomorphism which passed from the heathen schools of philosophy into the Christian church, did not long rest satisfied with these simple signs, and a system of symbolism was introduced. Just as the eagle and the thunderbolt, the attributes of Jupiter, had become the symbol of power in pagan art, the rod of Mercury the symbol of traffic, and the club of Hercules of physical strength; so those real and visible objects which are used as types of things to come in the Old Testament, or which, from their nature are suggestive of them, are found in frequent use. Thus, the palm branch—suggestive of victory, being borne by triumphant soldiers, expresses victory over death. The dove is emblematic of charity, and also of the Holy Ghost, from the appearance described at the baptism of our Lord. The cock is a common symbol of vigilance, with a subordinate reference to the case of Peter; an anchor is a symbol of faith and hope; the fish is typical of the baptismal water. The types of the church are very numerous, the most common are a ship, or the ark, or a flock of sheep; sometimes, too, a fish, in reference to baptism.* But the fish is also a very common symbol of the Saviour himself, because the separate letters of the Greek name for fish are the initials of a much-used formula of the name and condition of our Lord, *Ιησους Χριστος Θεου Υιος Σωτηρ*, *i.e.*, Jesus Christ, God's Son, Saviour. Other symbols of our Saviour are, the Lamb as the sacrifice, and the Vine and the Good Shepherd from our Lord's parables concerning himself.

But having got thus far in the application of art to religion, the Christian community turned to the Old Testament histories as full of types foreshadowing the events described in the New; and so we constantly find in the catacombs Abraham's offer of Isaac as an illustration of the saying, "God so loved the world as to give his only-begotten Son;" Moses striking the rock as an emblem of Christ, "the well of salvation," "the spiritual rock;" and, again, Job smitten by disease, seated on the ground while his friends turn their faces from him, is found as an emblem of Him "who was despised and rejected of men, and we turned, as it were, our faces from him;" Daniel in the den of lions as a type of Christ in the valley of the shadow of death; and Elijah in the chariot of fire a natural symbol of the ascension.

* It scarcely needs to be pointed out how all references to baptism go on the supposition that it was essentially and exclusively by immersion.—ED.

The next step was easy, and perhaps inevitable. The events in the life of our Lord and his apostles began to be depicted, and soon—*facilis descensus averni*—a superstitious reverence came to be paid to them. If any of these historical paintings, if we may apply so high-sounding a name to such rude sketches, were of early date, they would be curious and interesting, as probably conveying some information derived traditionally from apostles and apostolic men. For instance, it is scarcely possible that the Jewish Christians who visited Rome should not have described to their friends in the church such of the miracles as they had witnessed with something more of detail than they are narrated within the gospel histories. Such traditional information might naturally have found its way into the catacombs. But, as has been already intimated, the paintings found there are all of a date long subsequent to that of the companions of our Lord, and belong to a period when perversion and corruption had set in.

The catacombs offer two ideal or traditional portraits of the person of our Lord. As they are undoubtedly of the type which has come down to us through the line of Italian artists, and which is in constant use among our Bible illustrators of the present day, it may not be uninteresting to trace as far as possible their origin and describe their character, though for the reason just assigned they have no historical authority.

Of course along with the contemporaries of our Lord's personal existence on earth must have perished everything, save a faint and vague tradition of his personal appearance. The first teachers of the church were neither able nor desirous to possess a portrait of their risen Lord (2 Cor. v. 16); nor has any of them chosen to satisfy our curiosity whether the words of the prophesy "he was without form or comeliness" had a literal fulfilment or not. The first notice that we have in literature of a portrait of Christ is, that one was placed in a pantheon built by a heathen emperor, Alexander Severus, A.D. 230. A century later the sister of Constantine, in the ardour of her conversion to Christianity, applied to Eusebius for a portrait of Christ, which he refused on religious grounds; and, a century later still, St. Augustine declared that nothing was known concerning the person of our Lord.

But the passion of anthropomorphism was too strong for the well-meant opposition of the fathers; and in an apocryphal production of the third or fourth century, called a "Letter of Lentulus to the Roman Senate"—Lentulus being a supposititious predecessor of Pontius Pilate—our Saviour is described as "being of lofty stature and of imposing mien, producing both love and terror, the hair of deep wine colour divided down the centre of the head and flowing over the shoulders, the forehead smooth and serene, the face without blemish and of slightly ruddy colour, the expression noble and engaging, the beard abundant, and of the same colour as the hair, the eyes blue and brilliant." An engraved gem and a painting on linen, known as the Veronica, both of early but uncertain date, give a similar representation.

Now with this description the portraits in the catacombs mainly agree. The earliest, and also the finest, is a medallion in the roof of the fourth chapel from the entrance in the catacombs of St. Calixtus. The forehead is smooth and high, the nose massive, the eyebrows arched and large, the beard short and forked, the expression serene and majestic, the small part of the chest which appears is simply draped in a cloak drawn over the left shoulder. The rest of the ceiling round the medallion is covered with elegant arabesques, among which doves are hovering. It may be allowed in passing to describe some of the other paintings of this chapel, which has three arcosolia or arched niches, one on each

wall. That opposite the entrance has in the arch a painting of the mythic poet, Orpheus, seated under trees, and taming the beasts by the sound of his lyre. This is a Greek fable, not uncommonly used as typical of Christ's empire over the hearts of men. Above the arch is a figure of Mary and the infant Christ—all that remains of a painting of the worship of the Wise Men of the East. On the right of this composition is Moses striking the rock, and on the left Jonah preaching to Nineveh. In the arch to the left of the entrance we see Daniel standing with outstretched arms in the ancient attitude of prayer, while a lion crouches on each side of him. Above the arch on either side are figures of Job in his affliction, and of Moses "loosing his shoe from off his foot." The third arch opposite to the last described, presents Elijah in the chariot of fire; above, Noah in the ark at the return of the dove; on the right, the raising of Lazarus, remarkable for the gigantic proportions given to our Saviour, a practice common in mediæval church paintings when different degrees of sanctity are figured by degrees of physical size; and on the left is a figure in prayer, with the head veiled in the manner of the heathen Romans when sacrificing. It will be seen that this strange mixture of Christian and heathen art is in a series, having a connection with each other; the first typical of the birth of the church, the second of its sufferings, the third of its triumph—each subject, besides its significance in the series, being also typical, as has been shown already of our Lord, whose ideal portrait, placed on the roof, serves as a sort of key-note to the whole.

Before leaving this cemetery we may take notice of two other chapels. Of these one is remarkable as having no paintings on the walls, but the roof is filled with a large painting of Orpheus, surrounded by four landscapes and four figure compositions, representing Daniel in the lions' den, the raising of Lazarus, David slinging at Goliath, and Moses striking the rock. The other chapel contains one of the most beautiful examples of early Christian art. In the usual arched space is a figure of an elegantly draped youth, seated on an ornamented throne, representing Christ as the teacher surrounded by disciples in various degrees of youth, and in attitudes of earnest attention. A vine springs from each base of the arch as another type of our Lord.

The other professed portrait of our Lord is found in the Pontian catacombs, on the right bank of the Tiber, which are very extensive, but not now accessible. The portrait agrees in general character with that already described, but the features are more youthful, and have less expression; the right hand is raised in the act of benediction. The head is backed by a nimbus or glory, with rays in the form of a cross.

In addition to these professed portraits, our Lord is often represented under the type of the Good Shepherd, seated under trees with his flock, alone or with companions, sometimes caressing a sheep, sometimes seeking the lost sheep, or bearing it home upon his shoulders. Sometimes it is a goat he bears; and in one or two places a goat has been put in the place of honour, as though to indicate the exceeding joy over the conversion of a sinner. All these are very attractive from a sweet and pensive expression which characterises them. There is, too, a certain resemblance in them all to the portrait just spoken of. It is a matter for consideration, upon which we have not space to enter here, whether this common type of countenance, which prevails throughout the rude sketches in the catacombs, and which was perpetuated by the early religious painters of Italy, was simply an imaginary and ideal face, or whether it originated in the verbal descriptions of those who

had looked upon the "visage more marred than any man's." In either case the portraits are entirely without authority; and as idolatry and relic worship were prevented among the Jews when the Lord hid the body of Moses, "and no man knoweth his sepulchre unto this day;" so we are delivered from the terrible temptation which would assail us if we possessed a transcript of the human lineaments of Him, "whom having not seen, we love."

The inscriptions upon the tombs, as far as they have been traced, are so familiar to English readers by popular treatises upon the subject that we need not occupy space by detailing them here. It will suffice to say that they testify to the essential identity between our faith and hope and that enjoyed by these first believers. Eighteen hundred years have elapsed since the bodies of the martyred dead were here first laid to rest. How many changes have passed in this upper world since then! Whilst they have calmly slumbered on, nations have risen and flourished, and decayed. Rome, then the mistress of the world, has again and again sunk to the lowest depth of degradation and debasement. Jerusalem has been "trodden under foot of the Gentiles." Desolation and silence, undisturbed save by the cry of the jackal, or the footfall of the wandering Arab, have fallen upon ruined cities then the abodes of wealth and power. Barbarous tribes inhabiting vast realms, then undiscovered, have risen to pre-eminence in arts and arms. The cross, then the badge of ignominy and shame, but which, with a proud humility and a confident hope, those persecuted men inscribed upon their tombs, has now passed into a symbol of honour—it gleams upon the breast of heroes, it waves at the head of victorious armies, it is borne aloft upon the banner of all civilised nations. Amidst this scene of vicissitude and change, the truth by which these buried ones lived, and for which they died, remains immutably the same. We claim fraternity with them in virtue of "one Lord, one faith, one baptism." Except the truth of God, there is nothing permanent or continuous here. From these silent catacombs we seem to hear a voice crying, "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away. *But the word of the Lord endureth for ever.*"

Athens.

J. T.

DIVINE REVELATION CONSIDERED WITH RESPECT TO ITS PREVALENT HISTORICAL FORM.

1. In a former paper on "The Manifold Adaptations of the Sacred Scriptures" a very general view only was taken of the various elements, considered logically, which enter into their composition. It was asserted that this variety—including history, poetry, prophecy, epistle, didactic statement—singularly fitted the book divine for all ages and classes of men, and for all conditions of the human intellect, from the most depressed to the stage of highest culture. We wish, in this paper, to consider, more fully, that prevailing element in the sacred volume which has been sometimes alleged as its blemish and encumbrance, considered as a revelation regarding man's eternal interests—we mean the historical, of which so great a proportion of statement in the sacred volume consists. As was formerly remarked, the didactic, the arranged representation of heavenly truth in formal statements, in propositions collated, and their consequences inferred, would have seemed to be the form which mere human wisdom would have

sought, and deemed most in accordance with the fact that the Scriptures had been given by inspiration from a divine source. Such, however, is not the case. While much, and doubtless all that is requisite, is embodied in direct statement, much also of heavenly truth is thrown into solution, as it were, through a long current of history. That history is in striking disproportion, as compared with other forms of teaching; and large portions of it consist of the narrative of human incidents and circumstances, no way necessary, we might at first fancy, to the end designed in a revelation from Heaven, and not particularly worthy of an imperishable record.

2. Further, with respect to the historical element, in the canonical Scriptures, not only are its amount, its excess over every other, and its human and sometimes trivial details, regarded by some with doubt or wonder, but the quality of the composition, considered as history, is treated with contempt, and pronounced wholly unworthy to rank with the standard historical compositions, whether of ancient or of modern times. It seems formed, such opponents argue, on the lowest level of possible statement as narrative, destitute of all artistic structure, and so loosely put together that scarcely anything of order, except the most obvious chronology, and nothing of dependence in the way of exhibiting the relations of events, whether remote or immediate, appears to be attempted.—These, then, are the allegations which scepticism sometimes throws out against the sacred Scriptures; the prevalence of history, its frequently trivial human subject-matter, and the inferior character of the narrative, as to intellectual force or ingenuity. These allegations have at first considerable plausibility, insomuch that if they do not create doubt in serious minds, as to the divine origin of parts of the Scriptures, they suggest something of difficulty and mystery as to the permission of so much of this element in a record invested with the awful claims and authority of inspiration.

3. We wish pointedly and fully to meet these specific objections regarding the contents of the sacred volume; and hoping that the subject, at least, may commend itself to those who think for themselves on biblical questions, we shall attempt, with all care and fairness, to consider the import and value of each. If we feel some confidence that the points adverted to are susceptible of being converted into arguments for the divinity of that record which they are brought forward to impugn, it will be seen, however, that such result will not be sought by attempts to underrate their importance, or to misstate their bearing. The remarks about to be offered may bear, to some extent, the form of reply to objections; but independently of such objections, they can be considered in the light of an attempt to expound the character, the final design, and results, of the prevalent form of the inspired records, as history. Thus our representations, if deemed needless as replies, or as solutions of difficulties, may yet be useful as an imperfect exposition of the historical functions of the Bible, and of its adaptation, by means of such predominant element, to meet one of the first and most powerful tendencies of the human mind.

4. It is necessary, before proceeding, to take some fair account of the extent in which the historic form exists in the sacred record. Perhaps few readers have adverted to its singular excess and disproportion, as compared with the didactic element. Yet if we cast a glance over the books of the sacred volume, this will instantly become apparent. More than half, of both the Old and New Testaments, is directly historical. It is true that these histories have occasional teaching intermixed with

them ; but their general character is narrative. The other divisions of the Scriptures consist of the devotional, the prophetic, and the epistolary. Great part of the book of Job, the whole of the Psalms, and the Proverbs, are either reflective or hortatory, and teach formal truth, respecting the attributes of the Deity, the glory of his kingdom, or the perfect precepts of the divine law. When we come to the prophetic oracles, distinct as they seem from history, and largely as there is interfused through their mass the inculcation of moral truth, yet a considerable proportion must be deducted as simple historical statement. There is in them a constant and importunate reference to the state of things and to events taking place at the time, whether in Palestine or in surrounding countries and kingdoms. But further, the prophetic element in Scripture is not itself essentially distinct from the historical. The essence of the latter is the narration of events. In human hands such narration must be retrospective. But if historians were gifted with prescience, they could deliver an account of events yet to come ; and their narration, for having become prospective, would not cease to be narration, depicting the changes in human affairs, and the proceedings of human agents, in their dates and successions. If this be a just account of the case, prophecies are historical anticipations. Such, in fact, is their sublime function. The direct histories of Scripture take account of the past in the world's story ; its prophecies take account of the future, in the same world's story. All the future, in dim but unerring outline, is given in the prophetic pages. Their light shoots forward to the limits of time, and mingles with the flashing gleam of the coming glory of the judgment day. We may have something to say hereafter of the functions of prophecy, as distinct from history ; but it is interesting in this view of the scope of prophecy, to mark its affinity with history, as being a record, not minute, but yet full of mighty movement, comprehending the whole future great series of human affairs. It is the fault of the time that prophecy is little studied, except by a few, whose confidence and extravagance have cast discredit on the whole subject of the interpretation of unfulfilled prophecy. The hour is yet coming when the church of God will direct its eager eye to scan this history of the future. But we are in danger of forgetting the purpose of introducing the preceding remarks, which was to show that a large amount of the strictly historic element should be added, from the pages of the prophets, to the histories of the ancient Scriptures. A simple reflection will at once illustrate the truth of these remarks, which is, that with respect to many of the prophecies, they are already become literal history, and could be read in the light of fulfilled event, with scarcely a change of the language except its tense-forms. The 53rd chapter of Isaiah, till towards the close, may properly rank with the last chapter of the narratives of the evangelists.

5. When we come to the New Testament, there is much the same proportion, of the historical to the epistolary part, that there is of history to the other books, in the Old Testament. In each instance, it considerably exceeds one-half of the compilations ; and again, in the remaining portions of the New Testament, some deductions and transferences must be made in favour of the historical. The epistles constitute the grand didactic teaching of revelation, in reference to the final prospects of man. There, it is, that the grand discoveries of the cross receive their consummate unfolding. Even the teachings of our Lord had their shortness and reserve, in comparison of the full revelations which the spirit of promise gave forth, through the communications of those very

disciples who, a few days previously, could not comprehend some of the plain utterances of their heavenly Master. In the teaching of these disciples, the mystery reserved for ages was plainly told. In their writings, the exposition of these great discoveries attain their last amplitude and clearness, as far as they are ever destined to be known this side of eternity. Man may expect to attain no height of wisdom, no advance of knowledge, beyond the statements of Paul, of Peter, or of John. Yet gloriously complete—not as far as their subject would admit, but as far as the purposes of a revelation needed, and as far as human exigence required—as are these epistles in their exposition, if attentively considered, it will be seen that they are not all exposition, but include, besides, much incidental reference to men and things; in other words, slight historical notices. The Apocalypse admits of the like account as that already given of the prophetic writings, and perhaps in a more emphatic degree. The history of the future, after the first three chapters, is given there in more unmixed announcement; and the evangelic prophet, borne in vision, as in the flaming chariot described in Ezekiel, over the whole remainder of time, has revealed to him, by the flashing radiance it casts on every side, the changing aspect of all things through the ages.

Such is the estimate which, we think, must be made of the amount of historic statement in the Book of God. We are willing to grant to the objector, if any deem right to impugn revelation on this ground, that the proportion is exceedingly large, and in such amount as might, beforehand, have been deemed wholly improbable, as constituting part of a divine revelation.

6. Nor, again, would we shrink from the fullest admission, which the fact may demand, as regards the seemingly trivial quality of many of the details, contained in the histories of the earlier canon of Scripture. Whether the necessity or importance, of some of these, can be distinctly vindicated, or whether they are to lie over as difficulties, to be deducted for in a more comprehensive balancing of the claims of revelation, may be an after inquiry; but, at least, their first impression is, that of having no business where they are, and that they take away from, rather than add to, the claims of revelation on our faith and reverence. The genealogies may have their more obvious use, and the same may be said of some other details; but what shall besaid of the details of wars, and these often repeated; or of passages of minute dialogue, apparently no way important, and in which words are multiplied almost beyond endurance. In a word, an objector might say—might not some nine-tenths of the historical part of the ancient Scriptures be struck out, and the volume be all the more valuable for their omission? If the grand purpose of a revelation be to teach man something important and practical, regarding his eternal interests, how is it that so much is present in the Scriptures, which seems in no degree to be susceptible of conversion to such end?

We are quite confident of the intelligent reader's patience, while we thus give the strongest forms of statement, which an objector would deem just, with respect to the seeming superfluousness of detail in Scripture history. It is fair, at least, that such objection should not be understated, even though it were found difficult to meet, and repel it, with a full vindication. Meanwhile the remarks offered will have their use, as part of the exposition, necessary to be given, of the difficulties that offer themselves to the imagination, in the perusal of unimportant details in the Scripture histories.

7. To complete the account of the drawbacks, which the historic portion is sometimes alleged to make, on the claims of Scripture as of divine origin, we must advert finally to the character of this portion as historic composition, and to its supposed inferiority, intellectually, to similar compositions, whether ancient or modern. The narrative of Scripture, it may be said, has a most loose and disjointed structure; it is rather a crowd of unrelated statements, than an orderly representation of events, classed and traced in their connection. And the sentences are brief assertions, one after another, with no attempt to combine them—that is, such of them whose relation to a common subject admitted of such construction. Compare a sentence of Livy with one from the book of Chronicles, or a sentence from the most ancient of the Greek historians, or passages from the best historians of modern times. Surely it will be said, there is a worse, a better, and a best in these matters, and we are not all mistaken in thinking the narrative of Hume to be better than the narrative of “Baker’s Chronicles,” or the nicely-constructed chain of Robertson’s recitals more interesting and instructive than the loose summaries of our school histories. In reading the higher class of historians we become aware, that besides the mere statement of facts, other qualities are present in the composition—skill to arrange, sagacity to compare and weigh, judgment to select the most significant and important circumstances, and to place them in a just prominence, so that their meaning and effect shall illuminate and give consistency to the whole picture, while details of inferior moment are presented in briefer allusion. In short, in the study of those profounder works, such as Gibbon, Hume, and others, and especially those of the chief names in Grecian and Roman history, we become aware of conflict with intellectual strength, and the reflective powers of the reader are called forth, and put to the test, in mastering the reasonings intermingled with the arranged presentation of events. Then, much beauty attaches, further, to the periodic structure of the composition, especially in the ancient historians, where the inflexions of the language admitted of more variety and transposition, in the arrangement of members of sentences, and the collocation of single words. Every sentence, by means of this resource, skilfully used, has its slight enigma and reserve at the commencement, which gradually diminishes, as we advance, and terminates at the close with the effect of discovery and animated surprise. There is pleasure, too, in having a number of related circumstances combined into one view and statement, not by simple accumulation, but by skilful disposition, in which the precise place and effect of each circumstance, in relation to all the rest, are at once discerned. Now the histories of the Bible, with the exception of a few sentences, exhibit nothing of all this. They reveal not the nice touches of art; they force not upon the reader, with rare exceptions, the impression of the mental strength and grasp of the writer. In fact, it must be admitted, whatever be the right inference resulting from such circumstance, the histories of Scripture so read, that we never think of their authors at all, except as plain simple-minded men, who seem wholly absorbed in relating matters just as they occurred. One or two instances occur of such structure of composition as is almost habitual in the ancient historians in the writings of the evangelist Luke; and teachers are careful to point out these, as specimens of intelligent and well-arranged Greek construction, in that writer’s pages. The opening sentences of his gospel, and of the Acts, are the most marked examples of this style of composition; and the reference to them will at once make intelligible some preceding remarks, and also illustrate the general wide

distance between such a structure and the very simple narration, not only of Moses or his successors, but, which is more singular, of the evangelists, who wrote after the times when the Greek and Latin languages had attained their highest perfection, and the compositions in them their nicest finish and complexity. It may seem wonderful that the evangelists did not copy after the Greek models, since they were using that language. But such is the fact. Their compositions are at the farthest remove from those of the great masters of Greek history. Even the evangelist Luke, having introduced his subject in his gospel with one lengthened sentence, constructed after the Greek model, in the dependence and evolution of related circumstances, and where the full meaning of the parts is held in suspense till the close, falls, afterwards, rapidly into the looser form of composition, in which separate events are given in separate successive statements.

S. There is then, it cannot be denied, this palpable difference between the simple historical compositions of the Scriptures, and the productions of the same kind, which are most admired in classical authorship. The histories of Scripture, as well as, indeed, all its compositions, have a loose, disconnected appearance, in which may be traced some order of time, but not much other relation. But while we admit this in a great degree to be the fact, the reader must be reminded that the *present typographical form of the Scriptures* gives an appearance of much *greater disconnection* than really exists; and as the influence of this circumstance, in giving a deceptive idea of the thought-work of the Bible is very considerable, we must, before quitting the subject of its composition, point out, in a few sentences, its injurious effects, as well as touch upon some of the compensatory advantages resulting from the present text-arrangement of the Bible.

It may be difficult to compute to what degree the artificial form, into which the Scriptures have been distributed, may have distorted meanings here and there, as well as rendered familiar an impression of looseness of structure, inconsistent with the reality. We refer, of course, to the arrangement into chapters and verses, which, however useful in many respects, has the effect of exhibiting the composition as very different from what it really is. The whole wears a more broken appearance, as an order of thought, than is the case; and though this circumstance is well-known and remembered, and the paragraph arrangements of the Bible are now familiar; yet the older sensible impressions of the Scriptures in general use, often vanquish the corrected apprehension, and the mind reverts to the pages of the Bible, as exhibiting an endless series of brief and small statements, the last verse of some long chapter being as much related to the first, as the second, the fifth, or the fifteenth. This is some injury; but it is capable of ready rectification by any intelligent student of Scripture. Such reader can instantly, and without the aid of a differently printed text, discern the more massive division of the material before him; and will see that the narratives of the Bible, distributed into sections, as exhibited in the Septuagint, would not differ so remotely, though there still would be a difference, from the pages of Herodotus, as might at first appear. Nor have the artificial distributions been without their utility. While they have broken up the matter to the eye, they have also revealed to notice the quality and value of the minutest fragments, and submitted each to separate scrutiny and examination. The resolution of the Scripture statement into its minute parts and elements, has in some sort *illuminated its interior*; it has revealed the existence and worth of the smallest parts of a divine thought, and disclosed the signifi-

cance of minute fragments, which had else perhaps escaped notice. It has, too, made the Bible familiar to the apprehension of the many. We cannot pretend to say, whether this advantage counterbalances the injury of the disconnection and confusion, sometimes resulting from our present text, for we admit there *is* this injury; we only advert to the fact, that there also has resulted some good, in the singular presentation of Scripture statement, by analysis into its smallest divisible portions. It would unquestionably be an injury to the pages of Aristotle, or of Thucydides, to be broken up and comminuted, thus, into verses; but it is undeniable that there might result, at least, some benefit, if, by this means, every member of each sentence, having been separately exhibited to the eye for ages, had been submitted to the most testing examination, and that in relation also to the context, and the larger divisions of the subject. Such, at least, by a mere human arrangement, and that of late origin, is the typographical form in which the Scriptures have been familiar to us; such is the form in which they continue to be multiplied and distributed, in new translations among the nations of the earth; and how far injurious or otherwise, the utility of this form for reference, the associations of our first years, the associations of preceding generations, joined to the enormous biblical literature based upon those arrangements, make it now, perhaps, impossible to resort to the natural distribution of the subject-matter, in Bibles designed for general use; and we are constrained to add, we are not sorry that this cannot now be done. Still every reader of the Scriptures should habitually recal the fact, that the true form, as to the distribution of thought in larger masses, is the real one of the Scriptures; and that they are thus, in a general manner, conformed to the laws of thought, like any other human composition of the same character, whether historical or argumentative. But our space is exhausted. Further discussion of this subject must be reserved till a future number.

(To be continued.)

PASSAGES FROM THE LIFE AND LETTERS OF THE REV. WILLIAM RHODES, OF DAMERHAM.

(Continued from p. 227.)

EDINBURGH had been to Mr. Rhodes a scene of great happiness. His mind while there had opened in a congenial atmosphere. Like most persons who suffer from a frail and sickly physical system, he had ever before been accustomed to fear society, and to shrink from contact with the "insolence of health;" but he formed associations here, which tended to thaw the frost of his reserve, and disperse the native melancholy of his spirit. Writing of this to his friend, D. Alexander, Esq., he said,—

"I felt the freshness and delight of existence as I had never felt it before. There was quite a spring in my heart. All things around me wore a face of gladness. A green leaf, an opening bud, a flower, a bird, seemed now to have a new and living beauty. Voices of happiness came from every quarter. I felt as if amidst a magnificent chorus of hopes and joys."

Those who best understood him knew that although these sounded like high-flown sentiments they were the true utterances of his heart; and none were surprised. They seemed to be warranted not only by his experiences, but by his prospects. Everything was rich with hope, and bright with promise. He had naturally a fervid ambition; this ambition had been sanctified, and it seemed likely soon to be honoured by the successes he was about to achieve in the service of his Redeemer. Such, therefore, were his own feelings and those

of his friends when, in 1819, he ended his academical course and went forth on the grand errand of his life.

"Oh thou Boanerges, one of my stout and thundering captains, over one ten thousand of my valiant and faithful servants, go thou in my name, with this thy force, to the miserable town of Mansoul!" Such, according to John Bunyan, are the opening terms of the commission with which the great King Shaddai sends forth each faithful proclaimer of his gospel. William Rhodes scarcely answered to this description. He never had been a "son of thunder," and a succession of afflictions by which he was visited shortly after leaving Edinburgh, so weakened him, that congregations were disposed to think they had never before seen in the rostrum such a slender form, or heard from it such a thin, thrilling voice. Poor man! wherever he went, he was haunted with fears of not making himself heard, and grave men, holding a formidable apparatus to assist hearing, would frequently stand on the upper stairs of the pulpit, thereby filling his heart with dismay. To use Robert Robinson's expression, he "had *wisdom*—that is, something to say; but lacked *mouth*—that is, power to say it." His other qualifications for the ministry were manifestly of the first class; and sometimes, at this early period of his ministerial life, during the intervals of comparative health, his deficiency, even in this respect, was not so remarkable as to prevent him from being an effective preacher, especially when before a refined and thoughtful audience. Persons still remember a sermon which he preached at Devizes about this time, and how when they heard him, sentence after sentence was heard with shiver after shiver of solemn delight. "Had he been endowed with a moderate voice," writes a gentleman who knew him well, "he would doubtless have exerted a wide influence upon the mass." But Mr. Rhodes was forced to say, "My voice has ever resisted and mortified my aspiration to be a preacher." The evil became worse and worse; and at length, while still a young man, he found it unwise ever to attempt preaching, except in the little meeting-house of some village.

In 1821, he went to preach for six months to a small village congregation. Many of the people were full of antinomian fancies, were very ignorant, very vain, and repulsive in their temper. It was a sore trial to the sensitive student to exchange the cultivated society of Edinburgh for that of such men as "James Hedger, William Small, and Mr. Ardphist;" men who had little faith in *his* wisdom, great faith in *their own*; men who were far more remarkable for their attachment to the doctrine of election than to that of charity; who despised scholarship, and who thought that ministers should be in this respect like the apostle Paul, "who," thought they, "never troubled himself about Greek, but, as we may see, wrote the epistles in plain, home-spun English." Although it was not his happiness to effect much good to the souls of others while in this unpromising sphere, it will be seen that his trials here were the occasion of great benefit to his own.

"You can imagine that it was no slight affliction to me to be placed among such people. They found fault with everything that came from my lips, and counted me quite in the dark. Yet I was never angry with them for a moment,—I loved and pitied them with all my heart, and longed to do them good. Trying as my post was, I shall never cease to be thankful to my Saviour for placing me in it, for it was an occasion of unspeakable benefit to my own spirit. This unhappy temper of theirs induced me to pay the most rigid attention to the very letter of Scripture, lest I should advance any shade of sentiment that could not be sustained by its sacred authority. My reverential impressions of the inspired Word, as the only standard of truth, were thereby much deepened. As I thus went on for some time, searching the Scriptures and praying for the Spirit, that I might imbibe the very sentiments and feelings of the Divine Being, and receive every part of religion simple and fresh as it came from heaven, the New Testament seemed to wear an aspect of novelty to me, the mists which had hitherto veiled some of its doctrines now cleared away. I perceived truths which surprised me, and there was a beautiful tenderness shed over its pages which seemed perfectly new and enchanting.

"While I was at this place an incident occurred, which, although slight and common in itself, had another most important effect on my spiritual life. One of my hearers had aspersed the character of another. In reproving her for it, I referred to the import and

obligation of the second commandment which she had violated. While I was thus speaking, a vivid and piercing conviction flashed upon me that I myself had been violating this sacred law ever since I had been a Christian. I have no words to express the intense shame and penitence which this conviction produced. My numerous violations of this sovereign law were recalled to my mind with alarming brightness of thought, and produced quite a radiance of terror. The side of my mind towards the blessed God had, indeed, often beamed with devotion and love; but the side of it towards man had been defective in tenderness and humility of feeling and speech. I had scorned the abilities of inferior men, and had been in the habit of marking with keen and cool severity the mortal defects of good people. I did not know until now that I had been guilty of such sins. I was in as much penitent distress, though not in such a wilderness of troubled thought, as at the time of my conversion. I felt that these sins had placed me in a proud and hateful opposition to the mind of my Saviour. Most fervently did I pray for pardon and renovation, and never were my prayers more distinctly answered. These unsanctified tempers began to melt away before that divine light and power which revealed their existence; since that time it has been easy and delightful to honour and love my fellow-creatures. I was converted to the spirit of the second commandment."

If any have read this last extract hastily, it would be a wise thing to read it again; for most certainly, the more we are inclined to think such sentiments insipid and common-place, the more do our spirits need to be brought under their influence. We have slighted Christ's law of brotherly love; we are in danger of becoming so acclimatised to the atmosphere of censoriousness as not to know that we are censorious; in danger of losing that delicate holiness of feeling which will lead us to detect the presence and deplore the evil of this crying social sin. It may do us lasting good if we pause to take in the full meaning of these sentiments; sentiments whose constant force made him who uttered them, what every disciple should be, a searching perfectionist only with reference to himself; with reference to others, all patience, gentleness, and hope.

His labours amidst scenes like those which have been described, were occasionally relieved by visits to Salisbury and Devizes, where he had circles of friends by whom he was greatly prized. They called to mind the skill—fresh, gracious, and affectionate—by which he sought to heal the wounds of the heart, and to remove the doubts of the speculative thinker; how clearly he would argue; with what warm, compassionate sympathy he would plead; how, when one of the company would try to parry the thrust of an argument, by what looked like a mere ingenious artifice of debate, he would rise, take him by the hand, and implore him to be in earnest; they remembered his passion for truth, his delightful turns of expression, and the overflowing ardour of his Christian love; they seem to see him now, the spiritual fire sparkling in his eyes, lighting up his thin, pale, pain-worn features, and sometimes glowing in the rich scintillations of genius which shot along the chain of his logical reasonings; they remember especially his prayers, their faith, their deep spirit of reverence, their indescribable earnestness, making those who knelt with him to feel that the presence of "the King Invisible" was a vivid reality; so that even a little child would say, "He is speaking to somebody in the room."

These happy seasons were, however, but of short continuance; for, in 1823, he was seized with a fever, and for six months he wavered between life and death. He never entirely recovered from the effects of this calamity. From this time, there was not merely a weakness, but an organic and incurable defect of speech. He was to be nerveless and weary to the end of his days. Judging from appearances, even long after he had left the sick chamber, it might have been said, "His ministry is now over, we shall no more even hear him converse gain."

"That tongue is silent now; that silent tongue
 Could argue once, could join the jest or song,
 Could give advice, could censure or commend,
 Or charm the sorrows of a drooping friend.
 Renounced alike its office and its sport,
 Its brisker and its graver strains fall short:
 Both fail beneath a fever's secret sway,
 And like a summer brook have pass'd away."

His inability to read and think as in former times, of course greatly affected him. "In my worst troubles," said he, "I could sometimes escape from the wilderness, and live in an intellectual heaven of my own, but these days and nights are past." The one great sorrow that was upon his heart, was the final disappointment of his hopes as a preacher, and the slight amount of success which had attended his ministry while he was still able to exercise it. Of this he thus wrote to a dear friend:—

"It was my ambition to do good,—the best good to souls; I placed the worth and felicity of my life in this, but how my holiest wishes have been blighted and mortified to death! This has been, is, and will be my deepest grief. I have never yet been able to surrender even to God my constant mighty wish. Vain and afflicting as it is, without strength to render it useful, it will not die. Oh that it had pleased my Saviour to have gratified this wish, this one wish! All other wishes for anything happy on earth, I long ago willingly surrendered."

Some of the ancients thought that the diamond absorbed the daylight, until it became so steeped in brilliance that when the sun went down it could scatter light in the darkness. What was a fable in science, is a truth in religion; it was true in the life of Mr. Rhodes. His dark and mournful thoughts soon passed away, and his spirit shone brightly when its sun was gone, for God had filled it with light. This will be illustrated by some passages from his letters. Here is one addressed to a friend who was then in great affliction:—

"Reverential submission to the will of God will do much to repress the rebellion of our spirits, and impart a patient serenity to our hearts; but it will not repress frequent and unholy wishes that our lot had been different from what it is,—it will not make us pleased with the sadness of our condition,—it will not inspire joy. Some yet higher sentiments are requisite to produce this frame of mind which is the perfection of an afflicted state. The grand thing we want to perfect our repose is this—to understand our dispensation, our individual dispensation; to ascertain the reasons and intentions of God for having placed us under it, and to see how it is most wisely and tenderly suited to promote our highest good. When this most blessed illumination is obtained by prayer, then in 'His light we see light;' we are able to look upon our whole condition with divine and celestial eyes. We also see it as God sees it; he is pleased with it, and we are pleased with it. The God of love has taught me to see the meaning of my own dispensation in the clearest light, and I now perfectly approve of it with all my heart. I am the most withered and insignificant thing in this part of the universe; but weak, poor, and afflicted as I am, I can truly say that my lot has become to me one of almost unmingled felicity. The sublime paradox, 'Having nothing, and yet possessing all things,' is a mystery to me no longer, it is just what I feel. I have met with no person so happy as myself; and it is to be ascribed chiefly to my sufferings, or rather to the grace of our Redeemer who has made them his instruments to refine and free my spirit, and bring it into more full communion with himself.

"I think I understand your affliction almost as well as I do my own. Sometimes I have employed hours in tracing it out in all its parts and stages, till I have seen all combined into one harmonious plan of mercy and good. I have the most affectionate and devotional sympathy with you; yet I can see reason and room for abundant consolation that you may constantly feel. Suppose these afflictions had never come upon you; that all the wishes of your earlier life had been gratified to the full, making a mortal Paradise of health, and fame, and social felicities, what would have been the result to you now and for ever? We have only to cast abroad a glance on nearly all the souls that are doomed to these brilliant calamities, in order to answer the question. Had your varied and deep afflictions been withheld from you by the hand of God, so far as I am acquainted with your history, and with the former hues and ardours of your nature, it seems to me that you would have felt the full enchantment of the world, eternity would have been veiled up by the beautiful and deceptive scenery of time, the blessed Redeemer would have been but little loved, devotion would have been faint and low. . . . But, my dearest sir, it is only right and affectionate for me to say, in order that you may have more divine quiet of soul, that I have clearly seen the good your sorrows have done for your character, mingled with and sanctified by the grace of God as they have been. . . . 'I am the true Vine, and

my Father is the Vine-dresser. Every barren branch in me he cutteth off; every fruitful branch he cleaneth by pruning, to render it more fruitful.'

"Ascribe whatever we may to the force of celestial influence upon our minds, it is plain that sorrow is the sovereign instrument, even in the divine hand, for moulding us to the tenderness and refinement of the Christian temper: there are many sins which cannot be subdued, many sacred elements of the spiritual life which cannot be matured, until we are softened, melted, and shattered by pain. Lord Bacon's sentiment is a tried and a true one, 'Adversity is the grand privilege of the New Dispensation.' Some, indeed, can be saved without much of it; but all melancholy minds, all minds ardent for the world, all imperious minds, all minds of great ambition, must in the nature of things undergo a keen severity of discipline, or lose their heaven; men of whom the world is not worthy must be destitute, afflicted, tormented.

"The passive virtues are not much wanted in a life of health and ease; yet these are the most sacred virtues that have ever been displayed on earth or admired in heaven. The 'passive' virtues are in reality the most active ones. A great delusion prevails here. We are apt to place Christian activities in mere bodily activities. It is a much harder thing to suffer well, than to work well. It gives an ineffable lustre and endearment to the passive virtues, that it was by them—it was by the Saviour's patience and resignation in suffering death—that the most splendid achievement ever performed in the universe was accomplished—the world was redeemed!"

Devizes.

CHARLES STANFORD.

(To be continued.)

EXTRACT FROM A MS. JOURNAL OF A TOUR THROUGH "THE STATES."

"ONE of our fellow-passengers was a young surgeon returning from European study, a scion of an old Virginian family. His father had been in advance of his times, and had nobly given freedom to his people. Nevertheless the son continued to argue that the negro is not entirely human. From him and others we heard, over and over again, the whole course of argumentation—the absolute necessity of slavery, for many years to come at least, the curse of Ham, the helplessness of the negro if left to himself, and the great hindrances which the northern abolitionists had thrown in the way of the benevolent efforts of southern employers. The conversation, however, usually ended with the home thrust—Slavery is not an American institution, but a legacy from the British domination. All this, of course, had tended to whet our curiosity to study the condition and character of the coloured races of "the great free country."

"Perhaps it may be from early impressions of chimney-sweeps, or from a deeper feeling, that black is to us an unnatural colour for the skin, and that one is so long in losing the sense of alarm on seeing the immense snowy cambric collar in juxtaposition with the nose of a negro. John Bull shares in the American prejudice after all, that the blackness extends to the blood, and has a vague sense that the soul is in some way mysteriously affected by it. We must own to somewhat of these feelings remaining secretly within us, though having no doubt of the manhood, natural and spiritual, of the negro race.

"One of our pleasant early reminiscences is the intense delight with which the real niggers witnessed the performances of their grease and lampblack imitators in the concert rooms of Broadway. Perhaps it might be taken as an instance of human charity that the genuine coloured people, carefully divided from the remainder of the house, and of course placed in the worst part of it,

should enjoy seeing their own peculiarities travestied, albeit melodiously, by the sham negro minstrels whom they crowded to hear. Of negro capacity for human sinfulness proof was forthcoming in great plenty, quite sufficient to raise him to an equality with the most exalted white or sallow specimens.

"No traveller would pass through Washington without seeing the White House. We repaired thither in felt hats, shooting coats, and pants which had seen service. The ruler of America does not condescend to instruct people in the precise cut or colour of their garments. At the White House we found ourselves drawn with a crowd into an ordinary kind of room; and presently an elderly, square-set gentleman came round, with a friendly shake of the hand and a cheery word for any who stood forward to receive it. It was Zachary Taylor, the President. As he drew near we advanced, and to our *civis Romanus sum*, he replied by a hearty grip, and a few words of pleasant and practical advice. He passed on, to receive and give other salutations, and we at our leisure departed. Our presentation at the British Court has not yet been finally arranged, but we suppose it will be a somewhat more ceremonious affair. Your American of the 'true grit' abominates all flunkeydom—except in coloured persons.

"About 120 miles below Washington, on the Great South Railroad, lies Richmond, noted to consumers of the fragrant weed as the depôt for 'James's River leaf;' but other than smoky memories connect us with Richmond.

"On a Sabbath morning, leaving a most motley crowd at our hotel, we betook ourselves to the Rev. Mr. Fuller's, the second Baptist church. About twelve hundred persons were present, of whom eleven hundred and ninety-nine were black and one was white. With the utmost politeness we were conducted to the guests' pew, rough looking strangers though we were. The minister was not yet present, but an elder read the Scriptures and prayed intelligently and devoutly. After a hymn, in which every person in the place seemed to join heartily and harmoniously, another elder read and prayed. He evidently felt himself to be pleading with a present God. As he became more fervent, sympathy increased, and we expected frequent and rather noisy responses. None such came; all were solemn, attentive, and devout. Presently there arose from the bending multitude a gentle breathing in harmonic chords. Swayed by the feelings and expressions of the prayer, the sound now swelled into a full round tone, then died away into a *pianissimo*. Most solemn and most impressive was it, and to the feelings resistless. Tears started unbidden,

'And the voice of their devotion
Filled my soul with strange emotion;
For its tones by turns were glad,
Sweetly solemn, wildly sad.'

"Oh blessed hope of life and liberty beyond the grave, where 'the wicked cease from troubling, and the weary are at rest.'—But if these coloured persons are not quite human?"

"The minister being about to commence his discourse, it became needful for him to remove from his mouth the impediment to speech caused by 'James's River leaf,' for which a receptacle was provided in the corner of the pulpit. This operation satisfactorily completed, he preached a very excellent sermon. Mr. Fuller was the fourth white man present.

"After service we found the choir of about thirty persons meeting for practice. We joined them, and to test their skill hastily wrote out a tune,

certainly strange to them. To our surprise it was sung at sight quite correctly. There is a fluency and softness about the voice of the negro race which we trust will yet delight Europe. Some of the lamplblack minstrels sing beautifully, but rouge is not maiden's blush.

"Psalmody is our study and pleasure. We have heard it of every description, from the wild chant of the Red Indian to the most gorgeous Roman Cathedral service; but never, as the utterance of devout, intelligent choral worship, have we heard excelled, if equalled, the singing of this congregation of black slaves.

"As yet they appear to us to be men—Christian men, on their way to heaven. If we are right in our conclusion, it will be awkward for those who have treated them as valuable cattle, to meet them in the same place!"

T. R. H.

"AS BECOMETH SAINTS."

If ever any sentence contained "much in a little," this does. The inspired volume has many such, which should be printed in letters of gold and hung up, to be daily remembrancers and subjects for constant meditation. These "thoughts that breathe and words that burn" are often found embodied in some passage of a general import, and come before the reader unexpectedly, as a valuable pearl does from the bottom of the ocean in the hands of a diver; fit to adorn the crown of the greatest monarch.

Paul had nearly completed the most elaborate and clearly-defined body of divinity that ever proceeded from the pen of man. An epistle, the more it is read the more it will be prized—its complete inspiration cannot be doubted. In his concluding address to the Romans, he commends unto them Phebe, a deaconess of the church at Cenehrea; and points out the manner in which the injunction is to be observed, "As becometh saints;" which shows,

I.—The honour conferred on believers. They are designated saints. This is a title which the Lord God of the whole earth (who has all rights and titles which are worth having at his disposal) has graciously given to his people, whom he calls "the salt of the earth," his "chosen," his "redeemed," and his "beloved." For the term *saint* imports holy, or godly; and although when applied to man or woman it can only be so in a limited sense; yet by the grace of God changing the heart, a new creature appears, which Jehovah in his infinite grace is pleased to call his son, or daughter, and to bring to share an eternal weight of glory, and to dwell with *holy* angels, in the *holy* heavens, to enjoy *holy* fellowship with the *holy* Trinity, and to breathe a holy atmosphere of bliss for ever. Such a view of divine things induced the poet to exclaim—

"Ye palaces, sceptres, and crowns,
Your pride with disdain I survey,
Your pomps are but shadows and sounds,
And pass in a moment away."

The word *saint* is first found in the book of Deuteronomy, (xxxiii. 2,) where it is said, "He came with ten thousand of his *saints*." And again in the third verse it is written, "He loved the people; all his *saints* are in thy hand." And the Psalmist reiterates the title, (Ps. l. 5,),"Gather my *saints* together unto me: those that have made a covenant with me by sacrifice." Again, he chants forth the song, "He preserveth the souls of his *saints*, he delivereth them out of the hands of the wicked;" and as if in death as well as life God would testify his love to them, he has had it left on the inspired page, that "precious in the sight of the Lord is the death of his *saints*." Hence it is clear that this is not a mere empty title. Such baubles Jehovah leaves for the amusement of the petty potentates of earth. There was much intended in the name conferred on Abram, after the proof of his faith, when he was no longer to be called, "Abram, the high father," but "Abraham the father of a multitude."

Or, as when "Jacob the supplanter" wrestled with the angel and prevailed, and was knighted on the battle field, "Israel the prevailer."

There was something more than a mere change of name when "Saul the persecutor" became "Paul the apostle and servant of Christ." Let us not aim then to be called Rabbi, or any of those vain names which men give to themselves or to one another. But let our nobler ambition be to receive "the white stone, and in the stone a new name written" by the Son of God of himself. But the title applied by Jehovah to his servants implies many things connected with their real character:—as *renovation*. What a change is wrought on the heart, when the Holy Spirit transforms the believer from a slave of Satan to be Christ's free man! "Old things pass away, and behold all things become new." Now he is *elevated* from a worm of the earth, to be higher than an archangel in the kingdom of heaven.

"They never sunk so low,
Were never raised so high."

Every saint is *consecrated* to God, as kings and priests were of old; in the one case to offer spiritual sacrifices to God, and in the other to reign with him for ever and ever. Thus their future *glorification* is secured by the word of Him that cannot lie, and by the covenant made with Christ, ordered in all things and sure. In this wonderful change wrought in the souls of the saints, we trace the hand of an almighty power; the grace of eternal love, and the sanctifying unction of the Holy Ghost. Oh what a sight is a new-born son of God! Thousands ran to gaze upon the man who from a poor exile had risen to be Emperor of the French, and who may one day again be as poor as ever. But how immeasurably greater is one who has been made the king and priest unto God, and an heir of heaven!

Yet this does not preserve them from trials and afflictions in the present life. Jacob, notwithstanding the honour at Peniel, was a tried man nearly throughout his pilgrimage on earth. Job, though brought before the adversary as one whom the King of glory delighted to honour, saying, "Hast thou considered my servant Job?" went through more pains and sorrows than perhaps any human being before or since; which is to teach us, that we are not to judge of our state by any outward circumstances, but by the evidence of a renewed nature, faith, love, and the work of the Holy Spirit on the heart. It is to be lamented that some are doubtful of their spiritual interest, because they do not come up to the precise measure which they have taken of another's piety; but as two faces seldom agree in every particular, so is it with those who are equally interested in "the grace that is in Christ Jesus." There is a diversity in the church as well as in the world. Some of God's saints are rich, others are poor; some are learned, others are illiterate; some are bruised reeds, others pillars in God's house. A master and servant may be both members of the same church; and the servant may be more spiritual and consistent than his master. But wherever true grace reigns, it will have an abiding influence on the life and conversation. Therefore we notice,

II.—The conduct expected of saints. Paul urges the Romans "to receive Phebe as becometh saints;" for in too many things they display a conduct that is unbecoming their profession, which is not only visible to the world, but deplored by themselves; which robs the soul of its enjoyments and dishonours God, the author and giver of every perfect gift. And if we add to these, those tempers, that trifling conversation, and those worldly actions which cause the enemies of God to exclaim, "Ah! so would we have it," it must be confessed, that in too many things we all offend and dishonour our Christian profession. How careful should the saints of the Most High be, not to imitate Jonah in his angry feelings, nor Jacob in his worldly policy, nor John and James in their bigotry, nor Peter in his dissimulation! While there is among professors of religion so much selfishness, covetousness, and want of charity, we cannot but deplore that too many are not acting as becometh saints. The case was the same in the apostle's day; for he exhorts, in the 17th verse, "Mark those who cause divisions and offences, and who serve not our Lord Jesus Christ but their own belly." They are here exhorted to a conduct in *consistency* with their

holy calling. They were to receive Phebe with Christian affection; and Paul had no doubt of their compliance with his request, for he adds, "Your obedience is come abroad unto all men"—a high encomium on the members of the church at Rome. She merited this at their hands, for she had been a succourer of many, in the tried and persecuted state of the church; and of Paul also, who had found under her roof and at her table that fraternal kindness which the times called for from the disciples of Christ.

Now to act as becometh saints, it is necessary that the love of God be the mainspring of every action. Without this powerfully impelling force, they may run well for a time; but something is sure to hinder. It may be a straw, or a stumbling-block; either will answer the purpose of the arch-enemy. All he desires is their halting. Love of God does not include, however, *all things* required of saints. "They must love their neighbours as themselves," and especially the fellow-heirs with them of eternal life. "By this shall all men know that ye are my disciples (said the Saviour), when ye have love one towards another."

Those who are thus influenced "will set the Lord ever before them," having Christ for an example of patient suffering, active benevolence, and entire subordination of will to that of their heavenly Father; and waiting passively in affliction or prosperity, in sorrow or joy, the appointed time for their removal from a world like this to "that kingdom which fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation."

It should be remembered, that *eminent* saints have always been useful saints; as seen in the piety of Gaius, to whom the apostle writes, "I wish above all things; that thou mayest prosper and be in health, even as thy soul prospereth."

Dorcas was another who showed her faith by her works, whose loss was felt by all around when she was stretched upon her bier. The present age has not been destitute of saints, who have been ornaments to the communities of which they formed a part; but generally speaking, the fruits of the Spirit do not arrive at that perfection in these days as in the early ages of the Church. Not that the Holy Ghost has lost his power, for the word of God is marvellously blest in many places; and extensive revivals take place in different parts of the globe; "But for all these, saith Jehovah, I *will* be inquired of by the house of Israel to do it for them."

To live as becometh saints, will tend much to the comfort of every child of God. It will go far to promote true religion in the world. And above all things, it will bring glory to God and his grace, which should be the one object of every Christian's life—"For me to live is Christ, and to die is gain."

Windsor.

S. LILLYCROP.

LEAVING THE CHURCH.*

"I'LL leave the church!" exclaimed a young man in a voice almost of passion; "I won't remain with such a set of hypocrites another day. A mean, wicked man! talk about his being fit for the kingdom of God!"

He threw himself in a seat, and with glowing cheeks and eyes sat musing, his hand under his chin.

"Charles, Charles!" cried a beautiful child, bounding into the room. She paused, and came more slowly towards him, noting his abstracted look.

"Don't you feel well, Charles?" asked the child, placing her hand on his knee.

"Not very, Nelly!" he added bitterly; "may you never know what it is to be deceived in those you have trusted."

"Deceived, what does that mean?" asked the child.

"It means that when you think people to be so good, to be even better than anybody you know in all the world, and you find after all that they are bad, and mean, and wicked, while they pretend to be good."

The child looked at him, wondering at his impetuous voice and manner.

* From the *New York Examiner*.

Just then an old man, nearly seventy, entered the room slowly, leaning on his cane. The white hair hanging thin and straggling over his coat-collar, the pale grey eyes quite sunken, the seam and wrinkles in his face, proclaimed that he had been no listless wayfarer along the path of life, but that he had conquered like a soldier, warding off the enemy at all points, and keeping his armour bright. There was a sweet and touching serenity in his mild face, a beautiful light that told of Christian triumphs meekly borne. Seating himself in his customary chair, his countenance brightened as Nelly came by his side.

"Charley feels ill," said Nelly, with a child's frankness. "He says he is deceived."

"Deceived! well, that's unpleasant, certainly," said the old gentleman, taking Nelly on his knee. "It's nothing serious, I hope," he said anxiously, turning towards the young man.

"Only I am going to leave the church," said Charles, decidedly.

For a moment, a look of astonishment crossed the aged features of the grandfather; then whispering a few words to Nelly, she got down from his lap, and moved quietly out of the room.

"Come this way, Charles," said old Mr. Raymond, gently.

The young man drew his chair, half ashamed, near the place where his venerable grandfather sat.

"My son," said the latter, laying his tremulous fingers upon the shoulder of the other, "I never shall forget the day that you went down into the baptismal waters. I stood on the bank, leaning upon your father's arm, and as your young head went beneath the wave, my heart felt to say with old Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' You were the child of many prayers, and from your natural gifts, as well as spiritual, we expected great things. On the same day, I saw God's people take you by the hand, and welcome you into the visible church of Christ. Did you in that hour regret your decision?"

"No; but I had not expected"—his lips trembled and his voice faltered.

"You were like all young disciples; you expected to see every man and woman as perfect as you hoped to be yourself. You founded your estimate of Christian character on the words of the beloved John: 'Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him.' You did not think then that Christians might grow cold; that the habits in which they have been trained, the hereditary weaknesses, the inherited dispositions, might sometimes have sway over the heart that is not always watching for the tempter."

"I cannot stay in the church with a bad man," said Charles, decidedly.

"Christ had a Judas among his disciples," replied the old gentleman, gravely.

Charles said nothing.

"Master, to whom shall we go?" asked one of Christ's disciples. "Thou only hast the words of eternal life," said the old man, musingly. "Charley, where will you go?"

"Sir?" exclaimed the young man, startled at the abruptness of the question.

"I say, where will you go, if you leave the church of Christ?"

"I—I"—stammered Charles.

"Where can you find purity of life, if not among those who have crucified the world? Will you fling yourself outside of these holy walls, where the gay, the careless, and the wicked wait for your soul? Will you break the vow that united you to heaven? Will you bring sorrow and shame on my poor old white head? Will you grieve the minister of God? Will you crucify Christ afresh? Charles, what will you do! where will you go? If every man but myself, my boy, in the church of my Lord, were faithless, I would still stand on the walls of Zion. I tell you there is no better, no holier, no more honoured place."

"You have convinced me, sir," said Charles, frankly. "I have myself been wrong; I have cherished hard feelings, when I should have felt pity. From henceforth, come what will, I will stand by the church."

OUR ASSOCIATIONS.*

It is the lot of every human institution, after serving its purpose, to die out and give place to something else not more useful, and equally evanescent. Yet the progress of its decline is slow. Its want of adaptation to the new order of things is not readily perceived. It often lingers after its vitality has fled. Sometimes it passes through a trying ordeal to a state of rejuvenescence. More often it has to be respectfully interred. Religious organizations present no exception to the rule. Divine institutions alone are permanent. Human institutions are the creations of the times, subserve temporary purposes, must be modified by circumstances, and always tend to decay. Yet they are tenacious of life. Old age is conservative. When time has consecrated a usage, there will ever be some to contend for it to the last.

It is scarcely matter of opinion whether Associations, as they now exist among us, have not passed their meridian of usefulness, and are not rapidly on the decline. As their annual meetings will soon be held, it may not be amiss to suggest a few topics and queries for consideration. Are they adapted to the present condition of society? Is it possible to infuse into them new life? Can they be made capable of greater usefulness? Or are they antiquated organizations which have lost their interest and use?

In past years, Associations have served many valuable ends. Among widely scattered churches, enjoying few opportunities of intercourse, and isolated from Christian sympathy, they formed a strong bond of union. Their meetings furnished occasions for mutual consultation. Difficulties were removed by conference. Topics of general interest were canvassed. The churches and officers regarded their meetings as sacred festivals. The devotional services were well attended. An *esprit du corps*, a desire for fraternal sympathy and religious intelligence, brought people to them from immense distances. At that time united services were rare, facilities for travelling few, postage costly, the visits of ministers to one another necessarily infrequent, and the united action of the churches was next to impossible. Associations then supplied a need: the devotional meetings, the letters from the churches, the circular letter containing grave instruction on some important topic, and going forth with the imprimatur of many pastors and deacons, the opportunity of conference on cases of discipline or division, and on common plans of action—these all had an important use. Associations had their birth in the felt necessity of the times.

Many of these purposes are ill-served by Associations now, while others are no longer required. The churches have greatly multiplied. As Associations must now inclose a smaller area, their interest cannot be so great as when a large section of the kingdom was embraced by each of them. Beyond the statistics, little information is given which was not known before. Ministers and churches have now unexampled facilities for consultation. The number of public meetings, of a more novel and attractive kind, has weakened general interest in Associations. Periodical literature promotes the discussion in a wider arena of the topics which used to occupy them. The intelligence which they used to communicate is now distributed by the press. Denominational societies and organs now communicate directly with all the churches. The letters from the churches were formerly the only method by which they received information of each other's welfare; and knowing little of what was doing in other parts of the world, or their own land, their attention was more concentrated on one another. Cheap literature was scanty; circular letters were highly valued; whereas now publications, equally valuable at least, exist in abundance on every topic on which they are written. It is rare, except in

* The writer of the following article takes a far less favourable view of the working of our Associations than that advocated in the magazine a few months ago. *Audi alteram partem* is, however, a good motto. The suggestions which follow are many of them valuable. The writer is familiar with the operations of Associations in various parts of England, and his name, if he would allow us to give it, would command respect for his opinions.—ED.

country districts, that the meetings of the Associations are well attended; the attendance even of ministers and messengers is in many cases most meagre; and the business transacted, except in those Associations that conjoin some missionary or benevolent enterprise with their meetings, is, for the most part, meagre and dull. The circular letters have a very limited circulation. A church, of nearly 400 members, has been known to order only twenty copies; very often they do not, even in large Associations, repay the expense of printing, and in some they are given away, as the only means of distributing them.

These are points which ought to be seriously pondered. They are far from proving that Associations are useless, but amply show that they should be modified to meet the altered requirements of the age. The hints which follow are only suggestions for consideration.

1. It is not desirable that an Association should consist of a large number of churches. It becomes unwieldy for any valuable purpose, and special mutual interest is very difficult to be aroused.

2. It is desirable that their meetings should be held more frequently. A yearly meeting only is too infrequent for purposes of fraternal intercourse, consultation, devotion, or united action. Much is now compressed into a year. Mind is wondrously active. Facilities for locomotion and correspondence are abundant. Small Associations, with quarterly meetings at least, would be a step towards improvement. At present, many churches in the same Association are so widely apart, as often to have no representatives at its meetings, while the meeting could be held at each place only once in twenty or thirty, or even forty years. Many of these churches have now little acquaintance with, and less interest in, each other's welfare. Frequent meetings in a limited number of churches would elicit a larger attendance and greater sympathy.

3. The protracted character of the meetings might in many cases be avoided with advantage. Two entire days and part of a third are in some cases still consumed on these occasions, almost every hour of which is occupied with religious services, or meetings for business (as they are termed), till flesh and mind are alike wearied, and the close of the proceedings gives general relief. Half the occupation provided and the restriction of the time to one day, with in rare cases the evening of the preceding day, would be a great boon.

4. The letters from the churches, except as regards statistics, might be advantageously curtailed, the sermons and jeremiads which some of them contain might be profitably omitted, while it is open to doubt whether reading them in a promiscuous assembly is not altogether a mistake. They are sometimes so full of blunders, or read in so grotesque a style, as to create ridicule from the thoughtless, and give pain to the serious hearer. Among the ministers and messengers these errors would be passed over with kindness, and the reading of them should be restricted to this "audience, fit, though few." In some cases the letters have become mere matters of routine, commenced however with a long and antiquated orthodox preamble, and closed with a long and equally antiquated flourish, but their contents meagre, attenuated, and dry as any mummy. It is no mean test of any thoughtful man's patience to sit out the reading of a score of them, unless he be gifted with a wondrous power of abstraction. How earnest-minded men and women can find ought to profit by in the husks which the letters too often supply, is one of those mysteries which baffles the philosophy of ordinary men. Perhaps, as South with far less truth flippantly suggested of the prayers of the Puritans, the shrewdest way of writing them down would be to print them at full length for general perusal.

5. The circular letter might, in many instances, be now abandoned as an obsolete usage of very little advantage. The cases are rare in which they awaken much attention or interest. Few are sold, and fewer read.

6. If practicable, some object of labour, some philanthropic effort of general or local importance, should be connected with our Associations, and this should be occasionally varied as circumstances permit. Often it arises, from the want of some object of united action, that the meetings are dull and spiritless affairs, and gradually degenerate into routine. Home or foreign missions, local efforts, business connected with our colleges, might, in some cases, be forwarded with

advantage through the Associations. The condition of the smaller and poorer churches might be made of deeper interest, and by visitations, consultations, &c., influences might be brought to bear on them which would greatly strengthen the pastor's hands, and greatly promote his people's profit. The condition of the poorer pastors, and the ability, or otherwise, of their churches to sustain them adequately, might be matters of inquiry and advice, without trenching upon cherished independence. Without something important to do Associations must decline in interest and power.

7. As far as possible, the Associations should meet where they are likely to be most useful and most welcome. In large towns, where churches are often brought into fraternal connexion, they are of little use, and are worst attended. In small towns and rural districts, where public meetings are rare, the presence of strangers infrequent, and exciting topics almost unknown, they would be of the largest service, and be most appreciated. The influx of a number of strangers creates attention. The church receives a vigorous and needful stimulus. New life is infused into its operations. The wheels of its chariot are oiled.

8. The sums contributed for the different purposes of the Association, such as Widows' Fund, Poor Ministers, Weak Churches, &c., are woefully small, and steadily diminishing. It would be an advantage to stimulate a more generous liberality, to "provoke one another to love and to good works."

These hints are furnished only as topics for consideration. If Associations are useful, let them be so modified as to answer their purpose, secure public interest, and promote our common Christianity. Their utility is fast reaching its lowest point, and in some cases has died out. Let the questions be entertained. Can we improve them? of what use are they? what good can they be made to do? The churches are better without them, if they serve no truly useful purpose. If there be life in them, let it be nourished to vigorous health. If life has departed from them, let their corpses be decently and speedily entombed.

AN ASSOCIATION SECRETARY.

THE RELIGIOUS REVIVAL IN AMERICA.

WE intended this month to have entered upon a somewhat full discussion of the great religious awakening now going on in America, but we forbear for the present, for two reasons: 1st. We doubt whether the facts are yet sufficiently known to allow of anything more than mere speculation and conjecture. 2nd. We think that our readers will feel greater interest in learning what Americans themselves say of the movement, than what we think about it. We, therefore, prefer to give copious cuttings from transatlantic newspapers, both secular and religious, and hope speedily to return to the subject when its results have been more adequately tested. The extracts subjoined are somewhat lengthy; but we think they will be read with interest, especially as a large number of them are from non-religious prints, and show how this wonderful movement impresses even worldly men.

THE GREAT REVIVAL.

The attention of the secular press is becoming generally arrested by the wonderful work of the Divine Spirit throughout our land, which is said to exceed the "Great Awakening" of Jonathan Edwards' time. It is among the marked features of this work of the Lord, by which unbelieving men are peculiarly constrained to acknowledge His hand, that to such an unusual

extent its first appearances have been outside of any extraordinary church efforts or influence. Unconverted men have thronged spontaneously to the house of God, and have made request in some cases for additional and special services, which have been commenced at their instance, and slumbering churches have been startled to exclaim, "Who are these, that fly as a cloud, and as doves to their windows!"

Among the novel modes of sinning, the

ciency and propriety that have been developed, may be named a Methodist "Prayer-Meeting Association," with a devout and influential layman at its head, which goes in a body from church to church, holding meetings, and calling upon the brethren to awaken and "come up to the help of the Lord." It is estimated that more than a hundred "business men's daily prayer-meetings" have been opened in different parts of the country, since the original Noon Prayer-Meeting was started in the North Dutch church. The Noon Prayer-Meeting in the John Street Methodist Church already crowds the main edifice, and the lecture-room is now thrown open for an additional meeting. *The names of two or three well-known city politicians lately converted are mentioned among the most fervent and zealous exhorters.* Perhaps, however, the most wonderful display of Divine power ever seen in this or any other revival within the memory of man, is to be found in the uprising of the abandoned wretches on the Five Points, *where hardened and imbruted outcasts of ten, twenty or more years' standing, have pressed into the chapel of the Methodist Mission, casting away their abominations, and eagerly asking for the temperance pledge, for prayers, and what they must do to be saved.* Twenty or more of this class—not children or youth, but generally adults in years and sin, often bloated and disfigured with infamous vices—are believed to have become truly penitent, believing, and regenerate. Another remark should be made. Almost universally, throughout city and country, north, south, east, and west, and in all denominations, the religious interest has been unusually deep and sober in its character. Nervous excitement, and artificial expedients to promote revivals, were probably never less cultivated, and that which we see is therefore the more purely the work of the Lord, which cannot be overthrown, and we may hope will continue to go forward. May this great season of grace mark the beginning of a new and permanent advance in the life of the church at large! May every praying soul cling humbly and importunately to this blessed gift of the Spirit, that it may be perpetuated! The work of the churches has not been over-arduous, nor too intense and engrossing to be prolonged permanently. If the work should cease, and the Spirit become grieved away, it will be by our return to former inordinate absorption in the cares of this life.—*New York Examiner.*

In some instances the enthusiasm seems to have spread from place to place with all the rapidity of a fire on a prairie. It is believed, for instance, that as many as a hun-

dred prayer-meetings have been established in different cities and towns throughout the country, from the single example of the noon-day meeting held in this city in the "Old North Dutch church." Not all of these meetings are held at the same time of day, or even daily, yet they have been called into existence from the fact that this was called into existence before them.—*New York Tribune.*

THE DAILY PRAYER-MEETINGS.

The three stories of the Consistory building of the North Dutch church are daily crowded to excess, and the doors and passages so blocked up, as to prohibit ingress or egress. Crowds continually come, and after vainly endeavouring to peep in, go. Larger and additional places are opened daily in other cities. The John Street meeting on Tuesday, which was thronged by a solemn audience, was opened with the reading of a telegraphic despatch from Hartford, stating that one of the large churches in that place had that day been opened for a business men's prayer-meeting. That New-Haven had determined to open a church-edifice, for want of room in a lecture-room. Rev. Dr. Scott, of Newark, was among the speakers in the third story of the Fulton Street meeting. He stated that the conversion of persons of the strongest and maturest mind in the community, was among the characteristics of the work of grace in Newark. If he had attempted to elect from his congregation forty-five of its strongest minds, he would have generally taken the forty-five who united with his church by profession, the last Sabbath. A gentleman from Philadelphia described the absorbing interest and feeling manifested in the great meetings at Jayne's Hall. When at one of those meetings the request was made that persons desirous of prayers should rise or raise their hands, *a hard-featured man, long an infidel, scoffer, and violent enemy of Christ and of all good, rose in the midst of the assembly, with both hands stretched above his head, and tears streaming down his cheeks!*

Who shall draw back from the battle in this great and glorious day of the Lord! Nay, shall we go forward with doubtful, hesitating step, advancing and extending our operations only as we are *thrust* by the onward sweep of the Spirit's work, and crowded by the pressure of multitudes seeking salvation? Are there not men, both here where the movement now chafes and chokes its contracted channels, and in other places where the silence of spiritual desolateness and torpor yet prevails, who will step forward in the spirit of leaders, "crying in the wilderness, Prepare ye the

way of the Lord"—opening up channels for the living truth, both old and new, and pressing the church to fill them with the eloquence and power of its practical testimony? Oh, let every day's inspiring news of what God hath wrought, be spread on every wind of heaven, and hastened to every corner of the land, till universal grace envelop it like a robe of glory!—*Examiner*.

As was announced in the last number of the *Press*, the daily prayer-meetings at Jayne's Hall are held in the main room of that capacious edifice. When the hour had about half elapsed yesterday during which the mid-day meeting is held, we entered the hall, and, to our amazement, found it densely crowded, every seat being occupied, including the settees in the aisles, and those who left for want of room upon the main floor are said to have exceeded the number who could not gain admission on the day previous, when the meeting was held in the small room adjoining. There were certainly not less than three thousand persons entered the hall during the hour, and our reason for announcing it as an epoch is the fact that it was conceded by those present, who have reason to know, that it was the largest meeting convened for the simple purpose of prayer to God, that has ever been assembled in this country; by adding the qualification of *week-day*, this supposition may be regarded beyond a doubt.—*Philadelphia Press*.

A great crowd assembled at the chapel to-day, at twelve o'clock. If possible, the exercises were more interesting than ever. A number of recent converts testified with deep emotion to the love of Christ which they felt in their souls. The relation of these experiences produced deep sensation on the audience. The young men were addressed with much feeling, and there were apparently many deeply concerned and anxious upon the subject of religion. A letter was read from Geneva, N.Y., giving an account of a powerful revival in that place.—*Boston Traveller*.

The attendance at the daily prayer-meetings in this city is so large that the room in which they are held is not sufficient to accommodate the multitudes that flock to the place. The large lecture-room of the First Presbyterian church has been thrown open, and day-meetings will be organised in several other rooms in the basement.—*Cincinnati Gazette*.

The rule of New York is to allow clerks and others to have from twelve to one o'clock for refreshments, and this hour is allotted by those young men to this daily prayer-meeting. They come with bank-books in their hands—pencils behind the ear—memorandum-books just peeping out of their pockets, and other marks of trade

about them, and join heartily in the service. Carmen and wagon men drive up their teams to the curbstone, in their frocks, with the marks of their employ on them; come into the meeting—join heartily in the song of praise—kneel down and pray, and then pass out, jump on to their teams, and drive off to their work. All classes are here. Sometimes a clergyman leads the meeting, and sometimes a layman. Among the audience now about fifty ladies may be seen. The first month not one was in the house, and the singing was wholly by the men. But one by one the ladies dropped in, and now a portion of the house is set apart for them; and their voices blend with and soften the harsher voices of their brethren.—*Boston Journal*.

A prominent feature of the great revival in this city is the daily prayer-meeting. That men of business, in business hours, should drop their worldly concerns, and devote an hour to prayer, is of itself a conspicuous sign of the extent and power of this work of grace. That a noonday prayer-meeting should not only be sustained for months in the very centre of business, but should so increase in numbers as to require a five-fold increase of accommodation, demonstrates that the Holy Spirit is inciting the hearts of God's people to prayer, in an unwonted degree. In addition to these more conspicuous downtown prayer-meetings, union meetings for prayer are held daily in various parts of the city, and prayer-meetings have been multiplied in connection with churches of various denominations. The Sabbath-day services are attended with an unwonted solemnity and tenderness of feeling; the direct, earnest, forcible preaching of the Word is evidently blessed at the very time of it; meetings for inquiry in many churches are thronged, and every week adds largely to the roll of hopeful converts to Christ. The revival is spoken of in stages and cars, in shops, offices, and counting-rooms, and is reported and discussed in the daily newspapers. Notices of prayer-meetings are posted upon the corners of the streets. All classes feel the power of this religious movement.—*New York Independent*.

THE ADVANCING WORK.

The Morning still grows apace! We watch the rising and spreading day, like voyagers long shut in an Arctic night, whose hearts palpitate between hope and fear, whether the sun will indeed climb high in the heavens to the perfect day, or as before, just look above the horizon for half an hour, and then withdraw and leave us in a bit-terer gloom. No sign of this sad setting, thank God! is yet discernible. Still it brightens toward the day, and what a day

it may yet prove, who can tell? "We will rejoice and be glad in it." Who but feels his tongue and heart powerless to give thanks enough for being permitted to live to see the YEAR OF OUR LORD 1858! Everywhere, so far as we can learn, the work still urges on and spreads abroad. In our own city, new places are daily opened for prayer, and those already opened are not only thronged to an extent at once grievous to the flesh and joyful to the spirit, but the very streets about the doors are obstructed by the multitudes who come in rain, and go continually. In all other cities and towns heard from on this subject, new movements are springing up, or old ones are multiplying. Zion enlarges and re-enlarges the place of her tent; lengthens her cords to-day, but to find them too short again to-morrow. What limit or what period shall unbelief, indolence, and the love of this present world dare to suggest to the gracious Spirit, for His work among us?

Our revival summary for three weeks past, though imperfect, of necessity, shows a great advance. Over 17,000 conversions are therein specified: and the ingathering on probation and otherwise, reported in our Methodist exchanges during the same period, amounts by our own count to over 20,000 more. Overwhelmed with God's goodness, we are farther than ever from being satisfied. May all this prove but the beginning, but the drop of a bucket to that which is to come.—*Examiner*.

It is, of course, impossible to give accurately, or even to estimate approximately, the actual number of conversions which may be set down as the results of such a work. All such results are expressed, to some minds, somewhat repulsively by mere

figures. The actual increase of religion in a community is not to be measured by statistics. But to give a partial idea of the remarkable effects which have thus far been produced, it may be mentioned that more than 1,000 conversions have been reported in the correspondence of a single religious newspaper, for a single week. A journal of the religious press in this city recently stated that it had counted 7,000 in two weeks; and this was merely the number which happened to be given among the "religious items" of only a portion of the general newspaper press during that time. It is not unlikely that there have actually occurred, in a single week, all parts of the country taken together, as many as 50,000 conversions. This statement, surprising as it may seem, is amply borne out by the facts.—*New York Tribune*.

To a greater extent than for many years the minds of men, and especially business men, seem to be turned towards the things which make for eternal peace.—*Boston Witness and Advocate*. (It proceeds to connect this revival with the humbling effects of the recent financial troubles, which have so strikingly shown the uncertainty of earthly riches.)

Our Episcopal churches are now all open daily, and it is delightful to see the almost crowds going up to them to bow before the Lord.—*Puritan Recorder*.

Our papers are bringing us, from every quarter, tidings of new interest in religion, and multiplied conversions to Christ, among the people of this land. The awakened feeling and thought upon this great subject has gone so far as to claim a large notice even in the daily secular papers, as one of the important facts of the day.—*New York Protestant Churchman*.

SIN THE WORST REBELLION.

Al! there is a rebellion far worse than that of Sepoys to England, and which leads to wickedness more horrible. It is that of foul spirits against the God of universal order, truth, and love. They usurp his place in this world, and try to draw aside his creatures into their unholy ways, and to their awful doom. A gracious God warns us of the snare. He has sent his Son to rally us and save us. If we persist in denying him, and allow Satan to indulge our sins, and bind us as his slaves, we are guilty—lost—more righteously guilty and condemned than the worst earthly traitors. We are eternally lost—for God's rights are eternal—our souls, and their prevailing

character are eternal, and the punishment is eternal. Oh, ye seduced and snared of the arch-rebel; ye who are ready to waver—break loose, come away—while the gracious offer endures! Christ calls, and waits to emancipate and redeem you by becoming your Surety and your Champion.

"Who is on the Lord's side?" If we cry out for justice and doom on the Sepoys, let us see to it, that we consider how justly we stand condemned before the throne of our God. If we feel it very hard to extend the least mercy to the Sepoys, let us judge therefrom how unspeakable is the mercy of God to us.—*The Good Soldier, by the Rev. A. Reed*.

Reviews.

Christian Errors Infiel Arguments; or, Seven Dialogues, suggested by "The Burnett Treatises," "The Evangelical Alliance Prize Essay," and other Apologetics. Hamilton, Adams, & Co.

WHEN we were children it used to be impressed upon our minds that everything in creation is intended to serve some beneficial purpose. The lesson which was then inculcated as a mere matter of prescriptive teaching, has come to us, in after stages of our training, from various quarters and in many forms.

"There is some soul of goodness in things evil,
Would men observingly distil it out."

This has long been our conviction respecting nettles, spiders, and toads; but it was not till lately that we came to have the same feeling about *infidelity*. This conviction, too, now holds a place in our creed. Not that we yet know all the uses of infidelity; but there are now two beneficial ends that we clearly see accomplished by the existence and activity of this ugly object. One of these is, that it serves to exemplify, very strikingly, the *vitality* of the Christian system. When we consider the pertinacity with which it has been assailed, and the multiplicity of the weapons that have been formed against it; and when we remember also how frequently the argument in its defence has broken down in the management of its advocates, we feel how strong and vital that religion must be which yields neither to the assaults of enemies nor the weakness of friends. There are many who respond to the feeling expressed in the introduction to the book that stands at the head of this paper. "The author has felt a lively sympathy with those who have experienced a degree of dissatisfaction after the perusal of even the ablest treatises in defence of Christianity. He who goes to these beauties for the confirmation of his belief in the gospel is more or less disappointed." We will quote somewhat more largely to express the *second* purpose which infidelity serves to accomplish.

"It would appear as if Christianized men were too supine and careless to purge themselves from error, through the sole stimulus of ardent love for pure truth. Hence, in the providence of the Almighty, an external irritant is produced, which shall so act upon the lethargy of the Christian body as to enable it to throw off its diseases and corruptions. In the whole history of the Christian community no power has ever risen up in conflict with her, so well calculated to sift her principles, and separate the precious from the vile, as infidelity in its various forms. The attack of unbelief on Christianity will be continued, and it will, from time to time, change its form and augment its intensity, till Christians shall, by means of this process, be cleansed from their impurities, and become one in Christ Jesus. Nor does it seem as if there were any other means so suitable or efficacious for accomplishing this desirable end."

"Infidelity confronts Christianity in her onward progress, challenges every statement which is made, sifts every evidence adduced, confronts Christian with Christian, and argument with argument, and, being equally regardless of character and consequences, carries on a desultory and remorseless warfare. In the course of these attacks Christians are brought to feel, through sad experience and discomfiture, every weakness that may be in their defences, every flaw that may be in their weapons, every derangement in their organization, every deficiency in their supplies, and every quarrel in their camp."

From this representation it becomes evident, then, that the assaults of unbelief are to be repelled, not by able treatises on Christianity, but by the removal of all confusion and contradiction from the church of Christ. As the title of the book indicates, the strong point of infidelity is to be found in "Christian Errors." These errors are grasped with a firm hand, and held out to view in a clear light. There is very much to admire in the discriminating logic by which the author strips his propositions of all confusion, and resolves many contradic-

tions. The errors he has in view "are not those more gross and open offences against Christian principles, which are palpable to the least reflective, and which are made good use of by infidel orators, although constantly acknowledged and lamented by our apologetic writers; but those points which lie at the basis of the whole argument. His charge against Christians is, that they neither carry out their views to a sufficient length, nor are they consistent in them as far as they go. The shortest course to represent his meaning will be to give his own summary of the subjects upon which he treats.

"The difficulties which are most frequently and generally felt in the controversy about the evidences of Theism and Christianity are connected with the following points:—the relation between truth and error—the relation between knowledge and faith—the relation between faith and responsibility—the distinction between what is *above* reason and what is *opposed* to reason—the distinction between practical knowledge and speculative knowledge—the distinction between certainty and probability—or, finally, with the criterion in morals."

Man's responsibility for his belief this writer regards as "by far the most critical ground in the whole battle-field where Christianity and Infidelity meet." We are disposed to select two other points to be placed alongside of this; and they are, "the relation between truth and error, and the relation between knowledge and faith." But to take his own selection, we think it must be granted to him that there is great confusion in the Christian church on this point. That man is responsible for his belief is admitted by the majority of Christian men, as a general principle; but when the question comes, Is he responsible for *all* his beliefs, the uncertainty and vacillation of the reply must be confessed to. We are very much mistaken if the writer's outspoken distinctness upon this point will not, in many quarters, be viewed as a startling, if not suspicious, interrogatory.

"If it be maintained that men are to be held responsible while examining, or refusing to examine, the evidences of Christianity, can it be denied that they are responsible while interpreting or misinterpreting its written record? If an individual is unaccountable for his interpretation of one verse of the Bible, is he not accountable for his interpretation of the verse that follows it? One child is to be blamed for not listening to his father's message, and another exculpated for reversing its meaning."

Thus he would hold Christians responsible for the errors into which they fall, quite as truly as infidels for their unbelief. And the errors of both proceed from the same source—the want of an earnest, honest inquiry after the truth. Because it is laid down as a fundamental principle, that if any man fairly and earnestly seeks to know the truth on any topic, he may be *ignorant*, but on that question he will not *err*; he will either know that truth, or know that he does not know it. The man who is in error, whether he be infidel or Christian, proves by that very error that he has not diligently and earnestly sought the truth. And let but Christians apply to their own case the principle they use so effectually against those who reject the gospel, and they will find that "it is but *one* work, to expose and correct the mistakes and transgressions of the Christian community, and to repel, completely and satisfactorily, the assaults of the most inveterate unbelief."

"The whole of our appeal to the defender of the religion of the Bible may be summed up in the following questions:—If you admit or assume a marked and irreconcilable antagonism between truth and error in some matters, why not in every matter? If there be sometimes a dependence of belief or faith upon knowledge, why not always? If a man be held responsible for some of his beliefs, why not for all of them? If there be a clear and valid distinction between what transcends our understanding and what is contrary to it—between a mystery and a contradiction—between ignorance and knowledge—why is this distinction forgotten, mangled and disregarded?" etc. etc.

It would be impossible, within the short limits of this article, to discuss the very important points we have enumerated; but we very heartily commend

the book to our readers. The body of the work is put in the form of a dialogue between a Believer and an Unbeliever in Christianity; an umpire being present, who is called Theologus, "inasmuch as he is expected to know something of the science of God and divine things." Dialogues are not generally favourites with us, and the frequent quotations from the works the writer has set himself to criticise, have increased the difficulty of his task. From this it results, that when he has sometimes taken us just into the heart of a subject, a quotation or a remark on the other side most annoyingly diverts us from the recesses we fancied ourselves going to explore. Still he has wonderfully succeeded in his task. We trust that his earnestness will awaken an ardent love for truth in the minds of those who read the book; and that the keen criticism, clear discernment, and distinct representation of these "Christian errors," will lead many believers to examine afresh their doctrines in the light of God.

P.

Man's Dreams and God's Realities, or Science correcting Sceptical Errors.

By THOMAS RAGG. London: Longman, Brown, & Co.

THIS, we are glad to remember, is not Mr. Ragg's first appearance in the walks of literature, and we fondly hope it will not be the last. No ordinary interest attaches to him as an author. His social sphere; his mental history; his character; and his style, have all a charm. Originally a working man, and an infidel, we recognise him now as at once a Poet, a Philosopher, and a *Christian*. Some of the choicest spirits of the day have awarded him laurels. Nearly a quarter of a century ago ISAAC TAYLOR, in a characteristic essay, introducing "The Deity, a Poem, by Thomas Ragg," ventured the prediction that the multiplication of such authors would result in our "ere long possessing a literature such as the world has never yet seen, created for THE PEOPLE, and by them." *The Times* congratulated the poet on "discovering proofs of a vigorous understanding, a correct taste, great stores of fancy, a wonderful flow of elegant and appropriate language, and very considerable powers of versification; above all, skill in the difficult art of reasoning in poetry;" and JAMES MONTGOMERY, to whom the poem was dedicated, hesitated not to affirm, "I might be tempted to hazard my reputation (as a critic at least) by saying that no poem equal to this has been given to the public since 'The Course of Time.'"

When our author steps into prose he makes no descent. Here he not only sustains our respect, but re-kindles our admiration. The volume he published about three years ago, as "Creation's Testimony to its God," has been pronounced "the book of the age;" and a contemporary then declared, "Mr. Ragg, unquestionably, will henceforth rank with our Bentleys, our Butlers, our Paleys, and our Sumners." This may be deemed exaggerated praise, but that our readers may satisfy themselves of its essential justice, we recommend them to purchase the edition, which is now being issued in monthly parts at a trifling cost.

In the FIRST PART of the work before us, the author dwells on "The two Revelations of Deity; His Word and Works," and in rebutting the sentiment that "science is a *dangerous* study," beautifully observes:—

"The mind, aroused from her contracted dream, no longer satisfied with a single phase or development of truth, spreads her invigorated wings and soars aloft to seek truth everywhere. Creation, providence, the earth, the sea, the sky, join with the precepts of the *written* word, to tell us of a Father's boundless love. Heaven's quenchless starry eyes; earth's bright and laughing flowers; the perfume-loaded breeze; the song of birds; light dancing through the interminable expanse, and filling all things with its own warm energy; and life, that crowning act of rich benevolence, blend like the colours of the prism, to write the name of their great Author; and tell us in the language of the *Word* that 'GOD IS LOVE.' And joyous is the task, to stand as the interpreter of Nature; and to show

those who cannot read His name in these His hieroglyphs, that 'tis the same the written page records, and TRUTH IS ONE."

Then follow chapters in which the dreaming *sceptical* astronomer, philosopher, chemist, transmuter, transcendentalist and mythist, are cogently remonstrated with for "the fantastic tricks they play before high Heaven." We should like to quote the pages in which the admirers of the myth-loving Strauss appear sublimely ridiculous, but space forbids.

In the SECOND PART "the teachings of the Universe and of the revealed Word" are shown to harmonise, while "Christianity as the converging point of the great truths of the Universe" is finely proved and illustrated. We cordially commend the treatise to all who occasionally feel "ill at ease" in the bowers to which they have been allured in the dreamland of scepticism; moreover, every young man who is about beginning to explore the treasures of science and literature, and is anxious to obtain a "safety-lamp" more worthy of his confidence than even the one which Stephenson or Davy supplied was worthy of the miner's trust, will find here what he desires.

S.

Brief Notices.

BIOGRAPHY.

1. *Hidden Life: Memorials of John Whitmore Winslow.* By his Father, Octavius Winslow, D.D. J. F. Shaw.—2. *The Successful Merchant.* By William Arthur, A.M., 42nd thousand. Hamilton, Adams, & Co.—3. *Rowland Taylor* (from Foxe). By Charlotte Elizabeth. Benton Seeley.

FEW of our readers can have forgotten the affecting death of young Winslow, in the summer of 1856. Deep and universal was the sympathy felt for his bereaved father. Admired and beloved by his fellow-colleagues, esteemed by his tutors, he was cut off suddenly and mysteriously, just as the promise of his youth was beginning to bear abundant fruit. His afflicted relatives, to whom the last farewells were denied, could only bow in silence and say, "Even so, Father, for so it seemed good in thy sight." The Memoir before us (1) is a deserved tribute to his memory. In it parental tenderness finds vent and expression. As we read the extracts from the journal and poems of this gifted youth, we cannot but wonder at his early and, in our judgment, *premature* death.

"But hush, my soul, nor dare repine;
The time my God appoints is best;
Whilst here, to do His will be mine,
And his to fix the promised rest."

The volume is sure to find a large circulation, which it well deserves.

When a book has reached its 42nd thousand it passes beyond the sphere of criticism. It has become an established fact, which it is needless to commend and useless to condemn. The Memoir of Mr. Budget,

(2) though not free from serious blemishes, merited on the whole the great success which has attended it. The edition before us, (the 17th,) is issued in a clear readable type, and at a very low price.—Charlotte Elizabeth has given in a modernized form the very interesting narrative of Rowland Taylor, from Foxe's Book of Martyrs. We miss the quaint, racy, idiomatic force of the original. But there are doubtless many readers who would prefer the narrative divested of its antique air. To such persons this interesting little narrative will be acceptable. Rowland Taylor was one of the very finest men in the whole band of our English Reformers, and it is impossible to circulate the facts of his history too widely.

PRACTICAL RELIGION.

1. *Who are really Happy? Eight Cottage Lectures.* Benton Seeley.—2. *The Slighted Invitation.* Benton Seeley, Seeley, Jackson and Co.—3. *The Bow in the Cloud; or, Words of Comfort for Hours of Sorrow.* Nisbet.—4. *The Christian's Table Book, with Preface.* By Rev. J. B. Owen. Seeleys.—5. *Illustrative Teaching; or, Practical Hints to Sunday School Teachers.* By W. H. Groser, of the Sunday School Union. Ward and Co.—6. *Every Day Duties; Letters to a Young Lady.* By M. A. Stoddart. Nisbets.

The little volume entitled "Who are really Happy?" (1) consists of a series of plain, earnest, and devout addresses on the Beatitudes. Its style is so simple, and its type so clear and good, that it would form a valuable addition to a lending library from its admirable adaptation to the aged, the

dim-sighted, and the imperfectly educated few visitors of the sick and poor but have felt their need of such a book. We can entirely recommend this one.—The Invitation in the next volume on our list (2) is to the Table of the Lord. The persons addressed are supposed to admit the general facts of the gospel, and to be, to some extent, under Christian influence; but who either have not fully given themselves to Christ, or are withheld from publicly declaring themselves as his. To this very large class, the little volume before us is admirably adapted. The appeals are earnest and cogent; the way of salvation through Christ is clearly explained; and the duty of personal dedication is ably illustrated and enforced.—The author of several valuable books of consolation has made an ingenious application of the words, "I do set my Bow in the Clouds" (3). He takes them as indicating the promise shining in the bosom of dark and lowering clouds of sorrow. Many cheering words and promises of Scripture are thus treated in a style well adapted to give consolation to mourners.—"The Christian's Table Book" (4) is an admirably prepared volume of short extracts from the best religious writers. A selection of passages possessing more intrinsic merit might have been made; but the compiler seems to have confined himself to those which are little known. The quotations, which are for the most part taken from our older divines, are sound and good. The volume is got up in a very pleasing and attractive form.—The volume on "Illustrative Teaching," by Mr. W. H. Groser, deserves to be thoughtfully studied by every Sunday School teacher. It strongly urges the use, and carefully defines the place of illustrative teaching; and it furnishes some pleasing examples of manner in which it may be employed.—We have much pleasure in introducing and recommending to our readers, a new edition of "Every Day Duties," by Miss Stoddart (6). In a series of fourteen letters, written in a remarkably graceful and pleasing style, she illustrates the character, and describes the life of the Christian lady. Common duties are based upon high Christian principle. Household economy, management of servants, politeness, conversation, and various other parts of a lady's daily engagements and duties, are treated in the same Christian spirit, and enforced by the highest of all motives—the claims of God upon us.

BIBLICAL EXPOSITION.

1. *The Golden Lamp: an Exposition of the Tabernacle and its Furniture.* By Ridley H. Herschel. Nisbet and Co.—
2. *Stier on the Words of the Lord Jesus.*

Vol. VII. and VIII. T. & T. Clark.—
 3. *Bengel's Gnomon.*—4. *Zaphnath Paaneah, or the History of Joseph.* By Rev. Thornley Smith. 3rd edition. John Snow.—
 5. *The Commentary wholly Biblical.* Bagsters.

UNDER the title of the Golden Lamp (1), Mr. Herschel has written a very interesting and edifying exposition of the Tabernacle and its services. He displays much ingenuity and spiritual feeling in unfolding the typical import of many Jewish rites, which, at first sight, seem meaningless. Sometimes indeed there is an over refinement, a tendency to discover a type in every thing, and to find spiritual meanings where, as we think, none were intended. These, however, are exceptions, and a sound judgment has presided over the whole. The exposition is likely to be very useful, and cannot be read without edification and instruction.—We have called attention to each of the volumes of Stier's inestimable exposition of the words of the Lord, (2) as it has appeared in "Clark's Foreign Theological Library." We have now to report its completion. The high praise which we have from time to time bestowed is still deserved. As we hope speedily to review the Commentary as a whole at some length, we say no more now.—In connection with Messrs. Clark's series, we may mention that their subscription list to *Bengel's Gnomon* (3) will soon close. We are quite sure that we are doing a kindness to all students of the New Testament, who do not already possess it, when we advise them to enrich their shelves with this precious contribution to theological literature. "The Life of Joseph" (4) was very favourably noticed in the "Baptist Magazine" on the appearance of the first edition. The fact that a third edition is so speedily called for is a yet further attestation of its merits. It is well adapted to general use, from the light it incidentally throws on Egyptian history and society, whilst it fulfils its main object of illustrating the life and character of one of the most blameless of the heroes of the faith. "The Commentary wholly Biblical" (5) still continues its useful course through the sacred volume, making the Bible its own interpreter and explaining scripture by scripture. The eighteenth part has just appeared. The historical books of the Old Testament are brought down to the end of the first book of Samuel; the poetical and prophetic to the middle of Jeremiah; and the New Testament to the middle of Colossians. It contains two small but excellent maps, one of the Persian, the other of the Roman empires at the period of their greatest extent.

Intelligence.

ANNIVERSARY AND OPENING SERVICES, ETC.

ARMLEY, NEAR LEEDS.—On Good Friday, the annual tea-meeting was held, when there was a good attendance. After tea, the chair was taken by Mr. Barnsby, and the meeting was addressed by Messrs. Tate, Willis, Whittaker, Scarlett, Cliff, Z. Taylor, and other friends. The meeting was of a pleasing and interesting character, as the past year has been one of encouragement, and there is reason to hope that the present year will bring many tokens of divine favour.

GREAT DUNHAM, NORFOLK.—On Good Friday was held the annual tea-meeting in the Baptist chapel in this village, which is a branch of the Necton church. One hundred and fifty persons took tea, and at the close a public meeting was held, Mr. W. Palmer in the chair. Mr. Brook implored the Divine blessing, and addresses were delivered by Mr. John Wherry, the Rev. J. Stutterd, Mr. Lassco, and Mr. Kempster. The chapel was crowded to excess.

HOUGHTON REGIS, BEDS.—The annual tea-meeting of the members of the Baptist church was held on Good Friday. Mr. Cook presented to the Rev. John Lewis, the pastor, on behalf of some young ladies present, a handsome purse containing a valuable token of the affectionate regard in which his ministrations are held by the church and congregation. After a suitable acknowledgment by Mr. Lewis, the members of the church were addressed by Messrs. M. Cook, sen. and jun. and D. Tearle.

TETBURY, GLOUCESTERSHIRE.—On Tuesday, April 2nd, being Good Friday, the opening services of the new school-room connected with the Baptist chapel here, and the recognition of the lately chosen pastor, were held. The services of the day commenced with a public prayer-meeting at seven o'clock. At half-past ten o'clock the Rev. T. Thomas, D.D., of Pontypool College, preached, after which a large party dined in the new school-room, and at half-past two o'clock the Rev. E. H. Burton preached. At five o'clock a public tea-meeting was held; the assembly was so large that many could not find place in the room and took tea in the chapel. The recognition service commenced at half-past six o'clock, but long before that time the chapel was crowded to excess. The Rev. Dr. Thomas, J. M. Stevens, the Rev. J. Kiddle, the recently chosen pastor, Mr.

Slade, S. Webley, E. H. Burton, Sherry, Page, Stubbings, Burton, and others, took part in the services of the day. A day-school will shortly be opened in the new school-room on the British system.

POLE MOOR, DEAN HEAD, HUDDERSFIELD.—The corner-stone of the new chapel, now in the course of erection at the above place, was laid by William Shaw, Esq. The meeting then adjourned into the old chapel, and the Rev. E. Dyson prayed, and the Rev. D. Crompton preached. After service 500 persons took tea in the school-room. At six in the evening the congregation met again in the chapel, when the Rev. W. Chapman prayed. Brethren Hirst, Dyson and Crompton, gave addresses. The estimated cost of the building is rather more than £1,200. Its dimensions are sixty feet by forty-eight, and it has a large vestry underneath and galleries around it.

TWERTON, BATH.—On Monday, April the 5th, a service was held in connection with the anniversary of the school-rooms in this place. In the afternoon the teachers and friends took tea together, after which they adjourned to the chapel, when the Rev. O. Winslow, D.D., preached. A collection was made in aid of the remaining debt on the rooms; and greatly would it cheer the pastor of the church (the Rev. E. Clarke) and the friends associated with him, could they see the building free from all encumbrance. The Sabbath school, since the opening of the rooms, has greatly increased, and a day school has also been commenced.

UXBRIDGE.—Special services in connection with the anniversary of the Baptist chapel, Uxbridge, were held on Tuesday, April 6th, and although the weather was most unpropitious, the congregations were large. The Rev. W. Brock preached in the afternoon, and the Rev. W. Landels in the evening. A goodly company sat down to partake of refreshment during the interim. The Rev. G. Rouse Lowden, pastor, and the Rev. S. Lillyerop, took part in the services. On Lord's day, April 11th, the Rev. R. W. Guinness preached morning and evening; the Rev. J. Gibson delivered an address in the afternoon. Any contribution, either for the school or chapel debt, will be gratefully acknowledged by the minister or deacons.

BRADFORD, YORKSHIRE.—On Sunday week, sermons were preached in Trinity Chapel, Bradford, on behalf of the Sabbath schools recently formed in connection with

that place of worship: in the morning by the Rev. J. P. Chown, and in the evening by the Rev. H. Dowson. In the afternoon Mr. Dowson also delivered an address to the children. The collections amounted to £20. The schools were only established in July last, a commencement being made with thirty-nine scholars. The number of scholars on the books at the end of March was 279.

BUCKINGHAM.—The Rev. J. Flecker, late of the Baptist College, Regent's Park, having received a unanimous invitation to the pastorate from the Baptist church, Buckingham, accepted the same and entered upon his labours the first Sabbath in April. On Good Friday, upwards of eighty friends partook of tea to welcome his settlement amongst them. Afterwards, an interesting service was held, the chair being taken by the Rev. T. Simmons, M.A., late of Olney.

WEST BROMWICH.—On Sunday, April 11th, three sermons were preached in the Baptist chapel, Dartmouth Street, in the morning and evening by the Rev. W. Stokes, and in the afternoon by the Rev. J. J. Brown, on behalf of the schools. The liberal sum of £37 was collected.

SANDY, BEDS.—On Tuesday, April 13th, the Rev. C. H. Spurgeon preached two excellent sermons to very large congregations, on behalf of the Baptist chapel. About 600 took tea. The collections and proceeds of the tea amounted to nearly £70.

HALIFAX.—The state of the weather on the occasion of Mr. Spurgeon's long-expected visit to Halifax was such as to prevent its being so successful as it would otherwise have been. An incessant fall of snow thinned the congregation, and by its accumulated weight on the roof of the temporary building erected for the occasion, crushed the edifice itself, thus causing considerable destruction of property. This disappointment was much to be regretted, and Mr. Spurgeon kindly volunteered again to visit Halifax at the first opportunity.

MADELEY, SALOP.—On Good Friday, a new Baptist chapel was opened in this town. The Rev. C. Vince preached, and the sum of £17 9s. was collected towards the debt. On the following Sunday the Rev. T. Thomas, D.D., of Pontypool, delivered three discourses. The collections amounted to £33. On Monday there was a large tea-party; the proceeds were devoted to the chapel debt. After the tea a service was held, when the Rev. E. Jenkins was recognised as first pastor. The Rev. H. Lawrence presided. Dr. Thomas then offered prayer, and delivered the charge to Mr. Jenkins. After this the Revs. C. T.

Keen and T. Skemp addressed the meeting. The chapel cost £490, and there is now a debt of £340 remaining upon it.

SHEFFIELD.—The Rev. C. H. Spurgeon visited Sheffield at the request of the Rev. C. Larom and friends, and preached, on Easter Tuesday, two sermons in the Music Hall, which was crowded each time. The clear proceeds of the two services amounted to £100, which sum has been presented by the committee to Mr. Spurgeon's fund for the erection of his proposed tabernacle in London.

BACUP.—On Good Friday, the church and congregation lately meeting for worship in the Mechanics' Hall, celebrated the opening of their new chapel, Newchurch Road. In the morning a meeting for prayer and thanksgiving was held, at which the Rev. R. Stanion presided. At half-past ten o'clock a sermon was preached by the Rev. A. Mursell. In the afternoon, the Rev. R. Holmes, of Rawden, preached. In the evening the Rev. A. Mursell again preached. The Revs. J. Smith, J. Howe, J. Bury, W. E. Jackson, A. Nichols, F. Bugby, and R. Stanion took part in the services of the day. On the following Lord's day the services were continued. The Rev. Dr. Acworth preached in the morning and afternoon. The concluding sermon was preached in the evening by the Rev. W. F. Burchell. The services were all well attended, and the collections amounted to £508 3s. 7d., in addition to £1,400 previously raised among the friends. The cost of the erection is estimated at £2,630. We take this opportunity of informing our friends that an amicable division has recently been effected between this church and that meeting in the Baptist chapel, Waterbarn, under the pastoral care of the Rev. John Howe, which now constitutes a distinct and independent community.

SOUTH SHIELDS.—FAREWELL TO THE REV. R. B. LANCASTER.—A farewell tea was given in the Baptist chapel, Barrington Street, South Shields, to the Rev. R. B. Lancaster, consequent on his removal to take charge of the church in Regent Street, Lambeth. After tea, Robert Inceary, Esq. was called to the chair, and reviewed the connection which had subsisted for upwards of nine years between Mr. Lancaster and the congregation, during which the greatest harmony had prevailed. The separation which was about to take place had not been forced upon them by any schism, change of doctrine, or diminution of love and esteem. The meeting was addressed by the Revs. T. Pottinger, J. W. Lance, J. Redman, J. D. Garrick, H. Lawson, T. M'Creath, R. Chew, D. W. Rowe, and J. L. Dinwiddie, the mayor, Drs. Kennedy,

and Williamson, all of whom testified their respect and esteem for Mr. Lancaster. Previously to the company leaving the chapel they took farewell of Mr. and Mrs. Lancaster.

FROME, SOMERSET.—The first anniversary of the settlement of the Rev. A. M. Stalker, was held on Tuesday evening, April 20th. After tea in the school-room the pastor took the chair. Having addressed the meeting on the duties of a church, and urged the importance of increased diligence and self-consecration; he called upon the Rev. S. Manning, who spoke upon the efficacy and value of prayer. The Revs. J. Preece, W. Cloake, and Messrs. Coombes, Tatlow, and Holroyd, spoke with great earnestness and power. The meeting then separated with prayer.

FARSLEY.—VALEDICTORY SERVICES.—The Rev. Jonas Foster has just resigned the pastorate of the Baptist church at Farsley, near Leeds, which he has sustained with much credit and success for the long period of thirty-four years. On Tuesday about 500 persons partook of tea, and a public meeting was very numerous attended. Henry Brown, Esq., mayor of Bradford, occupied the chair; and addresses were delivered by the Rev. Dr. Acworth; Rev. Messrs. Dowson, Chown, Betts, Scott, Bailhache, Barker, &c. In the course of the evening, Mr. Jonathan Marshall, one of the deacons, read a parting address to Mr. Foster, referring to his long and successful labours among them. Mr. Marshall then presented Mr. Foster with a purse containing seventy-seven sovereigns, as a small token of the very high esteem in which he is held by the members of his late pastoral charge.

PRESENTATION.

CANTERBURY.—On Wednesday evening, the members of the united Bible-class with a few of their friends took tea, after which the Rev. H. Creswell informed the assembly that one object for which they had come together was to show the estimation in which they held the labours of the Rev. C. Kirtland. The young people had subscribed a sum sufficient to purchase several handsome and valuable standard works. The volumes were Conybeare and Howson's "Life and Epistles of the Apostle Paul," Brown's "Exposition of the Epistle to the Romans," and Kitto's "Cyclopædia of Biblical Literature." Mr. Kirtland acknowledged the present, after which Messrs. Kingsford, Houlden, Daniel, T. Linom, F. West, and the Rev. J. G. Carpenter addressed the meeting. The Revs. W. Brailey and J. Toulson were not able to attend.

RECOGNITION AND ORDINATION SERVICES.

OLDHAM.—On the morning of Good Friday, the Rev. J. W. Ashworth was ordained as the co-pastor of the congregation worshipping at Oldham. The Rev. W. K. Armstrong, B.A., read, and offered prayer. The Rev. J. E. Giles then delivered the introductory address. The Rev. C. Bailhache asked the usual questions of Mr. Ashworth. The Rev. W. F. Burchell offered up the ordination prayer. The Rev. Dr. Acworth delivered the charge. In the evening, the Rev. A. M. Stalker, of Frome, delivered a charge to the church. Mr. Ashworth commences his labours at Oldham with the most encouraging prospects of success.

BLACKBURNE, LANCASHIRE.—On Easter Monday, a tea-meeting was held to recognise the Rev. Giles Hester, late of Regent's Park College, as pastor. About 120 sat down to tea, after which the meeting was held, presided over by Mr. Hester, and speeches were delivered by Messrs. Nightingale, Duxbury, Slater, Feilden, Harwood, Smith and Walker. The meeting was highly interesting. The newly settled pastor enters upon his work in this populous district of Lancashire with encouraging prospects of success.

MINISTERIAL CHANGES.

The Rev. W. J. Stuart has just removed to Pudsey, Yorkshire. He wishes us to state that he put all letters sent him officially into the hands of the deacons before leaving Swanwick.—The Rev. James Simons, M.A., has been compelled, on account of his long-continued ill health, to resign the pastorate of the church at Olney, over which he has presided with great acceptance during a period of between thirty and forty years.—The Rev. J. H. Millard, B.A., of Huntingdon, having accepted a very cordial invitation to the pastorate of the church assembling in Maze Pond, Southwark, is expected to enter upon his new sphere of labour on Lord's day, May 16th.—The Rev. Frederick Leonard, LL.B., has resigned the pastorate of the Baptist church meeting in Broad Street Chapel, Ross, Herefordshire. A handsome time-piece was presented to him upon his resignation by the church and congregation, as "a memento of their affection, gratitude, and esteem."—The Rev. W. Jones has resigned the pastorate of the church at Derby Road, Nottingham, and has accepted that of the General Baptist Church, Sachelverel Street, Derby.—The Rev. Charles Stanford, who has for eleven years been the faithful and affectionate pastor of the church

and congregation assembling for worship in the new Baptist chapel, Devizes, is about to leave his present charge, for the purpose of taking the oversight, in connection with the Rev. Dr. Steane, of the Baptist church and congregation at Camberwell, now and for many years past presided over by that gentleman.—The Rev. T. Wilkinson, Tewkesbury, has resigned the pastorate of the Baptist church there. The church has, however, unanimously requested him to withdraw his resignation.—Thos. Thomas, of Pembroke, has accepted an unanimous invitation from the Baptist church at Calstock and Motherill, in Cornwall, to become their pastor, and intends to commence his stated labours among them on Whitsunday, May 23rd.—The Rev. J. J. Owen has accepted a cordial invitation to the pastorate of the church meeting in Shouldham Street, Bryanstone Square. A large number of friends, when Mr. Owen resigned his charge in Praed Street, anxious to retain his services, hired for him Winchester Hall, New Road. These now accompany him to Shouldham Street. The chapel has undergone considerable alterations and repairs, and it is in contemplation to make arrangements (part of the money required is now in hand) for accommodating more than 400 Sabbath school children in the room beneath. Mr. Blake continues his connection with the church, and will preach there once a week.

RECENT DEATHS.

REV. OLIVER WATTS.

This honoured and devoted servant of Christ entered into rest the 22nd of February, in the eighty-fifth year of his age. In his boyhood he surrendered himself to his Lord and Master, and engaged actively and unremittingly in his service; for sixty years he devoted himself to the ministry in frequent occasional exercises, and subsequently gave himself wholly to the work of preaching the gospel, in which he was greatly owned and honoured. In his private and public life he exhibited all the virtues and graces of real practical piety; his daily walk and conversation testified to the sincerity of his Christian profession, and, by the grace of God, he has left behind him a reputation unblemished and complete. His dying experience was a witness to the faithfulness and love of a covenant God in Christ; he "fell asleep" in Jesus, and was gathered to his fathers, an "old disciple," full of faith and of the Holy Ghost.

REV. W. SYCKELMOORE.

The Baptist Church in Smarden, Kent, has to lament the death of the Rev. W.

Syckelmoore, who for upwards of twenty years has sustained the office of pastor among them. Taking cold while returning from a visit to some friends at a distance from his residence, violent inflammation of the lungs ensued, and, after a few days of intense suffering, he was called to his rest on January 16th, 1858. He was born at Cliffe, Sussex, in 1790, and removed in early childhood, with his parents and the family, to Maidstone, Kent. His religious impressions, through the blessing of God, were greatly the result of the kind instructions of an affectionate mother, whose death, while he was but a youth, he seems never to have forgotten. In 1815 he was chosen by the Committee to be Master of the British School in that place, a position which he occupied for nearly twenty-three years, to their satisfaction and the profit of the scholars, as many of them have in after life frequently told him. While in this situation he had the happiness of cordial friendship from the late Rev. W. Grosier, (who was then pastor of the Baptist Church at Maidstone), and also the late Rev. E. Jinkings, Independent Minister, both of which he highly valued, and had in strong remembrance up to his latest hours, and spoke of the pleasure he anticipated of meeting them in heaven. The church of which he was a member frequently requested him to preach to them,—an exercise in which he subsequently engaged periodically at Town Malling, and various places adjacent, with evident usefulness. Early in 1837, the church at Smarden invited him to supply them, with a view to his becoming their pastor, and after the term of probation, gave their unanimous voice for his settlement, which he felt it his duty to accede to; a step which both pastor and people have had abundant reason to be thankful for to Him who disposeth of all events. Possibly the best testimony as to the way in which he discharged his duties towards his flock might have been seen in the loving manner in which they gathered around his coffin, to take a farewell look at their pastor, ere it was closed previous to interment, on Friday, January 22nd, when the Rev. H. H. Dobney, of Maidstone, performed the last solemn offices with that Christian brotherly kindness and affection, both towards the bereaved family and the church, which deeply touched the hearts of all present. Those who knew Mr. Syckelmoore most intimately, can testify to his habitual cheerfulness of disposition and spirituality of mind, under either prosperous or adverse circumstances; and as he drew near his end, these elements of true Christian character appeared to increase. The bright prospect of heaven and his Saviour so soon to be realised, to use his own words,

"filled his soul with peace," in the full and conscious enjoyment of which he gently passed away from earth. A funeral sermon was preached on the following Sabbath, by the Rev. Mr. Cornes, of Canterbury. Our

prayer is, that the Great Head of the Church may, in his own good time, repair this breach by sending us "a man after his own heart," who shall be a worthy successor to our departed pastor.

Correspondence.

AGED MINISTERS, AND THE WIDOWS AND ORPHANS OF MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Our friends, Messrs. Gough and Cave, in their letters inserted in your last number, perfectly coincide with myself in the view they took of the want and privations frequently suffered by aged ministers and their bereaved families.

Our only difference of opinion was as to the remedy to be applied to this sore evil. I had no intention of indicating in any very positive form the most effectual way to remove this stigma from our denomination. The main object of my letter was to turn attention to *the evil itself*, thinking that could a prevalent and thoughtful impression be produced of the sorrows and wants of these our brethren "in the tribulation and in the kingdom and patience of Jesus Christ," we should soon find some effectual plan of relief.

In reflecting on the letters of your esteemed correspondents, I feel more than ever convinced that unless we have a *central fund* of some kind, supported by the denomination at large, no thorough and universally effective remedy will ever be found. It is good to be guarded and watchful with respect to the operation of large societies. Still I confess I have not the horror of *centralization* that some have, provided always that the centralised body be fairly representative in its constituent members of the interest it superintends.

Although many faults have at various times been alleged against the working of the Wesleyan Conference—whether justly or unjustly I do not pretend to say—yet I never heard them charged with the maladministration of their ministerial funds. I am not able to state what provisions they have made for the widows and orphans of their ministers, but their aged, or as they term them, "superannuated" ministers, have not, like many of ours, to struggle hard against want and unmerited neglect till their dying hour. They are sufficiently maintained, and without being laboriously worked, as are some of our aged brethren, who

are compelled to preach stately when their strength has failed, often to poor congregations in country places, to earn a pittance to keep them from starvation or the workhouse, these "supernumeraries" of our Wesleyan friends are useful and honoured, without being over-tasked. The Wesleyans have, besides, an admirable school for ministers' sons at Kingswood, near Bristol, as another fruit of their centralisation, and I believe that is not their only institution of this description.

As another illustration of the principle in question, Dr. Guthrie, of Edinburgh, recently stated, that by virtue of their "sustentation fund," no minister of the Free Church of Scotland had less for his income (including a manse or minister's house) than £150 per annum. It may be questioned whether any other denomination in Christendom can say as much as that. I should be one of the last men to sacrifice the separate independence of our churches, but even a good thing may be morbidly pressed too far. As it is, we glory in our independence; and we groan in our poverty.

Should ever the auspicious day dawn upon our denomination, when a fair provision shall be made for those who have deserved so well of its members as have its aged ministers, and the widows and orphans of their deceased pastors—then, of course, any institutions of a local kind might be still left to their separate action, on the principle "that it is best to leave well alone." But it is to be apprehended they are very few. Our associations are often composed of few and feeble churches, and if they did their best could only dole out small dribbles, that would serve more to tantalise than to relieve their applicants. The frequent removal of ministers from one county to another, and often to distant colonies, would tend to perplex such a mode of operation. Then, too, many of our churches are unassociated, and many more take but feeble interest in the proceedings of these bodies.

Nevertheless, at our Association, to meet shortly in this town, I shall lay the matter before them, and one of our friends has

sent for a copy of the rules, mentioned by my brother Gough, for that purpose. I is not likely that for years to come we can do much in this district, for our Monmouthshire Association of English churches is only one year old, and none of our few churches can be esteemed very wealthy.

I would venture to suggest two steps which might be taken, likely to meet efficiently the evil we all deplore. 1. Collect into one fund all our scattered charities designed for the ends proposed, which it would be practicable so to unite as a foundation on which to rear a larger edifice. This would very much simplify the trouble and consequent anxieties, and frequent mistakes as to time, &c., which now beset our applicants to various existing funds.

2. Might not this question be at once taken in hand by the *Baptist Union*? The Congregational Union, I understand, are successfully dealing with similar questions at the present time. It would be in perfect harmony with the objects contemplated by the Baptist Union, to take up this work, the first of which is stated to be "the extension of brotherly love" amongst ministers and churches; and the second is "to promote *unity of exertion* in whatever may best serve the cause of Christ" amongst us. I never heard that amidst the various

objects the Baptist Union contemplates, that it is a society at all over-worked; and with a committee of Christian gentlemen fairly representing both London and the provinces, no one could reasonably doubt but that all its efforts in establishing and directing such a relief fund as our denomination sorely needs, would be guided by the nicest honour, and the highest integrity. Could this suggestion be realized, the Baptist Union would stand second to none of our societies, both in well-founded popularity and highest usefulness.

If things remain as they are in reference to the topics of this letter, we shall find, as secular openings become more numerous and attractive with the rapid increase of all branches of commerce, art, and enterprise, that many highly educated and talented young men in our churches, if gifted also with a large share of worldly shrewdness and foresight, or advised by cautious and prudent friends, will decline entering the ministry amongst us, or if they enter it, will (unless they secure a competency by marriage) practise a compulsory "celibacy of the clergy."

I remain, dear sir, yours truly,

W. ARCHISON.

Newport, Monmouthshire,
April 14th, 1858.

Notes on the Month.

To us and to our readers the most interesting events of the month will probably be the Annual Meetings of our great religious Societies being held as we write. Hitherto they have been of an unusually interesting and profitable character. One most pleasing and hopeful characteristic has been the increased spirit of prayerful devotion with which they have been conducted. In one of the private meetings, at which a large number of ministers and laymen were present, a conversation was raised as to the best mode of devoting more time to prayer during both the public and the business meetings of the Societies. Though no definite conclusion was arrived at, there is no doubt that the result will be beneficial. The prayer meeting on Thursday morning was more largely attended than usual, the large room at the Mission House being completely filled. We have rarely been present in any assembly where the spirit of prayer seemed more fully enjoyed. The same will apply to the very pleasant gathering at the College in Regent's Park, on Saturday evening, where Dr. Steane presided with his usual tact and good feeling, and spoke with admirable propriety. We can promise our readers a great treat in the address of Dr. Evans at the meeting of the Baptist Union. Clear, vigorous, spirited in style, its matter interesting, well selected, and well arranged, we shall be surprised if, when read, it does not prove one of the most permanently valuable addresses which have ever been delivered to the Union.

The Metropolitan Chapel Building Society held their meeting in the drawing room of the Milton Club on Thursday evening; the gathering, though small, was influential; Sir Morton Peto, as chairman, spoke with great sagacity, pointing out modes by which he thought the position of the Society might

be improved, and its usefulness enhanced. Few events would give greater satisfaction to our denomination throughout the country than to learn that this society had recovered from its state of collapse and suspended animation. The meeting of Thursday evening bids fair to bring about this much desired result. From some error in the arrangements, the meeting of the Bible Translation Society was held in Bloomsbury Chapel, at the same time as that of the Chapel Building Society at the Milton Club. This tended to thin the attendance, and kept many persons away who would otherwise have gladly been present. The services on Sunday were somewhat lessened by the weather, which was very rainy throughout the day; the showers coming on just before the hours for service. This was specially felt in the suburban congregations, and will, we fear, seriously diminish the amount of the collections.

The meeting of the Home Mission, which is in progress as we write, is one of the best which has been held for many years. The attendance thoroughly good, the speeches earnest, and the attention of the audience deep and devout.

In another part of the Magazine we have spoken briefly of the American Revivals, and given copious extracts from Transatlantic newspapers, both secular and religious, on the subject. From the accounts just received, it seems that the excitement is in some measure subsided. We trust, however, that it will not pass away without leaving *some* valuable results behind it. In estimating its character, it is very important to remember that in all movements of this kind the human element as well as the divine comes into operation. The latter is perfect and uniform; whilst the former, varying with the circumstances of the individual, must be very imperfect, and may be very grotesque or even offensive. We ought to remember too that when the Spirit of God descended with resistless power upon the Apostolic Church, the feeling thereby excited assumed forms, whose extravagance was such, that Paul says that a worldly man entering their assemblies would conclude that they were madmen. He does not, however, condemn them *in toto*, but merely counsels moderation and self-restraint. With this example before us, we should be slow to speak in terms of total disparagement of the American movement, but would rather pray that it may be wisely guided, and issue in permanently beneficial results.

Political prophecies have been so constantly falsified by the results for some months past, that we hesitate to form even-anticipations for the future. The growing feeling however seems to be favourable to the retention by the present Government of the power to which they were raised so unexpectedly, even to themselves. Skillfully, or luckily, they have escaped several dangers which threatened them, and their lease of power will probably last this year out. The ecclesiastical questions in which we are interested receive no detriment from their accession to power; and we cannot but think that the interests of civil and religious liberty will be materially served by an event which Whig partisans so loudly condemn.

Editorial Postscript.

A FEELING of gloom and sadness has been cast over many of the annual meetings of the present year from the very sudden and unexpected death of the Rev. W. B. Bowes, of Blandford Street. Only a short time before the commencement of the anniversary meetings he was at the Mission House, apparently in the enjoyment of his usual health, and transacted business with several gentlemen there. But to greet his brethren again on earth was not his portion. He has gone to join the "spirits of the just made perfect," followed by the affectionate regrets of many who valued and loved him on earth.

We have great pleasure in saying that arrangements are in progress, by which we hope to procure for our pages some articles on the American Revivals from the pen of one of the most illustrious and honoured of Transatlantic divines.

THE MISSIONARY HERALD.

SIXTY-SIXTH REPORT.

NEVER in the history of the Society has your Committee had to present an Annual Report under such strange and deeply affecting circumstances.

Before, however, advertng to the topics which the recent calamitous events that have happened in India suggest, the Committee desire to call attention to the Society's finances. The total receipts for 1857 were £21,467 4s. 6d.; for the present year, £22,946 15s. 10d.; being an increase of £1,479 11s. 4d. But from this sum must be deducted a remittance of £500 by the Rev. J. Thomas of Calcutta, £687 3s. 11d. received on account of the Indian Special Fund, and £201 7s. 0d. donations for Serampore College, which are to be invested in aid of the permanent funds of that institution designed to meet its general expenses, leaving nothing which can be reckoned as an increase in the year's income, which for the general purposes of the Society has somewhat diminished. The total expenditure for 1858 has been £23,593 13s. 8d., which, including the debt of £286 0s. 11d., balance due to the treasurer last year, leaves a balance against the Society of £932 18s. 9d., which debt the Committee hope and believe prompt means will be taken to liquidate. Considering the circumstances of the country, and more particularly remembering the wide-spread effects of the late commercial crisis, and the continued depression of trade in many of the manufacturing districts, the Committee ought perhaps to be thankful that the debt is not larger, especially as the expenditure of this year has exceeded that of the past by £1,454 12s. 11d. They feel constrained, however, again to express their conviction that a more extended system of organisation in the churches would greatly enlarge the income without any undue pressure upon them. They earnestly beg their pastors and deacons to give this subject their most serious consideration; for it is plain that without increased resources there can be no augmented agency. The Special effort for India on which your Committee have resolved, is a still further reason for a vigorous attempt, during the coming year, to reach those classes and localities which, as yet, have yielded little or nothing to the Society's funds. This effort will require contributions for the purpose of re-erecting the ruined mission houses and schools, the sending out of new missionaries, the taking up new stations, and the steady augmentation of the annual income for their support. Several brethren have already offered to give themselves to the work of the Lord in India. The Com-

nittee cannot reject such offers of service; *that* responsibility must of necessity rest with the churches.

The Committee have great pleasure in remarking the increase of the contributions to the Widows' and Orphans' Fund. In reply to the Circular which they issued at the close of last year, requesting that any excess in the usual gifts for the poor of Christ's flock at the Lord's table, the first Sabbath in January, might be sent to aid them in meeting the increasing claims on the fund, they have received £565 14s. 1d., being an increase of £49 16s. 2d. The letters which have accompanied the remittances have been most gratifying. Numbers of the smaller and poorer churches, especially, manifesting the greatest readiness to do what they could. All the contributing churches appear to take a deep interest in the subject, and your Committee have reason to believe that the interest is widely spreading. The relief to the general funds is very great, nor is the effort felt to be an extra collection for the mission, but it is deemed rather as an expression of sympathy for the widows and orphans of honoured missionaries, and with those esteemed brethren who have been compelled, through broken health, to withdraw for a time from their important labours.

The amount received from the Committee of the Bible Translation Society has been somewhat in advance of that of the previous year. The Committee consider this to be a suitable time to commend afresh, and very earnestly, that institution to the kind consideration of their friends throughout the country. But for the aid which it affords to their translations, one of the most important parts of their labours, and one which has been hitherto so signally honoured of God, could not be effectively carried on. Since the decision of the Committee of the British and Foreign Bible Society in reply to their Memorial presented by the Committee last year, the liberal support of the Bible Translation Society has become all the more needful. Your Committee are so strongly impressed with the truth of the principles for which they have hitherto contended in this controversy, that they deem their present appeal on behalf of this most useful co-operative institution to be greatly strengthened from the circumstances to which they refer, and it derives fresh force from the wants and claims of India.

The emancipation of the slaves in the West Indies was an event which not only touched great interests, but concerned the well-being, secular and religious, of many hundred thousands of our fellow-men. In the struggle for that great act of national justice your missionaries bore a distinguished part, and they were nobly sustained by the Christian communities of Britain. Since then, the course of events in the isles of the West, though of varied hue, as all human events must be, has been quiet, uniform, and unaccompanied by incidents of peculiar and absorbing interest. Your missionaries have patiently pursued their unostentatious labours. The churches have had peace and have been multiplied. Slowly, but steadily, the freed Negroes of the Bahamas are rising in piety, intelligence, and civilisation. In Haiti, amidst oft re-

curing anarchy, every year a few are rescued from the captivity of Satan. In Trinidad your missionaries continue to gather fruit unto God. And if Jamaica, from causes of a political nature, has not reaped all the blessings which it was hoped that freedom would ensure, yet is it satisfactory to know that the enfranchised population is advancing in capacity, has secured a fair share of temporal blessings, and has not unworthily sustained the ordinances of religion in their midst. The Society's institution at Calabar is gradually providing an efficient and useful native ministry for the churches. In spite of every drawback the Word of God has had free course, and the flock of the Good Shepherd been enlarged.

Great as were the changes effected in the West Indies twenty years ago, they seem to sink into comparative insignificance by the side of those momentous events in India, which have made the year 1857 an epoch in the history of our country, have attracted the attention of all civilised nations, and even stirred the apathetic minds of the impassive peoples of Asia. Not less is the year 1857 an epoch in the history of Christian missions in the East. However much parties may differ as to the causes of that fearful outbreak which for the moment threatened to involve our countrymen, our Eastern Empire, and the hopes of the Christian church, in one common ruin, we cannot err in the conclusion that it was a revolt against the changes in the national usages, institutions, and religions of Hindustan which British dominion and an evangelical Christianity have inevitably brought in their train.

The Society is prepared to learn that the purely missionary results of the year have been few. For many months all direct missionary work was at a stand in the whole of the Bengal Presidency. In Calcutta and its suburbs repeated panics, the threatening aspect of the population, and the proximity of mutinous regiments at Barrackpore, constrained a cessation of the usual work. In Dacca, Jessore, Barisaul, Dinagepore, and Chittagong, itineracies were for a time suspended; while in Jessore, Dacca, and Chittagong, actual danger menaced the lives of our brethren in common with their countrymen, but was mercifully averted by the good providence of God. At Monghyr the missionaries were enabled to remain at their posts, although conspiracies were known to be rife around them. From Patna the missionary was obliged to flee. At Benares revolt was nipped in the bud, but the temper of the people rendered missionary labour for a time impracticable. In the North-west Provinces our brethren were fugitives. They and the native Christians, after escapes which signalise the merciful protection of God, found a refuge in the fort at Agra. One, alas! fell a prey to the thirst for English blood which everywhere characterised the mutineers. It is due to Mr. Mackay, of Delhi, that the Committee should express their deep sorrow at the loss they have sustained by his death. Though but young in the field, and his residence in Delhi brief, he had exhibited some of the finest traits of the missionary character. Vigorous in action he was prudent and wise in the adoption of plans. With great per-

severance he had rapidly mastered the Urdu and Hindi, in which languages it was his duty to preach to the people. With devoted piety he had given himself to the work of the Lord; and if now he rests, as we think prematurely, from his labours, yet has he surely gained his Master's approval, as he had certainly won the affection and regard of all who knew his worth.

Of the native Christians of Delhi, who fell a prey to the sword, the Committee cannot withhold a brief mention of the last moments of their estimable evangelist, Walayat Ali. Warned by a friend of the near approach of fifty rebel horsemen, he refused to flee. "This is no time to flee," said he, "except to the Lord in prayer." "My husband," adds his devoted wife, "called us all to prayer, when, as far as I recollect, he said, 'O Lord, many of thy people have been slain before this by the sword, and burned in the fire, for thy name's sake. Thou didst give them help to hold fast in the faith. Now, O Lord, we have fallen into the fiery trial. Lord! may it please thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation. Even to the death, oh, help us to confess, and not to deny thee, our dear Lord. Oh! help us to bear this cross that we may, if we die, obtain the crown of glory.' After we had prayers, my husband kissed us all, and said, 'See that whatever comes, you do not deny Christ; for if you confide in Him, and confess Him, you, will be blessed, and have a crown of glory. . . . Come what will, *don't deny Christ.*' Now I began to weep bitterly, when he said, 'Wife, dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die, you die to go to Jesus. And if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will all be taken care of. And should they all perish, yet Christ lives for ever. If the children are killed before your face, oh *then* take care you do not deny Him who died for us. This is my last charge, and God help you!"

Their dwelling was now pointed out by some faquirs to the rebellious troopers. Urged to repeat the Moslem confession of faith, Walayat Ali refused. Shots were fired at him. Frightened, the children flew for protection to the friendly shelter of the house of one of the royal family of Delhi. This prince was fond of hearing of the love of God through Christ from our brother's lips. Again pressed to forsake his Lord, and questioned, Walayat Ali replied, "I was at one time blind; but now I see. God mercifully opened my eyes, and I have found a refuge in Christ. Yes, I am a Christian, and I am resolved to live and die a Christian." For a short time his doom was suspended, while the troopers hastened to slaughter some flying Europeans. The wife and mother, at her husband's urgent request, made an attempt to escape, and her life was spared through the interposition of the Delhi prince. Presently, however, she followed her husband, who had gone to Mr. Mackay's house, to try to save him. "On the way," to use her own simple words, "I saw a crowd of the city Mohammedans, and my husband in the midst of them. They were

dragging him about on the ground, beating him on the head and in the face, with their shoes; some saying, 'Now preach Christ to us.' 'Now, where is the Christ in whom you boast?' And others asking him to forsake Christianity and repeat the Kulma. My husband said, 'No; I never will. My Saviour took up his cross and went to God. I take up my life as a cross, and will follow him to heaven.'" Mockeries and taunts assail the disciple of Christ, and he is again and again solicited, often with threats, to recant. Now a trooper came up, and asked what all this was about. The Mussulmans said, "Here we have a devil of a Christian who will not recant, so do you kill him." At this the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, "O Jesus, receive my soul!" Thus, before the eyes of his beloved partner and companion in tribulation, did this heroic man yield up his life, faithful unto death, testifying to the adversaries of Christ in Delhi the grace and truth of the gospel.

After many trials, and severe personal toil, her children, often the prey of fever and hunger, one of whom she deposited with her own hands in its desert grave, the noble-hearted wife of Walayat Ali at length escaped, and with the rest of her children is now with the missionaries in Agra. Her touching narrative contains one allusion which your Committee cannot pass over. "Before I left Delhi," she says, "I went to Mrs. Thompson's house, where I saw a sight which horrified me. Mrs. Thompson and her daughter lying dead on a bed, grasping each other, and the other on the floor by the side of the bed. The heads were quite severed from the trunks." Such is the dark veil which for a while closed over the scene of our missionary's labours in Delhi. Yet have Christian heroism, faithful testimony for Christ, and unshrinking faith, lighted up its gloom.

Let Delhi be a sacred spot now and evermore to the labourers of the Baptist Missionary Society. May its missionaries there again toil and gather fruit unto life eternal from off soil thus fertilised by the martyrs' tears and blood.

In this pause of missionary labour it may be thought not unfitting the occasion to recal what India *was* when your missionaries entered on their labours, and what it now *is* after half a century of expenditure of piety, mind, and treasure upon its evangelisation. Such a comparison may furnish materials by which to estimate the probable results of labours having the present as their starting point. Our fathers laboured, and we have entered on their labours; let us see whether the circumstances in which we find ourselves encourage devotion and zeal like theirs.

When Carey first pondered over the religious condition of the heathen world, idolatry reigned throughout India, only here and there limited in its sway by the hostile monotheism of the prophet of Mecca. With the exception of six or seven most estimable Danish and German missionaries in the Peninsula, Hindustan was one wide desert of frightful spiritual desolation. The missionary of the cross was nowhere to be met with in all northern India. The word of God was altogether unknown, and but the rarest facilities existed for the acquirement of the vernacular

languages of the country. Caste bound the people with an unbroken chain. The priesthood dominated over every class of society. The Sudra was the slave of the Brahmin. Legal or social rights there were none but for the twice-born. The cruelest and vilest rites were practised in the temples and at the festivals of the gods. Infanticide abounded. A thousand suttees annually burnt on the pyre of their husbands in Bengal alone. Slavery existed in many parts of the country. The ravages of the Mabrattas and the Pindarries had scarcely ceased with the establishment of the British power, and not without leaving behind them fearful traces of their wasting inroads in ruined cities, pillaged homesteads, and jungle-covered fields. Roads there were none. The country was fast falling into utter barbarism. Letters had well nigh ceased to be cultivated. What learning there was was the property of the pundits, and the sacred books were carefully secluded from the eye of the common people.

On the suppression of internal strife, the overthrow of the empire of the Moslem, and the rise of the English dominion, idol worship enjoyed a revival. The occasion favoured it. The temples were again thronged. The places of pilgrimage, made safely accessible by the introduction of order and law, were visited by multitudes, and the horrors of Juggernath were repeated at Gya, Benares, Allahabad, and Hurdwar. Yogis and faquirs roamed the country in large bands, voraciously feeding upon the possessions of the poor, and committing unmentionable atrocities. English authority had even become a party to the maintenance and extension of this system of evil. Alienated lands were restored. The endowments of mosques and temples were carefully husbanded, and placed under the care of the fiscal officers of the State. Temples were built and repaired by funds supplied from the State treasuries. Roads to sacred places were made, the pilgrims taxed, and the revenues of the country profited by the superstitions of the people. Schools there were none, except for the study of the Koran and Shastre, or for the purpose of imparting to the trading classes the merest rudiments of writing and arithmetic. The people literally perished for lack of knowledge.

What is the scene now? If all has not been done that it would be desirable to have done, or much as compared with the necessities of the case, yet great and incontestible changes have taken place, and sufficient to cheer the church of Christ in its arduous warfare.

From the lone wanderer in the Sunderbunds of Bengal, and the six or seven faithful men on the coast of Tranquebar, the missionary band has multiplied to nearly five hundred missionaries, the chosen messengers of Christ from all the churches of Christendom. Seven hundred converts assist them in preaching Christ crucified, and in distributing the bread of life to their perishing fellow countrymen. In lands where only the revelry of idol worship, or the hoarse fanaticism of the followers of the false prophet, insulted the God of heaven, there now gather around the table of the Lord some 20,000 persons, who have learnt to sing the songs of Zion. A hundred thousand more are released from the chains of caste, and worship at the footstool of the Most High, and as many more stand perfected

before the throne of God and the Lamb. The jungles of Burmah too have given to Christ's church an accession of many thousand souls, their conversion almost answering the prophet's question, "Shall a nation be born at once?" Within the circuit of the British empire in the East, the existence of more than four hundred Christian churches testifies that His servants have not laboured in vain.

Besides this brief summary of work done, it must not be forgotten that the missionaries have traversed the country in all directions, and have communicated to myriads some knowledge of the way of salvation. Moreover, they rejoice in the prevalence of the impression on the minds of the population generally that the reign of Hinduism is drawing to its close. The festivals of the gods are celebrated with less pomp and circumstance, pilgrimage is on the decrease, fewer temples are annually erected, Brahmins complain of the diminution of their gains, devotees have diminished in number and are held in less esteem, and indecencies are, to a great degree, withdrawn to the dark precincts of the temple courts, especially in localities where Europeans reside. Nowhere is idolatry so defiant as it was in the early days of evangelic toil. Evidence yearly accumulates to establish the fact that numbers serve, in secret, the Lord of Hosts whom fear, or other motives, at present restrain from the confession of it. In some places there have appeared popular movements in favour of Christianity, which may fairly be regarded as only preliminary to a wider acceptance of the gospel. Such have been the movements in the villages south of Calcutta, in the districts of Jessore, Barisaul, and Krishnaghur, among the Shanars of southern India, and the indigenous inhabitants of the hills of Chota Nagpore. If some, with little knowledge, have cast off the trammels of heathenism, yet is there a blessing even in the lowest measure of departure from the abominations and superstitions of the land; others, in considerable numbers, have vindicated their claim to be regarded as genuine converts to the gospel of Christ.

The missionaries have wielded the power of the press with the most important results. They were the first to apply it to the preparation and issue of books in the languages of the common people. By them the vernaculars have been cultivated, and elevated from a rude patois into forms fitted for the expression of the highest truths. The word of God has been translated, in whole or in part, into the principal dialects of the country. The rude inhabitants of the hills have had their native tongue reduced to writing, and portions of the Scriptures and other books prepared for their instruction. Upwards of two millions of parts or volumes of the sacred writings of our faith have issued from the mission presses. The learned pundits of the country have received, nearly complete, the whole Bible in the Sanscrit tongue, from the diligent and arduous studies of Carey, Yates, and Wenger. Four volumes of this great work and noble monument of missionary learning have already left the press, and the present year will, it is hoped, witness its completion. Tracts in uncounted numbers have spread through the length and breadth of the land the good tidings of peace, and several millions of school books

have contributed to the instruction and enlightenment of the present generation.

In all this we have results actually gained. They are the direct product of missionary exertion. They are incontestible evidences that the Lord's servants have not laboured in vain. Changes to be presently referred to, may, or may not, be owing to the same diligent workmanship, the facts given above are indubitable proofs of God's approval of the well-directed labours of the missionary band. But for their sanctified exertions these facts would have had no existence. They are the first fruits unto God of the consecration of his church in these latter days to the extension of His praise, and to Him shall be the glory. His blessing puts to shame the scoffs of adversaries. We have God's answer to the mocking question, put less than fifty years ago, What can "this nest of consecrated cobblers" do?

But we are less concerned at the present moment to regard these facts as proofs of the success of missionaries, than as a vantage ground gained for future operations. We have seen *what India was* when our fathers entered on the work sixty years ago. Let us attempt to realise the position of affairs *now*, as if we were about to begin anew. Our predecessors started on untrodden paths, amidst uncertainties, shadows of evil hovering around them, with only faith in the promises of God to sustain them and hope of his blessing to cheer them. How do we start at this remarkable epoch of Indian history?

Here are missionaries in considerable numbers on the spot, acclimatised, familiar with the language, the habits, and institutions of the people. They have a nucleus of crystallisation, so to speak, in the churches and congregations already formed, and efficient helpers in the numerous converts devoted to the ministry of the word. Twelve hundred men at least, Europeans and natives, are daily occupied in the communication of Christ's gospel. The schools in the hands of the missionaries contain 80,000 children. Their presses are daily throwing off countless pages of religious and instructive reading, while Bible Societies, Tract Societies, Educational Societies, Colleges, High Schools and Female Schools exist, to sustain, direct, and enlarge the influence brought to bear on the minds of the people.

But this brief statement far from exhausts the advantages with which the churches of Christ enter on the work at the present day.

The English Government is no longer hostile to the operations of missionary societies. Christian preachers and teachers have the freest and safest access to all classes of the native community, except so far as their own social usages create an obstacle. The policy of the Government in this respect has undergone a gradual and beneficial change. Its servants have lost that admiration for idolatry which many of them once professed, and they now largely aid the missionary in his work.

The legislation of the Government is on the whole favourable to the missionary's object. Suttee has been put down; infanticide rendered a criminal act; cruel rites have been limited or forbidden; to a considerable

extent the temples and mosques have ceased to be an object of Government solicitude and care, and are left to the support of their own worshippers; the pilgrim tax has been relinquished, and with it has ceased the encouragement its existence gave to the pernicious evils of pilgrimage. The increase of the means of communication, by improved roads, canals, river navigation, the post office, the railroads, and telegraph, all contribute their aid to the missionary. The banishment of the Koran and the laws of Menu from the Courts of Judicature, the securing the validity of widow marriage, and of liberty of conscience to all classes, contribute powerfully to the overthrow of many of the most cherished institutions which have remained unchanged for ages. Among Europeans there is more piety, the Lord's day is more generally observed, the public works of Government are discontinued on that holy day, churches and chapels are found in nearly all stations where the English reside, and missionaries have not to complain to so great an extent as formerly of the ungodly example of their countrymen.

Changes have begun to manifest themselves in the bosom of native society, and changes of no slight importance. Twenty-five years ago Ram Mohun Roy stood almost alone among the Hindus as the advocate of pure monotheism. Now the Vedantist sect, or Brahmins, as they are usually called, numbers more than a thousand persons among the educated sections of native society. In this class are found the active and intelligent advocates of widow re-marriage, and the abolition of Kulin polygamy. Female education is also highly approved by them, and in some instances pursued in the midst of much reproach and persecution. No inconsiderable section of the party openly proclaims its rejection of the authority of the Vedas, and that it is seeking for a purer faith.

The Bramha Sobha does not stand alone in this inquiry. Various clubs are from time to time formed in Calcutta for the discussion of social and religious reforms. If not Christian in their tendency, yet are they indicative of the revival of the intellectual vigour and life which has resulted from the introduction of European science and knowledge.

Education, especially in English, is eagerly sought after, particularly in large towns, the centres of progress and speculation. Many thousands of youth have learnt in Government institutions, as well as in missionary schools, to despise the puerilities of the Shastres, and the falsehood of a system of belief and worship which practically ignores or denies the existence of the Creator, the Lord of heaven and earth. They openly proclaim their theistic tendencies and faith. Native gentlemen in Calcutta, Benares, and other important cities, establish schools at their own cost, give instruction in English literature, and foster that activity of mind which so peculiarly characterises, at the present time, the instructed classes of Hindu society. Over these individuals caste has lost its influence. Multitudes live in daily breach of its rules. Conventional usages relative to food and marriage alone preserve it from utter contempt, among the educated youth of Bengal, and of the presidency towns.

Nor must we overlook the wonderful increase of the productions of the press. In the first twenty years of the century, during which time the natives of Bengal had begun to imitate their English masters, not more than twenty-seven works left the native press, probably reaching to 15,000 copies in the whole. Now, in the year 1853-4, Calcutta alone had forty-six printing offices engaged in printing Bengali works. In that one year 252 books and pamphlets left the press, the total number of copies printed being 418,275. Besides this vast amount of literary information, there are nineteen Bengali newspapers and periodicals published in Calcutta, whose annual circulation reaches 8,100 copies. Several of the country districts of Bengal have also their native presses. A similar expansion of native literature has commenced in the North-West Provinces, and the presidencies of the south. Who can estimate the influence of this vast stream of information and instruction? If much of it is drawn from the polluted sources of the religion of the people, from the Puranas and filthy Tantras, yet the fact that the jealously guarded writings of the Shastres are submitted to the vulgar eye, is a mighty inroad on the exclusive knowledge of the Brahmin, and must inevitably lead to the rejection of the baseless tales and foul precepts and examples by which the people have so long been deceived and led astray. It is satisfactory to know that every year the quantity of healthy matter printed is on the increase, and that instructed Bengalis are actively engaged in transferring into their native tongue the wisdom, the science, and the pure thought of Christian lands.

Such briefly was the intellectual, social, and religious state of India, particularly in the presidency towns and in large cities, just previous to the outbreak of the Sepoy army—an army, through circumstances, the stronghold of superstition and Brahminical ascendancy. We cannot for a moment conceive that, on the restoration of British authority, one step of the advance which has been made will be lost. There may be, for a time, some interruption to the free movements of the missionary. The disturbed districts of the north-west may, for a little while, be in a state of confusion unfavourable to the prosecution of our work; but the return of order will certainly not be followed by retrogression. The minds of the people cannot go back to their former state of apathy and blindness. Missionaries, with God's blessing, will not preach with less zeal or urgency. Bibles and tracts will be as freely circulated as before. Schools will work with the same imperceptible, yet certain, force. The press will not be restrained from pouring out its flood of knowledge. In the re-establishment of the British power, Christendom possesses a guarantee that what has been gained will not be lost; that so soon as order is restored the work will go on with its accustomed—we trust, through the liberality of the Lord's people—with doubled regularity and success. Even now, amidst the echoes of the dying strife, we hear cheering words from our brethren. In Bengal, the missionaries have everywhere resumed their employment with uniform encouragement from the people. In Eastern Bengal, audiences are obtained to listen to the

messenger of mercy, though the old apathy is not entirely laid aside. In Jessore, numerous villages have intimated their readiness to receive the gospel. Even from the very heart of the mutinous districts our brethren write with unwonted cheerfulness. Mr. Parsons tells us, that the people listen to the word with unusual respect and interest; and our native brother Thakur Das, in visiting numerous villages around Chitoura, has met with a cordial reception and words of welcome.

It is already seen that the result of the mutiny on the existence of Hinduism and Mohammedanism is very discouraging. The advocates of these systems of error admit their failure, and prognosticate their final defeat. Caste in all its political relations has received its death-blow. A high-caste army, the citadel of Brahminism and Islam, is henceforth impossible. A fairer spirit is beginning to manifest itself towards native Christians, while the heart of the missionary has been cheered by the steadfastness with which they have adhered to and suffered for their profession of Christ.

It now only remains to inquire, what is the result of these great events on the churches at home? Doubtless great interest has been awakened with respect to all questions affecting India. We have seen for a brief space the ark of the Lord in peril. We have seen the grandest empire the world has ever known shaken to its very foundations. We have seen our cherished expectations on the very verge of extinction. We have seen the tide of rebellion turned back by the wisdom and prowess of Christian men, by our Lawrences, Edwardes, Montgomerys, Freres, and Havelocks, fighting as one of the noblest of them said, for the glory of Almighty God and the cause of humanity and order; God, as it were, especially selecting them for this purpose, thereby to rebuke the folly of those who professed to see in the progress of the gospel the sure ruin of our Eastern empire. We have seen the magnificent region of Hindustan restored to England's sovereignty by the favour of the Almighty Disposer of the nations. We have seen how the leaven of the gospel has wrought in the dense mass of impurity and superstition, bursting out here and there, effecting the salvation of thousands, and destroying the apathy of ages. We have seen how great are the advantages which the present places within our reach over that past which discovered, as the great Andrew Fuller said, a mine of gold, but then wholly unexplored and unwrought. And now that the dark passages of the mine have been worked, many a rich vein of heavenly ore penetrated, numerous souls more precious than gold that perisheth rescued, and stored in the treasury above—men like Krishna Pal, the first convert of Serampore, and Nainsukh the evangelist of Monghyr, the last deceased of that precious band whom God has raised up to be messengers of salvation to their fellow-countrymen—shall we be backward to avail ourselves of advantages our predecessors did not enjoy, but which through their devotedness are at our command? Shall we fail to advance in this day of the Lord's summons, and decline that post of honour we have so long held? First in the field, shall we be last in reaping the harvest our forefathers have

sown in tears and conflict? Surely the Committee only express the resolve of the body they represent when they determine under God's guidance to reinstate the mission at Delhi, the martyrs' grave, to reoccupy the ruins at Agra, at Chitoura, and at Muttra, with doubled strength, to build up the waste places, and in these very spots, the scenes of crimes so fearful, and of atrocities unspeakable, declare to the wretched, deluded worshippers of Krishna and Shiva, to the fierce and fanatic Moslem, the compassions of our God. The gospel can alone heal the wounds which this mutiny has inflicted. It alone can secure for India, order, good government, and peace. It alone can destroy the dark superstitions of the land, and place the British power on an unassailable and righteous foundation. Above all it is the gospel alone that can disperse the deathly shadows which cover this great country, utterly overthrow its idols and the abominations attendant on their worship, and assure to its innumerable hosts a more peaceful reign than that of any earthly monarch can be. On the reception of Christ as their King depends the everlasting welfare of the myriads of Hindustan, and this gospel are we charged to preach unto them. May we be faithful to this trust, and in this day of the Lord be ready to go on, and in His name take possession of the land!

THE MARTYRS AND CONFESSORS OF DELHI.

WE lay before our readers with feelings of intense interest the following narrative of Fatima, the wife of our estimable native brother, Walayat Ali, whose constancy in the hour of trial and heroic death it so touchingly narrates. In forwarding the document, Mr. Evans says, "With a heavy heart she told her sad tale. But the recollection of the noble testimony which her husband had borne for Christ, gave her at times an air of triumphant satisfaction, and seemed to quell the sorrow of a deeply wounded heart. She would wipe off her tears, and say, 'Well, why should I sorrow? He gave his life for Christ, who died for him, and he is now with Jesus.' Her narrative I give in her own words, as nearly as the translation will admit. The fact that she is a truly Christian woman, and a *truthful* character, so that we can take all she states as the simple truth, adds much to the interest of the narrative." It is a tale worthy of the best days of the Christian church.

FATIMA'S NARRATIVE.

"On Monday, the 11th of May, about nine o'clock in the morning, my husband was preparing to go out to preach, when a native preacher, named Thakoor, of the Church Mission, came in, and told us that all the gates of the city had been closed, that the Sepoys had mutinied, and that the Mohammedans of the city were going about robbing and killing every Christian. He pressed hard on my husband to escape at once if possible, else that we would all be killed. My husband said, 'No, no, brother, the Lord's work cannot be stopped by any one.' In the meanwhile fifty horsemen were seen coming, sword in hand, and setting fire to the houses around. Thakoor said, 'Here they are come! now what will you do? run! run! I will, and you had better come.' My husband said, 'This is no time to flee, except to God in prayer.' Poor Thakoor ran, was seen by the horsemen, and killed. My husband called us all to prayer, when, as far as I recollect, he said:—

"O Lord, many of thy people have been slain before this by the sword, and burned in the fire, for thy Name's sake. Thou didst give them help to hold fast in the faith. Now, O Lord, *we* have fallen into the fiery trial. Lord, may it please thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation.

"Even to the *death*, oh! help us to confess, and not to deny Thee, our dear Lord. Oh, help us to bear this cross, that we may, if we die, obtain a crown of glory.'

"After we had prayers, my husband kissed us all, and said:—

"See that whatever comes you do not deny Christ; for if you confide in Him, and confess Him, you will be blessed, and have a crown of glory. True, our dear Saviour has told us to be wise as the serpent, as well as innocent as the dove; so, if you can flee, do so,—but, come what will, *don't deny Christ.*'

"Now I began to weep bitterly, when he said, 'Wife, dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word, and be comforted. Know that if you die, you die to go to Jesus. And if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will all be taken care of; and should they all perish, yet Christ lives for ever. If

the children are killed before your face, oh! *then* take care that you do not deny Him who died for us. This is my last charge, and God help you!

Now some horsemen came up, and the faqirs (devotees) who lived near us told them to kill my husband—that he was an infidel preacher—and that he had destroyed the faith of many by preaching about Jesus Christ. The troopers now asked him to repeat the *Kulma*,* but he would not. Two of them now fired at us, and one shot passed close by my husband's ear, and went into the wall behind us. Now all the children fled through a back-door towards the house of Mirza Hajee, one of the Shazadas [or princes], who respected my husband, and was fond of hearing of the love of God through Christ. He dressed like a faqir, and seemed partial to the gospel. He took in my seven children, who fled for refuge. One of the troopers now interposed, saying, 'Don't kill them; Walayat Ali's father was a very pious Mussulman, who went on a pilgrimage to Mecca, and it is likely that this man is a Christian only for the sake of money, and he may again become a good Mussulman.' Another trooper now asked my husband, 'Who then are you, and what are you?' He answered, 'I was at one time *blind*, but now I see. God mercifully opened my eyes, and I have found a refuge in Christ. *Yes, I am a Christian, and I am resolved to live and die a Christian.*' 'Ah,' said the trooper, 'you see that he is a Kaffir [barbarian]; kill him.' Again he was threatened with loaded muskets pointed at his breast, and asked to repeat the *Kulma*, with a promise of our lives and protection. My husband said, 'I have repented once, and I have also believed in Christ, so I have no need of further repentance.' At this time two European gentlemen were seen running down the road leading to the river, when the troopers said, 'Let us run after these Feringhees first, then we can return and kill these infidels.' So they went.

"My husband now said to me, 'Flee, flee—now is the time—before they return.' He told me to go to the faqirs' Tukeea, while he would go to the Rev. Mr. Mackay's house to try to save him. I went to the Tukeea, but the faqirs would not allow me to go in, and would have had me killed, but for the interposition of Mirza Hajee, the Shazada, who said to the troopers, 'This woman and her husband are my friends; if you kill them I will get you all blown up.' Through fear of this they let me go, when I began to cry about my children; but Mirza Hajee told me that he had them all safe. I now went after my husband towards Mr. Mackay's house in Dyriagunge, the house formerly occupied by Mr. Parry, of the Delhi Bank. On the way I saw a crowd of the city Mohammedans, and my husband in the midst of them. They were dragging him about on the ground, beating him on the head and in the face with their shoes; some saying, 'Now preach Christ to us.' 'Now where is the Christ in whom you boast?' And others asking him to forsake Christianity and repeat the *Kulma*. My husband said, 'No, I never will; my Saviour took up his cross and went to God—I take up my life as a cross, and will follow him to heaven.' They now asked him mockingly if he were thirsty, saying, 'I suppose you would like some water?' He said, 'When my Saviour died, he got vinegar mingled with gall; I don't need your water. But if you mean to kill me, do so at once, and don't keep me in this pain. You are the true children of your prophet Mohammed. He went about converting with his sword, and he got thousands to submit from fear. But I won't. Your swords have no terror for me. Let it fall, and I fall a martyr for Christ.'

* The Mohammedan *creed*.

"Now a trooper came up and asked what all this was about. The Mussulmans said, 'Here we have a Christian who will not recant, so do you kill him.' At this the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, '*O Jesus, receive my soul!*'"

"I was close by under a tree, where I could see and hear all this. I was much terrified, and I shrieked out when I saw my poor husband was dead. It was of no use my staying there, so I went back to the Chapel Compound, when I found my house in a blaze, and people busy plundering it. I now went to my children, to the house of Mirza Hajee, where I stayed three days, when orders were issued to the effect that should any one be found guilty of harbouring or concealing Christians, they would be put to death. The queen, Zeenut Mahal, had some fifty Europeans concealed, and she did all in her power to save them, but was compelled to give them up. Mirza Gohur, a nephew of the king, knew that I was with Mirza Hajee, and he remonstrated with him, and warned him of the consequences of keeping me. Mirza Hajee now told me that I must at once take one of two steps, either become a Mohammedan or leave his house. Both of them urged upon me to leave Christianity, saying, that every Christian in India had been killed, and that for me to hold out would be great folly. I was promised a house to live in, and thirty rupees per month to support myself and children, and that no one should molest me. God helped me to resist the temptation, and I said, 'No, I cannot forsake Christ; I will work to support my children, and if I must be killed, God's will be done.' I had now to go out with my seven children. A *coolie* [porter] who came with me led me to the Kotwāli [police station], and some Sepoys there attempted to kill us. One man, however, knowing who I was, told them that I was under the protection of the king, and not to kill me. I now went about seeking for some place to dwell in; but no one would take us in, lest they should be murdered on our account. So I had to wander from one place to another for some ten days, having no place to rest, and nothing hardly to eat. Out of the city we could not go, for all the gates were closed, and strict orders given not to allow any woman to go out.

"On the thirteenth day a large body of the Sepoys went out, and I managed to mix with the crowd, and got out with my children. I now went to a place in the suburbs of Delhi, called Tulwaree, where I got a room for eight annas a month. Six rupees was all the money I had, all the rest having been taken from us by the Mohammedans.

"When the English soldiers arrived before Delhi, I found my position anything but safe; for the Sepoys had a strong party there, and we were exposed to the fire of friends and foes. Cannon balls came near us again and again, and one day one even got into our room, but did us no harm.

"I heard that many people went to a place called Soonput, twenty coss [forty miles] from Delhi, so I accompanied some people there.

"In this place I remained for three months, working hard to keep my little children from starvation. I was chiefly engaged in grinding corn, getting but one anna for grinding nine seers [18lbs.], and in order to get a little food for all, I often had to work night and day; yet the Lord was good, and we did not starve.

"When I heard that the English troops had taken Delhi from the city people, many of whom came into Soonput in a great terror, I left with two other women who went in search of their husbands. I again came to

Tulwarce, where the whole of my children were taken ill of fevers and colds, and I was in great distress. The youngest child died in a few days, and I had not a pice to pay for help to get it buried. No one would touch it. So I went about the sad task myself. They indeed said that if I would become a Mohammedan, they would bury it for me. I took up the little corpse, wrapped in a cloth, and took it outside the village. I began to dig a little grave with my own hands, when two men came up and asked why I was crying so. I told them, and they kindly helped me to dig a grave, and then they left. I then took up the little corpse, and looking up to heaven, I said:—

“O Lord, thou hast been pleased to call to thyself this little child, and I have been able to bring his little body to be buried. But, O Lord, if thou shouldst call one of the *big* ones, how can I bring it? Have mercy upon me, O Lord, and permit me to meet with some of thy dear people again; and if not, O Father, take to thyself the mother with the children.”

“Now I was anxious to get into the city, and sent a message by a native Christian, Heera Lall, who knew us well. I at last found him, and got into Delhi, where I was kindly treated. The Church of England minister offered to get me a monthly allowance if I would join their church. But I would not do so, as I wished to keep to my own denomination. I got Heera Lall to write to Agra, in hopes that some of our missionaries might be alive, and when you wrote back I cried for joy, and thanked God; for I now knew that what my dear husband said would be fulfilled—that if our missionaries would be spared I and the children would have friends.

“Of the Rev. Mr. Mackay, and Mrs. Thompson and family, I have to say, that before I left Delhi I went to Mrs. Thompson's house, where I saw a sight which horrified me. Mrs. Thompson and one daughter lying dead on a bed grasping each other, and the other on the floor by the side of the bed. The heads were quite severed from the trunks! Of Mr. Mackay I heard that he (with several other gentlemen) was killed in Colonel Skinner's house, after a resistance of three or four days. The king ordered the people to dig up the floor of the cellar where they had taken shelter, and to kill them.”

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BAPTIST MAGAZINE.

 JUNE, 1858.

THE CHRISTIAN MINISTRY.

It is unnecessary to prove that the Christian ministry is a Divine institution. While the duty of preaching the gospel devolves upon all believers, it is an apostolic plan that there should be in the Church, and sustained by its gifts, men entirely devoted to the ministry. Experience has confirmed the wisdom of the appointment. Where devout men have given their entire energies to the work, God has made them and their churches vehicles of good, while all attempts to substitute "mutual edification" for a regular pastorate have, except in special cases, proved failures. All history shows that no man can adequately discharge the office of a public teacher unless it occupy his chief attention, that his intellectual and moral qualifications cannot be too high, and that ministers and people are mutually profited by the law which requires his maintenance from those to whose edification he consecrates his life.

There are two extremes to which the Christian Church is prone, that of unduly magnifying, and that of depreciating, the ministerial office. We see the former in the admission of claims to apostolical descent, an exclusive right to administer ordinances, a sanctity of person derived from the sacredness of office, and ministers deemed a priesthood officiating at a Christian altar. We discern the latter in their inadequate stipends, the little interest felt in their efficient training, the inclination to ridicule weakness and resent fidelity, and the disposition of some to surrender the ministry as an institution unsuited to the gospel and to the times. The former treat their ministers as demigods, the latter as slaves. The former offer them incense, the latter prepare a scourge. For the ministers of the one class flattery "spreadeth a snare," the teachers of the other have their spirits broken by unkindness and neglect.

When the apostle describes religious teachers as "the ministers of Christ, and stewards of the mysteries of God," his language, correctly interpreted, defines their character and work as removed from these extremes. "Minister" means servant. The article is wanting in the original. "Minister" in this, as in many other passages, denotes not one who fills an office in the Church, but one who sustains a personal relation

to the Lord. "Steward" must in this passage be nearly equivalent to "dispenser." "Mystery," in Pauline language, means a doctrine or fact, once hidden, but now revealed.* Paul, then, simply describes preachers of the gospel as "Christ's servants, dispensers of divine truth." The Christian ministry is never exhibited as a priesthood. All believers are "priests," and "offer up spiritual sacrifices." The name "priest" is never applied to a Christian teacher as such. There is no analogy between the duties of the ministry and the functions of a priest. Christ is the sole priest "of our profession." The priesthood of the ministry is out of harmony with the whole evangelical system. There is in Christian worship no altar, no victim, no temple, and therefore no priest. Neither does the ministry possess "dominion over our faith." Ministers declare the "mysteries of God" as they have been revealed in the Scriptures. They do not supersede but demand, in connection with their teaching, the examination of the sacred oracles by their flocks. Ministers are religious assistants and advisers, "helpers" of the Church's faith, and to be "esteemed very highly in love for their work's sake." It is important that the true character of the ministry should be understood. An error here is fatal. The difference between an evangelical and an apostate church turns on their views of the ministry. If the priesthood of the ministry be demolished, the whole edifice of Papal and Anglican superstition falls.

The character of the ministry suggests its sole and appropriate theme, the truths of revelation, especially the mission of the Son of God. As "Christ's servants" they exhibit his work, character, and claims. The essential verities of Christianity, the doctrines "of sin, of righteousness, and of judgment," and the collateral truths adapted to promote the efficiency of the Church, and the conversion of the ungodly, must form the staple of their discourses; for these are the chief "secrets of God" revealed in his word. If any complain of the too frequent recurrence of such themes in an evangelical ministry, let them remember that the error, if error there be, is not of man. "Woe is unto" the minister, if he "preach not the gospel."

Ministers are not at liberty to substitute for God's truth, or to blend with it, metaphysical speculations. These are of human origin, and may be erroneous. As far as they are true, they impart no beauty to divine truth, and no additional power to the advocacy of its claims. Their nomenclature renders them unintelligible to the greater portion of every audience. To the most thoughtful minds they rather obscure than illustrate the teachings of the Bible. They oppress the devout and simple-minded hearer. They enfeeble the vigour and conceal the native majesty of truth. Christianity in a philosophical garb resembles David in Saul's armour. Her fate will be that of Hercules in the poisoned tunic. Let the gospel stand forth as God created her, clad in her divine panoply, and she has sufficient majesty to challenge universal admiration, and sufficient power to subdue a world to her sway. Philosophical dogmas are out of place in the pulpit; they are beneath the dignity of its message and mission. Human speculations are admissible only so far as they aid, illustrate, and enforce the proper theme of the ministry. To substitute them for divine truth is an irreverent trifling with immortal interests; to blend them with it is to mingle uncongenial elements, to erect a statue of iron and clay. If these speculations happen to be false, the evil is irre-

* In proof the reader is referred to Eph. i. 9; iii. 3; Col. i. 26, 27; Eph. vi. 19; 1 Tim. iii. 9; Col. iv. 3; ii. 2.

parable; instead of distributing the "bread of life" we dispense poison; and the pulpit, which should be a "fountain of living water," sends forth only a turbid and noxious stream.

The attention of Christ's people must not be diverted from biblical truths to questions of mere ritualism. If metaphysics are uncongenial to the pulpit, so also is superstition. A frequent discussion of mere points of order and ceremonial, or even of points of difference between various Christian communions, is a departure from the proper work of the pulpit, a descent from a higher to a lower class of themes. Whatever importance attaches to these subjects, they are inferior to the great verities of the gospel. Many of them are trivial. Some are of purely human origin. To make them the frequent topics of ministrations is to preach the "traditions of men," rather than the "mysteries of God." So far as the ministry departs from divine themes it fails to answer its purpose.

If divine truth be the subject of the ministry, it must be presented as God has revealed it. The pulpit must not expound and enforce theological formularies, but the Bible. Ministers must be content to preach, and the Church of Christ to receive, divine truths as revealed facts, although the difficulties attending them be not solved, and their mutual harmony be not clear. Dogmatic theology, which is chiefly occupied with the *rationale* and the symmetry of truth, is indeed a valuable study. The truths of Christianity, when exhibited in a system, rise, like mountains, in successive piles of grandeur. As step by step we ascend their elevations, the relations of truth appear infinitely numerous and extended, some truths dazzling us with their splendour, others oppressing us with their vastness, and appalling us by their frowning majesty, until we are compelled in despair to renounce the enterprise. We find ourselves in the midst of a divine empire, but destitute of instruments and faculties to measure its heights and bearings. Giant spirits in theology, who have harmoniously believed the same great facts, have differed in their theological systems. They separated only when human reason, with its feeble and flickering light, judged of the ways of the Supreme beyond the limits of his revelation. The facts with which they started were the "mysteries of God," and here they were at one; the philosophy of the facts was supplied by human explanations, and here they differed. Biblical theology is to be supreme in the pulpit; dogmatic theology finds its home in the study. Yet the exhibition of divine truth, if not according to rigid system, must be complete. No man has a right to withhold any portion of that truth, or to alter its relations and proportions. The gospel must be preached in its entirety; every fact must have due prominence, every doctrine its announcement, every command and promise a distinct voice; there must be the relation of divine truth to all who hear it, to the ever-varying circumstances of the individual and the household, to the vices and virtues of society, to the sinner and the saint, to time and eternity.

It is becoming in some quarters a favourite opinion that the pulpit must be modified to meet the demands of the age—that it is growing effete and useless, and is losing its hold on popular sympathy and attention. The complaint is far less to be dreaded than the method in which some are disposed to meet it. The range of the pulpit and the duties of the minister are specific. The chapel must not be converted into a lecture-room in order to gratify the taste of unbelievers, nor any other topics introduced into the pulpit than are found in the sacred

oracles. The mission of the Christian ministry is to preach the gospel. Let its efficiency be as much as possible increased; enlist on its side the genius and eloquence of the Church; but let there be no other theme than God's truth. Nothing else will ever be the means of converting sinners. Nothing else receives the blessing of the Holy One. If this fails—if the pulpit rendered as effective as earnest piety, learning, industry, and genius can make it—if God's truth declared in God's appointed way fail to accomplish its purpose, let it fail—man is not responsible for its failure. It never can succeed the better for unauthorised human devices, and being divine, it cannot fail, if "Christ's servants" are faithful to their work. Meanwhile, let the lovers of truth correct their expectations from the pulpit. Let them not look for human dogmas, for a display of learning, for aught that shall minister to a sickly appetite. The object of the ministry is not to yield pleasure, to gratify taste, to cater for the applause of the populace, but to preach the gospel in its fulness, freeness, and simplicity.

The spirit in which the ministry is discharged is as important and specific as its theme. If ministers are "Christ's servants," there is a conduct befitting their character and work. If they are "dispensers of divine truth," their functions must be discharged in accordance with the truths they preach, and in the spirit of their great Teacher.

It is "required of a steward that he be found faithful." Fidelity is the essential qualification for every office of trust, and its importance increases with the magnitude of the interests involved. When we remember the solemnity of the charge and the greatness of the issues, no position so imperatively demands this virtue as that of the Christian minister. In the exposition of human opinions, error or neglect may produce no serious evil: but these truths concern immortal souls, their relation to God, their deliverance from error and corruption, or the perpetual continuance of their thralldom, while the issue will be their regeneration to an endless life, or the sufferance of everlasting sorrow. He stands like the priest with the incense among the plague-stricken people, the living among the dead. The voice of Deity by his lips will be to his audience a blessing or a curse. He may be the instrument of their salvation, or a "swift witness" against them in "the day of God." If he be not faithful he stands in the way of a more faithful servant; he does not the work himself, and prevents another from discharging it; he conspires the destruction of souls, and if sinners perish because he fails in duty, the "blood of souls will be required" at his hands. If the preacher loves the gospel (*and if he does not love it he profanes the pulpit by his presence*), he knows it to be of inestimable importance to his hearers, and he dare not withhold or falsify it. If the preacher loves the souls of his hearers (*and if he does not love them, the sooner he quits his sacred office the better*), he will be too solicitous for their welfare to be otherwise than faithful. If the preacher loves Christ no consideration will induce him to swerve from obedience to his Lord. The Christian minister must be concerned to enforce the whole truth of God in its unity and symmetry. The different characters who attend the sanctuary must be admonished. The diverse circumstances of his hearers will present ever new demands on his exhibition of truth. All the avenues to the conscience and the affections must be explored. The fortress of the sinner's heart must be invested and subdued. Then there is the instruction and discipline of Christ's people, the duties of the believer in all the relations and events of life, the vices of the world, and the world in the Church, perpetually requiring the preacher's attention. The

science of the human heart and the science of the Christian life must be his constant study, and divine truth must be proclaimed according to the necessities of his hearers and the "proportion of faith." He must warn as well as comfort. He must "lift up his voice like a trumpet" to show God's "people their transgressions and the house of Jacob their sins." He must arouse Israel from its lethargy, and prevent her from reposing in luxury and indolence. He must call to duty, to fortitude, and to danger, as the Hebrew prophet summoned his warriors to the field. He must pour the soothing consolations of divine love into the ear of weakness and sorrow. The proud man must be humbled and the profligate rebuked. The "lovers of pleasure" must not expect to be "charmed" by him "as with the voice of a charmer." He has no enchantments for the voluptuous, no opiate for the indolent, no silence for the covetous and selfish, no excuses for the mean. The morality of the pulpit must be the unworldly morality of the New Testament, a conformity to Christ's example. The churches should seek from their teachers a faithful statement of divine truth. An unfaithful ministry is the heaviest curse upon a church, a judgment of God for its sins. If a man become a Christian teacher with any other intention than to be diligent and faithful, or if his people expect him to withhold any part of God's word, both commit a fatal error; the people inflict on themselves an irreparable injury, and the minister is a dishonour to his office and a traitor to his Lord.

Earnestness treads closely on the heels of fidelity. The solemnity of the theme and the magnitude of the interests involved can scarcely fail to elicit, as they assuredly demand, a devotion of the highest energies to the work. God, the soul, eternity, are the great ideas which fire the preacher's soul, and he must be earnest while yielding to their influence. The work deserves all he can give of time, energy, talents, knowledge, genius, and, indeed, far more than he possesses, to do it well. Flippancy and the pulpit are "far as the poles asunder." The rounded period and the graceful intonation, the tricks of rhetoric and the froth of a gaudy declamation, a display of logical acumen or wide research, flashes of eloquence and flowers of oratory, the polished phrases, poetic beauties, elegant sentiments, and brilliant perorations which astonish an audience like an explosion of pyrotechnics—baubles of childhood of which many are so fond—are, when exhibited in the pulpit, out of harmony with the place and the theme, inconsistent with those immortal destinies which perchance are hanging on the preacher's lips, and a playing with that dread eternity in which minister and people will be alike speedily engulfed. "They watch for souls as one that must give account." A Christian minister not in earnest is the greatest anomaly under heaven. An "ambassador for Christ," with the issues of eternity perhaps depending on his faithfulness, if he feels not the responsibility of his office, or can lose sight of his great work in the gratification of a weak and irritable vanity, is, whatever his excellences as a man, without a call to the ministry of the gospel.

Fidelity and earnestness will be ever blended with love. The essence of the gospel is love. The spirit that prompted the Redeemer's humiliation was boundless love. The spirit in which he taught was ineffable love. "God is love." The spirit of the Christian ministry must be one of forbearance, tenderness, and compassion. There is no place in it for the furor of human passion, for imperious censures, and angry reproof. Preachers of the gospel may not declare God's awful threatenings with the tones and gesticulations of human passion, wielding with wrathful vehemence

the thunderbolts of Deity, as if the petulance of the ambassador could give importance to the message; the sterner portion of the truth must be declared under a remembrance that it applies as much to themselves as to their hearers, with the deepest solicitude, and the winning tenderness of affection.

Where these elements exist there will be found also purity of aim. "Christ's servants" will seek to "approve themselves to him." Their stewardship will be discharged under the constant impression of the Master's presence and inspection. They will "commend themselves to every man's conscience, as in the sight of God." They have not entered upon "the priest's office" to "eat a piece of bread." That is the last place where a prudent man would seek it; for it has not been the practice of Christ's people to lay many snares of that kind in their ministers' paths. Neither do they seek human applause. If it be grateful to enjoy the esteem and confidence of their flocks, they will not make the pulpit minister to a morbid vanity, a desire of display, a craving after notoriety, or an ambition for fame. The pulpit is the sphere where such sentiments would have the least chance of gratification, for their exhibition there awakens indignation and disgust. The road to fame is open everywhere else, but the outside world that rewards genius with its wreaths is too opposed to evangelical religion to think highly of its teachers, unless extraordinary powers compel a reluctant homage; only genius of the highest order can in the pulpit acquire distinction, still less attain imperishable renown. The minister of Christ aims not at the approval of his hearers, except so far as he is faithful to his message. They have committed to him the dispensing of divine truth, and he seeks to commend himself to them only "in the sight of God." If they approve not, yet he "abideth faithful." "Blessed is that servant, whom his Lord when he cometh shall find so doing." May all the preachers of the gospel be so endowed with the Holy Spirit, and so earnestly discharge their office, that every man must "so account of" them, not as miserable hirelings, religious adventurers, vain and flippant self-seekers, or empty professional declaimers, but as "the ministers of Christ and stewards of the mysteries of God." Then will pastors and people rejoice together. Their union will be holy and blessed, and though suspended for a season by the last enemy, it will be renewed amid the sublimer fellowships of the heavenly world, and perfected amid the everlasting anthems of the skies.

Bristol.

N. H.

JONATHAN EDWARDS.

A PORTRAIT lies before us of rare and exquisite beauty. It depicts a man slightly and gracefully built, though more than six feet in height. His face, long and thin, is almost feminine in its grace; indeed, it is only saved from effeminacy by the firmly cut nose, and a massive forehead which seems to occupy a third of the whole countenance. The hazel eyes, soft yet piercing and lustrous, are evidently the outlook of no common mind. The face altogether more nearly resembles that which painters give to the Evangelist John than any other we have seen. Such were the outward form and features of Jonathan Edwards—at once the Metaphysician, Theologian, and Revivalist of New England; and who in all these capacities holds a pre-eminent position amongst

his *confrères* of the Old World. As a Metaphysician, Dugald Stewart classed him with Locke and Leibnitz, and said that his treatise on the Will "never had been answered and never could be." As a theologian he largely influenced and moulded the doctrinal views of the men who toward the close of the last century were the instruments of rescuing the church from the opposite extremes of a wild Antinomianism and a freezing Arianism; it was he who pioneered the way to that modified form of Calvinism which is now accepted as the orthodox doctrine by the evangelical churches of Great Britain. And as a Revivalist it was under his ministry that one of the most remarkably religious awakenings took place which the history of the church records. Eulogists of the revival now going on in America can give it no higher praise than that it equals the movement under Jonathan Edwards. A few glimpses into the life of such a man can hardly fail to interest.

He was born in Connecticut on the 5th October, 1703. The New England States then gave little promise of what they have since become. The vast continent of North America was only fringed with civilisation. On the eastern sea-board a few commercial towns were springing into importance; but fifty miles inland the Red Indian yet roamed at large in his native wilds, and the European settlements were but clearings in the primeval forest. Communication with England was kept up by an occasional vessel which came from the mother country, bringing manufactured articles for the use of the colonists, returning with a cargo of tobacco, dried fish, and peltry. Thus cut off from books and from learned society, the youth was thrown back upon his own thoughts. His mind, however, was stimulated and exercised by those doctrinal discussions in which the sons of the pilgrim fathers delighted, and which indeed formed their chief recreation. Unfavourable as such a situation may, at first sight, seem, it was, we think, exactly that best fitted to develop his peculiar powers.

As a child he displayed a metaphysical and polemical precocity which must have been extraordinary even among the youthful Puritans of New England. When about ten years old he heard the opinion expressed that the soul was material and remained with the body after death, awaiting the resurrection. He wrote to the propounder of this novelty, suggesting various difficulties, asking further information as to whether the soul was square or round, large or small, whether it covered all the body or only part of it, and in a tone of grave banter professed himself ready to become a proselyte when these questions were answered to his satisfaction. A year or two later he went to college, though under this high-sounding appellation only a school of very moderate size and character is meant. Here, when less than fourteen years of age he read "Locke on the Understanding" with such avidity, that he compares his feelings to those of "the most greedy miser when gathering up gold and silver." It is evident that, young as he was, he studied Locke with an independent judgment, and dissented from his arguments and conclusions as he saw occasion. About the same period he drew up a scheme for a treatise on the Human Mind, of which the arrangement is of course very defective, but the fifty-six chapters of which it was to consist cover almost the whole range of metaphysical and psychological studies, showing that he had already worked his way to a discovery of the problems of mental science, though of course their solutions were unknown. He had already begun to think, pen in hand, and a number of miscellaneous remarks which he jotted down, on the mind and kindred topics, indicate marvellous acuteness and contain the germ of

his matured publications. At the age of fifteen he was pondering the nature of being, the relationships of substance with thought, the trustworthiness of consciousness and sensation, inquiring in what personal identity consists, and feeling his way among other high themes of transcendental metaphysics.

At this period of his history we find frequent indications of a poetical temperament, which those who know him only through his abstruse metaphysical and theological treatises would never suspect, unrelieved as they are by a single ray of imagination or gleam of poetry. Thus, in discussing the nature of existence and the absurdity of the idea that there can be absolutely nothing, he says, "When we go to form an idea of perfect nothing, we must not suffer our thoughts to take sanctuary in a mathematical point, but we must think of the same *that the sleeping rocks do dream of.*" But the awaking of his religious emotions furnished the grand stimulus to his poetical and imaginative tendency. These were excited at a very early period. He speaks of feeling religious concern when seven or eight years of age, and, with some school-fellows, built a booth in the forest, whither they used to retire for prayer. He then fell into perplexity respecting the doctrine of God's sovereignty in election, and was reduced to a state of horrible doubt, but after awhile, he knew not how, his mind came to rest in it with full approval and satisfaction. His feelings at this period he describes in language of remarkable beauty. The following extract, though long, deserves and will repay perusal. It is slightly abridged.

"From about that time I began to have new apprehensions of Christ and the glorious way of salvation through him. My soul was led away in pleasant views and contemplations of them. The words in Canticles, 'I am the Rose of Sharon and the Lily of the Valley,' used to be much with me, and seemed sweetly to represent the loveliness and beauty of Jesus Christ. I found, from time to time, such an inward sweetness as would carry me away in my contemplation. This I know not how to express otherwise than by a calm, sweet abstraction of the soul from all the concerns of this world, and sometimes a kind of vision of being alone in the mountains, conversing with Christ, wrapt, and swallowed up in God. After giving my father an account of some of these things that passed in my mind, and being pretty much affected by our discourse, I walked abroad alone for contemplation. As I was walking there, and looking upon the sky and clouds, there came into my mind so sweet a sense of the glorious majesty and grace of God, as I know not how to express. I seemed to see in conjunction, majesty and meekness joined together; it was a sweet, and gentle, and holy majesty; and also a majestic meekness, a high, and great, and holy gentleness.

"After this, my sense of divine things increased, and the appearance of everything was altered. There seemed to be a calm, sweet appearance of divine glory in almost everything. God's excellency, his wisdom, his purity and love seemed to appear in everything; in the sun, moon, and stars; in the clouds and blue sky; in the grass, flowers, and trees; in the water and all nature; which used greatly to fix my mind. I often used to sit, for a long time, and view the moon, the clouds, and sky, to behold the sweet glory of God in these things; in the meantime *singing forth, with a low voice, my contemplations of my Creator and Redeemer.* And scarce anything among all the works of nature was so sweet to me as thunder and lightning. Before I used to be terrified with thunder, and to be struck with terror when I saw a storm rising; but now it rejoiced me. *I felt God, if I may so speak, at the first appearance of a thunder storm, and used to fix myself so as to view the clouds, and see the lightning play, and hear the majestic, awful voice of God's thunder. Whilst thus engaged, it always seemed natural for me to sing or chant forth my meditations, or to speak my soliloquies in a singing voice.*"

We do not know a more beautiful picture than that presented to us in this little piece of autobiography. The boy wandering through the primeval forests around his village home, or lying at the foot of some patriarchal tree, gazing on flower and rivulet, and cloud and sky, on storm and sunshine, on earth and

heaven, with a holy, calm delight, perpetually praising God and receiving thoughts too vast for words, emotions too deep for tears, from the simplest, as from the grandest, objects in nature. As he says in another place. "I spent most of my time in thinking of divine things year after year, walking alone in the woods for meditation, soliloquy, prayer, and converse with God; and it was always my custom to sing forth my contemplations." A little further on he describes his thoughts on the nature of true holiness in language of exquisite beauty.

"Holiness, as I then wrote down some of my contemplations, appeared to be of a pleasant, serene, calm nature; which brought an inexpressible purity, brightness and peacefulness to the soul. *It made the soul like a garden of God* with all manner of pleasant flowers, enjoying a sweet calm and the gently vivifying beams of the sun. The soul of the true Christian, as I then wrote my meditations, appeared like such a little white flower we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around it a sweet fragrance; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun."

These feelings seem to have ripened into true conversion and religious decision whilst a student at Yale. Having made satisfactory progress at the college where as he writes, "*What we give a week for our board is £0 5s. Od.,*" he addressed himself to ministerial work. For some months he remained in his father's house, preaching only occasionally, and settled for a short time at New York, though he declined an invitation to the pastorate. During this period of his history, he wrote most of the "*resolutions*" which have been so often reprinted, and which cannot be perused without profit. They are seventy in number—the following are specimens of the whole.

"*Resolved*,—Never to do anything, whether in soul or body, less or more, but what tends to the glory of God; nor be, nor suffer it if I can avoid it.

"*Resolved*,—To live with all my might while I do live.

"*Resolved*,—Never in narrations to speak anything but the pure and simple verity.

"*Resolved*,—That I will act so in every respect as I think I shall wish I had done, if I should at last be damned.

"*Resolved*,—Never to do anything of which I so much question the lawfulness as that I intend afterwards to examine whether it be lawful or not; unless I as much question the lawfulness of the omission."

These resolutions were formed and kept in no legal and pharisaical temper, but with earnest prayer and in humble dependence on God. Of this his diary contains abundant proof.

After acting as tutor for about two years he accepted an invitation to the pastorate as colleague to his grandfather, Mr. Stoddard, a venerable man of eighty-four years of age, fifty-five of which had been spent as minister of the church in Northampton, a town of Massachusetts, on the edge of the wilderness. Edwards was only twenty-three years of age, and but few months had elapsed when the death of his venerable colleague left him sole pastor. It was a heavy responsibility for one so young, but he was older in character than in years. His method of study at this period was remarkable and characteristic. He would spend thirteen or fourteen hours daily in his study, and after dinner was accustomed to ride some miles into the forest which enclosed the settlement on almost every side; at intervals, as he came to some place the solitude and gloom of which attracted him, he would dismount, continue his meditations or devotions, and note down thoughts or arguments which occurred to his mind. On his more lengthened journeys which, from the want of roads, were necessarily made on horseback, he adopted a peculiar system of *Memoria technica*; having pushed an investigation of any subject as far as he thought expe-

dient at the time, he would pin a piece of paper on some part of his coat, at the same time charging his mind to retain the train of thought with which it was associated; then dismissing that topic, he would enter upon a second, which, when he had pursued to a similar result, he would similarly pin to his coat in a different place, and so on. Returning home, he used to retire at once to his study, and unpinning those remembrancers one by one, would enter in his common-place book the train of thought with which they were associated.

It was during his pastorate at Northampton that the extraordinary revival of religion occurred which first introduced him to the knowledge of English Christians through the narrative which he drew up, and which was published in this country by Drs. Isaac Watts and John Guyse. His statement of facts, though glowing with devotional feeling, is at the farthest possible remove from fanaticism or enthusiasm. With the utmost calmness and sobriety he narrates the facts, investigates the causes, and estimates the spiritual value of the movement. About twenty towns and villages came under its influence; of which Northampton, where he himself was pastor, seems to have been the centre. In some of these it commenced simultaneously and without any knowledge of what was happening elsewhere. The origin, duration, and extent of the movement varied in various places. In some the influence of human instrumentalities was clearly to be seen; in others, the agency of God alone could be traced. Sometimes it ran its course in a few months, and sometimes continued for two years before the awakening subsided. Here the whole population came under religious concern, there it would be confined to a smaller number of individuals. There was no uniformity in the modes of the Spirit's working, but the same varieties and diversities of operation as in the conversions of ordinary times. Sometimes terror and sometimes love furnished the motive power; sometimes there was long agony and gloom, sometimes immediate peace and joy. All classes, ages, and characters, came under its influence. The town of Northampton contained about a thousand inhabitants, who were habituated from infancy to religious ordinances and leading a moral, almost an austere, life, as one might expect from a Puritan settlement cut off from contamination in the wilds of America; yet here, in the space of a year and a half, more than three hundred persons, or a third of the population, were savingly converted and added to the church. Of these some were children, and others aged persons verging on fourscore. Different as the circumstances of these various persons were, there was this in common between them that they "brought forth fruits meet for repentance." At one time he received nearly eighty into the fellowship of the church, and before the next ordinance day, two months afterwards, sixty more. He adds, "I had very sufficient evidence of the conversion of their souls through divine grace." This narrative, it should be remembered, was not written during the excitement of the events it describes, but two or three years after, in reply to an especial appeal made to him from England for information on the subject. He says that he had often been applied to before, but had refused, knowing that many persons would impute to him a foolish wish for notoriety which had led him "unduly to magnify the matter," or "a want of judgment mistaking every religious pang and enthusiastic conceit for saving conversion." We think it impossible to read the narrative without a conviction of its perfect truthfulness.

One of the agencies most obviously and largely blessed in this work, Mr. Edwards passes over almost without notice—his own ministry. This alone would suffice to free him from the imputation he deprecates of a craving for notoriety. One sermon, preached at Enfield, on Sinners in the Hands of an

Angry God, gave the first impulse to the revival there, and was believed to have been blessed to the salvation of more than 300 souls. Some of the appeals in that discourse, even as read, make one tremble. What must have been its effect as delivered to the excited multitude, who, by the sympathy of numbers and of deep feeling, would listen under a yet more intense and thrilling influence! Dr. Turnbull, who was present, thus describes the scene:—

“When they went into the meeting-house, the appearance of the assembly was thoughtless and vain. The people hardly conducted themselves with common decency. The Rev. Mr. Edwards, of Northampton, preached, and before the sermon was ended, the assembly appeared deeply impressed, and bowed down with an awful conviction of sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard.”

Rarely, if ever, since the day of Pentecost, has it been known that 300 persons have been converted under a single discourse. Yet concurrent testimony proves that such was the case at Enfield. Though no other sermon preached by him produced so extraordinary a result, yet his ordinary ministry seems to have been strangely impressive. A young lawyer, afterwards a judge, reports of one of his sermons “on the day of judgment,” which he heard, that the impression made on his mind was so vivid and solemn, that when the preacher ceased he looked for the Judge at once to descend, and the separation of the righteous from the wicked to take place. We read of another occasion when the sermon occupied more than two hours in the delivery, yet the audience “remained fixed and motionless until its close, and seemed disappointed that it terminated so soon. There was such a bearing down of truth upon the mind that there was no resisting it.” The question naturally occurs, To what did he owe this great effectiveness as a preacher? It was not to his style, for that was plain, unadorned, and inelegant; not to his voice, for it was low and languid; not to his delivery, for he stood almost motionless in the pulpit, holding his manuscript near to his eye* with one hand, whilst the other arm rested from the elbow on the cushion or Bible; it was to no flight of imagination, or flourish of rhetoric, for there is scarcely one metaphor or rhetorical phrase to be found in all his discourses. How, then, are we to account for his unsurpassed power in the pulpit? His biographer, Sereno Dwight, enables us to answer the question by a very thorough analysis of his characteristics as a preacher; we can only give it in a very abridged form; but for its length we should like to quote it entire. His delivery, calm and unexcited, was clear, distinct, and marked by great accuracy of tone and accent; his quiet, unimpulsive manner betrayed an intense though silent earnestness. There was a deep solemnity, an all-absorbing consciousness of the Divine presence, and of the infinite importance of the work in which he was engaged, a profound sense of the love of Christ and the value of souls, which, though noiseless and unobtrusive, yet made itself felt, where the noisy declaimer might have gesticulated and thundered in vain. His evident singleness of aim, both in the preparation and the delivery of his sermons, resulted from this state of

* Lest the example of Edwards should be adduced in support of the mischievous habit of reading sermons, we quote Dr. Hopkins's remark upon it. “Though, as has been observed, he was wont to read so considerable a part of what he delivered, yet he was far from thinking this the best way of preaching in general; and looked upon using notes as a deficiency and infirmity, and in the latter part of his life he was inclined to think that it had been better if he had never been accustomed to use notes at all. It appeared to him that preaching without notes, agreeably to the custom in most Protestant countries, and in what seems evidently to have been the manner of the apostles and primitive ministers of the gospel, was by far the most natural way, and had the greatest tendency on the whole to answer the end of preaching.”

feeling. No one could suspect him of writing or delivering a discourse, or a single sentence in one, for the sake of display. Every hearer was compelled to confess—This man is labouring for my conversion and eternal welfare. Then his profound acquaintance with the Scriptures and the human heart was such that he could speak direct to the inmost consciousness of every one who heard him. The effect was like that produced by the Divine Preacher on the woman of Samaria. Multitudes said, in effect, Here is a man who is revealing to me the secrets of my heart and life: is not he from God?

"I inquired of Dr. West," says his biographer, "whether he considered Mr. Edwards an eloquent preacher. He replied, 'If you mean by eloquence what is usually intended by it in our cities, he had no pretensions to it. He had no studied varieties of voice, and no strong emphasis. He scarcely gestured or even moved; and he made no attempt to gratify the taste or to fascinate the imagination. But if you mean by eloquence, the power of presenting an important truth with an overwhelming weight of argument and with such intenseness of feeling that the whole soul of the speaker is thrown into every part of the conception and delivery, so that the solemn attention of the whole audience is riveted from the beginning to the close, and impressions are left that cannot be effaced, then Mr. Edwards is the most eloquent man I ever heard.'"

This is indeed true eloquence where the preacher is forgotten, and only the grand and glorious theme of his ministry felt and remembered. We cannot wonder that such an instrumentality, coupled with a life of deep, intense devotion, in which whole hours were spent in prayer, should have been so signally blessed. A due consideration of these circumstances would help to explain what many have felt to be so mysterious—the great power of John Wesley's preaching. His manner seems to have been even more calm and unimpassioned than that of Edwards. He is reported to have stood perfectly motionless in the pulpit, reading closely from his manuscript, whilst his hearers were falling into hysterical convulsions from excessive excitement. In the words of Robert Hall, "The most extraordinary thing about him was, that whilst he set all in motion, he was himself perfectly calm: he was the quiescence of turbulence." Doubtless beneath his impassive manner there was the same latent heat, the hidden fire felt, yet neither seen nor heard.

But our space is exhausted; we have yet to see Edwards engaged in the composition of his abstruse metaphysical and theological treatises. This we must reserve for another number.

DIVINE REVELATION CONSIDERED WITH RESPECT TO ITS PREVALENT HISTORICAL FORM.

(Continued from page 285.)

9. IN the remarks made in a preceding number, we commented briefly on the *difficulties* suggested by the historical part of revelation, in respect, first, of its disproportionate amount; secondly, of its seemingly profuse and trivial details; and thirdly, of its simple and unscientific character as history. It is time, however, to change the current of our observations, and to attempt some account of the historical element in the inspired record, in its adaptations and results. And perchance it may appear that this part of the structure of revelation, seemingly, at first, not indispensable, for the object of communicating heavenly truth to man, fulfils no mean function, in bringing such higher truth with a life-like charin and reality to men's apprehensions, and in furnishing a wide basis of attestations, even *in consequence* of its minute and artless details, to the inspired character and

derivation of the whole. Both in the form of reply to any disparaging suppositions already considered, and as an exposition, generally, of the function of history in the revealed volume, we shall consider such history, first, in its adaptation to the earliest, the most powerful, and the universal passion of the human mind; afterwards, in the inference to be deduced from the artless order and simplicity of the Scripture narrative; and, finally, in the import and grandeur of the facts, which the historic statement in the word of God embodies. These topics would need, each of them, a more ample treatment than we have space for in this article. We can only, briefly and imperfectly, indicate some few general considerations in illustration of each point.

10. As the word of God is *addressed to the mind of man*, and is not simply a proclamation, in which privileges might be supposed conferred, without appeal to man's intelligence or assent, it is certain, that if of divine origination, it must have adaptation to the chief ruling tendencies of the human spirit intellectually, as well as to its moral wants and miseries. It cannot have been framed to address itself to the human mind, with success, in any *general* import, without being adapted, more *speciallly* and *minutely*, to awaken the various principles which meet in the human constitution. Although mind is in the strict sense simple, and the various faculties ascribed to it are only the modified action of the one spiritual principle, yet as such varying modes of feeling or thought are palpably *real* and palpably *different*, they constitute powers, faculties, or if you please tendencies of the mind, by which its distinct kinds of activity are defined. Whatever access therefore is sought to the mind,—whatever addresses itself to the mind, must appeal to, and awaken into action, some one or all of these powers. It is not necessary to go to any system of subtle mental analysis, in order to ascertain what are the chief mental powers; not, at least, for the purpose of such broad and general illustration as we have here in view. It will suffice if we fix on the most familiar, palpable, and incontestible distinctions in human thought, by way of illustrating the adaptation of revealed truth for touching on all the great principles of the human frame, and so, for addressing itself with effect to man as man, in every stage of culture. If we name the love of knowledge, the imagination, the reasoning faculty, the conscience, and the will, as the chief of these principles in man's spiritual nature, none will contest, we think, either the reality of these, or their difference; nor will any reader think that we are about to deal with inanities and abstractions, in touching on the adaptations of revealed truth to interest and awaken, by one or other of its elements, each of these grand principles in the nature of man. We are at present concerned with the historic element in revelation, and shall confine ourselves to the chief effects of this element, as narration simply, on the human mind. This view is, for the present, irrespective of the character of the truths narrated,—a point which will be considered afterwards.

11. The first strictly mental tendency manifested by the child, is the love of knowledge, or curiosity. This is the principle by which alone the intellectual being is lifted out of brutishness, makes its first essays into the light, and takes its first steps in that race of endless knowledge which is thrown open to it. This curiosity is a passion for the *new*; and as it is the first, so it is the permanent passion of the human spirit. Manifesting itself in the first glimpses of thought in infancy, it survives to the latest consciousness of age, and remains, eager and unsated, amid the eclipse or utter decay of reason herself. This love of knowledge is not here under-

stood in the special sense of the love of scientific knowledge; which however, is the action of the same principle; but simply of the love of what is, in conception, new. Its general form is the love of knowing common facts and truths; its peculiar and higher action, the love of the hidden and profound, in the causes and agencies of the universe, and in the relations of abstract thought. But the universal human passion, in regard to what is common—to what is acquired without labour—is still the same love of the new, as that passion which stimulates the philosopher in his researches. The love of knowing, in the human race, further, is more intensely directed to *human* circumstances, incidents, suffering or happiness, than to classes of things with which our nature has no affinity. Here curiosity becomes blended with sympathy with our kind, and gains by this contact a new warmth and intensity. The knowledge of human incident, the learning something new of human beings contemporary with us, or of those who have existed in the past, is the universal ruling passion. Hence the delight of the child in narrative, of the old in anecdote, of all in history, in biography, in all of human circumstance that is new, and not in its nature unpleasing. The histories of nations, the lives of heroes, the songs of bards, the tale of the nursery, the romance, the drama, the novel, the daily journal, the current gossip; the interest felt in all these, is the work of the same passion, the love of the new, the unexpected, the unforeseen. The social instinct lends force to it; but if the incidents, which interest by such sympathy, are already become familiar, there is left still the unsated appetite for other incident.

12. And the form of the knowledge thus universally sought after, must be, as we have already hinted, that which is easy of acquisition. If to learn the facts of a campaign, or to comprehend the meaning of the word victory, or to follow the incidents of a novel, it had been necessary that the mind should revolve some profound demonstrations in mathematics, the interest felt in the results would be counterbalanced and chilled by repugnance in the mass of minds to the toil of thinking. But the knowledge which creates the most passionate interest comes to us on far easier terms. Brief announcements of the new can be given and apprehended instantaneously like repeated thunderclaps, which waken attention and thrill the mind as soon as heard.

All the informations of history, as far as they are *mere* history, and before they are compared and constructed into cause and inference so as to become scientific, are informations of successive events. This is the very essence of narrative, and it meets the mind in its passion for the new, in a form adapted to apprehension in its weakest stages. At least we may affirm, that this grand characteristic of narrative in the exhibition of successive circumstance, and not of the mere abstract relations of thought, fits it for universal acquisition. The former order is obvious; the latter is often abstruse, and requires mental effort. The passion for the former manifests itself in infancy; the power for the reflective is developed much later.

13. Such being the case as regards the supreme, universal, undecaying interest of the human mind,—of the child as of the old man,—of the savage as of the sage,—in the incidents of human existence, both past and contemporary; and this order of informations being that which gains swiftest and most facile access to the mind; would it not be strange if, from a book professedly designed by divine wisdom to instruct all, and to be easily apprehended by all, this form of embodying and teaching truth were excluded? Even supposing the events narrated were not indispensable to be known,

the permitting other truth to be given in intermixture with these, would be to light on the easiest method, as regards the masses sunk in barbarism, for approaching their minds, by kindling an interest in the facts associated with these higher truths. Such, at least, is the method of the Bible; it is the story of the ages; and it has, by the variety of its human incidents, and its vast extent of narrative, a store of information, which, even to those most familiar with its treasures, seems inexhaustible. In virtue of this copious intermixture of narrative, that book which alone, in comparison of all the volumes else that were ever written, it is important that all human beings should be drawn to read and understand, is of all others the most simple in its form of statement, the most animated in its moving endless succession of agencies, the most diversified in its shifting scenery of event, incident, and circumstance. Whether these incidents be real or only imaginary, may be an after inquiry; but, at least, it will be admitted, that no other human book, nor all of literature put together, can exhibit a connected story, stretching over so immense a period, and yet at the utmost remove from generality, or mere dry summaries. It is a scenery of moving life, unfolded endlessly in diversity, vicissitude, and progress, and maintaining, in all it touches, the most perfect fidelity to nature. Though of such wide extent, and composed, most certainly, by a succession of authors in various ages, it is pervaded, as a whole, by a grand consistent purpose which gives it unity; and advances step by step to some great crisis or catastrophe, which is not obscurely pointed to, even at the remote date of its first statements. Such is the volume historically, which professes to be from God, and which addresses itself to all human minds. It contains, besides history, much other truth of infinite importance, which is in part blended with the narrative, and in part is given separately. The apprehension of these higher truths is in a great degree facilitated by their relation to parts of the history, and over the whole is thrown the interest derived from its manifold associations. Hence the Bible,—the book which reveals the mysteries of the divine purpose, which teaches the course of human destiny, which unveils the prospects of eternity, and which solves every problem necessary for man's guidance;—this is the book which has been adapted beyond all others to minds of feeblest apprehension, and which is fitted to keep alive a perpetual interest in all minds.

To judge of the value of the historical element in revelation, considered as unfolded narrative, rather than as summary statement, we have only to put the contrary supposition; for affirmations can be best understood by their contraries. Conceive, then, the summary alone, to have been given of the historic Scriptures, to the effect,—That there had been a creation, a deluge, a republished moral law, the advent of the Son of God, and the certainty, but not the circumstances, of his death;—let these, and a few other facts, in this form of statement alone, have come down to us, attested, as they could have been attested, by the same seal of Divinity, and the *substance of revelation* would have been still in our hands; but with what an infinite loss of the means of rendering palpable, intelligible, and universally interesting, these great discoveries in the system of the divine government!

14. But we must proceed to notice the consequences resulting from the amplitude of the historic details in revelation, in other respects than that of adapting it to meet the universal demand of the mind for what shall minister information without end. We must request attention to history in Scripture, as furnishing by its *minuteness of detail*, and by

its whole extent, the *widest basis for the inference of its historic truth*; and by its *artless, unscientific form* of statement, the *most striking attestation of its divine origin*. In both these respects, sacred history fulfils a part of no ordinary value in the work of evidencing its own claims on human regard. It is an admitted and obvious maxim, in regard to questions of fact, that their proof by testimony is enhanced in proportion, other conditions being the same, to the multiplication of detail, of incident and circumstance, given in association with the main facts in question. The narratives of Scripture, in respect of their great supernatural facts, have their value, as history, in the unfolded representation of these facts: but further, the Scripture narratives, in their minute, and often seemingly trivial, details of *human* incident, teem with proofs of reality as to the greater facts with which these details are associated in the history. If we cast our glance, generally, to the successive periods of the histories contained in the sacred volume, the first inference is, that in their character they bear marks of their *professed dates*,—they wear the *impress of their times*, in successive periods. This is a very general and somewhat confused, but withal a powerful and incontestible inference, which they thus give; and it results from that superabundance, if we may so speak, of the *historic element*. There is no *stint of circumstance* in Scripture; there is not the reserve and caution of a witness who, in uttering a falsehood, guards himself from multiplying, further than he can help, any casual references, which may expose his statement to be confronted in a thousand relations, instead of one. Now the manner of Scripture, in virtue of its historic fulness and minuteness, may be termed that of a *strange communicativeness* on all, or at least on many, collateral matters, which nothing but reality could have *suggested* to the narrators, and which nothing but conscious truth could have permitted them to hazard. Where is now the sceptic's sneer, as to the historic details of revelation? What is it he would have? If he wishes for the conditions and pledges of sincerity and fact, they are given. But is he to be permitted, at one and the same moment, to inveigh against their minuteness, and *also* to cast a doubt as to the divinity of that volume which thus copiously and recklessly multiplies the means, had it been all false, of its own contradiction?

15. But further, the histories of Scripture not only give this general impression of truth and unreserve by their details, but many of those details, however trivial some of them may be deemed, stand related to supernatural facts, not only by association, as contemporary incidents, but by the more special condition of being *effects in human belief, discourse, and action*, proceeding from the *presence of the supernatural*, or, however, *implying some reference to it, as reality*. What book of the historic Scriptures, for instance, seems more easy to dispense with than the *Book of Ruth*? And yet there is scarcely a statement in that book which would not have to be reversed if the facts given in the Books of Moses were assumed to be falsities. It is on the face of it only a brief picture of domestic trials and their issue; but yet this single story implies, *first*, the separation of Israel, as a people, from Moab and from other nations; *second*, the faith of its families in the true God; *third*, the fidelity of Naomi and her daughter-in-law to the God of Israel, in the *form of conviction*, of sincerity, of fervent piety, based on the truth of the supernatural; *fourth*, the existence of the law of kindred, established two centuries before, by Moses; *fifth*, the link of the story with the destined sovereignty in David; *sixth*, the perfect reality of the whole scene, told with an artless-

ness, which carries the impression of its truth at once to the heart, as well as to the understanding.

The same account is to be given of almost all the other details of human life in the sacred volume. In importance, their inference, perhaps, exceeds their teaching. Their direct teaching, in the case of God's servants in every period, gives lessons of example or of caution; but the *unexpressed inference* they all imply, gives the attestation of a supernatural dispensation. The history of God's people in various ages is the development of the one fact, that *they were convinced of the reality of the divine manifestations*. Their course of life, dictated by this conviction, is the testimony of the contemporaries of miracle. Their histories reflect, as mirrors, the fact of God's mighty works in their time. The minuteness of the details, it is, which brings home to our thoughts the palpable reality of *their* life; and this their life, modelled by their conviction, is the imperishable memorial of that supernatural order of things amid which they lived. Whether, therefore, we investigate the details of the ancient Scriptures, or consider the briefer annals of the New Testament, the inference is the same; nor is there any element, we were almost going to say, in Scripture, but at least in the human histories of Scripture, more efficient or ungainsayable, as evidence, than this, which indirectly arises from their reflex import, in relation to the then present, or not remotely antecedent, interposition of divine power.

16. We have but little space to dwell on other points connected with the details and form of Scripture history. The form has been sometimes disparaged as feeble and unintellectual, so to speak, in comparison with the highest standards of history. We have already attempted to show that this, its unconstructive form, is what adapts it eminently for its great purpose of universality. Moreover, this, its apparent meanness as to intellectual pretension, furnishes also the richest of all compensation, in its inference and hidden significance. It is *true*, then, that the Bible does not read like a brilliant work of human intellect; or rather, that it bears not the impress of human reflectiveness, but reads, in its story, as a tale told by very childhood! Be it so; nay, we see it is so. Art has not touched it. The plastic power of genius has not artistically combined and fashioned its narrative. It is not intermixed with inference, nor enriched by philosophical reflection. Its sentences are not built up into stateliness, nor framed into chain-work. It takes not rank, as a work of human thought, with Tacitus; it has no chance with Gibbon. And infidelity has not been slow to mark this. It may infinitely surpass all art, in more essential respects than mere structure, considered even as human authorship; but, evidently, its authors made no pretension on this ground. Be it so: what then? How was it that the delineation of the glorious and perfect character of the Deity came from the hands of these men of plain capacity? How was it that the perfect character, laid part in human colours and part in divine shadowings, of Jesus of Nazareth came from the pens of the fishermen of Galilee? The structure of the Bible is simple, but the revelations of thought in it are divine; and *both these facts are patent*—the absence of human ingenuity, and the presence and fulness of an order of truth which surpasses all the deliverances of human genius! The inference is inevitable: the Bible is the production of an unseen Power, giving forth wisdom by the simplest intellectual agency, not as blended and qualified by human genius, but in a manner which never reminds us of the writers, but which forces alone on our thoughts the *matters written*.

Thus, if any attestation were wanting of the truth of the miraculous events of Scripture history, it is given in that absence, which we have noted, of all intellectual purpose, or ambition of authorship, in its compilers. These holy men, if they had not the genius to invent the character of a perfect being, had fidelity to relate what they saw and heard. On the supposition that the reality was before them,—that they heard His teaching who spoke as never man spoke, that they saw his miracles, that they had marked his sufferings and death,—their task was easy; their very simplicity was their grand auxiliary, inasmuch as by contenting themselves with just telling what they saw and heard, their tale, unadulterated by any alloy of human ingenuity, reflected forth in its purity the glory of Him of whom they wrote. In a word, the compositions of Scripture were evidently ordained to be performed under a secret destination, that the breath of human purpose should not mingle with them. Like the stones of the first altar, these productions were to be brought to their place as much as possible in their natural form and fashion, as found in truth's quarry, without being subjected to the hewing and polishing of human art.

17. Our remaining space restricts us to the briefest possible statement on that view of the historical department in Scripture which is at once the most important but the most obvious—the character and unspeakable value of the information it comprehends. We have denied ourselves the use of this reference in our preceding remarks, wishing to exhibit alone, as far as might be practicable, the element of history in Scripture as valuable simply for *being history*; and also to take our stand on what infidels might call the rubbish of its details,—on the simplicity of its structure,—as evincing, by inferences the most irrefragable, the certainty of a divine dispensation. Such divine interposition was shown to be necessary to account for its historic *human* incidents, as inspiration is necessary to account for the glory and perfection of those pictures of the divine character and thought which are given in the simple tale of men whose last idea was that of making a beautiful book, but from whose unconscious, artless representation, issues forth the superhuman and the perfect. It was felt necessary to the due exhibition of the import of the Scripture details, and of the absence in it of the constructive processes of human purpose and reflective thought, to endeavour the exposition of the effect and value of these *alone*, and without direct appeal to the greater communications of the Scripture history. But, of course, these latter constitute its grand treasures. The human details bear relation to these; they are an order of consequent facts derived from them; and so far from being the *rubbish*, they are in some sort a secondary formation, reared from the *débris* accumulated round the base of the granite elevations of the divine, which tower aloft in the Scripture scenery. It is when we cast our eye to these last, however,—to the imperishable monuments of divine interposition in the past,—that the full value is seen, of that historic representation which attests their reality, marks their succession, and tells of their meaning and effect. The work of the creation itself is given *historically*, in its main outline, and not merely announced as a fact, or not announced at all. The circumstances, as well as the event, of the fall of man are detailed, briefly indeed, but so that we can read the very thoughts of the offending pair before and after their fall, and can hear the voice of their Lord in the garden! The picture of the ancient world is not given on a very ample canvass, but yet delineated in a few graphic scenes; so that we seem to see the strife of giant evil with divine goodness and

forbearance, and almost hear the faithful warnings of Enoch, and can watch the figures of Noah and his kindred in the patient structure of the ark; and when their work is finished, when they have entered into the ark, and the door is shut, the brief indications given of the terrible catastrophe which ensued, bring before us all its awful reality. The patriarchal age follows, and the manifestations of God to his servants, preparatory to the constitution of a theocracy. Then we come to the more numerous and mighty displays of divine power, and the ampler communications of divine truth, in the time of Moses. We need not pursue the succession of these in sacred history, but shall only remark, that they all bear relation to a coming dispensation in the fulness of time.

These are the monuments of God's working in the ancient past, and they are given in Scripture story. Imagine that story unwritten; or suppose its page blanched, and all its information to perish from human memory; or let it be that only the briefest assertions, simply a summary, replaced our present ancient Scriptures, and that nothing but these few sentences remained of all which we can now read from Genesis to Malachi; and what a thick, hopeless gloom would be spread over the past! What a destruction of all that picture which now impresses itself on us as reality, without our reasoning, or even against our incredulity! What an extinction, in a word, of that progressive system of divine manifestations and teaching, which, so to speak, brings the Deity in a nearer apprehension before our thoughts; which helps us to conceive, in awe-struck humility, of God as speaking and acting; which further teaches doctrine by types and sacrificial forms; which paints law in the example of the pious, and conducts us forward step by step, till from the elevation of prophecy we gaze intent to the future, waiting for the appearance of God manifest in the flesh! And at last *this* astounding event takes place, *and we have the history of it!*—the very minutest traces given, of the lifetime of the Son of God in his outward condition, his actions and words, while sojourning on earth. Let, again, the supposition be made that we had not the history of Jesus, but only the assertion that he came and died and rose for our redemption; and where is the imagination that can compute our loss? What visions of holy simplicity, innocence, and a divine love, in the reality of a human life, would be departed from our view! And if there could be any faith, after this extinction of the life-picture of our Divine Lord in the Bible, how would faith, attaching itself, in these circumstances, only to the solitary support of this single assertion, that Christ had thus appeared, have vainly striven to represent to itself the aspect, manner, discourses, and sufferings of Him on whom the hopes of the world depended! Could it but, in these circumstances, recover some stray sentence of his teaching, like that which St. Paul records, as it floated to oblivion, "it is more blessed to give than to receive!" or catch some tradition, in what town he was born, who was his virgin mother, and whose the name that guarded her worth from malign suspicion; could but some one or two circumstances be ascertained of his childhood, or of his speech among men in mature life, or of his manifestations of piety, or of his usual manner of address,—how far he resembled human beings in innocent susceptibilities and in general sympathy, and whether such assimilation was possible,—so as to be consistent with the presence in him of the Divinity! And *that presence*,—what was it? How manifested in the human? How was its infinite lustre attempered? How were its attributes intermingled, not in their nature, but in their exercise, with the genuine qualities of a human nature exempt from the effects

of the fall? Was this co-existence of extremes so distant, and, to human thought, irreconcilable—was it even possible? Or if possible, in the constitution of Christ's person, was the *manifestation* of the attributes of each nature possible, or conceivable, in any consistent manner of action or speech,—in any manner which should not revolt the imagination by the most appalling dissonance! And then as to Christ's sufferings and death and his resurrection, the historical detail being withdrawn, how inconsolable the darkness, if not despair, of his believing followers, if there *could* be any belief amidst this darkness, in the ages following! Let it be admitted that there could be; that the attestations by miracle could have been fairly transmitted in bare statement to our age; and how inconsolable, we repeat, the feeling of the believer! How would faith ask in vain for circumstance,—for any one of the details which now form the beautiful *festoon* growth of the scenery around the life and death of Jesus;—any one tendril of these; some of his words before his accusers or his judges; and some (would that *they* had been given!) of his words before his death! And his resurrection, what were *its* circumstances? Did any see him? and who? and how many? and under what circumstances? And who beheld his ascent? All of essential truth, regarding these mighty events, we are convinced of, say, by a special attestation; but what attestation like that which would be furnished, could we catch only some glimpse of the real life and death of Jesus? Amid the extinction of the Scripture histories, so artless by their minute and simple details, and the departed vision of our living Lord, would not the feeling of the whole Christian world be that which broke forth from the lips of Mary as she stood in the garden? Would not the church, or even the civilised world, exclaim, "They have taken away our Lord, and we know not where they have laid him"?

18. But such was not the destiny of Christ's followers. They preserved and retained the vivid picture of his human existence, and its minutest touches are priceless beyond conception. In the simple narratives of the evangelists, perfect and unalloyed because simple, we have the realisation of that which imagination had deemed impossible, and the divine presence in unity with the human nature is gradually revealed in the manner, the majesty, the actions, the wondrous words of our blessed Lord, before even its assertion as a statement, or the overwhelming and sensible proof of it given in the radiance of the transfiguration. And all this infinite greatness in our Lord, his imperious dominion over the laws of the universe, his habitual consciousness of upholding the universe, while his footsteps trod our world; and of receiving the worship of angels in his divine presence, while a sojourner here in our nature;—all this comes to be indicated, whether by his solemn allusion or his calm command to the sea and to death, in such manner that this higher manifestation never once oversteps the lowliness and divine humility befitting his human nature,—never once rends asunder the ideal conception of his identity as one being, or reveals an abrupt difference in the natures which mysteriously unite in that identity. When even the gloom of death gathers round his human form, the majesty of the divine can still become visible, not indeed as commanding the suspension of those sufferings under which he is sinking, or the destruction of that world where his enemies are assembled round him; not in these ways does his infinite glory as divine, under the circumstances of his human death, reveal itself; but in a far higher form,—in his uncomplaining patience, and in the last words of prayer and forgiveness which he breathed for his enemies, and as far

as outward indications were possible, in the gloom of the sun's eclipse, the earthquake which shook the ground underneath, and the sign given forth of change in the divine dispensations by the spectacle of the rent veil in the recesses of the temple.

We fear our readers will have had but scant patience with us in thus enlarging on details so familiar *now* to all in Christian lands; but how else could we attempt to bring home to the mind some imagination of that loss which the absence of the historic element of *detail* in Scripture would involve, or of the infinite preciousness of that detail now that we find it there? It is this *detail* which, far more than broad and summary assertion of fact, brings down the ways of the Godhead to our apprehension. It is historic detail in the narrative of Scripture which gives us to understand, with almost the clear, practical conceptions we have of facts of our common-day life, the manner and certainty of the divine government amongst men, and turns meanwhile the far remote world of the past into a fairy-land of interest, and wonder, and delight. It is historic detail which has taught the doctrine of sacrifice, and prepared us for the more facile and full apprehension of the meanings of the cross, and of the words of Jesus and his apostles. It is historic detail which has stamped reality and endurance on the whole, as a testimony of God's interposition and thought to all ages, rendering it safe in its evidence by a thousand links with contemporary history, and giving the whole an existence to our affections so full, so intense, so undecaying, that he that believes not in the truth of the Scriptures,—he that cannot trust in this revelation as reality, neither would he believe though he were visited by messengers from the dead.

THE CHILD'S PRAYER.

"We haven't said our prayers, mother."

"Never mind, dear, I'll hear them in the morning."

"Please to hear me say mine, mamma!"

The earnest pleading tones in which these words were uttered made the mother hesitate for a minute before she replied. "You know mamma's in a hurry, dear. There's company in the parlor; but she'll hear it in the morning." And with a kiss, and a look of unutterable fondness bestowed upon each of her little boys, the young, beautiful, and loving, but careless, thoughtless mother descended to the parlor, leaving the door ajar, so that if the little ones should call for anything they could be the more distinctly heard. The wind blew in this crevice, making the light of the candle flicker, until at last it was extinguished. There was silence in the room for some ten minutes, then a sweet, silvery voice asked, "Are you asleep, brother?"

"No," was the reply.

Another silence followed. Then again was heard the same sweet voice, "Let us get up and say our prayers, brother?"

"Why, it is all dark, Willie."

"Never mind! we will take hold of each other's hands, and then we won't mind the dark; and you know God can see us in the dark just as plain as if it was light."

"But it's cold!"

"We won't stay in the cold long; and we will soon get warm again, when we get back into bed. Will you come, brother?"

"Mother said it was no matter; she said she'd hear them in the morning!"

"May be God will not take care of us until morning, if we do not ask him to, brother. Will you come?"

"Mother knows best, and she said, 'Never mind!'"

After another silence, there was a slight rustling in the room. "Where are you, Willie?"

"By the bedside, brother. I will pray for you too."

Some ten minutes elapsed, when again a slight movement was heard, which showed that the little fellow was creeping back into bed. "Oh, how cold you are, Willie!" was the exclamation, as his feet touched his brother's.

"I do not mind it, brother, I am so happy. I wish you had prayed too, but I asked God to take care of you too, to-night, and I think he will. Brother, if I should die to-night, I would not be afraid. I don't think it's hard to die.

"I do. I never want to die, and leave pa and ma." I think that it is a great deal pleasanter here. I don't believe that they have any kites, or tops, in heaven."

"But you know nurse says that the little angels have crowns of gold on their heads, and harps in their hands, and that they play such beautiful music on them, and sing such pretty hymns, oh, *I'd like* to be in heaven with them!"

"I would rather spin my top than play tunes on a harp."

"But it isn't like playing common tunes; it is praising God. Oh, brother, if you would only *pray!* I do not mean just to say your prayers after mother or nurse. But I mean, to ask God for whatever you want, just as you do ma and pa, and to coax him to make you good. Oh, how I wish mamma, papa, and you would learn to pray *so!*"

"Where is nurse, mother? she has not been in our room this morning."

"Then she did not get home last night; she said that if her sister was worse she would stay all night with her. But where is Willie?"

"He is asleep yet; I spoke to him, but he did not wake."

"Then I will keep some breakfast warm for him, and we will let him sleep as long as he will. I do not think that Willie is well; did you notice, dear," continued the mother, turning to her husband, "how heavy his eyes looked yesterday? But when I asked him if he was sick, he answered in his usual gentle way, 'Only a headache, mamma.'"

"Oh, I had such a funny dream last night about Willie and I!" exclaimed little Frank.

"What was it, my boy?" asked his father, willing to be amused with the prattle of his child.

"Well, after mamma left us last night, the light was blown out; and Willie wanted me to get up in the cold and dark with him to say our prayers, and I wouldn't, because mamma said that we needn't say them till morning, and I thought she knew best. But Willie got up and said his, and when he came to bed again he was so cold, that it made me shiver all over to touch him. But he said that he didn't mind it, he was so happy, and he talked a great deal about dying, and about the angels in heaven, until I fell asleep, and it was that which made me dream, I suppose, for I thought Willie and I went to bed, and that he said his prayers, and that I wouldn't say mine. But I thought that the window was raised, and that the shutters were wide open, so that I lay on the bed looking up in the sky, and thinking how beautiful the moon and stars looked, when I saw away up in the heavens, further up than the stars arc, two shadows moving that looked like two pale white clouds; but they kept floating

down until they reached the lowest star, and then I saw that they were angels. One seemed rather younger than the other, and she appeared to look up to the other angel, as if to be guided by her. But oh, such beautiful voices as they had! When they spoke, it sounded even sweeter than the church organ when it is played very soft and low.

"When they came towards our bed, Willie smiled, and stretched out his arms to go to them; but I was frightened, and covered my face with the bed-clothes. I was afraid that they would take me away with them, and I remembered that I had refused to pray, so I did not want to be taken where God was. Then I heard one of those beautiful voices ask, 'Are we to take both?' Oh, such music as was made when they talked! All around our room it floated, sweeter than the soft, low carol of a bird; and I heard the answer—'No! only the one that prayed. We are to leave the other one a little while longer upon the earth, in hopes that he too may learn to pray, before we carry him before the Great Hearer of Prayer.' Then they came close to me, and I trembled dreadfully; and my heart beat so, that I could scarcely breathe; and they uncovered my face, and looked at me, but I did not dare to open my eyes to look at them; by-and-by I felt a tear fall on my cheek. Oh, mamma, how grieved I was then to think that I had made the angels weep; how sorry I was that I had not prayed! for I now thought that I would so much rather have crowns like they wore, and be as good and as lovely as they, and have God love me, than to have all the kites, and tops, and marbles, that are in the whole world! But they passed away from me, and went to the other side of the bed, and then I opened my eyes to watch them, and they both smiled on Willie; and when they smiled, their whole faces grew bright, until they shone like the sun; then they stooped down and kissed Willie, and he smiled too; and I saw that his face was shining like theirs; and he stretched out his arms again, and the taller angel lifted him from the bed, and laid him in the bosom of the younger one, who hugged him close to her, as though she loved him very much. Then the other angel twined her arms around both, and they all three floated through the air, until they sailed past all the stars, and became like pale white clouds that grew smaller and smaller, until they were nothing but little specks, and I saw them no more! For a long time I lay very still, looking up into the sky, hoping to see them come again, and bring Willie back. But when I found that they came no more—oh, I was so lonesome! I cried so! and when I looked at Willie's place in bed, and thought that he would never lie there again, and that I must always sleep alone, and have no little brother to play with, or talk to, I thought my heart would break! But when this morning came, and I awoke and found Willie in bed with me, I was so glad and happy! His eyes were only half closed, that made me think at first that he was awake; and his lips were parted with that same sweet smile that he wore last night when the angels looked at him, which made him seem so like one of them, that it made me feel strangely again, so that I could not speak loud, but whispered softly, 'Willie, Willie!' but it did not wake him; then I laid my hand on him very gently, but he was so cold that it made me start; so when I found that he did not get warm all night, I put the bed-clothes tight around him, and did not try to wake him again."

A strange chill crept through the mother's heart as she listened, and rising from the breakfast table, she hastened to the children's room. She found her little Willie lying on the bedside, pale, cold, but very beautiful, in that sleep which knows no waking.—*American Protestant Churchman.*

GREATNESS AND ITS SORROWS.*

THE excellent book, named in the note below, has been lying on our desk awaiting review, long, we regret to say *too* long. It has already passed with credit through a number of critical notices, and we should hope it was by this time in a fair way towards a second edition. This paper, therefore, will not contemplate a regular review, but rather throw out, in a sketchy form, a few thoughts suggested by the *subject* of the book.

We cannot, however, part from our friend, Dr. Ferguson, without saying, that good as his book is, and thoroughly appreciative as it is of the greatness and goodness it portrays, nevertheless we think he could write a better. The volume as a whole would be improved by a little more close, hard, *original* thinking. We could do with *less* of the out-lying life of the various characters, and should prefer to have *more* of their *soul*-history brought out, and of those deep lessons for all time which it teaches. An instance, illustrative of the kind of writing we mean, is to be found in that wonderful production of the grim, modern Diogenes, Thomas Carlyle—"The Past and Present." From a few dim, isolated facts in the history of a long-vanished generation how graphically does he place before us its ancient religious life in the notable picture he draws of "Abbot Sampson, of St. Edmund'sbury," as from a few old fragmentary bones Cuvier could picture out the nature, habits, and history of the long defunct animal of whose living system they had once formed a vitalised part. What a boon to society would Dr. Ferguson be, could he fill that blank space, "those antres vast and deserts idle," now occupied by vague, loose, unsuggestive and unintelligent religious biography—could he become a Christianised Thomas Carlyle, whose pen should be dipped in the light of heavenly truth, and who would feel it his highest glory to sit as a lowly disciple at the feet of Jesus, to illustrate with his marvellous graphic power, that only truth where sorrowing, suffering, dying men can gather one glimpse of consolation, one ray of saving and undying hope—the truth flowing from the heavenly mind of One infinitely greater than themselves.

Dr. Ferguson seems to have selected his instances of great men arbitrarily, at least there does not appear any distinct principle of classification, and this makes it the more remarkable that he should have omitted the name of Milton, that mighty, glorious, magnanimous sufferer. The chapter on Dante, although well written, we could have spared, had Milton occupied his place, especially as his design was to illustrate the greatness of "the patriot" rather than "the poet."

If we might venture to hint a word or two of advice on the subject of *style* of composition to a learned divine like Dr. Ferguson, with such an awful array of literary titles appended to his name, we should advise him to be a little less Johnsonian in his diction, for all style approaching to the grandiloquent is in these days decidedly at a discount. It will fare much better with a writer whose style approximates to the wholesome old vernacular of John Bunyan, than with one who emulates the glittering rhetoric of Macaulay. We would submit to Dr. Ferguson the advice of

* "The Penalties of Greatness," by the Rev. Robert Ferguson, LL.D., F.R.S.L., Fellow of the Royal Geographical Society, Fellow of the Society of Antiquaries, Member of the Royal Irish Academy, etc., etc. London: Ward and Co., 27, Paternoster Row.

one to whom we are sure he will listen—the late J. C. Hare, who says, as a rule for language, “When you doubt between words choose the plainest, the commonest, the most idiomatic. Eschew *fine* words as you would rouge, love *simple* ones, as you would native roses on your cheeks.” There is a rather peculiar mode of transposition of words into which Dr. Ferguson has fallen, against which he would do well to be upon his guard in future; for it is so frequent as to wear an air of affectation. We could give at least fifty specimens from his volume of sentences constructed in this way: “Dante was a student, but no recluse was he,” (p. 137). Why not say “he was no recluse?” There is no advantage gained by the inversion of the natural order of the sentence. So p. 139, “Sacrifice he had to make. Very close are we—already touching on the years of his dark misfortune.” So p. 140, “A truly manly valour was his!” So p. 142, “Time, which is the great comforter next to the divine Paraclete, had not yet assuaged his grief, and these expedients failed all.” We hope Dr. Ferguson will correct this mannerism in his next work. The book is replete with instruction, and contains passages both of great power and beauty; and we hope that it will encourage the author, by its success, to walk forth in due time again into the pleasant fields of literature, when it will afford us much pleasure once more to shake hands with him.

The title of the book, “The Penalties of Greatness,” is suggestive of many thoughts, and without the illustrations being drawn out to any length, would, in itself, furnish topics for a considerable volume. We think, however, the title, “The Penalties of *Principle*,” would more accurately express the idea of the book before us. Mere greatness is not necessarily associated with persecution. Shakespeare, whose greatness was such, that Coleridge, when lecturing on one of his plays, with all his magician-like controul of language, could find no adequate terms to express his conceptions of that world-wide mind, and closed abruptly with this pregnant sentence, “Heavens, what a man was that Shakespeare!” Yet this first of poets, except in the matter of deer stealing in his early days, suffered no unusual external penalties. The fact is, that if greatness will pay its washing-bills, and otherwise keep out of the small debts court, comforting itself in some decent fashion according to the usual ideas of civilised society, it will be allowed to go on pretty much according to its own notions and habits. But, let a man, whether intellectually great or not, stand up to assert a *principle*—especially a divine and holy principle which condemns the unrighteous opinions and practices of his age and people; then the darkness, reprov'd of the light, will yell forth, “Away with *such* a fellow from the earth: for it is not fit that he should live.” It was *this* antagonism that in every age has sent the confessor to his damp and chilly dungeon, and the martyr through fire and agony to his holy crown, and his happy rest beneath the shadow of the heavenly altar. This assertion of principle has always invested the church of Christ with an antagonistic aspect to the view of the surrounding men of the world immersed in darkness and sin. We trust that so long as there is a world lying around us “in wickedness,” that the church “holding the truth *in love*” will yet be strictly faithful to its witnessing character, and maintain with undying fervour the holy “testimony of Jesus Christ,” as its most solemn trust, and as the only sure and guiding star of hope and immortality, that shines on the dreary night of human existence and history. The strength of piety in a church or individual may be surely tested by the amount assigned to them of the good graces of the world. We are no advocates for the cultivation of a surly religion or a bearish Chris-

tianity, a thing about equally repulsive to saint and sinner. We remember the apostolic admonition, "Be ye courteous," and we well remember, too, hearing good old William Jay give it this pungent illustration, "*The Lord lives with many people I shouldn't like to live with.*" Still where Christian principle is fully and courteously carried out, even in our polished age and land, it will be found that the man "after the flesh" does not love, nor load with kindness, him, that is "after the spirit."

As we are unwilling to extend this paper unduly, out of the various thoughts the title of this book suggests, we shall simply remark on one only:—It is a sorrowful and mysterious thing that when greatness takes that form which we call *genius*, especially in its loftiest kinds, that its most awful peualties often spring out of itself. Its own sins form the sources of its deepest sorrows. What martyr-soul ever conflicted with agony like that of Coleridge, when, taking the view a mind like *his* could take of his own moral weakness and guilt, he wrote, "I have prayed with drops of anguish on my brow; trembling not only before the justice of my Maker but even before the mercy of my Redeemer." When we think of men like Burns, Hartley Coleridge, and De Quincey; and hear Carlyle tell us that when he saw S. T. Coleridge in his old age, "tempest-tossed and half a wreck," yet we trust nearing the "fair-havens" of the sinless land, that a dim confused sense of wondering sorrow looked out of his large grey eye, what an awful gift does genius appear, and with what perilous conditions is it usually accompanied! It would seem as if the exquisitely sensitive brain, and the delicately strung nervous system which universally belong to genius, formed avenues to temptation which scarcely exist in narrower and colder minds. Whilst not extenuating their sin, nor giving a moment's connivance to the opinion that a genius has a kind of divine right to be a sinner, yet we should judge leniently of these poor shattered, sorrowing souls, especially when, as in some cases, we see the resistive struggle still maintained against the very sins that foil and oppress them, and the yearnings for a diviner life and the healing help of a Redeeming hand, opening up as it were gleams of azure light on their cloud-laden spirits.

All men recognised as "great," especially men of acknowledged genius, have an immense influence for good or evil on all with whom they come into contact. Thus their slightest look, word or act, become instinct with peculiar power. Whilst it is imperative on all men to cultivate holiness, most exigently is it required of men of eminent gifts to strive for the attainment of all that is pure, and lofty, and good. Happy will it be for the church and the world when it is distinctly recognised that Christian goodness is the highest form of greatness, and when one tithe of the toil and discipline is devoted to the acquisition in the soul of everything that is "lovely and of good report," which is now expended with hothouse carefulness to mature and force into disproportionate growth the merely intellectual faculties. In the cleverness of Satan, and in the foul deformity of his sin, we see a portentous instance of what gigantic intellect may become when the moral and religious feelings are extinct.

To avoid approximating to that perfection of evil, how carefully should every man of eminent ability be to grow in the faith and holiness of the Saviour, that he may finally reach the utmost excellence of spiritual beauty and purity in that better Eden whose flowers the trail of the serpent of sin shall neither blast nor stain. Let none suppose that good-

ness is a synonym for weakness. Many of the finest models of finished spiritual excellence have been men of the loftiest intellect. Once the writer of this paper asked a gentleman of ripe scholarship, who was intimate with Robert Hall, "if he were not much struck by his mental greatness evinced in the social circle?" "Yes," he replied, "but much more by his *goodness*." There is a great lesson conveyed to us all in that answer and the beautiful fact it involves.

The one great lesson we wish to draw from these scattered thoughts is that all men, especially eminent men, and most especially eminent men in God's church, should earnestly "watch and pray against sin," for when these fall away, it is as when "a standard-bearer fainteth;" and the evils so caused can never be totally repaired on earth. We cannot do better than close with one of the golden sentences of devout old Bishop Hall, of Norwich, who in his day had penalties enough environing his greatness like a thorny crown. He thus inculcates a watchful, prayerful life. "Garments once rent are liable to be torn on every nail and every briar, and glasses once cracked are soon broken; such is a good man's name once tainted with just reproach. Next to the approbation of God and the testimony of my own conscience, I will seek for a good reputation among men; not by concealing faults lest they should be known to my shame; but by avoiding all vices, that I may not deserve it. It is difficult to do good unless we be reputed good."

A.

MEMOIR OF THE LATE MR. J. WATTS, OF LAMBETH.

BY THE REV. JOHN ALDIS.

How dissimilar the characters of good men are, though all are imitators of their living Lord. None are perfect, yet each renewed heart is created after the image of Jesus. Absolute goodness belongs alone to Him whom all believers resemble, but none equal. Every sanctified attribute of character emanates from the Divine fulness, and vindicates its origin by the correspondence of "grace for grace." Thus we are taught not to depreciate any real excellence because our constitution has but little sympathy with it; nor to exult any to the highest place because it happens to be congenial and advantageous to us; but to regard them all as memorials of the infinite love, and as the various hues of that perfect light, the fulness of which is the "eternal glory." We find an illustration of this in the character of our departed friend. If he was less distinguished by the boldness which arrests attention, by the talents which dazzle the imagination, and by the fervid energy which inspires enthusiasm, and commands success, he nevertheless possessed those qualities which endeared him to many hearts and which made him in some respects an unusually attractive image of his Lord. To the honour of divine grace we furnish this outline of what he was and did.

Mr. John Watts was born at Bampton, Devon, September 22, 1785. His father and mother were members of the Baptist church there for more than fifty years; and to them, especially the latter, he always attributed, under God, all that he enjoyed. Dr. Rippon used to say, "It is worth walking seven miles to have half an hour's converse with good Hannah Watts." Mr. Watts came to London when about twenty-seven years of age. Embarked on the great ocean of London life, he appears to have felt the need of entire devotedness to the divine service, for a paper dated Dec. 9, 1813, contains a solemn dedication of himself to God. On the 5th of June, 1814, he wrote in his diary, "This day I have solemnly engaged to be the Lord's. I have followed him in the ordinance of baptism, and I have sat down at his table to record his dying love." The ordinance was administered by the Rev. James Upton, of Church

Street, Blackfriars, and our friend was thus united to the church under his pastoral care. In April, 1817, Mr. Watts married his wife Sophia, who was a member of the same church, and became his most consistent companion and helper in every good work for forty years, whom he survived only about six months. In 1819 a room was opened in Prince's Road, Lambeth, by the Baptist Home Missionary Society, and a church was formed there in 1821, consisting of Mr. and Mrs. Watts and eight others, all of whom, excepting two, were dismissed from the church at Blackfriars for this purpose, and Mr. Watts was appointed deacon. Increased accommodation for the congregation and Sunday school becoming necessary, the present chapel in Regent Street, Lambeth, was erected in 1821, and the church removed thither in March, 1822. In the erection and subsequent enlargement of this place of worship Mr. Watts was most liberal and active, and continued so till it was free from debt. He held the office of deacon without intermission till his removal to Maze Pond, and all that time the interests of the church were manifestly most dear to his heart, and to promote its welfare was the earnest business of his life. In his own neighbourhood his benevolence and zeal were most abounding. In conjunction with his partner, Mr. Doulton, he originated week evening services and early Sunday morning lectures, for the advantage of the poor and aged, in Palace Yard Chapel, and generously sustained them for twenty-five years. About nine years ago he hired a room in Prince's Street, in which he assisted to form a Sunday school and ragged church, which still continue to flourish. His last illness was brief, and he was confined to his room only three days before his death. On the evening of Feb. 8th, when he was not supposed to be so near his end, he said to Mr. Doulton, "Give me a portion for the night," and the first two verses of the 40th chapter of Isaiah were quoted to him. He repeated the last words with emphasis—"double for all her sins"—and added, "Thank you, that will do." During the night he frequently repeated verses of Scripture and hymns, as "The blood of Jesus Christ cleanseth from all sin," and "Sweet the moments, rich in blessing." His last words were addressed to his daughter, who was watching by his bedside, "I am quite comfortable within." He then sank into unconsciousness, and on the morning of the 9th of February "passed away so quietly that those who watched him scarcely knew when he breathed his last."

The basis of his character and the mainspring of his life was faith in our living, loving Lord. Such remarks as the following are frequent in his diary:—"Oh, for that grace of faith which will enable me to look out of myself to the all-atoning sacrifice of Jesus Christ, that he may be made unto me wisdom, righteousness, sanctification, and complete redemption." This was the vital root that took hold of the hidden source of grace and goodness, and enabled him to display the character of a child of God. That character was marked by its humility, which consisted not in self-depreciating language, which is too often only a veil behind which self-complacency barely disguises itself, but in dispositions too earnest for mere words, and in constant activities which form the most powerful habits. It was not so much manward, as if he had neither rights to assert nor capacities to employ, which might be only one of the forms of cowardice, but Godward, the result of being placed in the blaze of the Divine Holiness, and consciously measured by the claims of a perfect law, and was the very essence of repentance and adoration. It brought its temptations, for it sometimes obscured his prospects and caused him to afflict his soul; but it yielded yet richer advantages, for it emptied him of self, and taught him exclusive and constant resting on the Rock of Ages.

He was not less distinguished by his meekness. If that is precious which combines beauty, rareness, and utility, we wonder not that the "ornament of a meek and quiet spirit is in the sight of God of great price." If Jesus pointed to it as the charm which should attract the weary to repose, and displayed in himself its peerless lustre when confronted with the hypocrisy of Caiaphas and the ruthlessness of Pilate, we may well mourn that many pay it so little reverence, and be thankful whenever a gracious heart puts it clearly before our eyes.

Quietness was the companion of his meekness. It is important to remark

not only what is done but how it is done. The clamorous and the vehement may arrest attention, kindle sympathy, and secure imitation, and thus their influence is increased and extended, but the sphere which others occupy will not allow this; their temper does not incline them to it, and their talents would not yield them success if they should try to reach it. Nor let such be disparaged. It is said of the great Exemplar, "He shall not strive, nor cry, nor lift up, nor cause his voice to be heard in the streets." In comparative seclusion, where the man is best known, he may exert the greatest moral power, and where his affections have the freest play, they may shed their richest benefits.

"Stillest streams oft water fairest meadows,
And the bird that flutters least is longest on the wing."

Innocence will bear the intensest light, but like the lily it loves the shade. "Be ye clothed with humility," for it is thus that the poorest child of dust becomes fitted to sit with the princes of God's elect, and shall be welcomed to the highest seat of honour; for God resisteth the proud, but giveth grace to the humble.

The benevolence of Mr. Watts was in many respects characteristic. It was largely the offgrowth of self-denial. Instead of seeking a suburban dwelling and expensive habits, he retained his business residence and simple tastes, and so had wherewith to minister to the needy. To all the ordinary objects of Christian zeal he gave freely and constantly, but to the widow and fatherless, to the aged and the afflicted, and to those numberless cases of wretchedness brought to light in his neighbourhood by the City Missionaries, he yielded alike the sympathy of an affectionate heart and the contributions of a liberal hand. The eager crowds that gathered together at his funeral, and the large concourse of workmen that followed him to his grave, attested with what affectionate reverence his memory was regarded. And now that God has called him home we can only pray that those who are left behind may be imbued with the same spirit, and finally attain the same honour and joy.

Reading.

J. A.

EXTRACTS FROM FOSTERIANA.*

TOMBS OF THE ANCIENT ROMANS.

<p>In general they were very desirous to have their tombs placed in conspicuous and public situations, especially by the side of the great roads in the vicinity of towns. It is striking and affecting to behold them seeking to relieve the gloom which oppressed their spirits in their hopeless darkness or vague cheerless superstition respecting a future state, by expedients for making it unavoidable that those who should be alive when they were dead, should see their names, and perhaps sometimes talk of them. . . . If we consider the natural effect of having no decided hold by</p>	<p>faith of a future world, in combination with the instinctive reluctance to let go entirely the present state, which even Christian hope can seldom wholly suspend, we shall not wonder at the eagerness to retain every possible connection with the busy scene. We shall not, therefore, wonder that, in the prospect of leaving it, so many of those dark heathen spirits should have solicitously provided memorials to retain them in some kind of fancied presence in its most thronged social situations.</p>
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MONASTIC AND BARONIAL REMAINS.

<p>MONASTIC and baronial antiquities please us by their irrepairable decay, as monumental of the destruction of feudality an</p>	<p>Popish superstition, of which these remains strongly illustrate the savage and slavish character. How grim is that vision of a</p>
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* *Fosteriana.—Thoughts, Reflections, and Criticisms, of John Foster.* Edited by H. G. BORN, York Street, London, 1853. See Review on page 371.

former age, which rises to the view of a reflective spirit, while contemplating one of these dilapidated castles, while looking up at the remains of towers and battlements, while passing through the deep and massive gateways, while observing the rocky solidity and thickness of the walls, while winding through the narrow gloomy passages, and while looking down into the dungeons, where, in a dismal twilight, and surrounded closely by an impenetrable construction of stone, so many wretches have pined in protracted despair, or awaited a speedy and violent death. However disparted by time, or worn by the elements, or mantled with ivy, or crowned with wall-flowers, or enlightened now by the wide access of sunshine, the ruins may be, they retain unalterably a frowning, and as it were malevolent aspect. The structure has much the same effect on the imagination as the sight of a skeleton of some gigantic murderer. The idea of merely defensive strength is quite secondary in the beholder's reflections. The predominant impression is that of a hold of barbarous and turbulent beings, ready to rush out on enterprises of revenge, and slaughter, and devastation; or returned to riot in the spoils and the exultation of their destructive success. And when the thought is extended to the rural tracts between several of these fortresses, their condition in that age is presented in all the forms of a disturbed culture and a harassed population.

The edifices raised by Popery, and abandoned to the operation of time since the fall of that hateful domination, suggest

—by their gloom, by their superstitious uncouth imagery, by their arrangements for the purpose of vain rites, and for the privilege and accommodation of the performers and teachers of them, and by their enormous expense of labour—an impressive idea of the enslaved condition of the human mind; and we may rejoice, with gratitude to heaven, that in these ruins we behold so many signs of its deliverance from what was so little better than Pagan idolatry. It is a mind of very little elevation, that in contemplating the cloisters, and arches, and broken walls, can be more gratified in the way of taste than of philanthropy and religion; more pleased by picturesque appearance, than sympathetic with the exultation of prophets and confessors, that in thus far, "Babylon is fallen!"

Meanwhile, there is no danger of the resumption of "monastic and baronial" architecture. In this country its characteristic uses being gone irrevocably, together with the very means, in a pecuniary sense, of maintaining it, on any scale comparable to its former magnificence, the style itself, with whatever wreaths merits, is surrendered to the times to which it belonged. And nothing can appear more impertinent than the raising, in recent times, of some few ecclesiastical edifices, in such imitation as to seem like mockery of the temples of Popish superstition;—unless it be that wretched caprice of wealth which, in two or three notorious instances, has been building, at an immeasurable expense, abbeys and castles, with all their now unmeaning appurtenances, for mere places of abode.

ON WORTHLESS BOOKS.

FABLE has gone very great lengths, but fable has its limits. It ascribed to King Midas the power of transmuting everything he touched into gold; but it has never attributed to any man, king or subject, the faculty of turning all the books he might touch, or even read, into sense and value. Had there been any such man, we should have been very glad to receive his assistance, or steal his art, on occasion of examining this specimen of typographical elegance and literary futility. If it should be judged that there is any chance of such a magician arising in future times, and of his not having quite enough work in operating on the publications of his own day, it may perhaps be worth while to preserve just one copy of the book before us, in the spacious repository which the state should be recommended to erect, for preserving,

till the appearance of this new and greater Gregory Thaumaturgus, single copies, accumulating through years or ages, of the successive books that shall be deemed to labour under an infirmity of meaning at present incurable. There will thus be a grand hospital of invalid books; and glorious will be the day, and vast the flood of light, when our great enchanter shall arrive to help them all into sense and new editions, and set them a-going in infinite swarms. Even this "Midas" may then be considered as one of the most precious remains of a former literary world; and many a student, whose taste shall be polished, or whose genius kindled by perusing it, may be grateful that *all* the copies were not surrendered to the service of candles, soap, and snuff.

LETTER TO A YOUNG FRIEND,

WHO HAD SENT THE WRITER A PAMPHLET ON THE TEMPORAL SUPPORT OF THE MINISTRY.

MY DEAR YOUNG FRIEND,—I have to apologise for your note remaining so long unacknowledged.

The pamphlet you sent me I have read, though with pain to observe how one who was, or is still, a minister of the word, could make so many false statements and entertain so many "evil surmisings."

A writer whose New Testament contains the passages, Gal. vi. 6, 7, 8, and 1 Tim. v. 17, 18, and yet asserts that, by Christ's law, missionaries *only*, and they only while *actually at work*, are entitled to support, and not teachers and elders who labour in word and doctrine, shows so much ignorance or prejudice, or both, that one can feel no confidence in his reasonings. The question is not, Has the Christian pastor or teacher a legal right to support somehow or other? but, Has a Christian church a moral right to withhold support from the pastor whom they have called to the work? The writer of the tract *argues* as if the *former* were the question, while he evidently wishes his reader to say yes to the latter, at the conclusion of his argument. But with these two passages and their solemn context before him, can any reader answer that question affirmatively? According to Gal. vi. it is the *taught* who is, individually, to communicate to his own teacher in all good things, and lest his covetous disposition to withhold should be strengthened by the false reasoning of such a tract as this, he is reminded immediately, v. 7, that, deceive himself, or be deceived by others as he may, "God is not mocked." Surely this is serious enough to prevent the previous verse from being overlooked or misunderstood. In 1 Tim. v. it is "elders ruling well" in the church, and not merely evangelists among the heathen, that are to be "counted worthy of double honour;" and what honour means in this place, the previous part of the chapter abundantly shows. Observe, it is *labourers* in word and doctrine—that is, in preaching and teaching—that are specially pointed to; not *loiterers*, who, so far from receiving support, ought not to be suffered in the office at all.

If a man takes the charge of a church "for filthy lucre's sake," it is the unworthy *motive* that makes the "lucre" so "filthy;" if the motive be pure, the apostle calls it "double honour," "all good things," and the Divine Saviour says, the labourer is worthy of it. The tradesman may pursue his craft as well as the minister of the word his calling "for filthy lucre's sake." Let us see, my dear young friend, that we keep our hands clean from this pollution.

"It is more blessed to give than to receive." True, but if there were *no* blessedness in receiving, where would be the blessedness of giving? The words of the Lord Jesus simply commend the latter as the *greater*. I have known something of both blessednesses, enough to set to my seal that the Lord is true; and of both I hope to know more; for long as the church for whom I labour *will*, in obedience to Christ's law of love, enjoy the blessedness of giving, I shall not deny them the opportunity, but be content, in my relation to them, with the lesser blessedness of receiving.

Does the writer of the tract think there is no work but manual labour, that he talks so much about "working with his hands"? I laboured with my hands for eleven years, and with my head, heart, and tongue double that time, and from experience can assure you, that, when conscientiously performed, the latter is by far the hardest work, and (I speak as a fool) the worst paid.

I could have wished that this, my first communication, had been on a more spiritual subject; but if it leads to clear views on the rights of "*labourers*" of every class, and honest dealings with them, I shall be glad.

Believe me, dear J—,

Yours affectionately,

H. A.

Reviews.

Discourses by the late Rev. David Young, D.D., Perth; with a Memoir of his Life. By the Rev. WILLIAM MARSHALL, Coupar-Angus. Perth: Thomas Richardson. London: Ward and Co.

Memoir of the Rev. Samuel Nicholson; with Selections from his Correspondence, &c. By A FRIEND. London: Pewtress and Co. Plymouth: Alfred Davis.

THE "fair city" was, only a short time ago, wrapt in mourning. One of the most distinguished men who ever trod its pavement, or appeared in its pulpit, had passed away from the midst of its admiring population. He had lived so as to be missed. PERTH wept when the Rev. Dr. David Young was laid in the grave: business was generally suspended; shops were almost universally shut; sorrow was visible in well nigh every countenance; "the rain of the eyes" fell freely from many among the thousands who gazed on the funeral cortège as it wended its way to the beautiful Wellhill Cemetery. The Lord Provost, the magistrates, the council of the city; clergymen of the Established Church and of the Free Church, the Dissenting ministry, beside members of the Glasgow, the Dundee, the Cupar Presbyteries, (of the U. P. C.), and others from the Scottish metropolis and elsewhere, graced the procession. "Honour" was done "to whom honour" was due. It was an exciting and touching tribute to the memory of departed worth.

None who had the privilege of knowing Dr. Young will be surprised on learning that "the funeral was, in some respects, unprecedented in the city." Those who had not this privilege may yet become, in some measure at least, familiar with his various stalwart excellences by purchasing the "Memoir" which Mr. Marshall has supplied. It is eminently worthy of perusal. It is well written, admirably condensed, richly instructive, and presents a faithful portraiture of "the manly man." Now that biographies are being showered upon us like leaves in autumn, we point to this as a model of its kind. *O si sic omnia!* It reflects the highest credit on the author—on his modesty, on his taste, on his qualifications for his work. Assuredly he may rid himself of all his amiable misgivings as to the result. If the memoir is as extensively read as it deserves to be, the circulation will be large.

The five expository lectures, and the twelve sermons by the venerable doctor, which appear in the volume, we deem a treasure. Here is a sample:—

'If the pulpit,' say they, 'do not look after itself, the press will come up in its might, and its mastery, and overset it altogether.' Now this, I confess, I do not understand, except in a sense which is very absurd. It looks very like as if a person were to say, that if the plough does not look after itself, the spinning-jenny will come up and overset it altogether. The plough has its place, and the jenny has its place as instruments of social utility; and it is easy to see how in their respective places they may aid one another and benefit society; but it is not so easy to see how they can overset one another; or how weakness to the one can be strength to the other. Just so it is with the pulpit and the press; they have each a sphere of operation; and by filling each its own sphere, they may aid one another; but the one or the other must leave its sphere before they can possibly come into collision. To see the point, however, yet more clearly, let me put the question, How is the press to overset the pulpit? Is it by doing the work better than the pulpit itself does it; that is, bringing out the doctrines of the cross more fully and impressively than the pulpit brings them out? Then let it do so: let the rivalry go on: it is fair, it is honourable, it is salutary, and would to God we saw more of it than is yet to be seen! But if it be by forestalling the gospel, by filling the vacant mind with prejudice against it, and thus producing dislike of its more specific ailment, then, this is the strongest of all reasons why the pulpit should keep to its text, and be resolute more than ever in cleaving to its determination "not to know anything

save Jesus Christ, and him crucified." This last supposition, I fear, brings us to the gist of the objector's case, and lets us see what he would be at. He wants to see the house of God turned into a house of mental recreation; not indeed so gay or so gaudy as the theatre, but neither so stiff, nor precise, nor demure as he thinks it has hitherto been: or to modify the thought a little, he wants it to be like a library of entertaining knowledge, where the idler may amuse his leisure hours without meeting with anything immoral, and where, perhaps, he may pick up a thought for earth or for heaven, as chance may direct, to occupy his mind as he plies his labours. This, I say, is about the sum total of what not a few would have from the pulpit were they only to give it out, fully and fairly, as it lies within. . . . But woe to the Church! and woe to the world! when a taste like this is in the ascendant."

These lectures and sermons, as we read them, recall to us days that are gone, when, Baptist though we were, and continue to be, we hid away, ever and anon, to sit at the feet of this New Testament Gamaliel.

His history is replete with interest. He emphatically "rose from the ranks," and became a memorable illustration of the adage, as applied to all incipient difficulties, "he will conquer who believes he can." Although thirty years of age when he entered "the Divinity Hall"—having previous to this attended the usual course at the University of Glasgow, sustaining himself by teaching during the vacations, he soon acquired the esteem of his professors, and the mingled admiration and love of his fellow-students, some of whom, in the volume before us, show "what manner of man he was." When licensed to preach, no fewer than five "calls" awaited his decision; but in 1821 he became the colleague of Dr. Pringle, pastor of the North Secession Church of Perth. When the revered senior minister was removed to his large reward, in 1839, the entire pastoral *onus* fell on Dr. Young until within a few months of his death, when a promising young minister was felicitously associated with him in office. The doctor ministered to the largest congregation (those in church communion were from ten to twelve hundred) in the city of Perth for upwards of thirty-five years, besides discharging, with exemplary diligence and punctuality, the almost countless duties devolved on the modern pastor. He led a most laborious life. He was a model of assiduity and a great economist of time. He was a systematic worker, and had great facility in working. His ministry was pre-eminently one of power, for his mental vigour was great, his elocution manly and energetic, and his weight of character immense. His preaching was "elevated talk," and his continual aim was usefulness. Hearers of all ages, and of every degree of mental cultivation, can testify to the high intellectual and spiritual treats with which he supplied them. The young were affectionately and gratefully attached to him; and long before he closed his eyes on all mortal things—in December, 1856—he was looked up to and venerated as one of the most able and useful ministers of the United Presbyterian Church.

His writings are not sufficiently known on this side the Tweed. Would that they were! He must surely be worth reading whose productions won glowing encomiums from such judges of massive thought and masculine style as John Foster and Sir Daniel Sandford; yet even by them such eulogiums were pronounced on Dr. Young's "Introductory Essays" to Collins's series of "Select Christian Authors." They are ten in number, and the publisher who can make arrangements for issuing them in a separate volume will confer a boon on all who appreciate grand thoughts grandly expressed. "This article," wrote Mr. Collins to Dr. Young, on receiving the essay now prefixed to Halyburton's *Memoirs* (the first of the ten) "does you honour; and truly you need not shrink from standing associated with those illustrious men who have taken our Puritans and Covenanters by the hand. I had always a high

impression of your intellectual power and of your experimental Christianity, but I did not think you had reached the height in either which the essay clearly indicates."

Though we cannot speak in the high terms of the literary execution of the volume that embalms the memory of Mr. Nicholson which we have used in reference to Dr. Young's biography, we ought not, perhaps, to be expected to do so. Were those significant words on the title page—"Printed chiefly for private circulation"—intended as a notice to all reviewers to "do their spirit-ing gently"? If so, we can assure the modest author that our principal regret about the book is the introduction of the "Sketches of Sermons," which are acknowledged to be "obviously very incomplete." Rarely can either "notes taken by friends," or the sweepings of the minister's study, give a fair view of what, as a preacher, he was, and we think that those now before us will essentially fail in imparting to the general reader an idea of the lustre in which Mr. Nicholson shone as a pulpit star.

This excellent man drew his first breath on April 28th, 1801, and his last on March 13th, 1856. For upwards of half a century he sojourned on earth, and he lived not in vain. He was his father's firstborn, whose language on the day of his birth, though partly quaint, is beautiful and touching. Parents will appreciate it:—

"I have named him Samuel, first, because the venerable scripture Samuel deserves to have his name perpetuated; secondly, out of respect to the dear minister, Samuel Pearce (of Plymouth), who has lately been removed from the church below, from a sphere of extensive usefulness, to the church above, where he receives the reward of his Lord, and rests from his labours. May the Father of Mercies bless my dear babe, preserve his life, engage his tender affections to the Saviour, and make him a useful, active, disciple."

The prayer was heard by Him who, "as a father pitieth his children, pitieth them that fear him." At an early age Samuel became a useful, active disciple, a member of a Christian church, and a preacher. His first sermon was delivered before he was nineteen. "A high estimate" was immediately formed by all who heard it "of his talents and piety." When only twenty-two he became pastor of the church then meeting in How Street, Plymouth. An increasing congregation attested his worth as a preacher. His growing popularity soon brought him invitations from other important spheres; but these he declined. Even the pulpit, from which, in February, 1831, "the eloquent orator" of our denomination "had been taken away," failed to tempt him, though its entreaties—both by letter and deputation—were by him fully appreciated, as well as the following communication from "one of the deacons of Broadmead":—

"Long and deeply shall we lament the great loss which we as a church have sustained by your deciding against us; at the same time, we cannot but acknowledge that the motives by which you have been actuated are so honourable to your character as a Christian that you are raised at once in our estimation, and endeared to our hearts."

Repeated refusals to desert a post in which at the first he believed the Master had fixed him, only rendered him more efficient as its occupant. He was unquestionably greatly honoured of God.

"In the state of the congregation also, as well as in the domestic circle, the pastor had everything to reward and animate his labours. The chapel in How Street had again been filled to overflowing, and it was evident that the 'time to build' was come. The people were earnest and liberal in promoting the work, and on September 17th, 1845, the present chaste and substantial edifice in George Street was opened, the whole expense having been provided for by the congregation. The spiritual condition of a people who have enjoyed the ministry of one pastor for twenty-two years is a satisfactory test of the nature of that ministry. Nearly three hundred members were added during that period, and Mr. Nicholson was now surrounded by a large, peaceful, and active church. The members were numerous occupied in various and appropriate spheres of usefulness; many of the young

of both sexes, in the large Sabbath school, the more mature in Bible classes, and the mothers in a maternal society; a sort of college of lay brethren occupied a part, or the whole, of the Sabbath, in supplying village stations, or in collecting together, in the habitations of the poor in Plymouth, small assemblies of the most degraded of the population. The society thus became a centre of evangelisation, vigorous and successful because it was numerous and united."

¶ In these days, when titled theologians are becoming numerous, it is worth knowing that this favourite preacher was once playfully dubbed by a friend who heard him in the open air, D.S., a degree to which all may attain, and which will confer richer honour and higher usefulness on the man who does so than are involved in the most eulogistic diploma which any university can issue, if the D.S. be virtually wanting in him who receives the document. Should any of our younger ministerial brethren be curious as to the distinction thus indicated, or feel desirous to know the secret of his success whose labours, as we have seen, were so eminently blessed, and who could regard the silver-tongued Tucker as his "own son in the faith," they will be gratified by the perusal of this memoir. The "selections from his correspondence" which it contains, are also very valuable, showing, as they do, that he who in the pulpit enlightened and thrilled his hearers, could by the pen, as parent, pastor, or friend, instruct and persuade his correspondents. Moreover, the volume is enriched by a communication from the Rev. C. M. Birrell, while Alfred Rooker, Esq., supplies a just appreciation of the character and a fair analysis of the powers of the man, in the "record of whose works of faith and labours of love" a friend has done his best to "furnish a source of pleasure to the flock deprived of such a pastor." S.

Fosteriana.—Thoughts, Reflections, and Criticisms, of John Foster. Edited by H. G. BOHN. York Street, London. 1858.

THOSE who, like the writer of this article, have appreciated the interest and charm of the late John Foster's conversation and discourses, and those who are intelligent students of his works, will generally, we are persuaded, welcome any fragments from his pen. It is indeed very possible to think and say,—Such fragments are not likely to increase, or even fully to sustain, his previous reputation;—but, supposing that be true, we do not hold it to be a just inference that they therefore ought not to be collected and published. In the writings of all voluminous authors, a certain degree of inequality is inevitable. We may specify in the theological department, Baxter, Watts, Jeremy Taylor, Howe, Bunyan. In the last case, one particular work of no great size, the "Pilgrim's Progress," has been most widely circulated and highly valued, while the remaining contents of his two folios are known to few; and in each of the other cases, some few treatises have been most esteemed and admired, while the remainder are comparatively inferior. So in the departments of poetry or miscellaneous prose. As compared with four or five of his most celebrated tragedies, the other dramas of Shakespeare have not added to his fame (except in so far as they prove the versatility of his powers); and there are works of Milton, both poetical and political, which are much below the level of the "Paradise Lost" and the "Comus." But we presume no lover of literature could wish, either for the public's sake or for the sake of those great writers, that their other productions had been withholden or suppressed. No doubt such a wish might be just, where there has been a manifest and painful decay of a distinguished author's faculties; as in the latest efforts of Sir Walter Scott.

But every one who studies the volume before us, and most of all we believe, the best judges of mental power, will soon perceive that those fragments were written in the vigour and maturity of their author's mind. They are, as Mr. Bohn announces, "almost exclusively" a republication. This, however, in the circumstances, cannot be said to lessen, in any appreciable degree, their newness and their value. Contributions dispersed in the many volumes of a Review, through the extended period of above thirty years, and the last of these years

now distant, were not, in their dispersion, likely to be read. Few persons possess the series in which they appeared. Fewer would have means of knowing which were Mr. Foster's contributions, and yet fewer might have leisure, discrimination, and diligence to search out and select the more valuable of these from volumes so numerous. Therefore these papers had been in some sense all but lost or buried; and the editor has done excellent service in thus rescuing them from oblivion or concealment.

At the risk of reproof from those who censure, not without reason, the shallow writing and desultory reading of our age, we venture to judge that the fragmentary and miscellaneous character of these pieces adapts them the more to be a source of moral and general instruction. Books have so hugely multiplied, that the perusal of whole treatises, amidst the varied activities of our days, becomes less and less practicable. A good and copious index is more than ever requisite; and this partly in order to enable the reader to make a fragmentary and elective use of matter which he cannot peruse throughout, and which very often would profit him little if he could. Mr. Bohn has prefixed to this volume a very good table of contents, by which the reader may at once address himself to such topics as he specially prefers. We confidently assure him that to which ever he shall turn, there will not be found that "futility" or "infirmity of meaning" which, in one of these fragments, Foster has most humorously satirised*—but always powerful thought and ingenious illustration, as well as a decisively Christian view of every subject.

We deem it peculiarly opportune that this volume should have appeared in the present year; inasmuch as various remarkable portions of it relate to the state of India, its idolatries, its literature, and the questions raised concerning Christian missions. The extracts from Dr. Buchanan's Researches, and the comments on them, are particularly striking, and the lessons taught on those parts of the work must be deeply impressive to every humane and candid mind as arguments in support of missionary effort. The critic will not fail to observe throughout these fragments the prevalence of the satiric tone; a shrewd and most ingenious irony launched at every form of irreligion, vice, and folly. Those who are most conversant with the author's other writings cannot but expect everywhere from his pen severe observations on persons of rank, especially on statesmen, and on all institutions adverse to freedom, with a general estimate of human motives and conduct not always untinctured by bitterness, or even a degree of unfairness. At the same time, the substantial justice of his strictures will, by lovers of truth, in a great majority of cases be recognised. Though all his prepossessions were earnestly in favour of what is now termed liberalism, he had learned to perceive clearly what a "melancholy delusion" it was, to hope that "a great and depraved people" (the French) should pass "from an inveterate slavery,"—"into the state of a well-ordered and happy republic." He justly denounces the "Terrorists"—and speaks of the Girondins as "finally sinking under the fury and the axe of the most dreadful league of demoniacs that the sun ever shone upon in one place,"† At the same time he elsewhere describes that reign of terror as "the dreadful eruption of crimes which the depravity of the old French government itself had prepared."‡

We might point out in the very miscellaneous contents of this volume numerous passages of special interest for eloquence and force of thought. We name, almost at random, those on "Monastic and Baronial Remains," on "Anticipations of American Progress," on "the Grandeur of Icelandic Scenery," on "Mental Industry," on "Different Estimates of Solitude," and believe that several others might be selected and commented on even *more* remarkable, did our limits allow.

On the whole, it appears to us that the thoughtful part of our reading public are deeply indebted to the editor for this collection of "Fosteriana," and we expect that the "Essay on Time," a brief specimen of which is given, and the appearance of which is promised, will add to the obligation. That Essay, as being "unfinished," cannot be supposed to have had the benefit of the author's revision; but whatever defects or faults may be found in it, we cannot doubt

* Page 26.

† Pp. 223, 224.

‡ Page 338.

that its value will suffice to render the remarks with which we began, fully applicable.

There are some errata of the press in this volume (pp. 15, 41, 46, 115, 222, 234, 236, 256) which we hope will be corrected in the next edition. "Concerned" for "concerted," "preserving" for "persevering," &c., are small but unwelcome misprints.

J. S.

Light Beyond: Thoughts to Guide and Cheer. By REBECCA M. REDFORD.
London: Snow.

THE writer of this book is the daughter of the Rev. Dr. Redford, now performing the good part of a ministering angel to her highly honoured and beloved parent, who is laid aside from ministerial labour by physical infirmities. As may be gathered from her own statement in the preface, it has been composed chiefly during the periods of domestic vicissitude and trial. Much that is here brought into notice was penned during the seasons of deep sorrow and bereavement, when the mind was more than usually alive to the evanescent nature of earthly things, and the stability of the eternal; and it is, therefore, with much tender sympathy for mourners, that these meditations are commended to all who may be "passing under the cloud and through the sea" of life's bitter griefs, and are longing for an everlasting home—a celestial rest and a cloudless sky.

We have read this little volume with real pleasure, and can recommend it with much satisfaction. There is in it nothing fanciful or flippant, nothing rapid or rhapsodical, nothing speculative or dubious. It is written in a simple, perspicuous, chaste, and earnest style, well suited to the subject, is full of good, solid, scriptural thought, and pervaded by a thoroughly sanctified and highly devotional tone of sentiment and feeling. We regard it as eminently adapted to benefit the heart, to promote the growth of religion in the soul, and aid in sweetening it for the employments and felicities of that bright and blessed heaven of which it treats. To pious persons it will prove a welcome auxiliary in the culture of the spiritual life, a solace to the heart-stricken children of sorrow, and a suitable present to put into the hand of the bereaved, C.

Brief Notices.

1. *Revival of Religion: what it is, and How to be Obtained and Manifested.* By John Brown, D.D. 3rd edition. Hamilton, Adams, & Co.; A. & D. Padon.—2. *The Precepts of Jesus; the Promised Land; The Christian's Pathway.* Hamilton, Adams, & Co.; Oliver & Boyd.—3. *Bible Manual: an Introduction to the Study of Scripture History; with Analyses of the Books of the Bible.* By James Sime, M.A. Edinburgh; Sutherland & Knox.—4. *The Life of Dr. Adam Clarke.* By J. W. Etheridge. 2nd Edition. John Mason.—5. *The Under Shepherd; a Sketch of the Life and Labours of the Rev. R. Humphrey.* By his Widow and Daughters. London: C. A. Bartlett.—6. *Three Sermons Preached at Ryde.* By the Rev. S. Cox. Ward & Co.—7. *Peace.* A Poem. By F. Bolingbroke Ribbans, LL.D. London: Hall & Virtue.—8. *A Voice from the Vintage; or, the Force of Example.* By Mrs. Ellis. Tweedie.—9. *Caste in India. Caste Everywhere. How to Keep or Lose an Empire.* By Peter the Pearker. Heaton & Son.—10. *All About It. The History and Mystery of Common Things.* Fletcher & Sangster.

A small book on a great subject occupies

the first place on our list. Published originally as a tract, about eighteen years ago, in which form it went through two editions, it is now re-published in order to answer some of the many questions suggested by the great awakening in America. Its connection with the present movement is therefore only incidental. But as a sound, sensible, and devout discussion of the general subject, it has a special interest from the circumstances of the times. The name of Dr. John Brown is of itself a sufficient attestation of the merits of the little treatise. We, therefore, the less regret that our space forbids us to attempt a lengthened review of it. It will suffice to say, that from a careful and searching analysis of the second chapter of Acts, we have deduced the nature, laws, and results, of a religious revival. We may, however, be allowed to suggest, that the thirty-six pages of introductory and supplementary matter detract from the value of the volume rather than add to it, exciting a suspicion of being stuck in to fill up the prescribed space.—From Edinburgh we have likewise to acknowledge three little books by the author of the "Footsteps of Jesus," (2). Like former publications

from the same pen, these books consist of a short devotional meditation on some passage of Scripture—four or five pages at most—for each day in the month. Each volume contains thirty-one portions. He who should carefully and prayerfully ponder these devotional musings, according to the design of the writer, could hardly fail to close the month a holier and happier man than he began it.—To another Edinburgh publisher we owe an apology for our long delay in noticing a very useful “Bible Manual” (3). By accident it has been overlooked for some months. We hasten to say that we consider it to be, on the whole, one of the very best books of its class. Its arrangement is simple, its contents well classified and condensed, without any parade of learning it is obviously the result of very extensive reading, and the information given is just of the kind which is needed. Here and there are passages which seem to us unsupported by facts; as for instance, the charges of immorality and drunkenness against the Hebrew women in the time of Eli, deduced from 1 Sam. i. 13, 14; such passages, however, are the exception, and need not prevent our recommendation of the volume.—Biblical criticism and exposition lead us naturally to the eminent man whose learning and piety shed such lustre on the early days of Wesleyan methodism. “The Life of Adam Clarke” has been admirably written by Dr. Etheridge (4). We have rarely read a more interesting biography. It is a well-written narrative of a life well worth the writing. We reconcile ourselves to this hasty notice, because we hope very speedily to return to it in a paper on early Methodism, for which this volume contains valuable material.—“There is one glory of the sun, and another glory of the moon, and another glory of the stars, and the star excelleth another in glory.” From Adam Clarke to the humble village pastor, the descent in man’s eyes may seem considerable. But God seeth not as man seeth. Richard Humphrey—who spent his life in preaching and itinerating amongst the Devonshire villages, and who accepted an invitation to Collumpton with £20 a year, in preference to Broughton with £80 a year and parsonage-house—though he had a wife and two children—Richard Humphrey, we say, may perhaps shine as brightly in heaven as many whose light was far more diffusive on earth. Many who knew and loved this good man will be glad to read the narrative of his life (5) now that he is gone to heaven. It will add to the pleasure of all who buy this simple touching narrative to know, that they are helping a good cause. “The profits are to be applied to the liquidation of the debt on the Baptist Chapel, Torquay.”—The pastor of the church, at Ryde, sends us

“Three Sermons” preached to his congregation, on The Sepulchre in the Garden, the Hind of the Dawn (the title of the 22nd Psalm), and No Cowards in Heaven. Though marked by a certain mannerism, they contain passages of remarkable power and beauty; the thoughts are often fresh and striking, the illustrations and imagery appropriate and impressive, though rather too profuse.—The only volume of Poetry we have received, is one on “Peace” (7). It is a foot and a quarter in length, somewhat less in width, printed on cardboard, with a beautiful steel engraving of Landseer’s famous picture of Peace. The title-page is printed in colours, each page is surrounded with an ornamental border, the dedication is to the Mayor of Birmingham, and there are four pages of explanatory and illustrative notes. The poem itself is almost lost amidst so much paraphernalia; it consists of twenty verses of four lines each. The rhyme and rhythm are accurate and the sentiment good, the language and imagery pleasing, but we are so overwhelmed by the splendour of the volume, that we can hardly think about the poem.—We congratulate our temperance friends on the appearance of a cheap, well-written, and temperate little book, by Mrs. Ellis (8). If the controversy had always been conducted with the temper and spirit here displayed, the opponents of teetotalism would have lost one of their most popular arguments. Former editions of “A Voice from the Vintage” have received the high encomiums of critics, who are not wont to praise books of this kind. Without accepting all its statements as true, or all its arguments as valid, we can very honestly recommend it to those who wish to acquaint themselves with one side of the temperance controversy.—We ought, a couple of months ago, to have noticed a very shrewd, smartly-written pamphlet on “Caste” (9), the disastrous influences of which are traced throughout all society, and specially illustrated in the case of our Indian government. The writer, a deacon, we believe, of one of our northern churches has produced a *brochure* which deserves to be widely read and thoughtfully considered; it contains rebukes and lessons for all.—We may conclude our miscellaneous list by a highly commendatory notice of a miscellaneous volume (10). All about almost every article of daily use is here given clearly, simply, and as fully as is practicable in a book of moderate size. Amongst the volumes of this kind, of which so many have lately issued from the press, we have seen few or none of equal merit to this. Its contents are admirably selected and arranged. The contents of many volumes are here compressed into one.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

REGENT'S PARK CHAPEL.—The third anniversary of the opening of this chapel was commemorated on Tuesday, May 4, by a social meeting in the school-rooms, the company filling both the rooms. A public meeting was afterwards held in the chapel, when the Rev. W. Landels, Dr. Angus, and other gentlemen, gave an account of the proceedings of the past year. More than a hundred additional members had been received into the church since the last anniversary, and the year had been marked with many signal tokens of the Divine favour. From the financial statement, it appeared that the pew-rents had nearly reached £1,000 during the year, and that between £800 and £900 had been contributed by the congregation for the various religious and benevolent institutions connected with the chapel. Sir Morton and Lady Peto attended, to express the deep interest they felt in the undertaking; and Sir Morton said that, although he should no longer retain the proprietorship of the chapel in his hands, that he felt perfect confidence in transferring the building to trustees, as from the first the congregation had entirely defrayed all the expenses connected with the services.

STUDLEY, WARWICKSHIRE.—The former minister in this place having resigned the pastorate, an invitation was given to the Rev. Thomas James, of Pontypool College, and accepted by him. The chapel, having been closed for a short time for painting, was re-opened on Lord's day, April 25th, on which occasion the Rev. Dr. Thomas, of Pontypool College, preached morning and evening; and on the following evening delivered a lecture on "Nineveh." The collections on Sunday and the proceeds of the lecture almost wholly defrayed the expenses incurred by the improvements. On Tuesday, the 27th ult., services were held in recognition of Mr. James. In the morning, the Rev. Thomas Michael, of Evesham, read and prayed, after which the Revs. Dr. Thomas and J. Green, of Upton-on-Severn, preached. In the afternoon, the Rev. J. Ewence opened the service, after which Mr. Michael, of Evesham, preached; and in the evening, after reading and prayer, by the Rev. S. Dunn, of Atchlench, the Rev. M. Philpin, of Alcester, delivered a discourse on "Religious Prosperity." The services were well attended.

GRIMSBY, LINCOLNSHIRE.—The anniversary services in connection with the building of the Baptist chapel in this town were

held on Sunday and Monday, April 25th and 26th. The Sunday services were two sermons, preached by the Rev. J. Harcourt, of London. On Monday, after tea, addresses were delivered by Mr. Hewson, Mr. Dobson, Mr. Orton, Mr. Coales, Mr. Coulson (Wesleyan), Mr. Giles, and Mr. Harcourt. The Rev. R. Smart, the resident minister, in the chair. The total proceeds of the anniversary were upwards of £26.

RATHMINES HALL, DUBLIN.—This hall has been opened as a temporary place of worship, under the direction of the Baptist Irish Society. It has been fitted up in a modern style, and will seat about 200 persons. The opening services were conducted by the Rev. Hugh Stowell Brown, of Liverpool. On Wednesday morning, May 12th, he preached in the hall; in the evening, in York-street chapel; and on Thursday evening, in the Scotch church, Adelaide-road. The last two named places were kindly lent by the Rev. Drs. Urwick and Hunter, and their friends. The attendance at all the services was large and respectable. Ministers of various denominations were present. There was much in the opening services to occasion thoughtfulness and hope. On Lord's day, the 16th instant, service was conducted in the morning and evening by the Rev. John Leechman, A.M., of London. The attendance at both services was very good. On Lord's days, May 30th and June 6th, the Rev. Alexander M. Stalker, of Frome, is expected. The whole expense of fitting-up the hall has been about £140. It is earnestly to be hoped that this effort of the Baptist Irish Society will be successful, and that the committee of the society, and the local committee in Dublin, will be well sustained in this important enterprise.

TESTIMONIALS AND PRESENTATIONS.

OXFORD.—On Monday, May 3rd, a farewell tea meeting, to the Rev. W. H. Bonner, upon resigning the pastorate at Adulam Chapel, was held in the Town Hall. After tea the audience increased to about 600 persons, and included members of all the Christian communities in the city. The Rev. W. Allen, minister of New Road Chapel, presided. He read letters of cordial concurrence from five ministers, who regretted their inability to be present. A testimonial was presented to Mr. Bonner, certifying his consistency, faithfulness, and zeal, as justifying both confidence and esteem, as claiming sympathy in the trials he

has had to endure, and as leading to the prayerful hope that he will soon be directed to another sphere of labour. This was signed by the mayor of the city, by every resident Dissenting minister, and by a large number of Christians of various denominations, and was accompanied by a purse of money. Mr. Bonner acknowledged the kindness of his friends in a speech of some length, which elicited the strongest expressions of approval. The Rev. S. Edger, M.A., and other brethren, spoke in terms of regret at the departure of one whose conduct and ministry had commended him to their esteem.

THE REV. B. G. WILSON.—VALEDICTORY MEETING AT BRADFORD.—An interesting meeting of the friends of this gentleman, who is about to emigrate to Australia, was held in Zion Chapel, Bradford, for the purpose of taking an affectionate farewell, and bidding him "God speed" in his voyage out and in the new sphere of his future labours. The respective ministers who bore part in the service were the Revs. J. P. Chown, H. Dowson, Dr. Acworth, Dr. Bewglass, and H. J. Betts. The Rev. J. P. Chown, after devotional exercises, addressed the Rev. B. G. Wilson in an affectionate and touching manner. The Rev. H. Dowson, the Rev. Dr. Acworth, and the Rev. Dr. Bewglass followed. Mr. Dowson and Dr. Bewglass made interesting reference to the consistent life and conduct of Mr. Wilson, the latter referring more particularly to his early training as the child of pious parents, and the former to his connection with the church at Bradford and his acceptance as a town missionary, in which service he had by his devotedness won the confidence and esteem of the committee of the Bradford Town Mission. Application had been made for a pastor to the Baptist Missionary Society. There had been several candidates, but Mr. Wilson was selected as the most suitable. The Rev. B. G. Wilson then addressed the congregation. He traced in a striking manner the hand of Providence pointing out his path. All eyes were suffused with tears during his address. The interesting service was closed by the Rev. H. J. Betts, who concluded with prayer and the benediction. A valedictory service was likewise held at Barneley, when affection and esteem were expressed in the strongest terms for Mr. Wilson.

WELLINGTON STREET CHAPEL, LUTON.—The young people connected with the above place of worship invited their pastor, the Rev. P. H. Cornford, to a social meeting in the lecture-room, where about sixty Sabbath-school teachers, members, and friends, assembled. After tea, Mr. F. Pryor,

the superintendent of the Sabbath school, surprised the minister by presenting him, in the name of the young persons in the church and congregation, with a valuable rosewood writing-desk, beautifully fitted and furnished. The evening was then devoted to exhortation, singing, and prayer; Messrs. Coales, Pryor, Rose, and Carter, taking part.

TENBURY, WORCESTERSHIRE.—An interesting meeting was held on Thursday, April 29th, on the occasion of the Rev. A. W. Heritage removing to Naunton, Gloucestershire. After tea, the meeting was addressed by Mr. J. Mainwaring, who expressed the great regret felt by the church and congregation at the separation. After addresses from the Rev. J. D. Rees and Mr. Middleton, Mr. W. Mainwaring rose, and presented to Mr. Heritage the complete works of the Rev. Dr. Chalmers, as a small expression of esteem from the church and congregation. In accepting them, the Rev. A. W. Heritage alluded to the uniform kindness of the friends at Tenbury, and expressed his regret that the health of his wife rendered it necessary for him to leave a sphere of labour endeared by many pleasing associations.

HUNTINGDON.—FAREWELL TO THE REV. J. H. MILLARD, B.A.—An exceedingly interesting public meeting of the friends of the Rev. J. H. Millard, B.A., was held in the Institution Hall, Huntingdon, on Tuesday evening last week, to give expression to the esteem and regard felt for Mr. Millard, on his leaving Huntingdon for Maze Pond, London. The hall was thronged, so that some had to stand. The chair was occupied by the Rev. J. K. Holland, the senior minister of the county. The chairman having made a few introductory remarks, Mr. Foster was called upon, who observed that this meeting was to wish that God might bless Mr. Millard, and bid him farewell. The meeting was afterwards addressed by Mr. Easty (from Maze Pond), Mr. W. Heaton, of London, Mr. Downes Martin, and Mr. T. Coote. The close of the meeting was made specially interesting, by the presentation to Mr. Millard of several testimonials of affection and esteem. A purse, containing forty pounds, was presented on behalf of the congregation generally, by Mr. Dear, the senior deacon, Mr. Bates, and Mr. Richardson. Mr. Honey, on behalf of the ladies, presented a tea-service to Mrs. Millard. Mr. James Dear, jun., in the name of the class of inquirers after truth, presented a writing-desk to Mr. Millard. Mr. Slade, as the senior of the working men's class, presented an elegant walking-stick, as a memento of affection from that class. On a silver ferule, below

Mr. Millard's name, was engraved, "Remember us." Mr. Millard suitably, and in very affecting terms, acknowledged the kindness of his friends, and bade them farewell.

BARTON MILLS.—TESTIMONIAL TO THE REV. JAMES RICHARDSON.—On Thursday, the 18th May, the members and friends of the Baptist chapel in this village met to present a testimonial of respect to their pastor, the Rev. James Richardson. The chairman having addressed the assembly, called upon the senior deacon of the church (Joseph Tubbs, Esq.) to present the testimonial, which consisted of a purse of gold, "Barnes's Notes on Job and Daniel," with an appropriate address, expressive of sympathy, satisfaction, and gratitude, gratefully acknowledging the divine beneficence, and the names of the contributors ornamentally written on vellum, bound in morocco, with gilt clasps. The Rev. Isaac Lord, the Rev. George Hitchon, and the chairman, afterwards addressed the meeting.

ORDINATION AND RECOGNITION SERVICES.

CAERLEON.—Recognition services, in connection with the settlement of the Rev. C. J. B. Jackson, late student of Pontypool College, as pastor, were held on Wednesday, April 21st. In the morning, the Revs. J. Evans, late pastor of the church, R. Griffith, and Dr. Thomas, took part in the service. In the afternoon, the Revs. T. R. Evans, D. Evans, and Morgan. The evening service sermons were preached by the Revs. E. Thomas and D. Evans.

MINISTERIAL CHANGES.

The Rev. Thomas Vasey has accepted the cordial and unanimous invitation of the Baptist church, at Elgin, and entered on his labours on the 18th of April.—The Rev. B. Johnson, after having successfully sustained the pastorate of the church at Garway, Herefordshire, for thirteen years, has resigned his connection with that church, and accepted the unanimous invitation of the church at Raglan, and entered upon his labours there the first Sunday in May.—The Rev. J. Lewis, having accepted the unanimous request of the church meeting in Church-street Chapel, Tredegar, to become their pastor, entered into that connection the first Sunday in May.—The Rev. R. Stanion, late of Preston, has accepted the unanimous invitation of the Second Baptist Church, meeting in Zion Chapel, Bacup, to become its pastor, and commenced his stated labours on Lord's day, May 2nd.—On account of severe domestic affliction, the Rev. A. W. Heritage has resigned the pastorate of the Baptist church,

Tenbury, Worcestershire, and accepted a unanimous and cordial invitation from the church at Naunton, Gloucestershire.—The Rev. E. Price (late of Forest Row, Sussex) has accepted a unanimous invitation to the pastorate of the General Baptist church, at Union Place, Longford, near Coventry, and commenced his labours there on the 19th of April.—The Rev. W. Lewis, late of Middlemill, Pembrokeshire, having received a cordial and unanimous invitation to the pastorate of the church at Moira Chapel, Dowlais, entered upon his duties the second Sunday in April. The prospects of the church are unusually cheering.—The Rev. E. Roberts, of Cefn Bychan, has accepted an invitation from the church at Rhyll.—The Rev. D. Phillips, Loughor, has accepted a cordial and unanimous invitation to become the pastor of the church at Bethel, Pontrhydyfen, Glamorganshire.

RECENT DEATH.

REV. WILLIAM WILLIAMS.

The Rev. William Williams, late pastor of the Baptist church at Ryeford, Herefordshire, was born at Leominster, in May, 1783. His parents and all his family belonged to the Established Church; his maternal grandfather, the Rev. William Bridge, being vicar of Weobly, in Herefordshire. When about eighteen years of age, he was induced by a friend to attend the ministry of the Rev. Samuel Kilpin, at that time pastor of the Baptist church, in Leominster. The preaching of this excellent and truly devoted servant of God was instrumental in the conversion of Mr. Williams, who was shortly afterwards baptized.

Mr. Kilpin and the church at Leominster soon perceived that their young friend possessed qualifications for the Christian ministry, and encouraged him to devote himself to this work. After considerable hesitation, he resolved to comply with their wishes; and as Mr. Kilpin had assisted several young men in their preparation for the ministry, Mr. Williams became one of his students, and remained under his tuition for about two years. Being then invited to the pastorate of the church at Ryeford, he accepted the invitation, and was ordained there in 1809; his former pastor, Mr. Kilpin, giving the charge on that occasion.

This was the first and final station which Mr. Williams occupied, and he retained it for the long term of forty years. Indeed, he preached there nearly forty-three years, having supplied the pulpit some time before his ordination. Ryeford is a small hamlet, in the parish of Weston-under-Penyard. There a Baptist church was formed about the year 1662, principally through the labours of the Rev. John Skinner, one of

the ministers ejected from the Establishment for Nonconformity, by the Bartholomew Act. A small endowment left by this sufferer for conscience' sake has been the means of perpetuating the preaching of the gospel in this retired spot, and though the Christian society there has experienced many vicissitudes, yet it still exists, nor is it destitute of tokens of the divine favour. Other churches, too, have arisen in the neighbourhood, whose origin must be traced to the little cause at Ryeford, which has shared largely in the respect of ministers and Christians around.

The writer remembers many pleasant Sabbaths which he passed there, either in friendly exchanges of services, or when rendering aid to his afflicted friend and brother, after the progress of disease had incapacitated him for all public duties.

The life of a minister in a situation so secluded, was not likely to afford much variety of incident, and the materials for a memoir of Mr. Williams are very brief. The testimony given of Haniah was applicable to him: "He was a faithful man, and feared God above many." He possessed mental powers of no mean description. As a preacher he was sound in doctrine and serious in manner, uttering the great truths of the gospel as one who had felt their power, and was thoroughly in earnest in endeavouring to impress them on the minds of others. He was not accustomed to give to his hearers that which cost him nothing; but close and continued study preceded his appearance in the pulpit. "He was a workman that needed not to be ashamed." As a pastor he was diligent in visiting his flock, so far as his own health and their scattered situation would admit, and their welfare was always an important object with him. In the neighbourhood in which he lived he was greatly respected, and although his sentiments were not much understood nor appreciated by most around, those who felt no interest in him as a Dissenting minister were ready to acknowledge that he was an upright and truly good man. He was firm in his adherence to principle, and thoroughly transparent and unambiguous in all his actions; nor did anything excite in him stronger feelings of disgust and indignation than manoeuvre or equivocation in persons who sought his acquaintance or friendship. Through forty years spent in seclusion, narrow circumstances, and amidst no small

portion of personal and relative affliction, he pursued his course; nor did he retire from the work in which he faithfully laboured, and the people whom he sincerely loved, until the visitation of Providence incapacitated him for farther effort. Paralysis of the brain terminated his exertions as a minister, and caused a gradual declension in his strength, until he entered on his eternal rest.

For a short time, after resigning his ministerial charge, Mr. Williams resided in Cheltenham, from which place he removed to Coleford, where, amongst friends whom he had long known, he died. His mind, during the latter part of his life, was almost uniformly tranquil. To a friend, who on one occasion inquired after his health, he replied,

"There's a house not made with hands,
Eternal and on high;
And here my spirit waiting stands,
Till God shall bid it fly."

"He knew in whom he had believed." No painful conflict agitated his last moments. He was quite aware when the hand of death was upon him, and he was prepared for the blow of the last enemy. He died on the 18th of June, 1857. "Mark the perfect man, and behold the upright; for the end of that man is peace."

If the state of Mr. Williams's health would have permitted him to occupy a large sphere, he possessed qualifications which must have secured for him more attention from the denomination to which he belonged. But from early life he was an invalid. For months together he was unable to enter the pulpit, and once at least he tendered his resignation to his flock, in consequence of continued and severe indisposition. They were, however, unwilling to receive it. Efforts, too, were made to induce him to remove to other situations, but he resolved to continue where Providence at first placed him. How far he was wise in this determination it is not for others to say. He believed that he was right, and this conviction sustained him to the end. Those who knew him best, cherish no doubt that he has received the approval of his 'great Master, and heard from him the cheering sentence, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

C.

Correspondence.

CHRISTIAN SOCIALISM.

SM.—Is the writer in the last number of your magazine justified in saying that

the apostles and first Christians were under the influence of enthusiastic feeling when they adopted the community of goods? If

the apostles erred in this matter, to whom are we to look for guidance and direction? Instead of saying that they gave the authority of their example to an impracticable plan of Church government, I should rather ascribe the failure of the attempt to the avaricious and covetous desires of the human heart. Throughout the New Testament the most tender regard is displayed toward the poor and needy; "the love of money is the root of all evil," "covetousness is idolatry." Christians are taught to put the most entire reliance for the supply of their daily necessities in God, without whom not a sparrow falls to the ground. Together with this sympathy for the poor, contempt of wealth, and faith in God, there was to be the most perfect mutual love among all the members. Was not the establishment of Christian Socialism the carrying out of these principles?

That the community of goods was gradually abandoned there can be no doubt. But so were many other institutions of undoubted divine origin. For centuries the Bible was a sealed book, and practices of a heathenish character usurped the place of the duties of Christianity. But the "Baptist Magazine" should not pronounce Christian Socialism impracticable, because, like Christianity itself, it fell into disuse through human perversity and corruption. It, of course, like all that is peculiar to Christianity, is foolishness to the wise men of this world. The greedy, selfish, money-loving people of England and America reject and despise a religion which forbids us "to lay up treasures on earth," and declares that "a camel can more easily go through a needle's eye than a rich man enter the kingdom of God." Yet these words cannot be blotted out from the page of Scripture, however much they may be frittered away. When the command is read, "Go, sell all that thou hast, and give to the poor," men still go away disobedient to it, or exclaim in wonder and derision, "Who, then, can be saved?" What wonder that the rich should conspire and plot His destruction, and that the poor should hear Him gladly when He taught such truths as these. But it is wonderful that those who receive him should remain blind to his teaching in this respect.

Whilst there is so much in the personal ministry of Jesus which countenances the idea and practice of community of goods, is it not very probable that its adoption by the Church of Jerusalem had warrant from some unrecorded words remembered by the disciples and acted upon by them, though not written in the gospels? The first Christians adopted this practice, so far as we can see, without question or doubt. They needed no special command. They had seen the example of our Lord, they

remembered his teachings and acted upon them with the sanction and concurrence of the apostles. To say that the apostles erred in this, is to treat the oracles of truth and Christianity with disrespect. The case of Ananias and Sapphira proves how fundamental to the Christian Church the community of goods was held to be.

Geographically and politically, Europe and America are inhabited by Christians. But do not the lives of the people refute their professions? Christianity has love—equal love of neighbour with oneself—for its central law. Is not selfishness the central and fundamental law of modern Christian (?) society. "Each man for himself;" "Buy cheap, sell dear;" "Tricks in all trades," are the mottoes and proverbs of Christendom. "It is more blessed to give than to receive," "Look not every man at his own things," "Give to him that hath need," are the mottoes and proverbs of Christianity. To give up houses and land for Christ is calmly set down as impossible. To love one another, as God in Christ has loved us, is denounced as impracticable. Christians now-a-days come short even of the example of Ananias and Sapphira. Instead of giving all, save a little which they keep back for themselves, they keep back all and only spare a part of the price for God.

That God may raise up a man who would carry out the principles of Christian Socialism, preach the gospel of Jesus to the poor, and bring the outcasts of society within the pale of the Church, is the prayer of one who is himself

AN OUTCAST OF SOCIETY.

EFFECTIVE PREACHING.

To the Editor of the Baptist Magazine.

DEAR SIR,—Our attention has lately been directed in various ways to the ministry of the gospel, its power and efficiency. I do not wish to raise a controversy, but to submit one or two questions for the solemn consideration of ministers and people.

"If anything may fairly be expected to be the power of God unto salvation, it must assuredly be the truth of God, and the truth as it is in Jesus. In whatever measure this may be unfaithfully or defectively preached, it is but reasonable to expect deficiency of power; and where its vital element is wholly wanting, it is absurd to look for any power at all." So says Mr. Hinton. *Baptist Magazine*, page 402.

If, as a body, the Particular Baptists have any standard of doctrine, I suppose it is the confession of faith adopted in 1689, which declares, "They who are elected are redeemed in Christ . . . neither are any other." The angel announced the birth

of the Saviour, Christ the Lord, as good tidings of great joy to all people, Luke ii. 10; but according to the Assembly of Divines there is no redemption in Christ Jesus for any but the elect; and since it is not possible for any man whilst in his sins to know that he is of the elect, it seems that it would be unwarranted and presumptuous in him to trust in the death of Christ for salvation. Where is the foundation of a sinner's hope unless he can be assured that Christ died for him personally and individually? and where is the attraction of the cross?

It will probably be said, that though we bear the name of Particular Baptists, and are supposed to be distinguished by our creed from the General Baptists, yet these hyper-Calvinistic sentiments are much modified, if not entirely abandoned, by many of our ministers and people. I rejoice to know that it is so: but I submit whether, in the measure in which they prevail, they must not necessarily hinder the progress of the gospel.

Mr. Fuller contended for the necessity of an almighty and invincible power to renew the heart. Now it is evident that this power does not operate upon all, and that no man can know that it is operating upon him before he is converted. What, then, must be the message of the gospel minister to the sinner upon this principle? Is it not this: "My fellow-sinner, 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'God was in Christ

reconciling the world unto himself. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.' But as soon might God change the holiness of his nature, as a sinful man become holy without the operation of an almighty and invincible power. That power has graciously been applied to your neighbour's heart, has turned him from darkness to light, and made him a new creature in Christ Jesus; but its application is limited by the sovereignty of God to a certain number of certain persons, and all others are left to perish in unbelief, without help or hope: whether you are of this happy number God has not revealed, and no man can tell."

Is this the glorious gospel of the blessed God, the message of God's love to his sinful creatures, to subdue the enmity of their hearts by the paternal tenderness of his own?

A BAPTIST DEACON.

[With the views advocated in the foregoing letters we cannot agree. The passages appealed to in the first fail to prove the writer's position, and he entirely overlooks the fact that the experiment tried at Jerusalem was never repeated in any of the Apostolic Churches. The esteemed writer of the second unconsciously does injustice to the doctrines held by Andrew Fuller and those who follow him. We deem it right, however, to give them insertion.—ED.]

Editorial Postscript.

THE trustees have much pleasure in announcing that, notwithstanding the expenses incurred by recent endeavours to improve the circulation of the Magazine, they have been enabled, during the past month, to distribute £80 in the following classes, viz.—

£3 each to E. A., E. G., E. G., J. J., M. P., M. J. W., A. G., C. W., M. E., C. F., M. H., E. W.

£2 to E. B., C. F., A. H., J. M., E. N., A. N., P. T., M. T., S. W., E. Y., J. C., J. F., A. H., M. W.

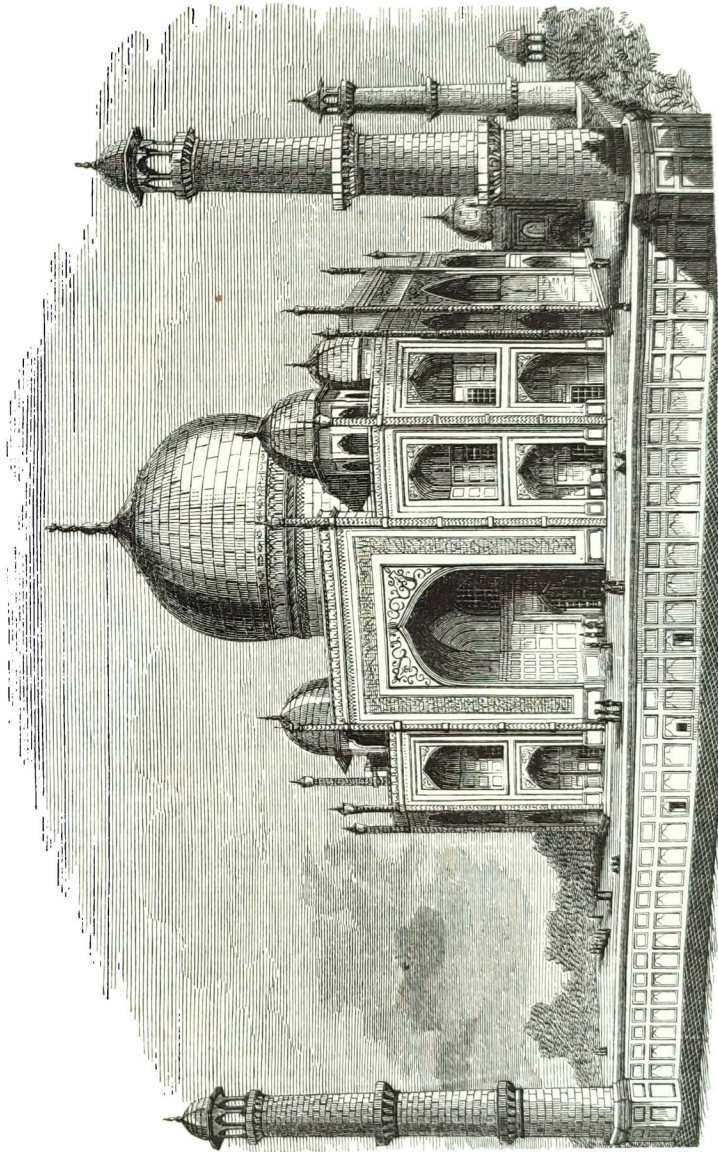
£1 to C. B., A. D., B. H., M. U., E. J., E. B., E. C., E. J. E., H. E., J. G., J. G., N. H., P. K., I. M., A. P., J. T.

The proprietors regret that they were not able to renew a small grant to all who were assisted last year, or to take on a single new case.

JAMES HOBY, *Secretary.*

Twickenham.

Contributions in aid of the foregoing grants have been received from Mrs. Jackson, by Rev. Thomas Taylor, £5; Collection at Bromsgrove, £1; Stamps, 5s., and 2s. 6d; J. Harrison, Esq., £1.



TAJ MAHAL, AGRA.

THE ANNIVERSARIES.

THROUGH the goodness of God, the arrangements published in the last *Herald* have been carried through without any lapse or interruption. The attendance at the various assemblages was above the usual average, and at all of them there was enjoyed the spirit of harmony and devotion. It will be unnecessary to give in detail the particulars of the meetings; these have fully appeared in the usual weekly channels of information. The subscribers' meeting was one of unusual interest and importance. The action of the Committee, with respect to the question of a deputation to Jamaica, was fully approved, and they were authorised to incur the expense should such a deputation be deemed necessary. The following resolution was proposed by the Dr. Acworth, the Hon. and Rev. Baptist Noel, and the Rev. James Smith, and was both unanimously and warmly adopted by the assembled brethren. We trust that, in the coming year, its suggestions will not be suffered to remain a dead letter, but that it will usher in a united effort, throughout the denomination, to extend the mission in the eastern possessions of the British crown.

The resolution was as follows:—

“That this meeting has heard the minutes of the proceedings of the Committee, in regard to the India Mission, with sincere satisfaction, and would express a very earnest hope that the Committee for the ensuing year will make a most vigorous effort to re-erect the destroyed mission-houses, chapels, and school-houses, and strengthen the Mission in the North-west Provinces, and to augment the Society's Mission in India. And with this view would earnestly entreat the pastors and churches throughout the country to promote the revival and formation of auxiliaries, the increase of subscriptions, and the adoption of measures by which every congregation, whether in towns or villages, may have the opportunity of contributing to this great work.”

We regret that no report exists of the excellent speeches made in support of this important resolution.

In former years it has been usual to reprint in the *Herald* the report of the Annual Meeting at Exeter Hall. The wide circulation of *The Freeman* and other religious papers, seems to render this course to some extent unnecessary. We propose, therefore, only to present to our readers a few of the more important passages.

INDIA: ITS GOVERNMENT AND CHRISTIANITY.

I will leave the question of India and all concerning it to-day in the hands of those whom you will hear who have been personally associated with labourers there, and whose instrumentality God has largely blessed in the extension of his kingdom in that interesting country. But it is due from me to-day, that I should especially refer to the fact that we have suffered in the person of our dear brother, Mr. Mackay, and of a dear Christian brother, Walayat Ali. At any rate the family of Mr. Mackay, assuredly should feel that his name is borne in grateful remembrance by the denomination to which he was attached, and I believe by the whole Christian community. Dear

Christian friends, what has occurred in India must have a deep and pervading influence upon the future conduct of that country. If we read anything in the history of past events there, we see that God has signally made known that that prophecy and promise both in one, “Them that honour me, I will honour,” is specially made to be felt at the present moment as the indelible mark of all that has occurred in India. We see in connection with the Government there in the earliest stages of our mission that missionary exertion was prevented. We have seen, down to the present moment, that the idolatrous prejudices of the natives have been cherished. We have abundant means of showing that Christianity has not only been negatived and discouraged, but as far as possible absolutely

prohibited. We are in a position to show, and it has been shown, and is known to the members of the House of Commons, that just before the mutiny occurred, a despatch went out—and I blame not the East India Company for that, so much as I do the Government—requiring the names of all members of missionary and Bible societies connected with the Government. And I have reason to know, too, that that eminent servant of God, Colonel Edwardes, of Peshawur, received positively a rebuke from the Government for presiding at a missionary society. Then God has shown that they who honour him shall be honoured. It is a singular thing that the instrumentality he has employed in putting down this mutiny and saving India has been men of eminent religious character. Look at them all! I need not mention the name of Havelock here, connected with our own denomination. But when our brother, Mr. Gregson, was sent for to become the chaplain of forces before Lucknow, General Neill lent him his tent for prayer-meetings, and for preaching the word. We have in the person of both the Lawrences there, and particularly in that eminent man who is governor of the western provinces, and by whose instrumentality, we may say, practically, that India has been saved, an eminent servant of God.

Sir Morton Peto.

OUR DUTY.

Then from all this a great and important duty has devolved upon Christians in England; and that duty can only be performed, in the first place, from a deep feeling of its necessity; in the next place, if it is to be effected, it can only be done through the whole church of Christ feeling its importance, and struggling and agonising with God in prayer continually regarding it. And then there must be added to that prayer a deep feeling that there must be organised and systematic exertion. I have felt, and in connection with our own denomination, that we are lamentably behind with regard to organisation. It has always appeared to me that we have somewhat felt that organisation and systematic effort were opposed in some degree to the Christian liberty in which we rejoice so much. But while the Lord loveth a cheerful giver, the Lord loves, at the same time, a systematic and prudent giver. We find in the apostolic age they balanced their accounts oftener than we do, because it appears that they balanced them every week, and gave "as the Lord had prospered them." Let us follow their example, and though we may not balance our accounts every week, as Christian men we are bound to give to the

Lord all that we can, of that with which he has prospered us; and in doing that we are bound to accompany the gift to the altar with earnest prayer and devout thanksgiving. Then I think, too, that we may follow the example of our Wesleyan brethren more than we have done, in learning the power of the pence. We should do more than we have done, in encouraging our children's minds and affections to that which will become afterwards a principle and growing motive, and which we may humbly hope, under the blessing of Almighty God, and by his grace, will become a deep spring of action. Then I think there is another thing we have not done; we have not, in our churches, made the prayer-meeting on the first Monday, or whatever day it is of the month, sufficiently a prayer-meeting. We have not, in the persons of our pastors, seen the missionary cause brought sufficiently before the people. We have not had the various missionary events so thoroughly detailed to the people as they ought to have been, that they may become known, and deeply interest their feelings, and provoke them to prayer and earnest struggling with God, on account of the missionary society. Some of our Christian brethren have determined during the ensuing year to visit various parts of the country, to see Christian churches where no collection has yet been made, and to so stimulate those where collections had been made, in the way in which they ought to be stimulated, by having brought before them the claims of the mission. But all this will be of no use, unless the resident pastors and deacons of churches, and the churches themselves, follow it up in the way which I have faintly endeavoured to advocate by systematic and organised exertion.

Sir Morton Peto.

OUR PRIVILEGES.

We are assembled in perfect safety, and perfect peace. Our island has suffered neither from foreign aggression nor from insurrection from within. Our beloved Queen has had no grenades thrown under her State carriage; our Government has sent no spy into this hall to watch the proceedings of this assembly. There are gentlemen here beneath me, who are writing down every word I speak, but they carry it to the bureau of no Minister of State; they will publish it in our own free, ungagged, unfettered press—in newspapers, some of which bear the pleasant names of the *Patriot* and the *Freeman*—and this is something for which to be thankful to our Heavenly Father. And then, Mr. Chairman, we have not lost the privilege of giving shelter on

our shores to refugees from other lands. Our chalky cliffs can still be gazed upon, through tears of mingled joy and sorrow, by many a weary wanderer, who, when at last he leaps ashore, says, "Here at least is freedom!" And we all love the words of the old quaint English poet who says—

"Whether this isle of ours were some time rent
From some convulsion of the continent,
Or was created, sure it was designed
To be the common refuge of mankind."

But, Mr. Chairman, ours is a higher privilege than that—it is the privilege of us Britons to tell the world of a better shelter and a freer asylum than we can offer. It is our privilege to go abroad, and to proclaim liberty to the captives, the opening of the prison doors to them that are bound; and in the translation of the Holy Scriptures into all the tongues of men, and in the instruction of the young in our own thousand schools, and in the proclamation of the gospel in churches and congregations east and west, what are we all doing but pointing the eyes of men to the Man that is a hiding-place, a shelter from the storm, a refuge from the heat—rivers of water in a dry place, and a shadow of a great rock in a weary land?—this I take to be the joy of our missionary anniversaries in Exeter Hall.

Rev. F. Tucker.

INDIA AND ENGLAND.

What events have happened since your meeting in April last! How little were your speakers able to predict what has since occurred! I take it that the general feeling of most who have looked at the relations of India to England might be expressed somewhat in this way:—We have all seen in your noble river a tall, stately, three-masted vessel in the tow of one of our steam tugs; the beauty, the grace, and the flag of larger blazon have belonged to the convoy, but the power, and the rule, and the authority belonged to the little smoky thing before it. Just such has been the relationship of India to England. England has had India in tow, and while to India have belonged the beauty, the grace, and the venerable armorial bearings, ours have been the skill and the power; and, perhaps, I express the hope that filled all hearts only a year ago, that this connection might long continue—continue to last until this beautiful, and stately craft behind us, had fitted up her rigging, and was prepared to bend her sails—had got her pilot on board, her captain, and her chart, and then, by-and-bye, perhaps, with good will on each side, we might throw off the tow-ropes, and amidst the cheers for the little tug we might bid a hearty and good voyage to independent

India—a good voyage for all the world besides. But oh, how sadly have these hopes been disappointed! The connection between the two has been sought to be violently severed. Then came the thunder of cannon, the flash of sabres—tears, groans, wounds and blood. Ah, it has been a sore disappointment. But should I be correct if I said that it has taken us all by surprise? I think not.

Rev. F. Tucker.

THE ENGLISH IN INDIA.

Here is a great gulf yawning between the European and the Hindoo; the one party looks across at the other, but ah! few and feeble are the attempts to bridge that gulf over. The European seems to look across to the Hindoo as to a being that he may rule and fleece to the best of his ability, and the Hindoo looks back at the European as a being to be feared and hated, and to be obeyed as long as obedience is inevitable, to be got rid of, at the first convenient opportunity. Now I am not saying—do not misunderstand me—that our English rule in India is not better than any rule India has known for centuries before; I am not here to deny that; but oh! that is very little. Why, all the former Governments of India for the last few hundred years have been a sort of legalised anarchies. To me it has seemed as if they had been so many iron covers put one by one over the crater of a volcano, while that volcano was allowed to flame and to rage beneath. Now wherever the Anglo-Saxon goes, he cannot be satisfied with anything so shallow and insecure as that. No, he must have some more orderly, some more substantial arrangement; he must have something more of mortice and tenon and interlacings of officers and laws—and so we have had in India. But when the keen eye of the Hindoo looked on (and let me tell you, what you do not need to know, that the Hindoo has a very keen eye), what was our motive to the eye of the Hindoo? Was it the welfare of the ruled, or the gain of the rulers? Was it the elevation of the masses of the people, or was it their more easy and permanent subjection to our sway? I think there cannot be a doubt upon this matter. The love of gold, the greed of gain—this has been the master passion of the English in India. Our young men have gone out to India by hundreds, with no thought of doing anything to benefit the country, but because they could get double the amount of salary they could in England, and they hoped, after ten or twenty years, to come home with bad livers, perhaps, but certainly with good fortunes. Yes, to the eye of the Hindoo,—it is a solemn thing to say it,—

it is not Jehovah, but Mammon, that has been the God of the Englishman; and Mammon—need I tell you?—drives a car more terrible than that of Juggernaut—a car, whose wheels grind down before them all beautiful, and tender, and benevolent sympathies, and leave behind a melancholy track of broken faith, broken promises, broken hopes, and broken hearts of men. I do not say there have not been exceptions to the general rule. Blessed be God for the beautiful and brilliant exceptions which we have seen in India! I am speaking of the system; and that I pronounce to be of Mammon and not of God.

Rev. F. Tucker.

THE FUTURE FOR INDIA.

We must have a clear stage for Christianity in India, in all time to come. I do not mean that we are to have a vast network of an ecclesiastical system, spreading over that country. I have no faith in networks like that. We have had enough of union of Church and State in India. Why, the result of it is this, that the great and serious mistake is made that Englishman is a synonym for Christian. And so you see, Sir, it actually comes to this, that in India, every man who wears a hat is a Christian, and every man that gets drunk with wine is a Christian, and every man that uses the name of Christ in a profane and blasphemous oath is thereby demonstrated to be a Christian. No, we do not want any of that mere name, and form, and garb of Christianity; but we want a clear stage and no favour. We want that there should be no hindrance to the propagation of Christianity among the Sepoys any more than among the ryots of the land. We want that there should be no hindrance to the advancement of the professors of Christianity to any office under Government. Nothing less than that will satisfy us; and then let there be an open exhibition of Christian principles before the sight of the Hindoo. Oh! to show them a righteousness a little better than that of thieving Krishna. Oh, to show them a faith a little better than that of blood-red Kali! There must be no more smuggling of opium into China. Give us in its place the snow-white cloud of the cotton crop or the gleam of the golden grain. Let there be no opium cultivated except as medicine; enough to heal the sick, but not to poison the healthy; enough to soothe the agonies of suffering humanity, but not to plunge body, soul, and spirit into sorrows that never end.

Rev. F. Tucker.

A VOICE FROM DELHI.

I point to that touching scene in Delhi. The voice of our dear brother, the secretary,

trembled as he was seeking to tell it before us. Why, Sir, it seemed to carry one back to apostolic times. From Delhi one's mind went back to Smyrna. In Walayat Ali one seemed to find another Polycarp. Surely on the head of the beloved native teacher had rested the anointing of a true apostolical succession. Oh, let the words of Walayat Ali not merely ring during a lifetime in the ears of our beloved sister, Fatima, his widow, but ring in ours—"Come what will, do not deny Christ." I leave these words with this assembly. Do not deny him, my brethren, by your worldliness; do not deny him by your selfishness; do not deny him by living in luxury yourselves and giving the merest pittance to his cause; but rather say, "For me to live is Christ, for me to die is gain."

Rev. F. Tucker.

EFFECTS OF THE GOSPEL.

The object of the society was to send the gospel to the heathen in all its unimpaired fulness and freeness, without money and without price. If the gospel was estimated merely by its temporal effects, it was a vast blessing to the heathen. What spots in India had been the most peaceful? Those on which Christian temples had been erected and which had been trodden by the feet of Christian missionaries. Civilisation ever followed in the train of true Christianity. Wherever the gospel was accepted by a nation, it turned the crowd into a church, it elevated the mob into a people, it mitigated sovereignty into fatherhood, subjection into sonship, duty and loyalty into love. But the direct object of a missionary society was not to promote civilisation but to win souls for Christ. "What should it profit a man if he gain the whole world and lose his own soul?" or, to use the illustration of Robert Hall, "What would be the funeral obsequies of a lost soul? Would it be enough to clothe the ocean with crape, the earth and the sky with mourning; or, were the whole of nature to become animate and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude of such a catastrophe?" That was the thought that should animate the missionary labourer.

Rev. Dr. Cumming.

HOW IS THE GOSPEL TO BE SPREAD?

How, then, was the gospel to be spread? He had heard of men so extremely Calvinistic that they said, "God's decree is that the whole world shall be covered with the knowledge of the Lord, and, therefore, means need not be used." The true course,

however, was to allow God to mind the execution of his decrees: that was not man's province: his business was to look at duties which were of instant and universal application. For a man, therefore, to plead the purpose of God as a reason why he should do nothing, was to misinterpret the gospel, and turn ultimately success into a reason against the very means of achieving that success. That there must be means, appeared to be perfectly plain. The gold in the seam was of no value until it was extracted, coined, and circulated. The harp strings were silent until the minstrel touched them. Even the page of Scripture was still until the living voice animated it. The ministry was as much a divine institution as the Bible was a divine inspiration. They did not find that the winds whispered the gospel, or that the waves of the ocean chimed it, or that the stars in clusters in heaven wrote out its syllables, or that the beautiful flowers upon the earth printed it. Then the only inference was that man must preach it, that missionaries must be sent, that institutions like the Baptist Missionary Society must be sustained, and its energies made equal to the magnificence of the mission entrusted to its charge.

Rev. Dr. Cumming.

CAUSES OF THE MUTINY.

There is no doubt that the mutiny that has occurred has been the legitimate outgrowth of our own unfaithfulness, our own want of attention, more especially to the interests of the millions of British India. And further, I verily believe that there is so much of antagonism existing between Hindooism, and Mohammedanism, and Christianity, that it is impossible that these systems should for any length of time exist together. I cannot doubt that the late struggle has been the death-struggle between Hindooism and Christianity. Whatever may have been the secondary causes that have tended to produce the events of which we have heard so much, I am sure that it has a far deeper cause, and that cause is nothing more or less than this: Christianity has made itself to be felt, civilisation has made rapid strides in India. The Brahmin has seen his privileges depart; the Rajpoot has seen that he could no longer go on his marauding parties, and live without labour; and hence they have tried to drive back civilisation, and drive back Christianity, and re-introduce those times of darkness and cruelty that existed before the establishment of the British power in India.

Rev. James Smith.

NATURE AND INFLUENCE OF HINDOOISM.

We have to deal there with a system such as perhaps never existed in any part of

the world before. Hindooism is not that dimly thing which at first sight it appears to be. When I arrived in India, I remember looking at the temples and at the temple worship, seeing men with fans in their hands fanning dumb idols, to whom they also presented dishes of rich food and fruit. I heard females singing sweet music before them; and I thought, surely it is a most flimsy system. But the longer I lived there the more I was struck with its depth. It is something which is universally felt; it has its ramifications in every part of life—in the social circle, in politics, in commerce. You cannot escape it; it meets you everywhere. The rivers bear the names of the gods. Every man, woman, and child is called after a god. The idols are stook up in the streets wherever you go. Hindooism, as to its power, rests on its universality, the whole nation being immersed in it. There can be no doubt that the Hindoo has been, to a considerable extent, puzzled as to what Christianity really can be. There is so vast a difference between his own character and the character of those bearing the name of Christian, that he has been led, in many instances, to conclude that Christianity could be nothing at all. As for Hindooism, commerce, pleasure, everything appears to be immersed in it. The man's ledger is dedicated to the god he worships, and not an entry can be made in it until he has written the name of that god at the top: and every note on business or pleasure must have the same inscription. The shops are also dedicated to gods that are worshipped; and everything reminds you of them. It pervades everything, like the atmosphere. It seizes the infant almost as soon as it is brought into the world, for then the mother takes it to the temple, and presents it to her god; this she does day after day and week after week, so that Hindooism grows with the child's growth, and strengthens with its strength, entwining itself round every fibre of the heart and the affections. When the child goes to school, it finds its very book part and parcel of this Hindoo system—the geography, the astronomy, the arithmetic, every single book used in the native Hindoo schools forms part of their religious codes. We have heard of Church and State. In India the Church has literally swallowed up the State, and made everything succumb to it. You find body, soul, and spirit, trampled upon by the priests, so that there is little or no moral life left in the people. You have there the most abject slavery the world ever saw. There that connection of an abominable religion with the State has been carried out to its full extent, and we have just been reaping the fruits of that connection.

Rev. James Smith.

WALAYAT ALI.

Walayat Ali was my native preacher for eight or nine years. I travelled with him day after day for weeks and months and years. He was almost my only companion in preaching the gospel. His wife (one of the first of that class brought to a knowledge of the truth) I was myself privileged to baptize, as well as his daughter. Never can I forget the feelings of thankfulness realised in my own mind when I saw that woman delivered from her prison-house, and brought into the liberty wherewith Christ maketh his people free. She was, I think, nearly forty years of age when her husband taught her to read. She had then never been out of her house except in a covered conveyance, never been privileged to walk in the green fields and to behold the beauties of nature as you behold them. Sisters, let me call your attention to this fact, that ladies in India are everywhere thus kept in a prison-house; they never look on the face of a man except their own family; never breathe the fresh air, but live, as it were, in another world. After having learned to read the Bible she told her husband that she was anxious to be baptized. I visited her, and found her with her face covered by the thick cloth. "What am I to do, Sir?" she said. "I have never been out of the house in my life, and have never looked upon men except of my own family." That was a difficulty we cannot really appreciate. One Sabbath, when my wife and another Christian lady were with her, they took her each by the hand and led her down my garden. I can almost see her now as she walked forth, for the first time, on God's earth, and viewed, for the first time, the beauties of the world in which she had so long lived. You may judge of my feelings when I first saw her thus released from her prison-house, and realising the liberty of the children of God. I baptized both her and her daughter. She soon aided in getting up a large class of females, who met on the Sabbath afternoon in the chapel at Chitoura. I have sometimes gone and listened at the chapel-door—for gentlemen were not admitted inside—and have heard Fatima, as she approached the throne of grace, and lifted up her heart and voice to God in prayer for the conversion of her fellow-countrywomen. I have heard her as she has read the New Testament, and in her own simple language explained its meaning to those by whom she was surrounded. I have heard her as she has given out a hymn and then raised the tune—one of those sweet Indian tunes that I am anxious soon to hear again; and I have been delighted as I stood there, and my heart melted with joy that God had brought one,

at least, of those poor imprisoned females to a knowledge of the truth. There is one scene connected with her family that I must mention. I mean the death of her eldest son, about twelve years of age. I used to visit him every day, and his mother, Fatima, and Walayat Ali, used to stand by his bedside weeping at the thought of so soon losing him. I have heard him, time after time, turn to them and say, "Why do you weep for me? I am going to the Lord. You will soon meet me in heaven." To the last moment of his life did he thus try to comfort his parents. Little did I think that one, at least, would so soon meet him, and little did I think that a mother, so delicate, having been brought up as it were in a hot-house, would be called to pass through such dreadful scenes, still less that she would be able to sustain such unprecedented trials. After Walayat Ali was sent to Delhi, I preached the gospel there from time to time, as I had often done before. Delhi was a city on which we had placed many hopes. I have sometimes seen 1,200 people assembled together there in the magnificent bazaar in one of the finest streets in the world, and have watched them as they have listened to the preaching of the gospel for an hour or an hour and a half, then, perhaps, thirty, or forty, or fifty of them would follow us all the way home. I visited Delhi after Walayat Ali had been placed there, and I found that his influence was being exercised to a considerable extent. When we were standing preaching in the streets of Delhi, some of the Moulvies opposing the gospel, and not succeeding, one of them said, "Ah, if Mohammedanism was in power we would soon make you feel a sharper argument than any of these, and that would soon stop your mouths." It is true God has in his own inscrutable wisdom permitted this evil to overtake us. Our brethren have been cut down. Walayat Ali has rendered up his life for the sake of Jesus Christ.

Rev. James Smith.

PREPARATORY WORK ACCOMPLISHED.

There is Agra, a most important station, and there, for many years, labours have been carried on for the evangelisation of the natives. There is no doubt a large influence has been felt in the district. I could take you to village after village from which idolatry has almost disappeared. In the district of Chitoura there were many villages where we could get, at any time, a congregation that would stand up and listen to the gospel for half an hour, and join in singing the praises of God; and when we approached the throne of grace they would put their hands together in sign of their approaching that throne with

us. Thus a great amount of preparatory work has been done there—quite enough to lead us to say that we must not give up Agra, but commence our labours there with renewed energy. Chitoura has been made a heap of ruins, and there is no doubt that for some time we shall have difficulties in labouring in that neighbourhood, because there are so many Sepoy families in the villages by which we are surrounded, and also because Christianity has done much to put an end to many of the vile practices that were in existence previous to the establishment of our mission there. There were formerly villages about us in which four out of five females were put to death almost as soon as they were born. Many of the villages in my district closely surrounding me were occupied by the tribes among which infanticide has ever exercised great power; and to not a little extent has our mission aided in the destruction of that system. Besides, in a thousand instances, the mission being placed in the midst of such a vast population, has tended to put an end to the tyranny and oppression of the zemindars, and also to stop the bribery and perjury of native officers. Hence it is not surprising, if for some little time we should have difficulties in going on with our labours there. There is no reason, however, to expect that the mutiny will not open largely the way for the spread of the gospel in a manner that we have not before realised.

Rev. James Smith.

CONDUCT OF THE GOVERNMENT.

I am not going to carry you back to former times; although we should never forget that Carey had to seek Danish protection, that Judson fled to Burmah, that our own missionary, Chamberlain, was seized in Agra for fear that he should produce a revolt. We may trace the whole conduct of our Government, and we shall find that it has been imbued, from beginning to end, with the same spirit. If a change had taken place, I for one would remain silent; but it is not so. Look to that order sent out only a few years ago by the Government, to sever all their servants, civil and military, from connection with Bible and missionary societies, and evangelistic labours of every kind. That order has never been rescinded—never recalled. It is still in such a position, that any Governor-General who pleases might immediately put it in operation. Lately the Christian police corps that was being raised at Barisaul has been disbanded, and another corps at Benares, composed partly of Christians, to some extent low caste people, has been countermanded. During this revolt an address was sent by the native Christians at

Krishnagar, and, although addresses were received from Mohammedans and Hindoos, that particular address was refused, or if received, was never noticed. We can see in the whole acts of the Government that same policy that deported missionaries from India, and that has from the first to the present time sustained idolatry in all its various phases.

Rev. James Smith.

INUTILITY OF GOVERNMENT PATRONAGE.

I will give you one or two reasons why I think the patronage of the Government in India is a great evil. Vaccination is doubtless a matter of great importance to India. I have sometimes gone out in the morning, and after preaching to the people in a village, have vaccinated as many as fifty children who were brought to me by their mothers. So long as I continued to vaccinate I never heard a word of objection against it: I never heard of any feeling of prejudice or dread. But the Government afterwards took up the subject, and perhaps it was not a little from my having commenced; and (will you believe it?) the very first year that Government vaccinators were appointed, and went through the districts, I found the people were bribing them not to vaccinate their children, for they said, "Government are going to break our caste and destroy our religion." They never suspected it when I did it, but as soon as Government took the matter up their suspicions were at once aroused. Let me give another illustration. The missionary schools have, no doubt, been very successful, and done a great work in India. I never heard anything in the shape of dread or suspicion regarding them; but no sooner were the Government schools established in my own district, than we found at once suspicion and dread existing among the people. The people were afraid of their caste being destroyed. The people of India have not the slightest fear of conversion, or of the propagation of the gospel, but they dread contamination. Hence, I say, save us from Government patronage and support; let us have a fair field and no favour.

Rev. James Smith.

CLAIMS OF INDIA.

But as Englishmen and English Christians, India had special claims upon their sympathies. When they thought of the suffering that India had endured, of the wealth which it contributed, of the field it had opened to British commerce, it presented a claim upon our sympathy which no one would be disposed to deny. More-

over, it was the place of their first triumphs, and presented them with one of the brightest pages of success in connection with missionary enterprise. They could not indeed point to thousands converted, as in the South Seas and the West Indies, but when he thought of the patient zeal and devotedness of the fathers of the mission, when he remembered with what courage they braved the opposition of the Government and the hostility of the priesthood, he regarded the history of their mission in connection with that vast continent as presenting one of the brightest pages of modern times in regard to the evangelisation of the world. They were noble men that originated the work,

and if their spirit rested upon their successors at the present day, their triumphs would be speedily multiplied, and the cross of Christ would attract to it the sympathies of the world. They should never shrink from difficulties—nay, in proportion to the difficulties that presented themselves should their courage be kindled and their determination strengthened. The only means to overcome the obstacles to be met with was the preaching of the cross, the exhibition of the truth as it is in Christ. He knew that he and some of his elder brethren would soon have to put off their armour, and he implored the young men before him to make the cause their own.

Rev. Dr. Evans.

FOREIGN INTELLIGENCE.

CALCUTTA.—As the repression of the mutiny goes on, it is more and more seen that its causes must be sought in the effort of the great Brahminical caste to recover the ascendancy which the progress of Christian civilisation and of Christian missions has of late years increasingly threatened. The proclamations of the rebels place the conflict on this ground, and call the people, both Hindu and Moslem, to a holy war in defence of their falling faiths. "We are beginning to see," says Mr. Wenger, "what was the gracious object for which God permitted the mutiny. It was to overturn, and overturn, and overturn, that He might come whose right it is to reign, even in India." Our esteemed brother adds, that the impression prevalent among the natives in Bengal is, "*that it is of no use to resist the progress of Christianity.*"

The influence of public opinion in this country is already acting most beneficially on the government in India. One of our missionaries thus writes:—"The change in the tone and conduct of the authorities towards native Christians is wonderful. They are now, not as usually looked down upon, but sought for in order to give them situations of trust and confidence under government, as heads of police, jemadars," &c. This is in the North-west Provinces. In Bengal, in the district of Hooghley, the magistrate has gathered a corps of one hundred men, chiefly Christians, from Krishnaghur, engaging with them a Catechist, by whom daily worship is conducted for their benefit. The Lieut.-Governor, Mr. Halliday, has further issued a circular to civilians, missionaries, and others, inquiring to what extent the system of exclusion has been carried, and what difficulties lie in the way of the employment of native Christians in the public service. But while we must approve of this more equitable procedure, it must not be overlooked that there are drawbacks of no slight importance attendant on the change. Opening facilities for employment under government will on the one hand be likely to induce many to call themselves Christians for the sake of a livelihood, in whom no real change of heart has taken place; and on the other, association with the venality of the courts, or with the vile practices of the police, may prove most injurious to the Christian character of converts, who may be induced to accept places in the public service. Still it is a matter for thankfulness to God that our own government is at length roused to the impolicy of rejecting from its service the only class of its native subjects, which, from having accepted our own faith, can be regarded as indubitably trustworthy and loyal.

We rejoice to have to announce that our highly valued brother, Mr. Thomas, has had the pleasure of baptizing into Christ two of his daughters, on the 24th March last.

On Lord's-day, March 7th, the native pastor of the church in Colingah, Gulza Shah, was permitted, by God's grace, the pleasure of baptizing two persons, and adding them to the native church of which he is the pastor.

SERAMPORE.—We record with great regret the events which have sorely tried our missionaries labouring here. The following extract from a circular forwarded to us will best explain the circumstances referred to:—

"Last year, at the suggestion of the Baptist Missionary Society, they resolved to invite a limited number of the sons of Native preachers labouring in connection with that society to enjoy the benefits of attending the college, promising out of a fund at their disposal to provide for their support. A bungalow in the college compound was available to lodge them, which had been built for a class that was then taught at Alipore. From twelve to sixteen youths were thus assembled and instructed during last year. The brethren for whose benefit it was designed seemed to gain confidence in the measure, and at the commencement of this year there were applica-

tions for admittance to the full number the building could accommodate. Twenty-one were assembled at the beginning of this month, and the session opened with prospects of enjoyment and usefulness. The students came from Dacca, Dinagopore, Jessore, Dum-Dum, Calcutta, and the villages to the south of Calcutta. In the afternoon of the 23rd instant a fire broke out in the building in which the youths resided, and in a short time the whole range became a heap of ruins. The origin of the fire is unknown, but the impression is that it was the work of an incendiary, not the result of carelessness on the part of any of the youths at the bungalow."

The lads thus painfully unhoused were immediately lodged in an empty bungalow, for some years used as a school for girls, but just now unoccupied. Scarcely were they settled when this building too was fired. Happily no further injury was done than the destruction of the building, and the partial scattering of the class to their homes. Those lads, whose houses were far off, have been lodged for the present in the college itself. By the kind liberality of Christian friends in India, £120 have already been collected for the re-erection of the houses; but at least £200 will be required. We shall be happy to receive any special donations for this object.

AGRA.—A somewhat similar catastrophe has befallen our brethren in Agra. Owing to the removal of the hospitals from Cawnpore to Allahabad, Mr. Gregson removed to Agra, where it is proposed by the Committee that Mr. Gregson shall in future labour. Scarcely was he settled in the same square of the fort, as a near neighbour to Mr. Evans, than a fire broke out through the carelessness of an East Indian occupant of an adjoining room. We take from a letter of Mr. Evans the following account of it, dated April 10th:—

"We were on the point of leaving for Muttra, and had all our effects in our quarters in the Fort ready to be packed up on Monday last, when on the previous Saturday morning, about two o'clock, a fire broke out in our block, and in less than twenty minutes the whole square was enveloped in one awful blaze! The fire was caused by the carelessness of an East Indian family that lived in the lower story, and not the work of an incendiary. When I first saw it, I ran and poured some two buckets of water on from above, which served to check it a little, but not to extinguish it. In a short time the flame reached the upper story, and the *sirkee jhamps* (or grass sheds) began to burn furiously. I then managed to tear down several of the jhamps in hopes of being able to cut off the fire from our side, and for a

while I succeeded to keep it back; but a puff of wind blew up the flame almost to my face, and the straw on our side caught. I now saw it was all up, and hastened back to my quarters, and strange to say the fire was there almost as soon as myself. I rushed in and grasped a few books and spoons which was all I could save. Thus we had to leave our little *all* to perish in the flames.

"Happily no lives were lost, though lots of poultry were roasted alive.

"At one time there was great fear entertained for the safety of one of the powder magazines, and many people rushed down to the gates but could get no permission to go out. I heard of one lady begging of the guard to let her out—that she was in great distress, and had lost her all. When the sentry said, in his Irish brogue, 'And

sure, man, don't trouble yourself, the magazine will soon blow up and put an end to all your troubles.'

"By the help of the fire engines and God's blessing, the devouring element was confined to one square. The impression the fire had on the marble pillars is wonderful. In many places are seen deep and long fissures in a huge marble block, and here and there slabs crumbling to pieces. The whole square is now in ruin, and several parts of it tumbling in. It was truly a pitiable sight the morning after the fire to see crowds of poor people sitting on the ground outside their respective quarters, having lost their all, now sifting the ashes in search of a little silver or gold which had been melted down.

"Well, dear brother, this sad affair has thrown a gloom over my spirits which I can hardly get clear of. This is now the *third* time I have suffered in property since June last. From Muttra I had to flee, leaving my house and all it contained to be plundered and burnt. In Agra on the 5th of July, most of the little I saved from Muttra was taken; and now again, when I was almost set up, and ready to start for my station, the fire devours *everything* I possessed—not even my watch could I save. Both my dear wife and myself had to run

away clad in our night clothes, and with the exception of a few pieces of linen we had in the wash, we hadn't a rag of our own to put on.

"Yet, strange to say, we have lacked *nothing*. Friends sprang up in every quarter, and all our wants were supplied. *So kind is our God*. May all his dealings with us fit us more and more for his service and glory.

"Though the present dispensation seems strange, yet I firmly believe it is all for the best. And though I cannot now fully comprehend it, doubtless I shall know it hereafter. I am happy to say, that though my dear wife and myself are sad at times, yet we have not the least disposition to *murmur*, for we are confident of this one thing, that what our Father appoints is *best*. I am exceedingly sorry that the present calamity will postpone my return to Muttra. Though I can be useful here, yet I would much prefer living in my *own* field of labour. But I fear I must now remain here over the hot season. Yet, if practicable, I hope I may yet get over before long.

"We still remain in the Fort, and intend doing so till we leave for Muttra. It will be *very* hot here, but we have nothing to do but bear it as well as we can, hoping the Lord will preserve our health."

The loss sustained by Mr. Evans is about £200, by Mr. Gregson about £80. Towards these sums the Calcutta Relief Fund has kindly furnished £100 and £60 respectively. Still our brethren will need considerable assistance to replace their losses, especially in the way of books. We shall be happy to be the medium of conveying to them any donations from our friends.

Since the comparative restoration of order in Agra, the missionaries have recommenced preaching in the bazaars and market-place. At first they refrained from going into the larger thoroughfares, in order to feel their way and ascertain the temper of the people. But the readiness to hear the gospel, and the generally courteous demeanour exhibited by their auditors, encouraged the missionaries to act more freely, and they now report that the readiness of the people to assemble and to listen to the gospel is much greater than it used to be. Mussulmans form the minority of the congregations. Their conduct before the mutiny was bold, defiant, and contemptuous. Now they appear discouraged and disheartened by its utter failure. Nevertheless the Hindus still reiterate their old dogmas. Some Brahmins are, however, sorely perplexed by the atrocities of the Sepoys, who were most of them Brahmins, and know not how to affirm as formerly the perfect blessedness of all Brahmins after death.

In the principal market of Agra the missionaries often encounter Sikhs and Punjaub Mussulmen. A few among them have appeared particularly thoughtful and desirous to understand the gospel.

Bernard of Chitoura, Sakdas and two other native brethren, have often accompanied Mr. Parsons and Mr. Evans in their evangelical labours, and sometimes Thakur Das, who, with his rustic brogue and earnest manner, has been labouring alone in the vicinity of Chitoura for some months past, greatly encouraged by his reception among the villagers.

AUSTRALIA.—We are happy to record the safe arrival of our esteemed friend, the Rev. I. New, in Melbourne, and the cordial welcome which he has received from our friends in the colony. Before this "Herald" will have reached the hands of our readers, two other brethren will be on their way to this distant land and home of our countrymen, the Rev. W. Sutton, of Roade, and the Rev. B. G. Wilson, of Bradford. May they arrive safely, through the good providence of God, at their destination!

Under date of November 13, Mr. Taylor has favoured us with the following communication :—

"I am truly thankful to report the continuance of peace and love; a fine feeling of union, and brotherly interest and affection prevails. I think the prospect most bright and encouraging. On the 18th of October a new chapel was opened at Prarham, near Melbourne; and on the same day a chapel was opened at Forest Creek, seventy miles from this city. On Tuesday morning, October 20, I left Melbourne on a hurried visit to Forest Creek gold diggings, and after a most fatiguing journey reached the chapel there, just in time for a meeting—a most joyous and crowded meeting—at which I was most heartily welcomed. On the following day I rambled among diggers and crushing machines, and had much interesting conversation with friends from many parts of England; in the evening preached to a large congregation in the new chapel. The Forest Creek and adjacent diggings cover an immense part of the Mount Alexander district, having the flourishing town of Castlemaine in the centre. I deeply regretted that my time was so limited. At least a month would be needed to get acquainted with the district. On the 22nd I rode ten miles through the bush on a cart, to the magnificent country known as the Valley of the Loddon, and preached in the evening to about fifty people in a small canvass chapel. Oh, that your good ministers of Bloomsbury Chapel and the Diorama had seen it! What a contrast! However, there were happy faces there; only four females; all the rest of the company strong men, who had trudged in the dark through deep mud to their little Bethel. On the 23rd I was on horseback, riding through the bush before four o'clock a.m., on my way to Castlemaine, which I left by coach at six o'clock, and reached home in the evening, covered with mud, and drenched with rain and hail, wearied, it is true, but thanking God for affording me the opportunity of doing brethren here some little service. Bendigo I have not yet been able to visit. At the urgent request of friends there, I have sent Mr. Henderson, formerly town missionary in Sunderland, to labour for three months at the Bendigo gold fields, the friends engaging to give him £3 per

week. Mr. Henderson I have known for seventeen years. He is a good, affectionate Christian man, and is sure to do good. From the new gold fields at Mount Ararat, 150 miles from this city, I have had an urgent appeal for help, but can give none, having no one to send, and friends here will not listen to my cry to get away from Melbourne. At least 30,000 people are at Ararat, and well-nigh entirely destitute of religious instruction. Surely, oh surely, wealthy friends in England will do something towards sending out evangelists! I am afraid my importunity will get tiresome, but my heart is sad at the sight of the neglected state of thousands here. Gladly would I devote every energy of soul and body, and risk health and life itself, in the work of preaching the gospel to the thousands in the gold fields, but I am chained here. Much is doing in Melbourne, and our Sabbath and week-evening congregations are truly encouraging. Soon one large chapel will be erected in Melbourne, by the Collins Street church, and a second will follow immediately for the Albert Street church, if they get a good pastor. It is very cheering this. Send good men, faithful men, to work for Melbourne and Sydney; men who will lay hold of the affections of the young, and God will give them a rich reward. I mentioned in my last letter that we had some expectation of getting one of the theatres for Sabbath evening services. In this, however, we have been disappointed. The deacons at Collins Street would have willingly paid a very large rent, but the lessee positively refused, so for the present we must do the best we can, as there is no larger building in the city. I hope by next mail to send you a sketch of the new chapel. Please present my most respectful regards to the Committee. Two of Mr. Brock's members have just arrived in Melbourne, and made themselves known to me immediately, and on the very day of their arrival were at an evening service with me. At Forest Creek I met four members of Mr. Noel's church; and at Newstead, in the Valley of the Loddon, with other two. In fact, everywhere I meet with members of English churches, all kind and glad to see me."

Three days later Mr. Taylor adds the following remarks, especially with reference to South Australia:—

"Something on a worthy scale must be done for Australia; all other denominations have been, and are active; we have lagged behind. The money, the influence of the Baptists, all go to the endowment of other denominations. Here is an extract from *Angastown, South Australia*—letter received last Saturday with yours:—"The Baptists here have no bond of union; the most influential belong to Independent Churches; and unless *something is done soon* to give the denomination a start, it will be quite lost. Mr. Poore was here and took away about £1,000, and through him, I understand, several Independent ministers will soon arrive, so that the present semi-Baptist causes will soon be in the hands of the Independents."

Do our brethren at home wish our denomination to become extinct in Australasia? Surely not. Then let them help us, and do it soon. I repeat it is utterly impossible for the Baptists here to build chapels, support ministers and evangelists, and at the same time send home money for the passage and outfit of ministers. In the name of the Baptists of Australia I appeal to English Baptists for help for *three years*. A thousand, or at most two thousand, pounds a-year for that period is all we ask; give us that, and you shall have a rich return. Forgive my importunity, my whole heart is in this work.

I am willing to be anything, to do anything your committee bid me, if they will only aid Australia. Send out one of the ablest men you can find for the new chapel in Collins Street, Melbourne, where any man of power will collect a splendid congregation, and let me off to do the rough work at the gold diggings, and prepare the way for others. Send another able man to Sydney, and a third to Hobart Town; give us three plain, reason-hearted men to act as evangelists: one for Victoria, another for New South Wales, and a third for South Australia. *Do this; oh, do it immediately!* Their support will be found here. I shall labour incessantly to stir up the people, to gather the scattered together, and to send home funds for more men; only give us a fair start, and, with God's blessing, all will be well. Do not think me too sanguine; I am on the field, you are thousands of miles from it; and were you here you would write home more urgently than I do. Would to God that such brethren as Brock, Brown, of Liverpool, Landels, and others, would just speak, to their large and wealthy congregations, of Australia and its wants, or let me come home now for a month and speak of Australia and the money needful to send out the few ministers whose aid I implore will soon be obtained.

It is with pleasure we refer to the effort now in progress to accomplish something for South Australia, by a gentleman now in this country, the Hon. G. F. Angas. We trust that his wishes will be entirely fulfilled. It is, we understand, his intention to found two scholarships at Regent's Park College, for the education of two individuals for the service of Christ in that colony.

HOME PROCEEDINGS.

VARIOUS offers for missionary service have already reached the Committee. One young brother, Mr. Joseph Gregson, of Hackney, has been accepted, and the others are under consideration. The Committee trust that, through the prayers of the Lord's people, many suitable men will be raised up for the present emergency, men of lively zeal, earnest faith, and devotedness to the service of God.

Arrangements are in progress for a service at Regent's Park Chapel, on the 22nd June, to take leave of, and to commend to the blessing of God, our missionary brethren, the Revs. R. Williams, W. H. Denham, and James Smith. These brethren are about immediately to proceed to their fields of labour in India.

A *soirée* and conference of the pastors and officers of auxiliaries of the London churches, will be held in the Mission House Library on the 1st June. The object of this meeting will be to consider the best mode of raising in the churches an increased interest in the maintenance and enlargement of missionary labours in India.

Measures were taken to bring the same subject before several of the largest

associations at their meetings during the month of May. The special effort contemplated will require that, during the year, there should be raised at least £5,000 for the service of the mission in India,—£1,000 for the repair and rebuilding of the ruined mission premises, and £4,000 for the equipment and passage of new missionaries,—in addition to the usual contributions. We do not doubt that a very hearty response will be given to the appeal of the Committee, and that earnest prayer will ascend to the throne of the heavenly grace for the outpouring of God's spirit on the efforts about to be put forth.

During the last month, Mrs. and Miss Diboll have sailed for the station at Clarence, Fernando Po. Mrs. Saker has been constrained, through ill health, again to re-visit her native land.

The Rev. B. G. Wilson, of Bradford, sailed for Australia, on Thursday, the 20th May, in the *Tornado*; and the Rev. W. Sutton, of Roade, sailed for the like destination, in the *Kent*, on the same day. We trust these brethren will be conducted safely to their future fields of labour, and enjoy the divine blessing upon their zeal and devotedness.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 22 to March 31, 1858.

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

ANNUAL SUBSCRIPTIONS.		Friend, Therfield		Contributions	
£	s. d.	£	s. d.	£	s. d.
Angus, Rev. Dr., and Mrs. A., for 1856-7	2 2 0	0	10 0	0	11 0
B. B.	2 0 0	Gorer, W., Esq., and Mrs. G., for India Special Fund	15	0	0
Baker, Mr.	0 10 6	Hayward, Mr. Thomas, Deal, for do.	2	0	0
Barker, W., Esq., Enfield	1 1 0	Mullaheu, W., Esq., Ockbrook, for do.	10	0	0
Carey, Mrs., Widnes Dock	1 1 0	Nelson, Mrs., Gatehouse	0	4	0
Denham, Mrs.	1 0 0	Peto, Sir S. M., Bart., for India	250	0	0
Edwards, Mrs.	1 1 0	Rixon, A. H., Esq., for India Special Fund	5	5	0
Gibbs, S. N., Esq.	1 1 0	S. W., by "Record"	20	0	0
Gouldsmith, Mrs.	10 10 0	Smith, J. G., Esq., Winkfield House	5	0	0
Gover, W., Esq. (2 yrs.)	2 2 0	Sprague, Jno., Esq., Exmouth	5	0	0
Jones, Capt., Hatcham	1 1 0	Do., for India Special Fund	5	0	0
Maliphant, G., Esq.	1 1 0	Thorne, Mr., Leamington, for do.	1	1	0
Meredith, Mr. J.	1 1 0	LONDON AND MIDDLESEX AUXILIARIES.			
Middleditch, Rev. C. J.	1 1 0	Battersea—			
Pardon, Mr. B.	1 1 0	Collection	6	0	7
Pewtress, Thos., Esq.	2 2 0	Do., Prayer Meeting, for India Special Fund	2	12	10
Pike, Rev. J. C., Quorn-don	0 10 6	Contributions	26	17	10
Price, Dr. Thomas	1 1 0	Do., for India Special Fund	20	0	0
Rippon, Mrs. T.	5 0 0	Do., Juvenile	4	10	7
Smith, Eusebius, Esq.	1 1 0	Acknowledged before and expenses	7	14	0
Smith, Miss R.	1 1 0	Blandford Street	52	7	10
Taylor, James, Esq.	2 2 0	Bloomsbury Chapel—	10	0	0
Templeton, Mr. Jno.	1 1 0	Peto, Sir S. M., Bart., and Lady Peto	100	0	0
Trestrail, Rev. F.	3 3 0	Do.	100	0	0
Underhill, E. B., Esq.	3 3 0	Do.	100	0	0
Upward, Mrs.	1 0 0	Do.	100	0	0
Whitehorne, Jas., Esq.	2 2 0	Do.	100	0	0
Williams, Mrs., Brighton	3 0 0	Do.	100	0	0
Under 10s.	0 5 0	Do.	100	0	0
DONATIONS.		Brentford, Park Chapel—		Hackney—	
"An Easter Offering from an Episcopalian, but a lover of all societies which have for their object the glory of God and the salvation of men"		Collection		Contributions	
5 0 0		6 10 1		30 14 6	
B. B., for India Special Fund				Do., for Serampore College	
5 0 0				2 2 0	
Bible Translation Society, for Translations				50 15 0	
300 0 0					
Dowser, A. T., Esq., for India Special Fund					
10 10 0					
Boys' Mission School-box					
0 15 0					
E. F.					
1 1 0					
Edwards, Edward, Esq., for India Special Fund					
10 0 0					

£ s. d.		£ s. d.		£ s. d.	
Harlington—		Walworth, Lion Street—		Contributions.....	52 3 8
Collections	10 10 0	Sunday School, for <i>Ga-</i>		Do., Sunday School	8 6 2
Sunday School, for <i>N.P.</i>	0 18 0	<i>halaya School, Ceylon</i>	10 0 0	Do., for <i>Africa</i>	0 13 0
Henrietta Street—		Walworth, Arthur Street—		Proceeds of Lecture..	6 11 3
Contributions.....	4 4 8	Rogers, Mrs. William			
Sunday Schools, for		(donation)	50 0 0		92 3 0
<i>Byamville School,</i>		Westbourne Grove—		Acknowledged before	
<i>Ceylon</i>	1 5 4	Collections	20 0 0	and expenses	42 0 11
Islington, Cross Street—		Contributions	2 2 9		50 2 1
Collections, Monthly		Do. for <i>India Special</i>			
Prayer Meetings ...	11 16 0	<i>Fund</i>	52 13 6		
Contributions	25 17 6				
Do., for <i>N.P.</i>	1 6 1				
Do., for <i>Mrs. Allen's</i>					
<i>School, Ceylon</i>	4 17 8				
John Street—					
Contributions.....	83 10 0				
Do., for <i>India Special</i>					
<i>Fund</i>	3 5 0				
Keppel Street—					
Contributions.....	5 8 0				
Do., Juvenile, for					
<i>Grand Pass School,</i>					
<i>Ceylon</i>	21 8 1				
Kingsgate Chapel—					
Collection	8 5 6				
Contributions.....	5 13 0				
Maze Pond—					
Sunday School, by					
<i>Y.M.M.A.</i>	10 0 0				
New Park Street—					
Juvenile Society, for					
<i>Mrs. Allen's School,</i>					
<i>Ceylon</i>	35 0 0				
Harvey, Jas., Esq., for					
<i>do.</i>	35 0 0				
Poplar, Cotton Street ...	5 9 4				
Regent Street, Lambeth					
Contributions	11 10 2				
Do., Sunday School,					
for <i>Benares School</i>	2 0 0				
Regent's Park Chapel—					
Contributions	113 0 3				
Do., for <i>India Special</i>					
<i>Fund</i>	13 6 0				
Do., for <i>N.P.</i>	14 5 2				
Do., Sunday School,					
for <i>Mutra School</i>	16 2 6				
Salters' Hall—					
Collections, &c.....	11 14 6				
Do., for <i>W. & O.</i>	2 10 0				
Shacklwell—					
Collections	8 16 6				
Contributions	6 11 2				
Do., Juvenile.....	12 4 7				
	25 12 3				
Less expenses.....	0 12 0				
	25 0 3				
Spencer Place	4 6 8				
Tottenham—					
Collection	7 14 0				
Contributions.....	15 2 10				
Do., Sunday Schools	2 2 8				
Do., Bible Class, for					
<i>India</i>	0 12 0				
	25 11 6				
Less expenses.....	1 3 9				
	24 7 9				
Twickenham—					
Collections	4 7 2				
Contributions	6 16 0				
Do., for <i>India Special</i>					
<i>Fund</i>	1 1 0				
	13 4 2				
Less expenses.....	0 8 6				
	11 15 8				

BEDFORDSHIRE.

BUCKINGHAMSHIRE.

BERKSHIRE.

CAMBRIDGESHIRE.

IRISH CHRONICLE.

JUNE, 1858.

DUBLIN.

OUR readers will have learned from the Annual Report that the purpose to establish a new station in Rathmines, Dublin, had been so far carried out, that RATHMINES HALL had been engaged and was being fitted up, under the superintendence of brethren resident in Dublin and its vicinity, and would shortly be opened for the worship of God and the ministry of the Word.

The Committee have now to report that the adaptation of the building to its present use has been completed. The hall is very advantageously situated, and having been well fitted up affords excellent accommodation as a chapel *pro tempore*.

The opening services were conducted by the Rev. Hugh Stowell Brown, of Liverpool. Three sermons were preached by him on the occasion; the first in the hall, on Wednesday morning, May 12th; the second in the evening of that day, in York Street Chapel; and the last on Thursday evening, May 13th, in the Scotch Church, Adelaide Road. The Rev. Dr. Urwick and the Rev. Mr. Hunter, with their friends, granted the use of their places in a manner that demands the grateful acknowledgments of the Committee. The services were well attended; ministers of various denominations were present; and expressions of sympathy and good-will were received from many persons belonging to different bodies.

On Lord's day, May 16th, the pulpit was occupied by the Rev. John Leechman, A.M., of Hammersmith. The congregations were such as to warrant the hope that this effort will, by the divine blessing, be successful in gathering a Christian church in that important and populous suburb of Dublin. It has long been felt, by Protestants of all denominations, that provision ought to be made to meet the spiritual necessities of that district. The Committee are thankful that it has been granted to them to initiate this movement, and they trust it will have to be reviewed with gratitude and pleasure in years to come.

It will, however, at once, be evident that such an enterprise must involve considerable increase of expenditure. For some months the place will probably be supplied by ministering brethren from England. As soon as it appears to be advisable, the Committee will be glad to have some well-qualified person permanently located there; but, in the interim, they will have to provide for the place by securing the aid of ministers from this country. They are happy to state that they have received the promise of such aid on the part of many whose services will be gladly hailed in the Irish capital. In undertaking this responsibility, the Committee are carrying into effect the wishes of many of their constituents. To meet the pecuniary demands involved they must look to them for increased support. In order to facilitate the movement, they have lessened expenditure in other places and in other forms presenting less promise; and they have now to appeal to the liberality of the Christian public in England, Wales, Scotland, and Ireland, to enable them to carry it on to a successful issue. The friends in Dublin, who have more closely identified themselves with the cause, have already manifested great liberality, and

will be ready to render still further aid when a more permanent place shall be erected; but, even after the utmost has been done by the few brethren associated with them, the Committee will still have to provide for a considerable increase of expenditure. Appeals will therefore have to be made to friends in different parts of the country for enlarged contributions; and, during the present month, application will be made to many in London and its vicinity for the renewal of subscriptions that have been allowed to cease, or for new subscriptions, in aid of this and the other operations of the Society. May the divine blessing rest on the work thus undertaken for the promotion of Protestant evangelical truth.

BELFAST.

TURNING from Dublin to BELFAST, the capital of the north of Ireland, the Committee have much reason for thankfulness. The cause in this place has for many years been in a very depressed state. Mr. Eccles, the pastor, has laboured there very diligently; and, in addition to his ministerial duties, he has collected nearly the whole amount for which he had purchased, on his own responsibility, the chapel and dwelling-house adjoining, and has most generously placed the property in trust in behalf of the Baptist Irish Society. For some years his efforts were comparatively but little successful; the difficulties with which he had to contend were great; and his spirit was often much depressed. At length the chief obstacles with which he had to contend were removed, and he has been beginning to reap the fruits of persevering and prayerful toil. His congregations have steadily increased, and evident proofs have been afforded of his ministry having been rendered successful in the conversion and salvation of men. Beside the immediate results of his public ministry, he has also had the satisfaction of witnessing the gradual progress of a highly respected minister in the inquiry after truth. The Rev. R. M. Henry having carefully considered the subject of Baptism, has done homage to his convictions, and has relinquished the post which he has held among the Reformed Presbyterians, with honour to himself and satisfaction to them, for seven years. These things have greatly cheered our brother Mr. Eccles, and have given the tone to the following letter addressed by him to the Secretary.

Belfast, May 17, 1858.

MY DEAR SIR.—Previous communications have already informed you of the hopeful prospects of the church under my care in this important town. Recent circumstances have fully justified my highest expectations.

My engagements during the past winter, in extra and special services of a nature fitted to attract general attention, were not without fruit. Strangers began to attend the ordinary services in greater numbers, and the congregation has steadily improved for some time back. But the adhesion, latterly, of the much-esteemed minister of one of the churches in town, has contributed peculiarly to the furtherance and establishment of the Baptist interest here.

You are aware of the high position which the Reformed Presbyterians occupy in these parts. Though greatly inferior in point of numbers to the adherents of the "General Assembly," their strictness in doctrine, their purity of fellowship, their connection with the Scottish martyrs of the

Covenant, concur in securing for them the admiration and esteem of their brethren of other denominations.

The Rev. R. M. Henry has, I think, for seven years, been the faithful and devoted pastor of the Reformed Presbyterian Church, in Linen Hall Street. It was my privilege, some time ago, to become more intimately acquainted with him than I had previously been. The more I knew him, the more I esteemed and loved him. We saw each other frequently, and, I believe, with growingly mutual regard. He has, I am thankful to say, now avowed himself a Baptist, and after obtaining from those among whom he lately ministered credentials alike honourable to him and them, he was, on yesterday evening, in the presence of an immense assemblage, buried with his Lord in the baptismal waters. On the same evening, he delivered the first of a series of lectures in defence of his recent change of sentiment. He was attentively and respectfully heard by from eight to ten hundred people, many of them of the upper

classes of society. So far as he advanced in his argument, he thoroughly cleared his way, and, I think, obtained general concurrence in the indisputability of his positions.

In all this I doubt not you will rejoice with me, my brother. A brighter day has

evidently dawned. May the little one soon become a thousand!

Yours, dear brother,
In the Gospel of Christ,
W. S. ECCLES.

Rev. C. J. Middleditch.

The following notice of the interesting service spoken of by Mr. Eccles was given in *The Banner of Ulster*, a Belfast paper; and will be read with pleasure by the friends of the Baptist Irish Society.

LECTURE ON BAPTISM.—A correspondent sends us the following:—A lecture on the "Mode of Baptism" was delivered in the Baptist Church of this town to a most attentive audience by the Rev. R. M. Henry, late minister of the Reformed Presbyterian Church, Linen Hall Street. Every available place in the building was crowded before the hour of meeting. Many had to stand during the whole of the services, while numbers, unable to obtain admittance, were obliged to leave. The rev. gentleman took for his text, Acts viii. 38, and after a few introductory observations, proceeded to argue, from the classic usage of the word denoting baptism, and from the testimony of the most eminent scholars, and from the practice of the early churches,

that immersion is the scriptural mode of administering the ordinance. The rev. gentleman concluded a very powerful discourse by an impressive appeal to his hearers to realise in their own hearts the great blessings of the Gospel symbolised in the ordinance about to be dispensed. After singing a portion of psalmody, a lucid and argumentative address was delivered by the Rev. Mr. Eccles. Prayer was then offered up, and after another portion of psalmody had been sung, the rite of baptism was administered to the Rev. Mr. Henry by the Rev. Mr. Eccles. The audience was then dismissed by the apostolic benediction, many of them seeming deeply impressed with the solemn services of the evening.

CONTRIBUTIONS,

Received in behalf of the Baptist Irish Society, from March 29 to April 15, 1858.

* The particulars of these accounts will appear in the Annual Report, which is now in the press, and will be forwarded to every Subscriber of five shillings and upwards. Want of space prevents the insertion of them here.

London—		£	s.	d.	Kennington—		£	s.	d.
Angus, Rev. J., D.D.		0	10	6	Edwards, R., Esq.		1	1	0
Bayley, G., Esq.		1	1	0	Keppel Street Auxiliary—				
B. B., for 1856, 57, and 58		6	0	0	Subscriptions		3	15	3
Collins, W., Esq.		2	2	0	Kingsgate Chapel, by Rev. F. Wills—				
Gillman, Mrs.		1	0	0	Collection and Subscription		6	6	9
Hepburn, Thomas, Esq.		1	1	0	Lewisham—				
Keyes, G. T., Esq.		5	0	0	Parnell, Mr. W.		1	1	0
Lowe, G., Esq., F.R.S.		1	1	0	New Park Street, by Mr. J. H. Cole—				
Maliphant, G., Esq.		0	10	6	Subscriptions		2	1	6
Miller, W. H., Esq.		5	5	0	Regent's Park—				
Oliver, E. J., Esq.		1	1	0	Proceeds of Chapel Boxes		1	0	0
Peto, Sir S. Morton, Bart.		20	0	0	Spencer Place, by Mr. Powell—				
Phillips, Mr. J. R.		0	10	6	Contributions		2	3	4
Rawlings, D., Esq.		1	1	0	Tottenham, by Rev. R. Wallace—				
Rippon, Mrs.		1	1	0	Subscriptions		4	15	8
Trestrail, Rev. F.		1	1	0	Walworth Lion Street Auxiliary—				
Battersea, by Rev. I. M. Soule—					Subscriptions and Collec-				
Cadby, P., Esq.		1	1	0	tion		10	8	6
Brixton Hill, by Mr. Hanson—					Accrington, by Mr. G. Marshall		6	0	0
Subscriptions and Collec-					Ballina, by Rev. W. Hamilton		0	4	6
tions		17	10	7	Belfast, by Rev. W. S. Eccles		23	3	6
Previously acknowledged		6	7	6	Bootle, by T. R. Hope, Esq.		0	10	0
		11	3	1	Bradford, Yorkshire, by Mr. J. Petty		9	2	0
Camberwell, by Miss K. Watson—					Brighton, Contributions		4	0	0
Subscriptions		6	15	0	Cambridge, Lilley W. H., Esq.		20	0	0
Hackney, Mare Street, by Mr. Cotton—					Cardiff, by Rev. T. Morris		7	12	8
Subscriptions collected by					Cardigan, by Rev. T. Morris		2	10	6
Miss Findley		3	19	4	Carmarthen, by Rev. T. Morris		6	14	10
Hammersmith—					Chesham, by Rev. W. Payne		3	0	0
Rev. F. Trestrail, fourth					Cirencester, by Rev. J. M. Stephens		0	6	0
part of Lord's-day Mis-					Coleraine, by Rev. W. S. Eccles		5	17	0
sion Box		0	11	6	Cough, by Rev. W. S. Eccles		4	2	6
John Street, by Marcus Martin, Esq.—					Curragh, by Rev. S. Willett		1	3	6
Missionary Association		20	5	8	Dublin, by Miss Curtis		17	11	0

	£	s.	d.		£	s.	d.
Dundee, Mr. A. Low, Senior	1	0	0	Newtown Montgoneryshire, Morgan,			
Exmouth, Mr. John Sprague	2	0	0	Mr. E.	2	0	0
Falmouth, by Rev. J. Walcot	0	2	0	Northumberland, A Friend in	0	10	0
Frome, H. N.	1	0	0	Pembroke and Pembroke Dock, by Rev.			
Grendon Hall, by Mr. G. Cave	1	10	0	T. Morris	0	19	10
Hanley, by Mr. L. J. Abington	2	0	0	Plymouth, by Rev. C. Woollacott, Mor-			
Haverfordwest, by Rev. T. Morris	1	18	6	gan, Dr.	1	1	0
High Wycombe, Mr. Thompson	0	10	0	Pontheer, by Rev. T. Morris	3	17	10
Ipswich, by Rev. I. Lord	9	0	2	Pontypool, by Rev. T. Morris	3	10	0
Kettering, by Mr. Wallis	3	10	0	Redruth, E. and A.	1	0	0
Leicester, by R. Harris, Esq.	8	15	0	Shrewton, by Rev. C. Light	3	10	6
Letterkenny, by Rev. W. S. Eccles	4	15	0	Southampton, D'Elboux, Mr.	0	10	0
Liverpool, by John Coward, Esq.	6	11	0	Staines, Wilmshurst, B. W., Esq.	1	0	0
Llanely, by Rev. T. Morris	1	6	6	Staplehurst, Jull, Mr. W.	1	0	0
Londonderry, by Rev. W. S. Eccles	3	15	0	Stourbridge, Dorricott, Mr.	0	10	6
Louth, by Mrs. Beeten	2	10	6	Swansea, by Rev. T. Morris	6	4	6
Manchester Union Chapel, by Thomas				Tring, by Mr. John Burgess	3	10	0
Bickham, Esq.	10	0	0	Truro, by W. H. Bond, Esq.	1	10	0
Merthyr Tydvil, by Rev. T. Morris	2	9	2	Tubbermore, by Mr. James Graham	9	18	4
Narberth, by Rev. T. Morris	0	17	0	Weston-super-Mare, Player, Mr.	0	10	0
Newport, Monmouth, by Rev. T. Morris	1	15	0	Wootton-under-Edge, by Rev. J. Watts	5	3	0
Newtown Linnarady, by Rev. W. S.							
Eccles	1	10	0				

Received from April 16th to May 20th.

	£	s.	d.	£	s.	d.	£	s.	d.
London—									
Annual Sermon	7	19	3	Finch, Mrs.	0	5	0		
„ Meeting	17	2	3	Girling, Mrs. G.	0	2	6		
			25	1	6	Glasscock, Mrs. E.	0	2	6
Brixton Hill, by W. H. Miller,									
Esq., Proportion of Collec-			7	18	3	Lodge, Mrs.	0	2	6
tion, April 25th									
Chandler, Mr. J.			1	1	0	Miller, Miss	0	2	6
J. B.			1	1	0	Thompson, Mrs.	0	2	0
McDonald, Mrs., Two Half-									
yearly dividends for									
Schools, by W. Lepard									
Smith, Esq.	13	10	0	Newcastle Emlyn, by Rev. T. Thomas—					
Miall, Mr. James	1	1	0	Collection	1	5	6		
Norwood, Miss Mason	2	0	0	Hughes, Miss R.	0	2	6		
Surrey Music Hall and New				Thomas, Rev. T.	0	2	6		
Park Street, by Mr. Ol-				Thomas, Mr. D. J.	0	2	6		
ney, Collection part of	20	0	0					1	17
Brickhill, Great, by Mr. John									
Deverell, Collection (2 yrs.)	3	14	4	Reading, by Rev. J. Aldis—					
Clonmell, by Rev. T. Wilshe-				Aldis, Rev. J.	0	5	0		
rent	4	10	0	Champion, Miss	0	10	0		
Epsom—				Clayton, Mr.	0	5	0		
Elliott, Rev. W.	0	10	6	Collier, Mr.	0	5	0		
Eyemonth, by Mr. Robson—				Cooper, Mr.	0	2	6		
Friends at	1	0	0	Davis, Mr. J.	1	1	0		
Exeter—				Davis, Mr. P., Broad St.	0	7	6		
Adams, Miss	1	0	0	Desormeaux, Miss	0	5	0		
Kingstanley, by Rev. P. G. Scroey—				Day, Mr.	0	2	6		
Alder, Mrs.	0	5	0	Deane, Mrs.	0	10	0		
Heaven, Mr.	0	5	0	Elisha, Mrs.	0	10	0		
King, Mrs. J.	0	5	0	Gostage, Mr.	0	5	0		
King, Miss	1	0	0	Holloway, Mr.	0	5	0		
King, Miss E.	0	10	0	Moss, Mr.	0	2	6		
King, Miss M.	0	5	0	Nicholson, Mr.	0	10	0		
Scroey, Rev. P. G.	1	0	0	Noon, Mr.	0	5	0		
Friend, A.	0	5	0	Salter, Mr.	0	2	6		
Donations	0	5	0					5	13
			4						0
Harlow, collected by Mrs. Lodge—				Semley—					
Barnard, Miss S.	0	5	0	King, Rev. T.	0	10	0		
Barnard, Mr. C.	0	5	0	Waldridge Dinton—					
Chaplin, Mrs.	0	5	0	Humphreys, Mr. W.	1	1	0		
Edwards, Rev. F.	0	5	0						

LEGACY.

Miss Mary Shaw, of Brunswick			
Square, by Messrs. Henry			
Keene Smithers, James Ford,			
and George Christie, Execu-			
tors, free of duty	200	0	0

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

JUNE, 1858.

ANNUAL MEETING.

The Annual Meeting was held on Monday, April 26, at Kingsgate-street Chapel, Potts Brown, Esq., of Houghton, in the chair.

The Rev. JAMES SMITH, of Cheltenham, having offered prayer,

The CHAIRMAN said that one of the most important subjects that could occupy their attention in the present age of the world was that of Home Missions. It was a subject in which almost all classes of the community were deeply interested; not only religious societies, but even the Senate had begun to take it into consideration, a committee having been appointed to inquire into the spiritual destitution of the country. It was unnecessary, however, for the Government to inquire whether there was destitution or not; every one knew that it existed. Dissenters had ever recognized the fact, and they knew by experience that at least one-third of the population never attended any place of worship. Of late there had been a great desire to make Dissent respectable, and to have an educated ministry. He was not speaking against an educated ministry; the desire was laudable, but at the same time they ought to use individuals who were specially suited for their work. He knew that there were some bright examples of men of high education and position being able to proclaim successfully the gospel to the masses, but such cases were exceptional, and, therefore, he maintained it to be their duty to use the instruments who were best calculated to affect the working classes—men who understood their modes of thought and could use their idioms and sympathize with them in all the circumstances in which they were placed. It was their duty without hesitation to follow the example of the Church at Jerusalem. There were many in this country who ought to preach the gospel, but who hesitated to leave their homes and to engage in that glorious and happy work. He feared that some ministers discouraged that kind of effort. No doubt that many of the individuals who were added to the Church at Jerusalem hesitated to go forth and preach the gospel; but God allowed persecution to sweep over the city, and the consequence was, that those men were scattered all over Palestine to preach the gospel to perishing sinners. They were not educated for the ministry; they had not any special influence of the Holy Spirit any more than men in the present day. They did not even preach the full gospel; some of them did not preach that there was a Holy Ghost, and Apollos only preached the baptism of John. If men so ignorant could preach with such marvellous success, why might not similar results be produced by men in humble positions in life in their own times? It was their duty to use every instrument within their reach. He did not wish to discourage any effort, but it appeared to him that little chapels scattered hither and thither would be attended with much better results if they were located in the vicinity of some large church, where the members would be under the guidance of able men. The men they went out were earnest, zealous, and devoted, but

when any difficulty arose they had not sufficient experience and education to overcome it, and the result was, that divisions occurred which they were unable to control. In larger congregations such evils would not be so likely to occur; and he believed the system to which he referred would, if properly followed out, be attended with the best results. It already worked well in the metropolis and other places where it had been adopted, and large numbers of such as should be saved were added to the Church.

The SECRETARY then read the annual report, which stated that both in the manufacturing and rural districts the agents of the Society had been labouring with success, and in some instances with more than the average amount. Many open-air services had been held during the summer, and special services in the winter. In many instances they had been instrumental in awakening the attention of the careless, and in inducing some to frequent public worship who had lived in habitual neglect of the Sabbath and the sanctuary. After giving selections from the correspondence of the missionaries in various districts, the report stated that the number of central stations was 105, thirty-three being under the entire and unassisted management of the affiliated auxiliaries. The number of subordinate and tributary stations was ninety-eight. Four hundred and one persons were added to the missionary churches by baptism during the year—an average of nearly four to each church. The entire number of members was 4,208. There were ninety-eight Sunday-schools; 1,093 teachers, the majority of them members of the churches; and 8,309 scholars. The places of worship would accommodate about 27,000, and the number of weekly hearers was from 17,000 to 18,000. The districts in which there was the largest amount of wealth, in which Baptist churches were most numerous, and so located as to be able to yield their contributions at little cost either of money or labour, were under the direction of independent and affiliated societies. The districts in which the churches were comparatively few in number, and otherwise feeble, and often widely remote from each other, were left for the most part to the care of the parent society; the Committee, therefore, had difficulties to contend with demanding the sympathy and generous help of the denomination. The Society commenced its financial year with a debt of £240, which had been increased by the sum of £130. Several earnest applications for aid for important places had, therefore, been most unwillingly rejected; and aggressive operations which would otherwise be undertaken had to be kept in abeyance for want of adequate pecuniary resources. The cash account was then read.

The Rev. J. W. BEST proposed the first resolution, which was as follows:—

“That this meeting desires to express its gratitude to Almighty God for the measure of success which has attended the labours of the agents of the Society during the past year; that it rejoices to learn that many of them have

made special efforts to interest previously unreached portions of the population; that it cordially sympathised with them in their toils and discouragements; and that the report on which these sentiments are founded be printed and circulated under the direction of the Committee.

They often (he said) did a great deal, and promised a great deal in public meetings, which they very soon forgot when the meetings were over, but he understood the resolution to mean that every one present for himself desired to acknowledge the hand of God in presiding over the operations of the Society during the past year, and giving it a measure of real and perceptible success. There were two kinds of success; that which was tangible and visible, and that which was unseen, but not the less real. They were then called upon more especially to thank God for the more prominent and visible tokens of success which had been bestowed upon them; but they would fail greatly in realizing the true sentiment they owed to God, unless they took also into account those more silent operations of His Holy Spirit—those preparations for future success which were so necessary in the work in which they were engaged. They could not well estimate their success, as ministers and labourers in God's vineyard, merely by the results that could be seen with their eyes. Such results alone would lead them to be sometimes unduly elated, and at others unduly depressed, since they did not take the whole circle and circumference of God's working into account. The great question for them to consider was, Had they done their duty during the past year? Were they satisfied that by contribution, and prayer, and by earnest sympathy they had done what was required of them? If so, they could thank God, whatever aspect the field of their labours might present. That was a poor state of heart that should refuse to thank God when he clothes himself in the darkness of excessive night, and when he does not permit man to perceive the workings of his hand by the casual glance that he might cast around him. God was working at all times, and in modes that did not present themselves to human eye, and was unquestionably preparing those larger and ampler glories that were promised in the Book of his Word. Men ought to be grateful to God simply for the existence of a society like the Baptist Home Mission. Those who were acquainted with the rural districts would at once appreciate the force of that remark. They will know how the rural population was steeped in ignorance, and how much there was of the old feudal system remaining to crush the energies of the people. The man who went among them to labour had not only to measure his energies against sin, in its ordinary forms, but against a gross and consolidated stolidity of character. In many instances the influence of the Church and of the landed proprietary was most crushing, and told largely against evangelical effort. It must, therefore, be to towns, as the great centres of light, and influence, and intelligence, that they must look for those energies that should reach to the very limits of the social system. The resolution next called upon the meeting to rejoice to learn that many of the agents of the Society had made special efforts to interest previously unreached portions of the population. The report stated that the agents of the Society had been itinerating. That was a very old plan, at least 1,800 years old; for they remembered how the feet of the Saviour moved among the populations, itinerating from one end to another of the land that he blessed with his presence. It was no new method, but it had been specially put into operation with a view to giving new life and spirit to the work. Open-air services had also been resorted to; that was not a new effort. Jesus Christ was the greatest of all open-air preachers, and from his time to the

present day the plan had been more or less successfully employed. He confessed that he had a suspicion of novelties; they did not seem to accord with their ideas of the religion of Jesus Christ. The old methods, and the grand old truths were the best adapted to bring about the glorious days that should precede the coming of the Lord. The resolution then stated that the meeting cordially sympathised with the agents of this Society in their toils and discouragements. Few persons could tell the pain they often endured under circumstances of toil and discouragement. He had lately been in a rural district and seen the efforts of a devoted labourer who had grown into his position by the sheer force of his devotedness and piety. He had no great amount of intelligence except as to the truths that sanctify the soul. He was pastor of a considerable, but poor congregation, a primitive church, quite refreshing to behold, exhibiting the true ring of Christian fellowship, and brotherhood, and love. It was delightful to notice the simplicity of their arrangements, and the earnest appeals of the pastor went to the heart more effectually than any laboured speeches could possibly do. Before leaving home he had also seen another labourer belonging to the Society, a man of intelligence and energy, who had been so earnest and devoted in the great work of his Master that his health was shattered, and he was now in a precarious state, almost disorganized physically, but calm in the love of God, and his heart still in the work. He expressed unbounded gratitude for the assistance that had been rendered to him by the Society; and if the meeting had heard his expressions of thankfulness they must have felt that it was indeed more blessed to give than to receive, and that it was incumbent upon them to give their sympathies, their prayers, and their money to such labourers in the remote parts of God's vineyard.

The Hon. and Rev. BAPTIST W. NOEL seconded the resolution. Unhappily, he said, there were some plain facts in the history of their country which were beyond dispute. It was a great country, and its population was distinguished by many virtues, and by much energy; but, notwithstanding, it was equally plain that there was a vast amount of irreligion in the land. No one denied that drunkenness was a great feature of the population of this country, and thus it was brought into a thousand other mischiefs. The evil was not only made known in the statistical tables from time to time published, and in the reports of the proceedings of temperance societies, but by facts which were most disgraceful to the country. Every earnest man in the country felt that he had to contend with that great mischief amongst his neighbours. Nor was it less certain that there was a vast amount of neglect of public worship in the different parishes of England. They were accustomed to contemplate that fact in great cities with much sorrow, but the villages were no better. In numbers of them there was very little attendance at public worship amongst the working population generally; and if there was no public recognition of God, was there any worship in their families? Was the Bible read? Were the working classes in the habit of training up their children for God and heaven? It was evident that there was still a vast necessity for the earnest preaching of the gospel, to reach the minds and consciences of the people. Many parishes in the land were shut entirely to the efforts of the most zealous men in the Establishment. It was for Dissenters, therefore, to carry out Christ's command to the fullest possible extent. To him it seemed that there was a great waste of moral energy in those constant journeys which were taken by many of their most eminent men to gather money, a course which robbed them of their power to preach the gospel, because their whole energies were directed to collecting money;

Now, if the gospel were preached sometimes on the village green, sometimes in the chapel, why should not the same attention be directed to it as in the days of Whitfield and Wesley? If their ministers, instead of preaching collection sermons, went to preach Christ, and did so systematically, he was persuaded that much attention to the concerns of their souls among the population would be the result. And yet ministers could not do that alone; and he wished that those who heard him would help them, and begin to urge them on. On some accounts those who were not professional had more influence than those who were; and if those who did know the gospel felt constrained to preach it, he was persuaded that the people would listen in numbers. Some of them had observed what was taking place in Scotland, especially as regarded the reports of the sermons of Brownlow North in churches or chapels, or wherever congregations might be. Mr. North was not a minister, he did not profess to be a very educated man, he had not received a theological education; but he had been converted by Jesus Christ, he loved the Saviour, he was looking forward to a happy heaven, he believed what the gospel said, and therefore he spoke with a warmth of heart which went far beyond eloquence of language. Gordon Furlong had done the same thing, and he wished there were thousands of his kind in England to do so likewise. There were numbers of men in this country who knew the gospel, and who might with great power go and proclaim it like North and Furlong. If men had not the power of speaking, they had that great power which money gives. Now, his friend in the chair had advocated what he was not quite sure could be carried into effect generally, but in his case there had been a very advantageous result. He had given his time, and his thought, and his prayers, and his money to aid the Church in his immediate neighbourhood, and about his church there were several little chapels and little congregations formed, not as separate churches, but as members of one central body, harmonized and happy, for they felt they had a common support. If other men would do as he had done, they would feel that they lived for Christ, and for souls, and for eternity; they would not be destroying their own comforts, but adding to them; and he was persuaded that a very great change would soon take place in the moral condition of the working classes. But they should not be sectarian in any way. If they loved God, if they loved and trusted the Saviour, if they were looking forward with hope to a happy home in eternity, it was these things that they should wish to communicate to others. Believing that God had ordained a union with the Christian Church by baptism as well as by communion in the sacrament, believing that the one was just as much an ordinance of God as the other, and believing that those ordinances of Christ ought to be venerated and ought to be maintained, he did rejoice that their brethren, as Baptists, were so successful. But Paul said God sent him not to baptize but to preach the gospel; not that there was no necessity for baptism, but that there was a greater object, salvation by grace; and if they went through the country, not to preach baptism, but to save souls, leaving enlightened men when converted to study God's precepts, then he believed that God would no less bless them than he did bless Wesley and Whitfield.

The resolution was then put and carried unanimously.

The Rev. C. VINCE said he had a resolution to propose which made brevity almost impossible, if one would do justice to it. The resolution was as follows:—

"That while this meeting is thankful for the Christian agency employed by this and kindred institutions, and for the measure of success

which has attended their operations, it cannot but deplore the ignorance and afflictive estrangement from God still manifested by vast numbers, both in the manufacturing and rural districts; and would earnestly recommend the churches to enable the Committee not only to maintain but to extend and improve its operations for the evangelization of the people."

Before he proceeded to speak immediately to this resolution, he should just like for a moment to touch upon several of the points which had been alluded to. His friend Mr. Best spoke against the introduction of novelties, and thought the introduction of those things was not necessary to gain the ear of the working class. It was well for every person to contribute the result of his experience, for there was nothing like facts to enable them to come to a right judgment on that matter, and he should hold himself qualified in some respect to speak as to the feelings and sympathies of the working classes of England, because he knew something of them, having been numbered amongst them for some years in the early part of his life, and he could tell those persons who had never mingled with them that there would be great difficulty in understanding them. He could tell them, too, as a general rule, the English working man puts on his mask when he sees a white neck-cloth approaching. It was a rare thing for a minister thoroughly to see the man as he really was. He did not mean to say the man practises deception, but he had seen the working man in his employments, and had shared in his amusements, and he thought he could speak with something like authority upon his sympathies and feelings; he does not show himself as he really is, there is a reserve about him. He (Mr. Vince) held to their denominational principles, but he felt certain that the great majority of the working classes in this country did not care two straws about many of those points which divided many members of the Christian Church, and therefore it was no use to go to them with anything like a sectarian campaign, for they would not hear them if they did. They must go to them with those fundamental doctrines which they all considered to be—whatever importance they might attach to their sectarian principles—the theme of their ministry, the life of their body, and the hope of their inward hearts. In a large town, some little time since, three or four of them had been conducting services in a very quiet way, and his friend Mr. Brown thought that the matter could be carried to a somewhat wider limit, and they took the large music hall, and had special services there, and invited all to come, simply asking them to come to a religious service, feeling that God's Word required no gilding of the pill in order to get men to swallow it, and that there was no need of mixing up the medicine with jam. Well, one afternoon, a brother was preaching there, and a man came in who appeared to be a blacksmith, and evidently had not learned that cleanliness is next to godliness. The preacher began to open his address by saying that they had not come there with any sectarian intentions, when the blacksmith said aloud, "Well done, knock down the sects with your big hammer." The speaker went on giving a very simple address, and when the address was over, this man cried out, "That's the sort of thing. They have been and tried all sorts of dodges"—(he gave the words of the man)—"they have been having recreation societies;" for they had set up a room where people could buy a cup of coffee for a penny, and play at nine pins for nothing; and some of their friends attached very great importance to that movement. Well, that thing very soon fell through some way or other. Well, said he, "they have been and tried all sorts of dodges; they have been having recreation societies; they had societies and lectures, and all sorts of things; but if ever they mean to touch the working men of England they must come back to the old stuff." Now,

that was the simple evidence of a working man. He liked this resolution very much, as much as if he had written it himself, and they could not expect more than that, because if a mother admires her neighbour's bantling as much as her own, that was as far as human nature could go. He liked the resolution, because it recognized and rejoiced in the operations of other agencies, besides those which this Society employed. He took it that they represented but a very small fragment of missionary work in general. He would just go on to give them what he considered a few reasons why they might learn lessons, and find patterns worth copying in this Home Missionary work, even in the labours of many of their friends in the Church of England. He knew very well that it might be somewhat departing from precedent at this meeting to speak of them. But the Baptists attached great importance to individual conviction, and he, for one, meant to stand fast in that liberty. He would remind them of the operations of the Society which had been referred to—the Church Pastoral Aid Society. He thought he was correct in taking that to be a missionary institution. Their friend had spoken, and spoken truthfully, about these men having to work to some extent in fetters: they did a great work in their chains; what then ought they (the Baptists) to do without those restraints? If they had got greater liberty, what ought they not to do with the full liberty which they possessed. The Church Pastoral Aid Society raised, at the present moment, more than £40,000 a year. Why, that was a good way towards twice as much as they (the Baptists) raise for missionary labours in the colonies, England, Ireland, and Scotland, put together. That money did not come from the State; it was all done by the voluntary principle. He believed the Church of England had taken a lesson from them. Either they had been very good teachers, or the others had been apt scholars. God had blessed them in this great work as he always blessed any section of the Christian Church that gave itself, heart and soul, to the maintenance of the great principle, "The poor have the gospel preached to them." Large towns required their greatest care, towns where five, or six, or seven thousand people were being added to the population every year. Unless they all went and worked in the big towns, which were the great centres of life and activity, it was impossible that the evangelization of their country could ever be accomplished. It was time for them to be up and doing, so that the scholars did not outdo their teachers. He looked upon the success of their friends in the Church of England, not with the jaundiced eye of sectarianism, but that they might be stimulated to love and good works. Allusion had been made to the commercial distress that must have paralysed most of their institutions. They could only hope, and firmly believe, that good would eventually come out of it. God's mercies were like himself. He maketh the clouds his chariot, and rideth upon the wings of the wind. But it was spring time now in the commercial as well as in the natural world. Let them hope that some of the first fruits would be laid upon the altar of that Society for the benefit of the home heathen. It was a sad thing that the Church of Jesus Christ was the first to suffer when prosperity declined, and the last to get the advantage when prosperity returned. It ought to be with them as with the old dispensation, where God had the first fruits. And he therefore entreated them, men of commerce, to lay the first fruits of their returning prosperity upon the altar of that great and necessary institution.

The Rev. PAXTON HOOD had very great pleasure in seconding the resolution so ably moved by Mr. VINCE. He could not think that any

words were needed to enforce the claims of such a Society as that. He did think that such a meeting was convened, not so much to enforce claims, as to impart impulses, and to fire the soul to more determined action. "In all labour there is profit," and there was profit in spiritual labour. It was a good thing to talk about work and prayer, and in this, in which they laid hold of their work in a manly spirit, the contact with the work was strengthening, and gave power to the man within them. He did not believe in the possibility of maintaining a life of piety by prayer alone, because it seemed to him almost certain that in the degree in which a man comes near to God in prayer, will it intensify in him that desire to pour out upon the world that heaven which he has got within him. The work in towns was awfully imposing; the work in villages was most touchingly and tenderly beautiful. He dared say, if he had his choice, he should, of all things, choose to work in little villages; it was so pleasant to see the living stones going together, building up gradually into a pure, and beautiful, and spiritual house. Still it was not hermetic work that demanded their exertions in these terrible days; in this great and terrible age of problems that startled the soul so much, of great cities with all the overwhelming scenes of misery, wretchedness, poverty of thought, and poverty of morality, and poverty in every way of which they could conceive the idea. He very heartily sympathized with the efforts that were being made to spread the gospel among their population, nor did he think novelties so much needed for that purpose. It seemed to him that a man's soul might be approached by another process than those novelties, which, without particularizing them, seemed to him to partake very much of the clownishness of a cheap John in the market, or of a buffoon. Did they not think that a man who should go to preach with seriousness would find a way into men's souls? Seriousness was so imposing, so authoritative, that a man who had a burning red-hot conviction upon his soul, which would sparkle and leap out, not always in fiery speech, but sometimes in tender springs of love to man—in whatever way his seriousness took its course—that man would always find his audience without advertising his trumpery theme. Many of them had some idea that the work could be done only by some extraordinary, exceptional thing. Now he had great faith in quiet, domestic men. People were wont to admire nothing but the great billows of the Atlantic, or the long waves of the Pacific, but it seemed to him that the gentle stream which never talked of the way which it wandered deserved their gratitude. It seemed to him that those quiet men, those still men, who would shrink altogether into nothingness if they were asked to come to move a resolution at a meeting—they could not talk upon a platform—were deserving of their gratitude. Was it not true that their power abroad would just be proportioned to their intensity at home? The power of their foreign influence would be just in proportion to the consistency of their own piety. The rev. gentleman concluded by seconding the resolution, which was put and carried.

The Rev. C. SMITH moved the third resolution, which was as follows:—

"That the thanks of this meeting be presented to the officers of the Society, and the Committee, for their services during the past year; that GEORGE LOWE, Esq., be Treasurer; and the Rev. S. J. DAVIS be Secretary; and that the Committee for the year ensuing be appointed."

The resolution having been seconded by the Rev. W. BONTOMS, of Hereford, was carried unanimously.

A hymn was then sung, and the meeting separated.

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 JULY, 1858.

ON AMUSEMENTS.—A SERMON.

BY THE REV. J. BIGWOOD.

“Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.”—*Prov.* xxv. 16.

ARE amusements lawful for the Christian? If so, *what* amusements? and *to what extent*? These are questions that claim our careful and candid consideration. In the present day, the pursuits of the church and of the world appear so nearly one, and the love of amusements has become so nearly universal, that every disciple of Christ is bound fairly to consider what course he ought to pursue in regard to them.

It may be presumed that innocent pleasures are not displeasing to God, and that Christians may consistently share in them to a certain extent. Disinclination for social delights is a disease, not a virtue; and asceticism is the foe to piety as well as to enjoyment. All nature teems with proofs of the benevolence of God, and his delight in the happiness of his creatures. He made our senses to be the inlets of enjoyment, and then clothed the earth with beauty, and filled the air with music. “He caused the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth, and wine that maketh *glad* the heart of man.” True piety is not blind to the beauties of nature, nor insensible to the sweets of life. It finds pleasure in those innocent recreations which call into united exercise the intellect, reason, and affections; whilst it avoids those which excite the passions without engaging the mind and the soul.

Many Christians, however, condemn all recreation as a waste of time which belongs to God, and as therefore sinful. Those who, by severe self-discipline or natural aptitude, are able to devote *all* their time and energies directly to spiritual things deserve all honour. The man who can live every moment in direct communion with God, is pre-eminently a happy man. Such a one was the Son of Man. We should fix our eye and our heart on him, and, as closely as possible, tread in his footsteps; great will then be our happiness and reward.

But to those who take this position, and condemn every innocent relaxation, I say, Be consistent. Let your whole life accord therewith. Do not, for instance, condemn all amusements, and spend your time in inactivity, in unmeaning employments, or in idle and worse than idle gossip. Do not condemn amusements, and devote *all* your energies to the *business of this life*, and the pursuit of wealth. If you do, you are far less Christlike than him who labours for the glory of God and the good of man, though he occasionally spends an hour in recreation. Be consistent; sleep *only* to restore vigour; eat *only* to sustain life; labour *only* to obtain what is essential to an honest livelihood; eschew ornaments and elegancies; your time, your wealth, your energies, your all, devote to God; and remember, that "having done all, you are an unprofitable servant;" and beware, too, lest whilst you "strain at a gnat, you swallow a camel."

Such cases as those now adverted to are however the exception, not the rule. Man needs relaxation; both mind and body require rest; and it is better to find it in amusements than in listless inactivity. Man is endowed with certain tastes, and it cannot be supposed that God intended them to be entirely neglected, and they may be made to serve purposes at once pleasant and profitable. Further, Christians are associated with others in the relationships of life. Relatives and friends are necessarily brought into association with one another. Now what course should Christians pursue towards their unconverted relatives and associates? By what course are they most likely to benefit them and glorify God? Should they be austere ascetics, manifesting their Christianity by the avoidance of all relaxation; condemning all mirth and recreation, and frowning on every pursuit or pleasure not strictly or technically religious? Decidedly not. They would be much more likely to benefit their unconverted companions by mingling in their innocent amusements, and thus showing them that religion teaches us to be happy and make others happy; at the same time winning their confidence, and thus preparing the way for a word that may turn their thoughts to Christ. The indiscriminate condemnation of amusements by Christians has done much harm to the sinner, and hardened many a heart against God. Besides which, joyfulness is the Christian's special prerogative:—"Eat thy bread with joy, and drink thy wine with a merry heart, for God has accepted thy work."

I am not then prepared to condemn amusements of all kinds, and under all circumstances. But it must be admitted that amusements may present powerful temptations to evil; that when there is no evil in them *per se*, they may exert an evil influence; and that many amusements are in themselves evil, or are inseparable from evil. Now whenever this is the case it is clearly the duty of the Christian to abstain from them. Not, indeed, that all amusements that present temptations are to be avoided. If I avoid every engagement that does or may involve temptation, I know not what engagements I should not avoid. I must withdraw from the business of this world altogether; I had need become a hermit, and seek "a lodge in some vast wilderness." Whilst even there, Satan would intrude, or my own thoughts become tempters. To battle with temptation would be a nobler deed, and to struggle for the crown which is promised to him that overcometh.* But if any amusement become to me

* He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and distinguish, and prefer that which is truly better, is the true war-faring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and un-

a powerful temptation; if I find, for instance, that it excites unholy desires, tempts me to neglect duties, or brings me into too close an association with ungodly companions, then it is clearly my duty to avoid it. Christ taught his disciples to pray, "Lead us not into temptation." *If we ask God not to lead us into temptation, we are not to rush into it.* If duty leads us into temptation we may go safely, trusting on the arm of God; but if inclination leads us there, we have no right to expect help. If, then, any amusement prove to me a powerful temptation, *to me that amusement is sin.* I say, to me, not necessarily to another, for the same action may be safe for one and not for another, and may be right and wrong for the same person, under different circumstances. The wind that cuts to death the hot-house plant may brace the hardy shrub; and the same rays of the sun which cause one flower to wither may excite another into bloom. I must not judge then of others by myself, nor condemn in others everything I condemn in myself. An amusement apparently harmless may, under certain circumstances, be injurious, and must then be avoided. For example, a Christian loves music; this love of music leads him frequently to the concert, and brings him into close association with companions devoid of religion. As a consequence the business of life is neglected, and, which is of infinitely more importance, the worship of God and the welfare of his soul. The worldly atmosphere around him enfeebles the growth of piety, and induces indifference to, or a distaste for, religious pursuits. He finds that he must entirely crucify his *musical* taste, or sacrifice his spiritual welfare. His duty is plain. Jesus Christ supplies the rule: "If thy right eye offend thee (*i.e.* prove a stumbling-block), pluck it out, and cast it from thee—or thy right hand, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The music is not in itself sinful; it is *not the concert* that is wrong; but though the music or the concert be in themselves harmless, if they are to him injurious, make him neglect his duties, or prove a stumbling-block to his salvation,—then to him they are sin; and his duty is AT ONCE to crucify the taste and abstain from the gratification.

In this respect all forms of gambling are particularly objectionable. I do not say that in a game of cards there is anything absolutely sinful. But it is a complete waste of time; it does not bring any faculty of the mind or body into healthful exercise; to render it sufficiently exciting, it is generally played for money, and though the stake be small, not more than the marble to the school-boy, it begets a love of play, feeble perhaps at first, but strengthened by every game, which may never be conquered. A gambling disposition cannot be too strongly deprecated, whether manifested in amusement or in business; and many of the speculations, 'on Change' and elsewhere, are quite as sinful, and infinitely more dangerous, than games of chance.

Their injurious influence ON OTHERS is a reason why the Christian should, under certain circumstances, avoid some amusements. There is a sense in which I am my brother's keeper. I am not, indeed, always bound to regard the scruples of others, and make their opinions the rule of my conduct. I

breathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat, . . . which was the reason why our sage and serious poet Spenser (whom I dare be known to think a better teacher than Aquinas or Scotus), describing true temperance under the person of Guion, brings him in with his palmer, through the cave of Mammon, and the bower of earthly bliss, that he might see and know, and yet abstain.—*Milton.*

leave others to follow the convictions of their consciences, and feel myself free to follow the convictions of my own. But if my conduct be a stumbling-block to a weak brother, and lead him astray, then Christian charity, and duty also, should lead me to surrender any gratification, though it be to myself harmless;—for instance, I may attend a concert without injury to myself; my companion, influenced by my example, may, as already pointed out, attend and experience injury; or my attendance at places of innocent amusement may encourage him to attend those of a more questionable character; under such circumstances my course is clear.

There are some amusements in themselves harmless, but whose concomitants are, in most cases, sinful, or at least questionable. Such amusements the Christian cannot frequent without sin;—for instance, the theatre. There may be nothing wrong in the play itself: what may be read for amusement may be witnessed. The mere performance of a play in itself unobjectionable, cannot fairly be objected to. But the concomitants of a theatre are always vicious. The performers can hardly be strictly chaste; the purlieus of a theatre are always scenes of iniquity; and a pure stage has always been a failure. I feel no hesitation, then, in condemning the theatre, on the ground of the evils which invariably, if not necessarily, stand associated with it. The race-course must be included in the same category. The race itself may be harmless. But the betting and other evils invariably, if not necessarily, associated with the turf, render it a place in which the Christian ought not to be found. The ball-room should be shunned on the same grounds. There is not any harm in the mere act of dancing; but the late hours, the devotion to dress, the unhealthful excitement, and the provocatives to vanity, invariably connected with the ball, are sufficient to make it a very unsuitable place for a Christian. It may be said that these are not *necessary* accompaniments of a ball. I answer, they are its invariable accompaniments, and that amounts to the same thing. The reading of the Bible and prayer must be very tame and very painful to one who has just withdrawn from the exciting atmosphere of a dancing-room. Any amusement which is found to unfit the mind for devotion, is, on this ground, unsuited for a Christian, and ought to be avoided by him.

There are some amusements which are wrong in themselves, and therefore to be avoided. It is unnecessary to mention them. One, however, which I cannot but regard as such, claims a passing remark—the *Oratorio*. There are many who condemn concerts, and yet frequent oratorios. Their conduct is incomprehensible. Oratorios, when conducted by pious persons, and some when not so conducted, may be innocent; but for ungodly men to take the most solemn words upon their lips, such as parts of Mozart's Requiem, or Handel's Messiah, simply to afford amusement, must be offensive to God: and infinitely more grievous in his sight must be the conduct of his professed children, who derive gratification from such impious mockery of himself, and desecration of holy things. It may be objected that, on the same grounds, all singing should be excluded from our places of worship. It must, however, be remembered, that the ungodly in our religious assemblies sing of their own accord, neither at the invitation nor for the amusement of the pious. The Christian identifies himself in prayer and praise simply with the godly present, and is not responsible for the conduct of others.

One important question in connection with this subject is, what course of conduct in relation to amusements should Christian parents pursue

towards their children? Should they allow them to follow out their own inclinations, or should they exercise restraint; and if so, to what extent? This is a very difficult point. As to amusements sinful in themselves, or in their associations, the Christian parent should forbid them, mildly but firmly; and explain why he forbids them. As to other amusements, supply them to your children, of that kind, and to that extent, which shall not injure them, and make as far as possible their amusements auxiliary to their intellectual and moral advancement. Direct their pleasures, and as far as possible share them, and you will thus gain a place in their hearts, which will at all times impart the power of law to your simplest wish, and induce a ready relinquishment of the amusements you may condemn. Never cultivate a taste, the gratification of which you feel it wrong to encourage. Let them not, for instance, be taught dancing, if you mean to discourage the ball-room. To do so would be both dangerous and cruel. The parent who directs and unites in the amusements of his family will have his reward. He who drives his children to seek recreation away from home will generally have to mourn over the results of his conduct. Happy is that parent who knows what to forbid and what to allow.

On the whole, then, it appears that we should not so much condemn amusements as the LOVE of amusements. It is not the occasional mingling in the enjoyments and pleasures of this life that will injure us, but the constant pursuit of them. It is when amusements are eagerly sought, and day after day are delighted in, that they are injurious: and then it is not so much the immediate effect of each pleasure, as the general frame of mind produced. The effect of the love and pursuit of amusements, is to enfeeble the mind, to induce and strengthen the craving for present gratification, and thus to promote selfishness. It destroys all noble ambition and manly vigour; it indisposes to exertion, to duty, and to the self-denial which philanthropy and piety demand.

They who have enlightened and blessed the world—whose memories have been embalmed, and whose deeds have left their trophies on the plain of time—have *not* been the votaries of pleasure; but men whose bodies and minds have been invigorated and braced for active life by self-denial and contempt of present gratification.

The history of by-gone ages may teach us that contempt for pleasure has conducted to greatness, and the love of amusement has led to degradation and ruin. Look at Greece—as long as the brave was the good, she was mighty and glorious; but when *the beautiful* and *the harmonious* became synonymous with the *excellent*, she decayed and withered. Look at Rome—in the days of her Commonwealth, *manhood* was *virtue*; in the days of her decay, *beauty* and *art* were substituted for *manhood*. Rulers and people surrendered themselves to the gratification of their tastes and passions; luxury and pleasure became the grand objects of life; and it was not long before her dominion and glory faded away, and she fell an easy prey to barbarism. And so will it ever be both with countries and individuals; when a nation becomes worldly and voluptuous—fond of *shows* and *show*—delighting in accomplishments and amusements—preferring the external and flashy to the real and substantial—it loses its strength, and its “end draweth nigh.” May our nation be preserved from such ruin! When we contemplate the prevalence of the æsthetic in religion, the growing preference of popular and exciting preaching to that which is instructive and scriptural, the rage for accomplishments and amusements which marks all classes, the increasing thirst for gold and love of appearances, and the little self-

sacrifice and self-denial which are found even among Christians, one almost trembles. May God avert the threatened danger, and restore our nation to a sound mind and healthy condition!

Beware, then, of the intellectual and moral degradations to which the paths of pleasure conduct. Allow not those habits to be formed in youth which may never be overcome; permit not your faculties and energies to be weakened by the fascinations of pleasure, and your future life enfeebled and embittered. Fix your eye on Christ; follow in his footsteps; and through the path of self-denial and sacrifice, arrive at the reward and crown.

And let the Christian remember, that amusements, how innocent soever in themselves, become dangerous and sinful when an immoderate attachment is felt for them; when they are more than a passing recreation; when they are essential to his happiness; when the time that ought to be devoted to God is devoted to them; when the mind dwells with fond recollection on the past amusement, and anticipates with longing anxiety the one in prospect; when the concert-room or evening party is preferred to the house of prayer or religious intercourse; when the Christian can find time for amusement, and not for the week-day service of the sanctuary;—they then usurp that place in his affections which belongs to the gospel. This love of amusement, alas! too prevalent among professing Christians, indicates a feebleness of piety, and a worldly-mindedness, inconsistent, if not incompatible, with genuine Christianity. This is “to love the world and the things of the world;” this is to be “lovers of pleasure more than lovers of God;” this is “to mind earthly things,” and to be “enemies of the cross of Christ.”

But there are pleasures with which no alloy mingles, and which may be indulged in without restraint; which leave no injurious influence on the mind, and which at once gladden and strengthen the heart; pleasures which follow in the train of Him at whose birth angels sang “Glory to God in the highest, peace on earth, and good-will towards men.” Of divine wisdom it is true that “her ways are ways of pleasantness, and all her paths are peace.” True religion sweetens every sorrow, and hallows every enjoyment. It lights up the path to our Father’s house, where the redeemed, as one happy, loving family, shall feast at the marriage supper of the Lamb; and in “his presence find fulness of joy, and pleasures for evermore.” If thy heart be full of these, if Jehovah be thy Father and thy Saviour, and death thy friend, then thou mayst mingle in the innocent pleasures, and partake of the inferior joys, with which a bountiful God has enriched this world. But if this be not the case; if thy sins be unpardoned, and if death may in a moment bear thee away to everlasting woe, what madness to linger, even for an hour, amid the pleasures and amusements of earth! Imagine a condemned cell turned into a ball-room, or the deck of a dismantled and sinking ship covered with a vain and frivolous crowd of dancers, intent upon displaying their agility and grace once more before the hungry waves suck them down in the vortex. Neither of these scenes would be more incongruous than a company of guilty condemned sinners on the brink of perdition, giving themselves up to vain delights and thoughtless mirth. Imagine thyself borne away from the festive scene to the bar of God, there to hear the sentence from his lips—“Cast the UNPROFITABLE servant into outer darkness; there shall be weeping and gnashing of teeth.” Dear friend, let safety, not pleasure, be thy first pursuit; let heavenly, not earthly, joys be thy first aim; give not sleep to thine eyes, nor slumber to thine eyelids,

until thou hast secured, through Christ, the friendship of God, "in whose favour is life, and whose loving kindness is better than life." Then, on earth shalt thou have secure delight, and in heaven eternal bliss. Then shalt thou find "that light is sown for the righteous, and gladness for the upright in heart."

PASSAGES IN THE LIFE OF A COUNTRY PASTOR.

NO. IV.—THE UNEQUAL MARRIAGE.

THERE are few practical questions which perplex me more than whether a professed Christian may marry one who does not give evidence of conversion. Of course extreme cases may be decided without difficulty or hesitation. The believer who should take a partner of openly irreligious or immoral character would violate both scripture and the instincts of the religious life. But these extreme cases seldom arise, and the question is more frequently raised in a modified form. The cases which have commonly come before me and in which I have felt difficulty, have been where a member of the church has had her affections engaged by a young man of unexceptionable moral character, and who, during the period of courtship at least, has paid respect to the outward observances of religion. Those who take the strict and rigid view of the matter urge the express prohibition of Scripture; as, for instance, the passages in the first and second Epistles to the Corinthians. But this appeal has not struck me as quite decisive, for several reasons; the following among others. The state of society and the relationship between the Church and the world are very different now to those which existed in the Apostle's days. By "unbelievers" are meant not nominal Christians, but Jews or heathen. The language would still apply in all its force to converts from Hindooism or Mohammedanism, and to cases where one of the parties is utterly ungodly or immoral. But I cannot see that the law quite applies with the exactly same stringency and universality in the instances I now speak of. Besides which, the passage generally insisted upon—"Be not unequally yoked"—has no special reference to marriage, but refers to partnership in business with as much force as to the conjugal relation. Marriage is, of course, included, but other relationships are not excluded, and it often happens that those who insist upon the observance of this law in one direction are living in violation of it in another. I am quite aware that the inconsistency of one man is no excuse for the disobedience of another. I only wish to show that if the law is to apply strictly and rigidly to our state of society, it extends much more widely than is commonly supposed. Again, I feel that there is some force in what a quaint old deacon once said to me, "Why, Sir, if we are to carry that out, we must either have six out of seven members of the Church die old maids, or else, as the prophet says, 'seven women must take hold of the skirts of one man that is a Jew.'" The old man's view was not decisive of the question, yet not altogether without force. I am, however, bound to confess that for one marriage of the sort which turns out well, I have known a score the reverse. My own observation has been decidedly unfavourable to the formation of such unions; and, without going the length of saying that they are in all cases sinful, I am sure that, as a rule, they are most undesirable. One instance may serve to illustrate this. I select it not because it contains anything remarkable, but for the very opposite reason; it

is a history so commonplace and so often repeated, that it will be more universally applicable than one of a more romantic kind.

Jane Shafton was left a portionless orphan at an early age, with no near relative but an old aunt, Miss Priscilla Upshaw, who possessed a moderate competency arising from an annuity which ceased with her life. Jane was a fine, high-spirited girl, full of frolic, and with talents of no common order. Her aunt was a good and pious woman, but very prim, precise, and narrow. She tried to do her duty to the poor friendless orphan thus thrown upon her; but having lived alone for nearly twenty years, with no companions save a parrot and a cat, and reading little or nothing save the writings of Mrs. Rowe, Dr. Johnson, and Mrs. Hannah More, it may be easily conjectured that she was not the fittest person in the world to take charge of a young girl. Her theory of education was to check any outburst of natural vivacity, and to make her charge as prim and precise as herself. The poor child used to stand for two or three hours a day in a constrained posture, in a back-board and stocks, (instruments of torture used in my young days, to turn the toes out and the shoulder-blades in,) till ease and freedom of movement were almost destroyed, in order to produce that artificial deformity called beauty. Back-board and stocks were applied to the mind as rigorously as to the body. But all was vain; mind and body both had too much spring and elasticity to be permanently twisted out of shape, and Jane Shafton grew up a charming young woman.—She was quite sufficiently conscious of her own merits, and her proud spirit could ill bear the constant reproofs which her aunt felt it her duty to administer. It was, therefore, a mutual relief when both parties agreed that she was old enough to take a situation.

It was soon after this that I first knew her. Some kind-hearted but purse-proud people in my congregation engaged her as governess for their children. They treated her kindly on the whole, but could not at all understand her sensitive feelings. They paid her well for her services, and she was their servant. That, in their view, was the whole of the relationship between them. Sometimes they made her a present to mark their approval of her conduct; but it was done in so patronising a manner that she was wounded rather than cheered by it. Her proud spirit chafed at being thus made to feel her dependent position. At the same time the sense of her utter orphanage and loneliness was forced upon her. She saw the children clinging to their parents and to one another in mutual affection, whilst she must stand and look on from outside the charmed circle. No family enrolled her among its members, no heart throbbed with love for her, to no arms could she fly for refuge, upon no breast could she weep out her troubles. Her passionate yearning for affection and sympathy sometimes amounted almost to agony. Many a night did she sob herself to sleep as she thought of her utter loneliness and solitude. She told me that she has sometimes stretched out her arms into the darkness, and convulsively called on her never-forgotten mother to come and comfort her. In this utter darkness of the soul she began to turn towards the Saviour; for as yet she knew him not. Her aunt's teaching seemed so dry and cold that it had failed to attract her. But she remembered a death-bed, where a dying mother had told her of the sympathy of Jesus, and had solemnly besought her to take him as her friend. To these words she had hitherto attached little meaning; but now they spoke to her heart with strange power, and as she pondered them night after night her mother's voice seemed again to be heard; and when she fell asleep, revolving them in her mind, that beloved form would often seem to smile upon her in her dreams.

I noticed an alteration in her manner about this time, and was much struck with the intense and eager attention with which she began to listen, especially when I spoke of the sympathy of Christ. In an interview with her soon afterwards, I joyfully heard from her a narrative of the steps by which she had been led to Jesus, and after a brief interval she was "buried with him in baptism." From this time the change in her whole spirit and deportment was most marked. The proud, haughty reserve in which she had hitherto entrenched herself was broken down. Fits of deep depression or of sullen silence no longer annoyed and perplexed the family with which she lived. Her character, softened, refined, and elevated by religion, endeared her to them. They had always esteemed, and now began to love her. She, too, on her part discovered excellencies in them she had never dreamed of before, and what had previously been merely a *situation* now became a *home*.

Soon after this, the son of some members of the church returned from abroad. He was a fine, handsome young fellow; had been gay, and had caused his parents much anxiety, but for some time had been more serious, and gave promise of settling down into a steady and respectable man. He met Miss Shafton at my house one evening; he was much struck with her, and in a few days it began to be whispered about that he was paying her marked attention. His parents encouraged the suit; for though their son would have a good fortune, whilst the poor orphan was penniless, they felt that she would probably be the means of confirming his good resolutions, and leading him to the Saviour. She was admirably suited for him. How far it would be for her happiness I was not so sure, but stood almost alone in having any doubt about it. Her aunt, and the family with whom she lived, were delighted at the prospect. She, however, gave him little encouragement, and when he made her a formal offer, she replied that she could not accept it at once, and begged a week before she gave him her answer. He was passionately in love with her, and could not endure the suspense. But she was firm, and he had no alternative but to submit. She came to consult me, and I have rarely been placed in a position of greater difficulty. If I advised her to refuse him, I made myself responsible for inducing a homeless, friendless, portionless orphan to forego a devoted husband, and a most advantageous settlement in life. The hesitation she had already displayed had greatly annoyed her aunt and the family with whom she lived. If she declined his offer, it would be impossible for her to remain in her present situation, such was the intimacy between the families; and her aunt would be so incensed as to refuse her a home. She would thus deprive herself at one blow of the only friends she had in the world. In case her health should fail, what could she do under the circumstances? Then, too, the prospects of her suitor and the hopes of his parents seemed to hang trembling on her decision. If it should be adverse, would he not be consigned to irretrievable ruin? This, at least, was the feeling of his friends, who dreaded the result of a disappointment upon him.

How was I to advise in such a case? It is easy enough to say that if the thing is wrong in principle it ought to be opposed in all cases. Perhaps it was the weakness of my faith which prevented my saying this. Perhaps I ought to have remembered that "wrong never comes right"—that, whilst obeying God she was not friendless or portionless; and that a simple, unquestioning, unhesitating obedience to his commands would certainly prove in the end the wisest course. I am not sure whether I did not show a want of fidelity and courage in my interview with her. I fear I was in fault. But when I found that her affections were deeply engaged to him, I could not force

myself to urge her to a refusal, and though I did not advise her to an acceptance of the offer, yet my bias in its favour was pretty evident.

“ Say ye, severest, what would you have done ? ”

I contented myself with beseeching her to be watchful of her own heart, to beware of declension in the divine life, and to make the conversion of her husband her great aim. As there were no reasons for delay, the marriage speedily took place, and Jane Shafton became Mrs. Henry Gerard.

For the first two or three months after marriage all went on as usual. They attended the services together, as they had been accustomed to do during their brief courtship, and no cloud cast its shadow over their happiness. She had been so unused to affection—the luxury of loving and being loved was so new to her, that she complained of being too happy. She cherished the hope, too, that her husband was seeking Christ. But his attendance at the week-night meetings grew less regular, and then ceased altogether. Soon after this he grew less observant of the Lord’s day. Indisposition, or fatigue, or the state of the weather, often prevented his attendance at more than one of the services; and business, which I suspected to be arranged for the purpose, frequently occasioned his absence from home on the Sabbath. It became only too evident that the interest in religion, which love to his wife had caused him to feel or to affect, was rapidly passing away, and that its very forms were growing irksome to him. Though she never spoke of this to any one, she deeply felt it. A look of sadness crept over her, and as, time after time, she came to chapel alone, it was easy to see that she had been weeping.

It is inevitable that a process of assimilation should go on, for better or worse, between the husband and the wife. The nobler nature of the two either elevates the baser, or is dragged down by it. The doctrine of the mesmerists, that a balance of the vital forces is established between those who are placed *en rapport* with one another, is, to a certain extent, true in spiritual affairs. So the young wife, having failed to lift up her husband to her own level, began to sink towards his. Her attendance became less regular, her interest less deep. Having convinced myself that this was not merely fancy on my part, I spoke with her. In reply, she urged the increasing claims of home on her attention, and pleaded the impossibility of fulfilling her duties as wife and mistress if she were constantly engaged in religious services. I continued the conversation a little longer, and at last she burst into tears, and confessed that her husband could not bear her leaving him in the evening to take part in any religious engagement, and that in order to remove his dissatisfaction she had promised to be less frequently absent from him. I afterwards found that he had taunted her with her fondness for spending her evenings from home, had charged her with neglecting him and her household duties, and had imputed the blame to religion. Was she right or wrong in yielding to his wishes, and in endeavouring to remove the stumbling-block out of his way? I hardly know. It is one of those insoluble difficulties—one of those painful compromises which are inevitable to those who are “unequally yoked.”

The habit of regular attendance on the means of grace having been broken through, she became less and less constant. From being present at only one service in the week, she gradually came to attend neither. Some trifling hindrance, which might easily have been brushed aside, was allowed to intervene, and at last the weekly services were altogether forgotten. Of course a corresponding declension of the divine life was the result. When the whole week is spent in forgetfulness of God, the Sabbath must lose much of its power to bless. My

words of affectionate warning and reproof began to be taken in a less kindly spirit, and at last they were so resented that I judged it better to discontinue them.

About a year and a half after marriage she became a mother. I had great hopes that this event might recall her to her "first love." It seemed for a while to have this result, but the influence of her husband counteracted it, and after a time she relapsed into her former state of declension. Soon another child was born; and I wrote her an earnest, affectionate letter, pointing out the sad and dangerous course upon which she had entered. I warned her of the inevitable result of this career of apostacy in heart, and implored her, for the sake of her children, to remember from whence she had fallen, and to repent, and do her first works. To this letter I received no answer; but the next time we met her eyes filled with tears, she was unable to speak, and turned away. For some months I watched with intense anxiety the struggle which was evidently going on within, but little thought of the mode in which it was to be brought to an issue.

One cold, cheerless November morning I received a message, requesting me to go to Mrs. Gerard's as soon after breakfast as I could. Of course I did not lose a moment. On reaching the house I was startled to see the blinds down, and learned from the servant who admitted me that the eldest child had died of croup in the night, and that baby was so ill that it could scarcely live through the day. "Missis is in an awful way," added the girl; "we are afraid she'll go out of her mind. She says it's God's curse upon her." After waiting a short time, the physician in attendance came to me, and said that he had just succeeded in drawing the poor mother from the room in which the youngest child lay at the point of death. He thought that a few words of prayer might tend to soothe and tranquillize her, and thus prepare her to receive the second blow, which, he said, must fall in the course of an hour or two. I at once went to her. The storm of grief had for the time exhausted itself. She refused at first, however, to kneel in prayer, saying that prayer was not for her, but a life of hopeless remorse and despair. At length she yielded, and I prayed with intense earnestness that God, the all-merciful Father, would have pity upon her. She rose from her knees, calmed and strengthened to bear what still awaited her. Oh, blessed consolation to the sore and troubled heart! What solace prayer can give! Without it we were "of all men most miserable."

Though warned of the dangerous condition of her youngest child, she had not admitted the possibility of it, too, being taken from her, till it lay at the very last gasp. Her grief then became frightful. As the conviction that her husband was not worthy of her love had been slowly forcing itself upon her mind, her whole being had seemed to concentrate itself in her two babes. I had sometimes trembled for her, as I noticed her idolatrous attachment to them. And within twelve hours both were taken from her! What wonder, that for some days reason tottered upon its throne, and that she trembled upon the verge of insanity. Her husband, who was from home at the time, hastened to return, and I only do him justice in saying that he did all in his power to mitigate her grief, and lavished upon her the most affectionate attention. But this terrible trial rendered the gulf between them the more obvious. He felt the blow very painfully, for he was an affectionate father; but, as a voice from God, he could not understand it. With his purely human feelings no divine element blended. With her, however, the case was altogether different. She regarded it as a direct judgment of God upon her. She felt that she had sinned, first, in marrying an unconverted person, and secondly, in neglecting

religion in conformity with his wishes. It was this which made the cup so bitter, and yet he not only could not assuage its bitterness, but she could not even tell him of its existence. I draw a veil over my interviews with her. They were most painful; for nothing could shake her conviction that the death of her children was the immediate punishment of her sins. Failing to "pluck from her heart this rooted sorrow," I endeavoured somewhat more successfully to turn her affliction to some useful purpose. By slow degrees she found peace in believing. Humbled by experience of her own feebleness, chastened by sorrow, and drawn nearer to heaven by the belief that her two little ones were awaiting her there, she became one of the most eminent Christians it has ever been my privilege to know.

Her earthly trials, however, were not yet at an end. Her husband's distaste for religion grew only more and more confirmed; and as his gentle, loving wife, so ready to yield in everything else, was now firm and uncompromising where Christian principle was involved, his home grew wearisome to him, and he began to seek his pleasures elsewhere. Not that he was ever unkind to her, but the gulf between them widened as their habits of feeling and of life receded farther and farther from one another. In a few years three more children were born to them. It was very touching to see the wistful tenderness with which she watched over them, and to hear her speak to them of their brother and sister in heaven, which she did so constantly and familiarly, that they were still regarded as members of the family for a little while absent from the rest. I never felt the full force of Wordsworth's exquisite ballad, "We are Seven," till in reply to an inquiry as to how many children she had living, I once heard her answer, "Five—three on earth, two in heaven."

For some time we had noticed a growing spirituality and heavenliness of temper about her; an indefinable something which occasionally precedes the death of a Christian, as though the feelings of heaven were already anticipated on earth. It was thus with her: there was a sweetness, a tranquil happiness, a deep and perfect peace about her which forced itself on the notice of the most unobservant. It therefore excited no surprise when the physician, whom I had met there on that mournful morning, said to me one day, that he had been called in to see Mrs. Gerard, and that he thought she would sink fast. So it proved. I had very shortly afterwards to stand by her dying bed. Across her peaceful countenance there would now and then pass an expression of pain almost amounting to agony. Her husband was rocking to and fro at the foot of the bed, convulsed with grief; the eldest girl, just old enough to understand the loss she was about to undergo, was sobbing as if her heart would break; the two younger ones were looking on with silent wonder at the scene. I had just offered prayer on her behalf, when she seemed suddenly endowed with supernatural strength; for slightly raising her head from the pillow, she beckoned her husband to her, and said with a firm, clear voice, though every word was tremulous with emotion, "Henry, love, we are about to part. Only one thought embitters my joy in the hope of speedily meeting our two dear ones in heaven. Perhaps *our* parting is a final and eternal one. Perhaps, too, you will fail to train up our children to follow me to immortal life. Promise me, before I die, that *my* Bible shall always lie on your dressing-table, and that every morning you will read a few verses, Promise me, too, that you will try to pray for help to seek salvation. And for these dear children, remember my dying prayer to you is that you will only entrust them into the hands of those who will make their salvation the first and principal thing." That these promises were given with intense feeling I need not say. I wish I could add that they sufficed

to dissipate the painful expression which still lingered upon her face. It was hard to leave an unconverted husband and three young children behind. She had prayed for them often and long, in hope, yet without confidence, of their salvation. She must now depart. And so she fell asleep in Jesus, her last words being prayer on their behalf.

Since then, several years have passed. Already some of her supplications have borne fruit. The two elder children have grown up in the fear of the Lord, and are now members of the Church. The youngest is a lovely girl of great promise. The husband, still a widower, cherishes most fondly the memory of his departed wife; mourns his own want of appreciation of her whilst she lived; and though I cannot speak of him as a converted man, I believe I shall do so before he dies. May her repeated prayers on his behalf find a speedy answer!

"In this 'ow'er true tale" I have so altered the names and circumstances as to prevent the recognition of the individuals; but I believe that I have accurately and truthfully delineated the experience of one who was "unequally yoked."

THE INFLUENCE OF CHRISTIANITY ON THE PHYSICAL WELL-BEING OF MAN.

At the advent of Christianity, Paganism, though retaining for some centuries longer its hold on the minds and imaginations of men, had evidently exhausted its powers in improving their physical, social, and intellectual condition. It cannot be denied that it had accomplished much in these respects. It had congregated the rude dwellers in tents into towns and cities, taught them many of the useful arts, organised systems of government and law, created commerce, and as wealth increased, developed the arts of sculpture, painting, and architecture, till in place of the rude hovels and hideous images of Baal, Moloch, and Astarte, there rose on the hills of Greece temples of wondrous beauty, enshrining statues whose loveliness and perfection no modern art has ever excelled. Nor was this intellectual culture confined to Greece alone. The temples of Egypt, dedicated to Isis and Osiris, into whose adyta or inner shrines none but the priests might enter, her lofty pyramids, her columns, and sphinxes, told of genius wielded by despotic power in ages when Cecrops had not yet taught the arts to the tribes of Greece.

Rome, too, the mistress of the world, feeling the refining influence of Grecian and Egyptian art, had reared upon her seven hills, palaces, amphitheatres, baths, and temples, in whose adornment and magnificence had been expended, without stint, the spoils of a thousand plundered cities.

In the gorgeous cities of the East, architecture had availed itself of that voluptuousness of form and colour so delightful to its pleasure-loving princes; and often all—Oriental, Roman, Egyptian, and Grecian—shrines and temples betrayed, in their insignia and inscriptions, the prevalence of that ungoverned lust which so intermingled with their entire mythology.

Amid all this luxury and beauty, there was no thought of the *individual* man; all had reference to the state, the nation, the city. Did the stranger sink with disease in their streets, there was no hospital to which he might be borne, no tender hands to cool his fevered brow, or administer

to his parched lips the refreshing draught. Did he groan with anguish, the passer-by coolly told him that he should bear with fortitude the ills sent by the gods; or perchance, if tinctured with the Pythagorean philosophy, comforted him with the hope that, in his next appearance on earth, he might inhabit a body less subject to pain.

Was a citizen seized with insanity, he was suffered to run at large, or, if troublesome, put to death. Did a mother weep over a deformed, deaf, blind, or idiot child, she was urged to destroy its life. The state had no place for such helpless *incubi*; and besides this, if destroyed in infancy, its reappearance on earth in a healthful body would be more probable. Epithets of scorn were heaped on parents who permitted so useless a progeny to live.

There was no organisation intended for the relief of human suffering, or the alleviation of human misery. Two only of the thirty thousand gods of Greece presided over the physical ills of humanity—and the priests and devotees of these acknowledged their power only by sacrifices and votive offerings, and not by any aid to the suffering or unfortunate.

But a brighter future was about to dawn on the wretched, diseased, and helpless members of the human family. Along the plains of Galilee, amid the hills of Judea, and in the streets of Jerusalem, there walked One who sympathised deeply with human woe, and though His mission to earth had for its first sublime purpose the reconciliation of man to God, yet throughout his divine ministry he left no tear undried, no sorrow unalleviated, but his own. To the sick, he gave health; to the blind, sight; to the deaf, their hearing; to the dumb, speech; to the insane wanderer, his reason; to the dying, life; and to the dead, a resurrection. To him the blind beggar at the wayside was as worthy of love and care as the monarch on his throne; the dead Lazarus, as the High Priest in his official robes. In man, however humble and degrading, he saw a being destined to immortality either of life and glory, or of death and woe; and hence every act, every suffering, every defect of a creature destined to such an existence, was worthy of sympathy, of care, of relief. Such being the example of the Divine Founder of Christianity, his disciples naturally imitated him; and though the power of working miracles ceased with the apostolic age, the obligation of the Christian believer to alleviate human suffering, was a cardinal doctrine of the early church. Everywhere were the sick cared for; and the tenderness with which the deaconesses watched by the bedside of the dying extorted even from their heathen persecutors unwilling commendation. A development of the same principle, too, enforced the abolition of the gladiatorial shows, in whose ferocity the hard and cruel Romans had taken such delight. The ransoming of slaves was another manifestation of the same heaven-born principle; and it is not without emotion that we find some of the churches of Italy, even in the sixth century, retaining so much of the spirit of their Divine Master, as to expend the larger part of their revenues in rescuing men from the galling chains of slavery.

As the dark ages drew on, the philanthropic spirit of the church lost much of its potency; the love of the early Christians gave place to the theological hate engendered by differing creeds; and the great mass of professed believers were more occupied with defending the claims of rival pontiffs, than with the exercise of that Christian charity which seeks to relieve another's distress.

Yet, after the power of the Popes was established, there still lurked in the Roman Church enough of this philanthropic leaven to produce some

effect; and to its influence we must attribute the organisation of those fraternities, in the middle ages, whose members administered to the wants of the sick, buried the dead poor and strangers, and sought, by simple but often effective means, to control and overcome the wayward delusions of the insane. It was perhaps from the promptings of the same spirit that Louis XI., better known as St. Louis, the best of the race of Bourbon kings, established, in 1260, his *Hospice des Quinze Vingts, or Asylum of the Three Hundred*, for the relief of that number of indigent blind; and at a somewhat later date, that so many foundations for the sick and infirm poor were established in England and on the Continent. There may have been some idea of attaining merit by these labours, a doctrine which Papal Rome has often encouraged; but there has been so much of evil to reprobate in Romanism in all its past history, that we are willing to give it *full credit* for what of good it has done.

The effect of the Reformation, in recalling to the minds of men the fact of the universal brotherhood of the race, and, by a free diffusion of the Scriptures, exhibiting the love and benevolence of Christ, was such as to develop, not only among Protestants, but among Catholics also, institutions for the relief of human suffering: hospitals for the sick, for children, and for mothers, were multiplied; the orphan found kind hands stretched out to relieve his wants; the insane were gathered in hospitals, and if they were subjected to too cruel restraint, they were, at least, no longer suffered to terrify others by their violence.

The education of the young was also considered an object worthy of thought. Most of the great charity schools of England and Protestant Europe date from the sixteenth century; as does also the organisation of the Christian Brothers, and the Sisters of Mercy, in the Romish Church, whose object is to teach the children of the indigent poor. In the latter part of this century, also, Pedro-Ponce de Leon attempted the instruction of deaf mutes, and with some success.

With the diffusion of Christianity, and the increased mental activity which followed in its train, the claims of humanity attracted more strongly the attention of men, and the latter half of the eighteenth century saw the deaf mute enlightened, through the efforts of the Abbé de l'Épée in France, Heinicke in Germany, and Braidwood in England; the blind rescued from vagrancy, and taught to read the Scriptures, and to support themselves wholly, or in part, by Valentin Haüy, Klein, Zeune, and others; and the poor maniac relieved from his chains, and restored to his right mind through the labours of Pinel.

The course of philanthropy is onward. He, to whose divine teachings its first active impulses are due, has nowhere prescribed a limit for its exercise; and in the present century we have constantly seen, as the blessed influences of Christianity have more and more pervaded the nations, a wider and wider development of its influence. The five or six schools for the deaf mute, which existed at the commencement of the century, have increased to 220; the six or eight institutions for the blind to more than 100; hospitals for the insane, conducted on the principles of tenderness and love, have been multiplied, till nearly all the afflicted who will can avail themselves of their advantages; the idiot and the cretin, long considered utterly hopeless, have been restored to reason, and the enjoyment of its blessings; the death penalty has been restricted to the highest crimes; the juvenile offender is reformed and instructed; the older criminal is taken by the hand, and encouraged to begin a better life; the erring and fallen are rescued from their degradation, and a

sister's voice whispers in their ear, "Go, and sin no more;" the inebriate is snatched from the pit of ruin which yawns to receive him, and raised to manhood and life; the slave trade declared piracy, and put under the ban of the civilised world; and slavery itself, endeavouring to hide its weakness by the audacity of its bravado, totters on to its speedy downfall.

The missionary enterprise, too, has contributed to the physical comfort of considerable portions of the race, leading the rude Indian tribes to adopt the customs of civilised life; raising the Sandwich islander from an indolent savage to an intelligent citizen, capable of appreciating and enjoying free institutions; elevating the wild Karen to the dignity of manhood, and to a taste for intellectual pursuits; and, wherever its genial influence has been permitted to extend, purging society of its criminal practices, and substituting the purity of Christian life for the loathsome vices of heathenism.—*New York Examiner*.

"BUT MINE OWN VINEYARD HAVE I NOT KEPT!"

CHRISTIAN sat wistfully watching the sun decline towards the western sea. Heavy clouds floated upward from the horizon, and through the clefts came the glare, lurid and awful. As he gazed a hushed voice, close at his side, uttered these words: "Oh, Christian! To thee it is made known that yonder sun now bids his last farewell to thousands of thy kind!"

Then said Christian, "Let me, I pray thee, make it known to them, that the blood of souls be not upon me."

And the voice replied, "Has thou not surely known that every sunset is the last to myriads?"

Then said Christian, meekly, "It is the truth: nevertheless, let now thy servant warn them that be doomed, that they may flee for refuge, and blood be not upon me." And he wept sore. And Christian looked up, and behold the sun had set!

Then he hastened to go unto those who should never see the morrow. But he found no sign whereby he might know them. In the lazar-house, the sick said, "Comest thou to hasten our end? Are not our woes enough?" Then passed he to the house of vanity, and they said, "Behold this dreamer cometh," and they mocked him. So he came into the streets and lanes of the city, and cried with a loud voice, and warned men to flee from the wrath to come. And men pitied him, and passed by on the other side. Then the day dawned again, and the sun rose high in the heavens, and he went unto his own home. As he drew nigh one met him weeping, and saying, "Alas, master! we have sought thee in vain. Thy son, even thine own son, sleepeth." And he hastened and ran into the house, and behold they said unto him, "Thy son sleepeth!" And Christian smote upon his breast, saying, "I have sinned in that I have forsaken them of mine own house to seek after others, and God hath visited me with sore affliction. 'They made me a keeper of vineyards, but mine own vineyard have I not kept.'" SPES.

THE VINDICATION OF FAITH.

IN one of Peter's epistles we have the following words: "Be ready always to give an answer to every one that asketh of you a reason for the hope that is in you with meekness and fear." Allusion had just been made to the persecutions to which the Christians of that early age were exposed, and they were exhorted to be ready for the defensive, by having a "reason" for their "hope." When persecuted they were to vindicate themselves, their faith, their hope, their Master and Redeemer—not by the arrow or the sword; not by stoning their enemies as their enemies stoned them—but by weapons of truth; which, though they might not immediately disarm their persecutors, would leave those persecutors without excuse, and make their future overthrow the surer.

Christians are often required to defend their "hope" when the demon of persecution is slumbering. Indeed, the opposition which Christianity has to encounter is perhaps least successful when it takes the form of a virulent persecution. Men who could not withstand the sophistries of infidelity can bear with heroic patience the gloom of the dungeon, or the ignominy of the scaffold. When a Christian is conscious that he has done nothing worthy of death or of bonds, he can submit to bonds or to death without a murmur, saying, "I know in whom I have believed." But sophistry may invade the domain of faith itself, unless that domain is well fortified by what the apostle calls a "reason." If a man's faith in the gospel be a credulous and not a rational one, a few bold words from an infidel may scatter it to the winds, and at the same time deprive him of every one of the great hopes which its presence deposited and fostered in his heart.

The injunction we have quoted has a special fitness for the present times. The influence of infidelity has been considerably weakened by the prodigious energy which its revival a few years ago has called forth on the part of the defenders of the truth; but it still exists too widely and works too zealously to admit of any relaxation in our solicitude for the interests of those who surround us. Young professors may still be challenged to vindicate their faith, and, by way of exercise for their skill and fortitude, may be supplied with a few of the ordinary objections to begin with! The position is new; they have never anticipated it, and consequently have never prepared themselves for it; and finding themselves inadequate to the responsibilities it imposes, but forgetting, perhaps, that the weakness is their own, and not that of the truths they have espoused, they may begin to suspect that their former beliefs were wrong, and betake themselves to the ranks of the "doubters." Peter's advice points to the true prevention of this catastrophe.

Christianity does not ask a blind belief. Man is a rational being, and is only insulted when ordered to give his faith to dogmas the truth of which has not been shown to him. By denying to men the right of inquiry, Christianity would disclose its own imbecility, and its want of adaptation to man's nature. It does nothing of the kind. True, its words are authoritative and final: "He that believeth and is baptized shall be saved; he that believeth not shall be damned." But those words are justified by the indubitable and universally accessible evidence on which the gospel rests, and without which they would be a hateful impertinence. Faith is *demanded* because a sufficient reason for faith is given; and thus the authority of the gospel is maintained while the rationality of man is acknowledged. And as Christianity never asks a

blind belief, so neither is it ever honoured by one. When once faith is grounded upon its proper evidence, let it be implicit as the faith of a child—unshakable as the eternal hills. But to a credulous Christian the gospel has not the chance of revealing half its glory. Its loftiest truths are such as credulity can never grasp, and are only realised by that kind of faith which is the offspring of steady, devout, and earnest thought.

Moreover, men have a *right* to ask a reason for the hope that is in us. If they are respectful in their request, we inflict upon them, as well as upon our religion, a lamentable injustice, by withholding from them such arguments in favour of that religion as ought to end in their allegiance. A religion which is good for one man is good for all men, because all men are, in the main, constituted alike, and all are alike involved in the bondage and curse of sin. And let it be borne in mind that we are not only professing, but (unless we have a faith which, being without works, is dead) actually attempting to *disseminate*, a religion which lifts itself above all others, which condemns all others, which claims to be universally accepted as the only *true* religion, which is an offence to many of man's natural propensities and prejudices, and which raises the terrible voice of judgment over all by whom it is rejected. We carry this religion to our fellow-men; to them we expound its doctrines; upon them we urge its invitations; to them we address its warnings. Can we be surprised if they pause and say: "You are taking high ground; have the goodness to show us your right to occupy it. You are using bold language; produce your authority. Where are your credentials? Bring forth your strong reasons. How may we *know* that your statements are to be relied upon, and that you are not the dupes of your own fancy, doomed to disappointment when a little unwelcome light shall fall upon you?"

Is every man bound, then, to travel round the entire circle of what are called "the Christian evidences" ere he becomes a *bonâ fide* disciple of Jesus Christ? Is it absolutely necessary that, before he proclaims himself a believer, he should have mastered the arguments of Lardner, Paley, Butler, Fuller, Taylor, Rogers, and nobody knows how many more stupendous men who have consecrated their powers and their acquirements to the defence of Christianity from the assaults of its enemies? If so Herculean a task were a pre-requisite to rational faith, then rational faith would be impossible to the busy, go-ahead people of this nineteenth century; especially as, in order *fully* to appreciate these gigantic piles of evidence, there must also be an acquaintance with the sceptical productions which occasioned them. Of course the labours of these devoted vindicators of the truth will not be accounted as of small value. Let them be carefully, searchingly, severely studied by all who are favoured with the necessary appliances. It is no trifling excellency in the gospel that it can exercise the rational powers in the manner which the production and the subsequent investigation of such stupendous works necessitate. Moreover, these works have rendered unbelief immeasurably more inexcusable than it could ever have been without them. No man is justified in pronouncing Christianity untrue till he has answered all the positive arguments in favour of Christianity which these mighty defenders have supplied, or otherwise discovered fundamental objections to Christianity which none of them have ever refuted. On the other hand (and thus we return to our point), any man is justified in accepting Christianity upon a much narrower basis of reason than that upon which their investigations have been conducted.

As, for example, the basis of simple, honest experiment. This is adopted readily enough in other matters; why should it be sneered at or recoiled from here? The experimental test of Christianity is the most valuable test of all, because it is one which all can apply if they will, and one, too, the satisfactoriness of which will almost instantly assert itself. Let a man have a spiritual experience of the gospel, and he may confront the most formidable disbeliever without fear. He may exultingly exclaim: "Ply your objections, O infidel, to your heart's content; I am proof against them all. I may not have wit enough to answer them, but they are harmless for all that! I am a believer, and he that believeth 'bath the witness in himself.' You may stigmatise this as fanaticism, but the giving of it an ill name will not drive it out of me. Suppose I sacrifice my faith to your objections, can you supply me with something worth having in its stead? I will not trust you; for I know that if I did I should be the sport of every wayward fancy which either my brain or yours might generate, if only that fancy could succeed, like the devil, in assuming a plausible guise. Don't suppose me capable of such weakness, for you might as rationally expect that a man who is carefully tracing a path, dangerous from surrounding bogs and pitfalls, will close his eyes to the blazing light, just because he cannot philosophically define to you the nature of light—state when, how, and under what circumstances the sun was created—and solve, to the satisfaction of every learned cross-questioner, all the complete problems which the phenomena of the heavens may suggest."

And this argument from experience—so simple, so pure, so direct, so unsophisticated, so undeceptive, so satisfying—irrefragable as the connection between cause and effect—making its appeal to the whole man, and finding in the response that which gives back a blessing upon the whole man—will not only suffice for the vindication of our own faith, but will also invest us with power in the recommendation of our faith to others. To the challenge, "Give me a reason for the hope that is in thee," the reply is, "My hope is now its own reason. When it first sought my confidence I wished to know what to expect of it. It promised me enlargement of mind, elevation of character, happiness of life. I have tried it; not as it deserves, I well know; but, with all my imperfections, I have been somewhat under its influence, and as far as I have cordially and practically trusted it, so far have I found its promises fulfilled." Such a testimony, borne out by the demeanour of the witness, will never be without its weight even with stolid Prejudice herself. If it be still urged, "Your experience may suffice for you, but it cannot suffice for me, for the simple reason that it is not my own," the answer is: "Make it your own. Try Christianity as thousands more, constituted and situated similarly to yourself, have tried it. It will no more deceive you than it has deceived them. Lay aside your speculations for awhile, and come to actual experiment. One accessible and undeniable fact is worth any number of theories. A man who is sinking beneath the power of some fell disease sends for the best doctor he can obtain; and when the remedy is offered, it is accepted without any questions respecting the ingredients which compose it, or the reasons which have governed their selection. After the patient has recovered, or even while the process of cure is going on, inquiries on that subject are admissible; but if made beforehand, the man would die, and would be chargeable with the crime of self-murder." The analogy is obvious. Men are spiritually diseased—*you* among the rest. There is no time to be lost. Something must be done quickly.

You want a remedy. Let the experience of others, who were once in the same sad plight as yourself, but have been rescued, guide your choice. The history of the world proves that nothing of any solid value has been done spiritually for man save what has been done by Christ, the Physician of souls. What better testimony do you want? Be no longer the victim of these *speculations*, and *doubts*, and *objections*, and *ifs*, and *buts*, and *it may be so's*, and multitudes of other insect puerilities which will draw from your spiritual nature every drop of its life-blood unless you persistently beat them off. Encouraged by the experience of others, trust yourself implicitly to the power of Christ. Your own experience will soon confirm the wisdom of such a trust; and you will gratefully sing with all redeemed ones around you,

"JESUS, the name that charms our fears,
That bids our sorrow cease!
'Tis music in the sinner's ears;—
'Tis life, and health, and peace!"

J. P. BARNETT.

Penzance.

PASSAGES FROM THE LIFE AND LETTERS OF THE
REV. WILLIAM RHODES, OF DAMERHAM.

(Continued from p. 289.)

"A TENDER Providence shrouded him under her wings, and the prophet was fed in the wilderness; and his great worthiness procured him friends, that supplied him with bread and necessaries." So wrote Bishop Rust of Jeremy Taylor; and so we may write of Christ's humble minister, William Rhodes. But from this extremity of weakness he was gradually restored to comparative strength; and then, partly by working at his original trade, and partly by means of a small income which he received from a friend, in acknowledgment of inestimable spiritual services, he contrived not only to live free from the worst effects of poverty himself, but to be a generous benefactor to others. In the course of the next few years he built a cottage for his sisters; he also received into his house some afflicted relatives, and was their watchful attendant and sole supporter till they died. Speaking of this attendance at certain periods, he said to a friend, "It is my work night and day, and the labours of a ploughman are mere play to it. I have a hundred times fainted almost to death at the sight of the distressing sufferings of my charge; but I bless God my patience never failed." The spirit of his daily life is thus described in a letter written during 1824:—

"There are few things for which I have more reason to thank my Saviour than for the power he has given me of combining high thoughts with humble doings. This power to unite noble and devotional contemplations with constant attention to the numerous cares and toils, and trifles and nursings of my little family, is a great delight to me. It unites into harmony the extremes of existence; the intellectual and the sensible; the lofty and the mean; the cares of the present with the prospects of the eternal. This is a sort of living at the same time all over the universe of our being. The things themselves are very remote; strong exercises of the intellect and the habitual contemplation of heaven—and a minute regard to bread and tea, firing and candles. Yet no reason can be given why a person should not try to be a tender and diligent nurse, a prudent and frugal house-keeper, and all the time an intellectual and elevated Christian."

Prevented simply by physical infirmity from being the light of a refined circle, and the teacher of electrified multitudes, he cheerfully accepted the lot assigned to him; and since he could plead for Christ in no wider sphere, it was

now his ambition to collect a few farm-servants in the village, and live as their pastor. But even in this he seemed to be doomed to disappointment. "Is not this the carpenter's son? Is not his mother called Mary? And his brethren . . . and his sisters, are they not all with us?"

Treading in the steps of Jesus, his course was impeded by the very same class of obstacles; and at first "the prophet had no honour in his own country." Indeed, the people of Damerham in those days were, intellectually and morally, even less prepared than many other villagers to appreciate and honour the qualities which make the signs of "a true prophet." Perhaps a sentimental tourist, visiting the spot, would have been charmed with the air of exquisite peace, and the indescribable sense of remote seclusion which belonged to it; he would have thought that he had at length found human nature in its fresh and elementary simplicity; and that here, where "life had stood still for centuries," where the green leaves and flower-clad cottages looked just as they did in the times of the Tudors and Stuarts, and where the fashions of the great world were unknown, the vexed and tired spirit of a good man would find everything to heal its fever, and nothing to baffle its love. "It must be an easy and delightful thing," he might have thought, "to be a pastor here."

The pastor, however, had a different report to make. Whatever were the scenical enchantments of the place itself, many of the natives answered to good Robert Herrick's somewhat testy description of his own parishioners:—

"A people, currish, churlish as the seas,
And rude almost as rudest salvages."

It was long before he made much way in his endeavours to lift them from a life of mere sensation—a coarse depravity; but as he laboured on, "being determined to know nothing among them save Jesus Christ and him crucified," a few drunkards were reclaimed, a few weary sufferers comforted, a little band of communicants gathered round him, and so decidedly did the Spirit of God bless his word, that, about the year 1829, it became needful to seek larger accommodation for worship by the erection of a chapel. This work was commenced and carried on in a manner something like that of the work which King David projected. Not that this "house built for the Lord" was like that, "exceeding magnificent;" there were no "chapters," over which gold and silver light floated; no pillars crowned with "lily-work;" no miracles of rich sculpture and airy tracery; but the poor people brought their contributions to it on the same principle. Some brought stones, others wood; and after the labours of the field were over, some would help to raise the walls, others to thatch the roof; the pastor himself, trembling with weakness, making the benches and the little desk in the corner. The pecuniary cost of the edifice, and a cottage connected with it, amounted to £50, which he subscribed alone, the result of great self-denial and no little genius for finance. It was built in a similar spirit, had as true a consecration, and there were times when it was filled with as bright a glory. Here Mr. Rhodes ministered to the end of his days, not only without worldly remuneration, but meeting, from his own resources, every incidental expense; and though there was little external encouragement, it may be said, with reference to many a glorified spirit, "the Lord shall count, when he writeth up his people, this man was born there."

But his influence for Christ reached far beyond the sphere of his "bodily presence." Many who might have thought that "weak," and "his speech contemptible," were compelled to admit that "his letters were weighty and powerful." He was always writing, and always on one theme; for, like Luther, he might have written the great name "Jesus" as the motto of every letter. Many of these letters have been lately collected. There is a series, full of rich wisdom and love, addressed to a young clerical friend, on "The Church of England." Many are written to persons suffering under bereavements; others are on such subjects as "Irvingism," "Neglected Points of Christian Ethics," "The Uses of the Atonement," "The Work of the Holy Spirit," and "The Divinity of Our Saviour." Sentences occur in his private papers which afford touching illustrations of the spirit which prompted this correspondence. Though he wrote no diary, not choosing "to make the world his

confidant," it seems that sometimes while sitting, pen in hand, "waiting for an inspiration," he would, almost unconsciously, write on a scrap of paper close at hand some prayer that was rising in his heart; so that a person looking over the leaves of his almost illegible manuscript, will here and there light on words like these:—

"Lord, help my poor perplexed friend at T——." "Holy and blessed Father of lights, Father of my own poor and ignorant spirit, remote and sublime in infinitude beyond all thought, yet most condescending and close to me in thy presence, help me to think and write of thy blessed Son with all simplicity and reverence. Thou hast said, This is my beloved Son, in whom I am always delighted; help me to be delighted in him as thou art. Dispose the heart of my friend to all this. . . ."

These secret prayers have been answered. One minister of Christ at least is, under God, unspeakably indebted to the letters of Mr. Rhodes for a clear and joyful faith in the "great mystery of godliness."

The following is a fragment of a letter, the first of a series, addressed in 1829 to a lady who was inclined to the adoption of Socinian views:—

"Such has been the adoring and happy state of my mind towards the blessed Saviour for many years past, that to hold any dispute concerning his nature has seemed to me to be an act almost tinctured with impiety—like turning adoration into controversy; but I cannot help telling you, in the most honest and affectionate manner, some of my views and feelings concerning the religious difference betwixt us. The difference, should you indeed embrace the views with which you confess a sympathy, is of the most grave and vital nature.

"Allow me to help you in searching the Scriptures, as the source of final and decisive information with regard to these great questions. It will be my aim to convince you, not by reasoning, but by these alone, 'that your faith may stand not in the word of man, but in the power of God.' It is for you, it is for me, to take the Scriptures in humble simplicity and love—to remember that they are intended for the poor in spirit, and that the most natural and simple meaning is sure to be right. You must remember that the highest reason for believing any truth is because God has revealed it. Whatever he has affirmed is proved: proved by that final testimony in which we must repose, or be doomed to wander in perpetual uncertainty.

"Be honest and upright to the Bible. Trust it as a plain, sincere, and honest book. God means what he has said. This simple maxim, if adhered to, would banish all errors from the world. I believe in the divinity of my Saviour, because the Bible has declared it in numerous passages plain as the first commandment. There is a great want of intellectual rectitude, to say nothing of devotional reverence, towards the oracles of God. Be honest to this passage: 'In the beginning was the Word; and the Word was with God, and the Word was God. All things were made by him. The world was made by him.' There is the doctrine. Why do you not believe it on its own sovereign authority? 'The passage is disputed.' Yes, in three respects. Whether '*God*' means *God*—whether '*created*' means *created*—whether '*all things*' and '*the world*' mean *all things and the world*! that is all. One thing is evident. The God of heaven cannot speak plainer. I believe what he has said—I hope you will. Why not dispute the first verse of the Bible?

"If the blessed God has given us information respecting his own nature, is it wise, is it safe, is it pious, is it reverential, for you to retain a different opinion? Differ in mind from the Father and Lord of our spirit, concerning himself! Read, pray, believe, become a little child before his presence! Do not be too proud to be taught by the 'Ancient of Days.' 'He gives grace to the humble, but the proud he knoweth afar off.'

"You object to the doctrine of the Trinity because of its mystery. I see all the facts which compose this doctrine plainly stated in the Scriptures. They tell me that there are distinctions in the Divine nature, and that there is unity. This is enough for any one who takes God at his word. I am not required to understand the great facts of the case, but to believe them on the clear testimony of God himself. How do I know that we are immortal; that there is a heaven; that penitent believers will be saved? Simply because God has declared these things. He has also declared this doctrine concerning his own nature. That it is mysterious is simply nothing against it. Is it wonderful that there is mystery in the Supreme nature while there is so much in our own?

"I cannot answer your questions respecting this sublime doctrine. Not one of them is answered in the Scripture, whence I gather every ray of knowledge that I have of it.

"Look at that beautiful flower in your room. Will you tell me how it is tinted and coloured by the light—how it is enlarged and nourished by the air and soil—how it grows into such shapes of grace and enchantment? You cannot answer me. That flower contains an assemblage of mysteries as truly transcending all human conception as any truth of the Bible; yet you believe in it—you believe in its growth, its beautiful forms, and delicious colours.

"You are holding a thread in your hand. You have philosophy enough to be aware that this thread is composed of innumerable atoms finer than your sight can detect. How are they held together so as to compose the thread? No mortal has ever fully discovered this.

"You are, yourself, a body and spirit, mortal and immortal. There is a broad distinction between these natures, yet they are united into one. I can far more easily conceive of the perfect union of two spirits, or of three, than of the union of such opposite natures in one person. If we hate mystery, we must hate ourselves, we must hate all things—you must hate your flower.

"While all things in the universe are thus teeming with mysterious relations and agencies, from the insects that people the leaf of a rose and the folds of a violet, up to our own wonderful nature, I confess it has always appeared to me to be the last of human presumptions to exclude what is mysterious from religion, which in its nature must be unspeakably more profound and sublime than the whole order of visible things; from religion, which comprehends all the interests of our existence, embraces all the moral concerns of time, and will spread its lights and benedictions through all the regions and periods of eternity. Higher still must be the presumption of attempting to exclude mystery from the nature of the blessed and Supreme Majesty, the modes of whose existence are beyond the reach of created thought, and, compared with whom, the whole universe of things and beings is a vain and fleeting shadow. Let all our thoughts of the most holy God be humble and reverential. When he has been pleased to speak of himself, let us receive every word with grateful submission of mind.

"I regard this most sacred doctrine entirely in a practical and consolatory light. That there are three in the Supreme nature is never revealed as a mere intellectual fact. They are revealed in action for the good of mankind. Each of the Divine personages is represented as sustaining a distinct office, and performing a distinct part in the glorious work of our salvation. There is not a single sentence of inspiration in which we are required to contemplate the Trinity apart from this work of saving mercy. The Father so loved the world as to send his Son to redeem it. The Son so loved the world as to become its Saviour, at the expense of profound humiliation and sorrow. The Spirit with equal benignity condescends to renew our hearts, and to preside over the formation of our characters for heaven. Such is the inspired view of the doctrine, full of life and grace. Thus it is mingled and incorporated with every part of our religion; with its source, its duties, its comforts, its hopes, its promises, as well as its contemplations. No one can give consistency and meaning to all the statements of Scripture without full belief in this. Let all these plain statements respecting all topics be *fully believed*, and *this doctrine will grow out of them*.

"The mysteries connected with this doctrine, and the divinity of the Saviour, form the grand point of scorn to your friends the Socinians. Yet it is a fact, that they have not removed mystery out of the Scriptures in their version; they have only changed its place. They have taken mystery out of the *doctrines* of Scripture, where it was venerable and worthy of the majesty of God, and have placed it in the *language* of Scripture, where it is repugnant to the sincerity of God. They have made the *language* abound in mysteries, which in its nature has none; but in the nature of the Great Eternal, which must be mysterious to man, they will not allow any mystery. The brightest wit that ever graced the world never even fancied a greater absurdity than this. Read some of the highest descriptions of the Saviour, given by inspired writers, in their sense—that he was only a man. Is not the language full of mystery? No man, no child, ever used such words for such a purpose. It is indeed mysterious that they should have used such a pomp and magnificence of glorious language to describe what is so simple and plain. The truth is, your friends have introduced far greater mysteries into the New Testament than they have laboured to exclude from it. My conviction is that the New Testament is either the most deceptive and insincere book in the world, or their view and rendering of it is perfectly wrong.

"Then, if Christ be not God, the adoration of Christ must be idolatry. Out of this grows another mystery. How will you account for the dark fact in the divine conduct, that our religion, which was intended and predicted to destroy all idolatry in the world, has spread a wider and deeper idolatry than ever prevailed before? How account for it, that the God of love has permitted numberless millions of his holiest and humblest servants, who fervently sought illumination from him, to live and die in this fatal sin? More mysterious still: How can it be consistent with the wisdom and sincerity of God to have employed such language in his word concerning his Son, as is highly adapted to seduce the world into the sin of adoring him, when all this tremendous enormity of delusion might have been prevented by inserting in the sacred book one simple term which may be found in every Unitarian publication—that Christ is nothing more than man? Mysteries darker than these cannot be found under the sun."

In the year 1832 Mr. Rhodes married Miss Hester Knight, of Devizes. This lady, who, to use his own language, "had generous affection enough to share the lot of so afflicted a person," was herself no ordinary character. By her clear intellect, and bright vivacity of thought, feeling, and speech, she "brought sunshine into every shady place" she visited. With every faculty and energy, and a heart fully devoted to Christ, she entered warmly into all her husband's self-sacrificing labours, and gave a new spring to his usefulness. As she is now a spirit in heaven, it would only be affected refinement to conceal an interesting fact which preceded their marriage. She was a sincere inquirer after truth, but had not "so learned Christ" as to feel perfect accordance with the doctrinal faith held by Mr. Rhodes. Her sympathies were with the Arians, "whose grand mistake," again to quote his words, "arises from not distinguishing between what is said in the Scriptures of Our Lord in reference to his inferior and official character as man and as Redeemer, and the proofs of his absolute divinity. They fix their attention exclusively on the subordinate terms and characters which the Scriptures ascribe to him, and then assert that these do not amount to the assertion of his proper divinity, which is perfectly true. They would be right if nothing more nor higher were said of him. They would be right if it were right to form our *whole* view of his character from only a *part*, and that the *inferior* part, of what is revealed. But as it is, they do the same injustice to their Saviour that we should do to man, if we took our whole conception of his nature from his *body*, which is weak, mortal, and perishing, and left out of view or denied his *soul*."

This difference led to a prayerful examination of the Scriptures. For years the inquiry went on, and the letters written by Mr. Rhodes, under these circumstances, and on this subject alone, would, if printed, fill a thick octavo volume. They teem with learning, eloquence, and close argumentative thought; and were it not that those who withhold from the Saviour the full ascription of divinity have since very generally shifted the ground of debate, and are now engaged in discussing a previous question, the question of inspiration, these works might take their place amongst the standard instructions of the church.

The effect was what might have been expected to follow an inquiry conducted in such a devout spirit, and with so much perseverance. Before they were united in life they were united in faith. "Mean thoughts of Christ," said Mr. Rhodes, "are, in my view, the frost and snow of the heart; while they remain our nature cannot bloom with the best affections and delights of piety. I could not live and breathe for a week in the cold Lapland region of the soul to which they belong." He never had to live for an hour in such a region. To borrow language which has been used to describe a similar instance, henceforth his life, and that which was identified with it, "flourished in the clear glow and effulgence of the gospel scheme."

In connection with the extracts which have just been given, the following letter must be felt to be peculiarly interesting. It was written to his wife when she was away from home in the summer of 1837:—

"My dear heart in the truth and the life, which are immortal, and change not.' So George Fox usually addressed his wife. I have finished his life of 650 folio pages, since you have been gone. It afforded me much amusement; but its chief impression is that of the highest veneration and delight for so holy and noble a servant of Christ. I had hitherto

regarded Penn's as the most beautiful character which that sect has produced, and perhaps it is the most beautiful, because his mind was more cultivated and polished than that of his friend; but Fox's character is by far the most venerable and magnificent. He reminds me of the inspired Tishbite in his stern majesty and fidelity, but he seems to have surpassed him in all the patient, gentle, compassionate, suffering, and laborious virtues. If inspiration has been granted since the apostles departed from the world, I think he possessed it. I have read few things more truly sublime than some of his letters to Charles the Second. What from the pen or lips of man can exceed this?—

‘TO THE KING,

‘The principle of the Quakers is the Spirit of Christ, who delivers them from the sins against law which it is thy office to punish, and from many more sins which thy power cannot reach. We save thee from thy awful work of punishing evil-doers, so far as our principles are embraced. If all thy people followed us, and obeyed the Heavenly and Immortal Master that we obey, thou and thy magistrates would have no crimes to punish. This is from one who desires the eternal good of the king and of all his subjects; in Christ Jesus our Lord,

‘G. FOX.’

“I will give the closing sentence of William Penn's most sweet and beautiful preface to this volume. ‘Many sons have done virtuously; but thou, dear George, hast excelled them all.’

“You remember that I was reading Channing when you left me. I have finished and returned the first volume, but have not yet closed the second. When you return I will give you my opinion of this fascinating writer. Great power and beauty are displayed in his pages; great refinement and elevation of mind; and many Christian virtues are exhibited in the most serious and beautiful light. . . . For his personal qualities he must be a delightful and delighting man, with whom I should greatly love to have a long month's debate on the solemn topics on which we differ; for it has filled me with sadness, though it has not impaired my admiration, to see so much splendour and excellence combined with a total melancholy absence, or rather decided and eloquent rejection, of those views of the Gospel and of Christ which form the consolation of my heart and my hope of blessed immortality. Here my admiration is turned into pity and profound regret. How a mind so fervent, so full of compassion, so radiant with pure aspirations, can find repose in the cold negations of the Socinian creed, and with a good conscience can employ its powers to seduce and enchant others into the adoption of the same moonlight and powerless sentiments of piety, is to me passing wonderful and sad. To those who receive the New Testament *as it is*, willing and grateful to be taught by the Father of their spirits, and not to dispute his teaching, and have found peace for eternity in the love of their Redeemer, how affecting it is to read the statements made in these beautiful pages! That the sole terms of divine forgiveness are penitence and improvement in virtue—that holiness is originated by our own minds—that the attainment of religion is as easy to our nature as the attainment of knowledge—that the atonement is a fiction of human device, and of course that the Saviour of the world is only the most excellent and dignified of mortals. Alas for our hopeless race, if this be the Gospel—if this be all that the God of heaven has provided to redeem and save them! What a deception and mockery of the deep misery of all souls it would be to call this the great salvation! By serious and thoughtful persons, whose views are fixed by prayerful meditation on the Scriptures, and by deep and mournful acquaintance with themselves, these volumes may be read with advantage; while to others, who have no tender and awful reverence for the word of God, with little experience of a penitent heart, and who are disposed to indulge in unholy freedom and daring of thought on the things of religion, these pages will prove like the serpent of Paradise, full of beauty but full of danger to their souls. I pray for this excellent and admirable man, that through divine illumination and grace he may ‘add unto his virtue, faith’ in a Divine Redeemer—I pray that his heart may be brought into tune with the music of heaven, with the song of the adoring and loyal universe, towards Him who made the whole and redeemed a part. ‘*And I beheld, and I heard the voice of many angels round the throne, and the living beings and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*’ That heart which is not gratefully responsive to this temper of heaven, whatever other graces may adorn it, is not fit for the kingdom of God, where all delight to honour the Son, as they honour the Father.”

Camberwell.

CHARLES STANFORD.

SELECTIONS FROM "ESSAYS BY GEORGE BRIMLEY."

A VOLUME of critical essays has lately been published, of rare beauty and excellence, written by one who lived unknown to the great world, who died in early manhood, but whose memory is fondly cherished by a circle of ardent admirers and friends. One who seems to have known him well thus writes of him :—

"He was a man whom God had richly endowed—of exquisite fineness of faculty, of large breadth of sympathy, of a most generous spirit, and full of truth and sincerity. His elegant culture and brilliant conversational powers made him one of the rarest of companions; and the respectful consideration he ever manifested for the convictions and feelings of those from whom he differed, permitted such as were most widely separated from him, by ecclesiastical or political views, to become his intimate and confiding friends. He was so kindly and unpretending, even when most splendid in discourse or most triumphant in argument, that his inferiors never felt his superiority, until reflection afterwards taught them to appreciate the truth and power of his criticism, and the variety and depth of the thoughts with which he had penetrated their minds. That he became all he was, that he accomplished all he did, may well surprise the friends who now know fully what a struggle with a 'cruel malady' he had to maintain ever since he was twenty-two. If sometimes nearly subdued by depression or pain, he soon rose up manfully and victoriously; and, to the last, kept a heart of courage, and a genial enjoyment of the world, society, and art. Those who knew him best, feel that his departure has made vacant a place that cannot be filled again; yet, while walking now in the shadow of death, they are not without the gladness of the great hopes which break forth from the truth he himself confessed with dying lips—now inscribed on the cross that marks his resting-place—*Mercy and Truth are met together.*"

The wish to render his "a life too short for friendship, not for fame," seems to have prompted the publication of this volume. It consists of articles selected from a much larger number contributed by him, whilst he lived, to "Fraser," the "Spectator," and the "Edinburgh Essays." It would be difficult to praise too highly the simple and graceful style, the fine tone of feeling, and the keen perception of, and true sympathy with, whatever is good and beautiful, which characterise these Essays. A few extracts will serve to illustrate these qualities better than any lengthened review could do. To these, therefore, we at once proceed :—

THOMAS CARLYLE.

For good or evil, Mr. Carlyle is a power in the country; and those who watch eagerly the signs of the times have their eyes fixed upon him. What he would have us leave is plain enough; and that, too, with all haste, as a sinking ship that will carry us—state, church, and property—down along with it. *But whither would he have us fly?* Is there firm land, be it ever so distant? or is the wild waste of waters, seething, warring round as far as eye can reach, our only hope?—the pilot stars, shining fitfully through the parting of the storm-clouds, our only guidance? There are hearts in this land, almost broken, whose old traditional belief, serving them at least as moral supports, Mr. Carlyle and teachers like him have undermined. Some betake themselves to literature, as Sterling did; some fill up the void with the excite-

ment of politics; others feebly bemoan their irreparable loss, and bear an outward seeming of universal irony and sarcasm. Mr. Carlyle has no right, no man has any right, to weaken or destroy a faith which he cannot or will not replace with a loftier. We have no hesitation in saying, that the language which Mr. Carlyle is in the habit of employing towards the religion of England and of Europe is unjustifiable. He ought to have said nothing, or he ought to have said more. Scraps of verse from Goethe and declamations, however brilliantly they may be phrased, are but a poor compensation for the slightest obscuring of the hope of "immortality brought to light by the gospel," and by it brought to the hut of the poorest man, to awaken his crushed intelligence and lighten the load of his misery.

SORROW, A PART OF THE DIVINE PLAN.

God has created us with large capacities for sorrow, and has placed us in circumstances which give those capacities ample employment. It is, perhaps, quite as sensible to inquire what possible meaning lies in this arrangement, as to ignore the fact altogether; and quite as religious to presume that it has some beneficent meaning, and is not without a gracious design in training men to virtue and blessedness, as to attempt to baffle the arrangement by drowning the voice of nature in pleasure or in action. If all life but enjoyment and action is morbid and unhealthy, the world has been strangely misconstrued. The mere comfort and serenity of the human race seem not to have been leading objects in its design. Had the Epicureans been consulted at the creation, they could, no doubt, have suggested several improvements. As a late eminent judge remarked, they would have it rain only during the night; and with Porson, when Parr, "the schoolmaster run to seed," pompously asked him, "Mr. Professor, what do you think of the existence of physical and moral evil?" they would reply, "Why, doctor, I think we could have done very well without either." Unfortunately, neither Epicurean, nor stoic, nor egotist of any school or sect, was taken into counsel when

the foundations of the universe were laid. And Mr. Tennyson, finding himself in a world where sorrow alternates with joy, and in a nation whose humour even, has been supposed to have a serious and saturnine cast,—having heard, too, we may presume, of a text in a certain book which says, "Blessed are they that mourn, for they shall be comforted,"—and having himself lost a friend, who was as the light of his eyes and the joy of his heart, has not thought it an unworthy employment of his poetic gifts to bestow them in erecting a monument to his friend, upon which he has carved bas-reliefs of exceeding grace and beauty, and has worked delicate flowers into the cornices, and adorned the capitals of the columns with emblematic devices; and upon the summit he has set the statue of his friend, and about the base run the sweetest words of love with the mournfullest accents of grief—the darkest doubts, with the sublimest hopes. The groans of despair are there, with the triumphant songs of faith, and over all, in letters of gold, surmounting the mingled posies which tell of all the moods of the human mind through its glass of mourning, is the scroll on which one reads from afar, "*I am the Resurrection and the Life. Blessed are the dead that die in the Lord.*"

THE MORAL IMPOTENCE OF SECULARISM AS COMPARED WITH CHRISTIANITY.

In fact, with the exception indicated above, and that only amounts to a difference of degree, all its motives are in force now; and added to them are all those sentiments, hopes, and fears, that spring from a belief in God, and a confidence of life beyond the grave. We can speak of self-interest, of love of country, of attachment to friends and relations, of the closer ties of family and love between man and woman, of the charms of knowledge, of the influences of art, of the sympathies inspired by generous actions, as well as the positivist (secularist). But we can speak, too, of a personal Being of infinite love, purity, and power, to whom we are responsible, and who, we are taught to believe, watches our course with a tender interest for which no name is sufficiently expressive but those which denote the dearest earthly relationships. We can speak, too, of a life hereafter, and are taught to believe that the formation of character is of infinite importance, because character is eternal, and what is done or thought here bears fruit of weal or woe beyond the limits of time. Even these mighty moral forces are continually found insufficient to keep us up to our imperfect sense of duty, to make

us ever regard that highest social law which says, "Thou shalt love thy neighbour as thyself." *What has positivism (secularism) to offer as a corrective to selfish passions and short-sighted lust of present gratification, that can do in place of these?* . . . If a practical test of the positive creed be wanted, there is one ready at hand. Let any one follow to the grave the wife, the child, the parent he has loved and lost, and seek to comfort himself by the reflection that the loved one is absorbed in the *grand être*—in the totality of organised life existing through all time in the universe! No! whatever speculative difficulties may beset and bewilder us when intellect is busy, and feeling and action suspended for a while, we shall all be glad, when bereavement and sorrow cast their shadows over our path, to take refuge on the faith of our childhood; and the words of our burial service, "Blessed are the dead that die in the Lord," will fall upon the ear with assurance all the more sure from the doubts with which we have struggled, and the clouds of speculation that have hid the great moral verities for a time from our overstrained eyes.

COMMUNISM NOT THE SOCIAL THEORY OF THE PRIMITIVE CHURCH.

THERE is a very general impression, one sanctioned by antiquity, that the early Christians renounced their personal property and established a perfect inter-community of goods—that social inequalities were unknown in the apostolic church—that, as a rule, its members sold their possessions, poured “the price of the things that were sold” into the treasury of the church, and became pensioners on a common fund. This, like all popular beliefs, has some ground on which to go. One or two passages in the Acts of the Apostles, if taken by themselves, apart from the limitations which the context supplies, justify the belief. Those who do not habitually compare Scripture with Scripture, remembering that God has given us “here a little and there a little” in order that we may bring “the little here” and “the little there” together, are quite naturally led to a wrong conclusion. If we would avoid their error, we must not be content with noting what a few disciples in one nook of it are doing, and inferring that the whole brotherhood are similarly engaged; nor what the whole assembly does on any one day, and argue that their mode of action, like the Medo-Persic law, changeth not: we must combine the scattered features of the scene, gather into one the separated portions of the apostolic plan; and when the whole is before us, we may hope to form a correct conception of what the church was and should be.

The proof passage* advanced by the advocates of “Christian Socialism” or “Christian Communism,” is Acts iv. 32, 34, 35. “And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet; and distribution was made unto every man according as he had need.” This, it must be confessed, *seems* to establish that absolute equality was established among the Christians, and that all private property was disposed of for the benefit of the community. Yet there are some considerations which might make us pause before accepting this as the true interpretation of the passage. Let us glance at two of them before passing on to the Scripture argument.

1. Such a social arrangement, even if possible, would not have been desirable. For the infant church to start on the understanding that every rich man who entered its fellowship should renounce his wealth, and that every poor man should share it—to place all on one level, and to sustain all out of one common fund, would have been to create innumerable difficulties. It would have been to put another “stone of stumbling,” another “rock of offence,” in the path of the rich—a path which, as our Lord’s mournful words indicate, are only too full of obstacles and impediments. It would have been a virtual invitation to the selfish and indolent among the poor—like the loaves and garments and gratuitous education with which certain charitable vicars and priests win at least *children* to attend the services of their church. The broken trader, the lazy fisherman, the impoverished and unscrupulous of every class, would have seen no small attractions in a society whose members, however poor and unworthy, were placed on a level with the laborious and honourable. So long as the apostles were present to “discern spirits,” the worst effects of such a system might have been staved off; but when left in the hands of uninspired men, it must have become an open gateway for the most corrupting influences. Christianity would have suffered fearfully, had she committed herself to this unnatural and perilous communism. The honourable, the diligent, the rich, would have been deterred from her fellowship; the bankrupt, the indolent, the worthless, would have been won to it.

2. But again: such a social arrangement, even had it been desirable, was

* This rather than Acts ii. 44, 45, because the statements of the earlier passage are here given in a more expanded form.

impossible. There never *can* be perfect equality among men. One flower, though all are beautiful, has a subtler beauty and diffuses a richer perfume than another. One star, though all are glorious, differs from another star in glory. And just as God's other works range themselves in almost infinite degrees of worth and glory, so with man, his noblest work. Quickness of spirit, force of will, must and will tell. The man who has most of these has a right—and, if any right be divine, has a divine right—to the highest place.

In the primitive church the same diversities of condition prevailed as in the world: there were men of every sort and class. There were soldiers and officers of the Roman army receiving very different rates of pay. There were fishermen and scribes, magistrates and husbandmen, merchants and land-owners, even slave-owners and slaves. They were not enjoined, any of them, to leave their callings. They were to "abide" in them. Most of them *did* continue in the vocations in which they were called. Their ships had no special exemption from the perils of the deep, nor their crops from the contingencies which affect harvests, or the commercial laws which regulate their value. No miracles were wrought to supply their lack of capital or skill, and both were as needful then as now. They lay open to the operation of the laws which now hold wealth in a perpetual flux, by means of which God enricheth and maketh poor. And therefore it must have been as impossible to establish equality and the "community of goods" among them as it would be among us—as impossible as it was undesirable.

All this, however, may be stigmatised as "mere carnal reasoning." There is an instinct in pious hearts which pronounces that what the Bible says *must* be true, whatever reason may seem to object; an instinct which thought and experience do but raise into a profound conviction. Impressed by this conviction, let us pass on to the Scripture argument, let us see what the Bible, honestly interpreted, really does say. Two conclusions, we take it, may be inferred from the inspired record: the first, that the community of goods did not obtain in the general apostolic church: the second, that it had no existence as a system, no extensive or permanent acceptance even in the church at Jerusalem.

As to the general apostolic church, little need be said. Men of wealth were not numerous, yet there were some who joined the Christian fellowship. In no single case were they enjoined to renounce their rank and lay their possessions or the price of them at the apostles' feet. We have no hint that Cornelius the centurion, a scion of one of the noblest Roman families, either sold his commission or renounced his ancestral honours. Sergius Paulus retained the government of Cyprus, albeit a disciple, receiving as governor honours and emoluments. Erastus remained quæstor of Corinth. Lydia did not give up her business as a trader in the Tyrian purple. Dionysius did not vacate his seat in the Areopagus. Simon Magus, after baptism, offered "money" for miraculous gifts, and must therefore have reserved some of his wealth to his private use. Yet all these were members of the primitive apostolic church; some of them among its brightest ornaments.

Moreover, if communism were the social system of the primitive church, how is it that it is nowhere explained and enforced in the letters of the apostles? How comes it that their epistles almost invariably contain exhortations addressed to the rich and to the poor? It is quite impossible to read these epistles without perceiving that degrees of wealth, and distinctions of rank obtained among the early disciples, and were recognised and tacitly approved by the apostles. Take a graphic picture from James. "My brethren, have not the faith of our Lord Jesus Christ with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man, in vile raiment, and ye have respect to him that weareth the gay clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and become judges of evil thoughts?" Could James have written this description, with its minute graphic touches, or uttered the solemn warnings which follow it, if the community of goods had obtained in the churches to which he wrote. In his warnings against the dangers of wealth, and his

instructions as to the relationship which ought to subsist between the rich and poor, he clearly implies that such diversities did exist and were acknowledged. In condemning the abuse of riches in the church, how much to his purpose it would have been to forbid their possession, if such had been the design of the gospel. Again, the epistles of Paul and Peter constantly imply the possession of private property on the part of individual members. "Let every man lay up on the first day of the week according as God hath prospered him." The rich are charged to be humble, charitable and brotherly; the poor to be honest, contented and industrious. These and innumerable similar passages clearly imply the existence of rich and poor in the churches. Similar is the language of our Lord where he commands the rich to show kindness to their poor and needy brethren, clearly presupposing that "the poor shall ye have always with you, and when ye will, ye may do them good." The graces of the Christian character, always and everywhere inculcated, demand for their exercise this diversity of rank and position in the household of faith. An absolute uniformity of condition and circumstances in the church would rob it of one of its greatest instrumentalities for promoting growth in grace. Looking at all these circumstances then, we conclude that communism, if it existed at all, was nothing more than a temporary and local expedient to meet an immediate want. Like Paul's counsel to abstain from marriage, it was "good for the present distress," but was never designed to be perpetual and universal. It was never organised into a system, never became matter of command, and from the whole tenor of the New Testament we may infer that it had no existence save in that special case. To deduce from that single isolated fact a general law for the government of the church universal, would be to fall into the same error with the Papal church which, from Paul's advice against marriage under existing circumstances, enjoins celibacy for all time.

But there is no evidence to prove that the community of goods had a general or perpetual existence even in the church at Jerusalem. In Acts xii. 12, for instance, we read that Mary, the mother of Mark, had a house of her own. The solemn history of Ananias and Sapphira tends, too, in the same direction. Peter distinctly asserts that Ananias need not have sold his "land," and that even when sold the price of it was at his absolute disposal. "Whiles it remained was it not thine own? and after it was sold was it not in thine own power?" His criminality consisted, not in clinging to his possession, but in making a desperate attempt to *seem* better than he *was*, and in "lying to the Holy Ghost." If, then, Ananias were free, and Peter says he was, to sell or not to sell his land, to bring or not to bring the price of it to the apostles' feet, it is manifest that they did not *enjoin* a community of goods even at Jerusalem. Still more decisive is that minute of the Church in Jerusalem, recorded in Acts vi. 1-6, from which it appears that the poor widows of the Grecians were thought not to be equally favoured with the widows of the Hebrews in the distribution of the church's alms. Not a word is said about a common stock, in which these poor women had as great a share as others. They are manifestly referred to as comparatively destitute, and seven men are appointed to administer the bounty of the church. One can hardly read this minute without receiving the impression that in the fellowship at Jerusalem there were rich believers who gave, and poor believers who received, the alms of Christian love. The same idea is manifestly carried out by Paul's allusions to and efforts for "certain poor saints at Jerusalem."

On the whole, therefore, we are justified in detaching all communistic theories from the social system of the primitive church. Taking the oft-quoted passage in Acts iv. as a fragment of the sacred history, interpreting it as we are bound to do within the limits suggested by other fragments of the same history, we may hope to arrive at its true meaning. When we read, "the multitude* of believers were of one heart and of one soul, neither said any of them that

* The universals—"the multitude," "as many of them," "all," &c.—of this passage must not be too rigidly pressed. They are used throughout Scripture, as in our ordinary speech, in a loose general way; if strictly taken they would often produce a false impression, as for instance. Gen. xli. 57, "All countries came into Egypt to Joseph to buy corn."

aught of the things which he possessed was his own, but they had all things common," we shall find in the record a description of that deep self-sacrificing love which constrained wealthy believers to regard themselves as stewards, to whom much had been given, and their poorer brethren as the friends and representatives of that Lord whose stewards they were. When it is added, "they sold their possessions, and distribution was made to every man according as he had need," we understand that a common chest was provided, from which the wants of the poorer members of the church were supplied at a time when many had lost their all by professing Christ, and that, under the constraints of Christian love, many who had houses and lands sacrificed them for the good of their impoverished brethren; that these sacrifices were but a temporary expedient, suggested by an extraordinary crisis, were not made by all the members of the church at Jerusalem, were not binding on any of them; that this expedient was not adopted in the general apostolic church, and was never intended to become a law to the universal church of Christ.

It is, indeed, among the most striking and beautiful adaptations of the gospel, fitting it for universal empire, that it fathered no scientific theory, no social system. It had far nobler work to do, and did it. It had to address itself to universal man and his profound spiritual needs. And hence it took men as it found them, striving by all means to quicken in them a new spiritual life, but leaving that life to manifest and unfold its powers through whatever social or political forms obtained among them. It lifted up its voice to all, and left all who listened to it to live out its life in their several callings and conditions. For, in truth, man, divested of his outward trappings, which are not *him*, nor any part of him, is much the same everywhere. Think of him as a creature with five senses and what pertains to these, and, judging according to the appearance, you may trace out endless diversities. But think of him as an immortal, incarnate spirit, and what pertains to that, and the diversities for the most part disappear. Everywhere you find him sinful, with some dim consciousness of his sin, related to God, and with some distorted apprehension of his divine relationships, anticipating a future life, and not without terrors of what the future may bring. And it is to this universal man, this "hidden man" of every heart, as distinguished from the various "outward men of the flesh," that the gospel appeals. It brings in equality, not by reshaping the external conditions of men, but by quickening in each a new man after the image of Christ; not by enforcing new social codes, but by teaching us how, in our existent social conditions, however grievous and imperfect, we may glorify God; by teaching us, whatever and wherever we are, we may live a godly life, and "whatsoever we do, do it as unto the Lord." This is the one only equality brought in by the gospel, that in our several vocations, and under whatever social rules or forms, we may equally "serve the Lord Christ," and win "the reward of the inheritance."

It will be well for us, therefore, to put aside murmurings and complainings about the inequalities of our outward lot. Social distinctions will not affect our future "reward." Whatever time may bring us, immortality is open to us all; we may, with God's help, make of it what we will. Social position will not help us in that work, nor need it hinder us. Every position has its perils and its advantages. The highest prizes are open to the lowliest, and are most likely, perhaps, to be won by them. The roughest road *may* lead—it often does—to the highest eminence. It is hard to say what station is in itself most favourable. If any have the advantage, it certainly is not that which men deem high, much less the highest. And God, the good Father, has given us each the station we hold. *He* is not unjust, nor unwise, nor unkind. He has no grudge against any one of us; He is not likely to have made a mistake. Shall we, then, even wish to take our destiny out of *His* hands, or say to *Him*, "What doest Thou?"

We may, perhaps, prefer other stations, other social arrangements. We may think they would be more favourable to our spiritual growth and culture. But how do we know? *And God, does not He know?* Ah! we may be very sure, for it is the simplest inference from *His* being and character, that our present condition is suited to our present capacity; that its hindrances and

aids, its sorrows and joys, have been measured and ordained by His infinite wisdom and love. If we cannot grow in these, it is because we lack the principle and power of growth. If we cannot, with all our striving, outgrow them, it is because these are safer for us, and better than the conditions we desire.

S. C.

DEATH.

<p>CALL ye that Death, to pass from woe to bliss? Though dark the dread ravine 'twixt earth and heaven, Yet seraph plumage o'er the deep abyss Lies spread in golden splendour; and 'tis given To see beyond the portals of the tomb The loveliness of Eden's fadeless bloom.</p> <p>Call ye that Death, which brings the sainted soul In close communion with its Father-God; Which welcomes it to that invisible goal Of glory, by rejoicing spirits trod; Which breaks the chain of guilt no more To be Fear's galling bond, and bids the soul be free?</p>	<p>'Tis but a sweet transition; sweet as when Stars glide to glory, streams to flowery shores; Or as thro' clouds upon the gloomy glen The summer sun his broken lustre pours, Sweet is the change; and lovely—lovelier far, Such sleep of Death than sunlight, stream, Or star.</p> <p>But that is Death which calls the reckless soul, Burden'd with guilt, before the Judge of all. No seraph-tones, but thunders round him roll, No blessed welcome, but the dreadful call To death eternal: such too truly dies, Cast where no heavenly voice e'er bids the dead "Arise!"</p>
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PERCIE.

MEMORY.

<p>WHY weep for days thy tears may not recall, Raining the dews of grief on wither'd flowers, When nobler yearnings should the love forestall, So vainly lavish'd on the phantom-hours.</p> <p>Mourn not the past, nor linger mid the joys That buried once, can rise on earth no more; Worthless the hand that seeks the past to poise Against the future, held by hope in store.</p> <p>Not on the spring of life, for ever fled, With all its radiant tints and laughing hues, Not on the years of primal love, that sped Swift as eve's splendours or morn's sparkling dews,</p>	<p>Fix thou thy gaze; but in the present work, Arm'd with the purpose of a life sublime, As beckoning angels, let thy memories lurk With golden wings to fan the hopes of Time.</p> <p>Thus feeble Innocence, forlorn and blind, Long lost in clouds of guilt and long deplored, As goodness shall descend and make thy mind O'er passion-tribe's majestic king and lord.</p> <p>And ruling o'er thyself, thou then shalt learn That grander life which breathes in self-control; All the true glory of the past discern In thoughts and deeds that sanctify the soul.</p>
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PERCIE.

Reviews.

The Words of the Lord Jesus. By RUDOLF STIER. 8 vols. Foreign Theological Library. Edinburgh: T. & T. Clark.

Gnomon of the New Testament. By J. A. BENDEL; now first translated into English. Revised and Edited by Rev. A FAUSSET. 5 vols. T. & T. Clark.

Few publishing houses have rendered greater services to the cause of biblical literature among us than Messrs. Clark, of Edinburgh. Their special claim to our gratitude is, that they have made the merely English student familiar with the ablest critics and commentators of Germany, and enabled him to "hear them speak in our own tongue the wonderful works of God." Whilst some were busy importing the poison of German infidelity in its multitudinous forms, and others were wasting their energies in noisy denunciations of the evil, they quietly brought over and administered the antidote. Their Foreign Theological Library has supplied in a form, at once readable, portable, and cheap, the productions of such men as Neander, Hengstenberg, Olshausen, Gieseler, Baumgarten, Ullman, and others, who are the glory of German orthodoxy. But we question whether they have ever made more valuable contributions to our stores of biblical exposition than in the two works named at the head of this page. Bengel's *Gnomon*, and Stier on the Words of Jesus, are expositions which it would be difficult to praise too highly.

In form and method, Bengel and Stier differ very widely. The former is a model of pregnant suggestive brevity. The latter is a fair average specimen of German long-windedness. Bengel goes straight to the point, in the fewest possible words; seldom allowing himself more than a single brief sentence, which sometimes almost startles one with its sudden flash of meaning. He rather suggests the solution than states it. To use Bengel's own phrase, with "a felicitous concinnity," he indicates the direction in which the solution is to be sought, and leaves his readers to find it for themselves. Stier, on the contrary, with characteristic, national prosinness (*langmüthigkeit*) is never satisfied till he has traced the line of thought through all its windings, and fully discussed everything which has been said, or which by any possibility can be said, about the passage. He is a traveller, who, not content to pass along the high road to his journey's end, must explore to its extremity every *cul de sac* he comes to, even though "No thoroughfare this way," be written up over the entrance. We take down the eighth volume, and opening it at random, the exposition of John xx. 15, 17, meets the eye. These three verses elicit forty pages of elucidation (?), in the first six of which the remarks of seventy commentators pass under review. The result of this contrasted mode of treatment is, that Bengel completes his exposition of the New Testament in five volumes, whilst Stier needs eight of the same size for the Words of Jesus alone.

But there are many points of similarity between these apparently dissimilar expositions. They both agree in blending devotional fervour with critical acumen. Unlike many coldly correct exegeses of Scripture, which address themselves exclusively to the intellect, and leave the heart untouched, these treatises tend to make their readers better as well as wiser men. They agree, further, in paying profound respect to the letter of Scripture. Firm believers in a plenary inspiration, holding that the language of Scripture is vital and of inestimable value, even to its minutest particle, and phrase, and inflection, the

aim of both is, by diligent reverent study, to extract the true sense from that which is written, not to import a meaning into it. The following admirable sentences from Bengel's preface will serve to illustrate the feeling of both in this respect.

"Not only are the various writings of Holy Scripture, when considered separately, worthy of God, but also when received as a whole, they exhibit one entire and perfect body unencumbered by excess, unimpaired by defect. The Bible is, indeed, the true fountain of wisdom, which they who have once actually tasted, prefer to all mere compositions of men, however experienced, devout, or wise. . . . Scripture is the foundation of the Church; the Church is the guardian of Scripture. When the Church is in strong health, the light of Scripture shines bright; when the Church is sick, Scripture is corroded by neglect. . . . In the works of God, even to the smallest plant, there is the most entire symmetry: in the words of God there is the most systematic perfection even to a letter. . . . In the divine Scriptures the greatest depth is combined with the greatest ease (*facilitas*). We should take care therefore, in interpreting them, not to force their meaning to our own standard, nor because the sacred writers are devoid of anxious solicitude their style, to treat words without due consideration. God, not as man, but as God, utters words worthy of himself. Deep and lofty are his thoughts; his words which flow from them are of inexhaustible efficacy. In the case also of his inspired interpreters, although they may not have received human instruction, their language is most exact. The expression of their words exactly corresponds with the impression of the things in their mind. The apostles frequently deduce conclusions more weighty than the world itself from an epithet, from a grammatical inflection,* or even an adverb. Chrysostom interprets the particle *kai* with emphatic precision in the writings of St. Paul. It is right to follow those traces. In this spirit Luther says, *the science of theology is nothing else but grammar exercised on the words of the Holy Spirit.*"

Both agree, yet further, in this, that the letter profiteth nothing save as it leads to the Spirit which giveth life. Whilst scrupulous and diligent students of the text, they are not slaves of the letter. The high value both set upon a genuine text and sound canons of interpretation, is because they regard these not as the ends, but only the means by which we may attain to a knowledge of the mind of God in Scripture. It is not in the word spoken, but in the thing meant, that they find the preciousness of the revelation, and here they stand distinguished from mere verbal critics; but they hope to arrive at a knowledge of *the thing* only by a reverential study of the Word, and here they stand distinguished from those vague sermonizers on Scripture who find just what they want in every passage because they have first put it there. Bengel has spoken for both as respects their common reverence for the letter. Stier shall now express the aim of *both* to penetrate through the letter to the Spirit.

"It will now be once more evident that I, for my own insignificant part, belong to the number of those who, themselves enjoying the kernel and inviting others to its enjoyment, will not allow themselves to be involved in the contests which are everywhere raging about the mere shell; who would rather sit as guests at the Lord's well-spread table than as investigating and over-curious cooks; who would rather take the medicine than chemically analyse it. Let others inspect the swaddling-clothes of Immanuel with even greater anxiety than the wise men of the East. My regard is fixed upon himself, who is folded within them. But in saying this, I cannot forget that both swaddling-clothes and manger though woven and built by sinful hands, were consecrated for Him, and through Him. In like manner, I hold fast the rigid inspiration of the *Word* in which we find and possess the Christ; yet not in that mechanical fashion which seems sometimes to gaze at him '*who was born of woman,*' as if he had fallen from heaven in his swaddling-clothes."

As a final point of agreement between these two commentaries, we may note that they are not the productions of recluse students writing in the spirit of the cloister, but of active pastors and earnest preachers, acquainted with men as well as books, and whose speculative tendencies were tempered and held in check by the habits of practical life, and the responsibilities of ministerial work. Stier quotes the ironical remark of Theremin, "A minister who for many long years has drawn edification from the Word of God for his people,

* Not "accident," as the word is rendered by Mr. Bandinel, who probably, however, intends by it not an oversight, but that which pertains to grammatical accident.

may have sometimes a stray thought, of which even a professor of theology need not be ashamed;" and adds:

"Nothing seems more unnatural than that dead, dry handling of the word of life—never speaking from the heart to the heart—which is called the purely scientific. The Bible has never failed since it was given to speak *for itself*, without the assistance of the learned; and it produces in its believers a believing apprehension of itself, without which it would long ago have gone the way of all waste paper. In its application to *preaching use in the church*, it has preserved its living power, and ever will:—there the exegesis of the Spirit is at home. If the mere professor cannot use his wisdom in preaching, nor minister therewith to those who do preach, then is that very fact the most decisive testimony against such wisdom. For the Bible is not a mere old document for the learned, but a text for the preacher to the church and the world, ever and inexhaustibly new."

Critics and commentators in England, as well as in Germany, would do well to lay these admirable words to heart.

Though the Gnomon be "now first translated into English," it yet needs no introduction to the English reader. From the time of its publication, a little more than a century ago, few expositions of the New Testament have appeared which have not owed much to the learning, sagacity, and piety it displayed. Most readers of "Bloomfield's Greek Testament" have felt that the quotations from Bengel have formed the most valuable and suggestive parts of the notes it contains. Wesley's Annotations are little more than a paraphrase and adaptation of the Gnomon. In short, it has furnished a quarry to which subsequent writers have had constant recourse for materials—with or without acknowledgment as it has happened. For this, its suggestive hints have admirably fitted it. The present English edition is worthy of its original. It is well translated, well edited, and well printed; the elucidatory notes are excellent, giving just the information needed; where the brevity of Bengel's style has rendered his meaning obscure, an explanatory clause has been thrown in with admirable skill, rendering the sense perfectly clear. The price, £1 11s. 6d. is a marvel of cheapness, bringing it within the reach of most of our ministers and students. Would that some of the generous and affluent members of our body might be induced to enrich with this valuable commentary, the shelves of those who are too poor to purchase it for themselves.

Stier's great work on "The Words of Jesus," has been so often reviewed and its merits have been so fully indicated in former numbers of this magazine,* that little more need be said respecting it. Seldom, perhaps never, have "the gracious words which proceeded out of His mouth," been expounded in a spirit of greater reverence and profounder appreciation. No one knows better than Stier himself, that the human mind cannot fully comprehend "the breadth and length, and depth and height" of truth, which these wondrous words contain. His sense of their unfathomable meaning is everywhere apparent, and has everywhere produced the happiest results. Instead of sitting down to dogmatise upon them in a cold critical disputatious spirit, "he desires to look into them" with an earnest scrutinising inquiry and deferential submission. The characteristic excellences of his commentary we take to be—1st, His quick appreciation of and ready sympathy with the spiritual meaning of our Lord's words. 2nd. The acuteness with which he tracks the train of thought or current of conversation, through all its windings and intricacies; the exposition of John viii. affords an excellent example of this. 3rd. The ease and freedom with which he uses the religious writers of every age and country, thus enriching his pages with quotations of great beauty from sources with which the

* See "Baptist Magazine" for September 1855. March, September, December, 1856; and May, 1858.

general reader is not acquainted, or to which he has not access. 4th. The steadfastness with which he keeps the practical application of Scripture in view; he always remembers that it was written, not for the speculations of mere students, but to be the guide and hope of living men; and hence, notwithstanding the German exhaustiveness of treatment to which we have already adverted, it is better adapted to our English modes of thought than many of the commentaries which have appeared in the Foreign Theological Library.

In conclusion, we tender our thanks to Messrs. T. & T. Clark for these valuable additions to our theological literature. Whilst there are of course expositions of special passages to which we cannot assent; whilst the high Lutheranism of the writers involves what we hold to be serious errors in their interpretation of the sacraments; yet the whole tone and tendency of both commentaries is so admirable, both are so richly suggestive and so full of spiritual truth, that we can do no other than wish them a large circulation amongst the ministers of our denomination.

Life in a Risen Saviour: being Discourses on the Argument of the Fifteenth Chapter of First Corinthians. By R. S. CANDLISH, D.D. A. & C. Black.

THE topic here discussed is one the importance of which it would be difficult to exaggerate. Friends are dying around us, and we ourselves are soon to follow them. From the moment of our birth, without cessation or pause, have we been steadily hastening to death. At this instant our hearts, "like muffled drums, are beating funeral marches to the grave." "Rich and poor meet together" in "the grave, the house appointed for all living." The great theme of moralists in all ages has been the illustration of this hackneyed, yet most momentous truth. "*The sons of men mount into a bright existence, and one after another fall back into darkness and nothingness, like soldiers trying to mount an impracticable breach and falling back crushed and mangled into the ditch before the bayonets and rattling fire of their conquerors.*" "*The records of time are emphatically the history of death. A whole review of the world, from this hour to the age of Adam is but the vision of an infinite multitude of dying men. The human race resemble the withering foliage of a mighty forest; while the air is calm, we perceive single leaves scattering here and there from the branches; but sometimes a tempest or a whirlwind precipitates thousands in a moment.* By these and a thousand other illustrations have moral and religious writers endeavoured to compel attention to the certainty, the solemnity, and the awfulness of death, the universal doom of men.

But what is this death which thus awaits us all? Is it absolute and final extinction of being? or is there a life beyond? If there be, what relationship does it hold to the present life, and what to the death which lies between the two? Is it a state of happiness or misery? Is it to be hoped or feared? Does it possess any analogies with "the life we now live in the flesh?" These and innumerable other questions were asked with melancholy earnestness by ancient sages—but, alas! they remained for the most part unanswered. The replies which were given were so vague, conflicting, and uncertain, that they tantalized rather than satisfied the inquirer. The very utmost which science or philosophy could accomplish, was to turn the utter darkness of the sepulchre into a dim and dubious twilight, peopled with phantoms, which seemed to whisper hope, or to beckon onward, but which vanished into thin air so soon as the mourner endeavoured to grasp them. Many of our readers will remember the eloquent passage quoted from Cardinal Wiseman, in our pages about a year ago, in which he describes the utter helplessness of heathenism in the presence of death. It so admirably expresses our meaning that we make no apologies for again citing it:—

"Oh, for a ray from some unknown light that would dart into the grave and show what it was! Poetry had pretended to enlighten, and even glorify it; but had only, in truth, remained at the door, as a genius with drooping head and torch inverted. Science had

looked in and come out scared, with tarnished wings, and lamp extinguished in the foetid air; for it had only discovered a charnel house. And philosophy had barely ventured to wander round and round, and peep in with dread, and recoil, and then talk or babble, and shrugging its shoulders own, that the problem was yet unsolved, the mystery still unveiled. Oh, for something, or some one, better than all these, to remove the dark perplexity!"

It is the great glory of revelation that it has so perfectly supplied this terrible need of our natures. It gives us not "vain *bubbings*," nor dubious conjectures, nor vague, misty possibilities, but absolute and glorious certainties. It has "brought life and immortality to *light*." It offers us realities before whose incomparable glories the brightest dreams of heathen sages fade *away* and are lost like the stars at noon-day; and it establishes the truth of its revelations by proofs which come as near to demonstration as the nature of the case will allow; proofs which only the most obstinate and perverse incredulity can call in question. The teachings of scripture respecting the future life of the believer, and the evidence in support of its statements, are summed up by the apostle in the passage to the exposition of which the volume before us is devoted. This chapter may be regarded as a summary of the Christian doctrine of the resurrection. It is a string of syllogisms embodying the most conclusive reasonings, the most profound truths, and the most cheering consolations. Well may the writer, when he has reached the goal of his argument, burst into rapture; "Oh, Death, where is thy sting! Oh, Grave, where is thy victory! The sting of death is sin, and the strength is the law; but thanks be to God, who giveth us the victory, through Jesus Christ our Lord." What a contrast is afforded between the cold, cheerless speculations, the dim, vague hopes, beyond which even the wisest and best of heathen sages could not rise, and the triumphant confidence to which the apostle thus gives expression on behalf of himself and all his fellow-believers! What would not Socrates or Cicero have given for a faith so elevated and so sure?

The theme is one admirably adapted to Dr. Candlish's order of mind. The clear logical intellect and *perfervidum ingenium* which he possesses in common with so many of his countrymen, supply just the combination of powers needful to track the course of the apostle's argument. The form and method of the volume, however, strike us as unfavourable to an exposition of this portion of scripture. The chapter forms one compact, connected whole, and to detach part from part must tend greatly to impair its vitality and force. This, however, is necessarily done when it is broken up into texts for a series of sermons. By this method of treatment it is impossible either to avoid repetitions or to attain completeness. Having imposed upon himself conditions which rendered perfect success impossible, it is no small merit to have approached it so nearly as Dr. Candlish has done. The discourses are characterised by a lucid orderly arrangement, great logical force, a quick perception of the meaning of the passage under consideration, and a comprehension of the whole argument which renders the adjustment of each part of it comparatively easy. They abound, too, with earnest appeals to heart and conscience, which make the reader feel at every step how practical are the truths with which he is dealing. The student may often desire an ampler discussion of controverted questions, and regret that interesting speculations should receive only passing notice or be evaded altogether, but the general reader will find edification and instruction in every page.

Brief Notices.

1. *The Minor Prophets, translated from the Hebrew; with a Commentary, critical, philological and exegetical.* By E. Henderson, D.D. Second Edition. Hamilton, Adams & Co.—2. *Christian Hope.* By John Angell James. Hamilton, Adams & Co.—3. *Meliora: a Quarterly Review of Social Science.* Partridge & Co.—4. *Bibliotheca Sacra, and Biblical Repository.* London: Trübner & Co.—5. *Not your Own.* By E. Mellor, M.A.—6. *Eclectic Review.* June. Ward and Co.—7. *Lectures.* By Hugh Stowell Brown, Liverpool: G. Thomson. London: Partridge and Co.—8. *The Sunday School Question Book.* By William Roaf. John Snow.

THE first edition of the late Dr. Henderson's translation and exposition of the

Minor Prophets (1) was received with very general approbation on its publication in the year 1844. Its merits were then so fully discussed, and its character is so well known, that we need not now speak of them. It still remains almost the only critical commentary on this portion of scripture in our language, and is incomparably the best. The esteemed author, in a preface, which seems to have been written shortly before his death, makes a touching allusion to the infirmities of advancing years, and regrets his inability to avail himself in this new edition of those Assyrian and Egyptian discoveries which "so forcibly illustrate the meaning and evidence the truthfulness of the prophetic writings." Such additions, had they been possible, would have greatly enhanced the value of the Commentary; but in its present condition, though little more than a reprint of the former edition, we still welcome it as the republication of a very useful book.—In "Christian Hope" (2), Mr. James contributes another very characteristic volume to that library of practical theology which has sprung from his prolific pen. It is marked by all the qualities of his former publications. Its style and method are similar to those of the many treatises on kindred subjects which have met with so much acceptance from the public. We think this volume is likely to be as useful and acceptable as any former one. It forms a fitting companion to the treatises on Faith and Charity, which have been before the public for some years, and have already passed through several editions. The dedication of this volume to his "dear brother and colleague," Mr. Dale, is a graceful act gracefully performed.—The first number of a new and cheap Quarterly (3), devoted to the promotion of social science, was issued in April last, and should have received early notice from us. The articles are well written, the spirit thoroughly good, the topics various, and the price remarkable low. "Meliora" deserves to succeed.—The last number of the "Bibliotheca Sacra" (4) contains valuable articles on English Translations of the Bible, Sacred Chronology, Geological and Theological Analogies, Inspiration, the Grounds of Knowledge, Wisdom as a person in the Book of Proverbs, the Future State, the Science of Etymology and the Topography of Jerusalem. With the exception of the first article, which is of a popular character, the papers all indicate a thorough knowledge of the subjects, and much careful thought on the part of their writers. That on Inspiration, has considerable value. The "Bibliotheca Sacra" stands almost alone in religious literature,

and it gives a very favourable impression of the state of Theological science in America, that for so many years it should have sustained a periodical of such high character and claims.—Mr. Mellor, of Halifax, one of the most rising ministers amongst our Independent brethren, has published a discourse on 1 Cor. vi. 19, 20, which deserves a wide circulation. The division of the subject is simple and good, the treatment forcible, the thought thoroughly evangelical. The discourse may be taken as an illustration of the sufficiency of the gospel to interest without the importation of novelties into the pulpit. The old truths—old as the eternal counsels of God—are ever fresh and new, and supply an inexhaustible fund of thought to whoever will have recourse to them.—The June number of the Eclectic Review (6) is signalised by an article on Ministerial Stipends, of great power and value. It has been reprinted, with additions, and well deserves perusal. We had marked several passages for quotation; but, as the force of each part depends very much on a consideration of the whole, we refer our readers to the pamphlet, which may be procured for fourpence. Recent numbers of the Review itself indicate a marked increase of spirit; the critical judgments seem to us sound and good, the articles written with competent knowledge of the subjects of which they treat.—Hugh Stowell Brown has had many imitators in his own peculiar style, but he still remains *facile princeps* of the heterogeneous host of lecturers to working men. What in many others is mere affectation, and therefore offensive, is in him pure nature, and therefore pleasing. The volume of lectures lately published (7) is quite equal to any former one. Its downright earnestness, its outspokenness, its simple honesty of statement, its rude Titanic force, its occasional gleams of eloquence and beauty, make it admirably adapted to its purpose. Would that our working men everywhere had such a censor and friend!—If Sunday School teachers remain unfitted for their work it will assuredly be from no lack of appliances to equip and train them for it. An entirely new literature has been called into existence for them. This "Sunday School Question Book" (8) may rank with the best of its class. It consists of a series of brief condensed remarks on about thirty of the most important subjects of revelation, each of which is followed by a number of appropriate questions, for the purpose of catechizing the children on the lesson. The little book is well adapted to usefulness. It would supply a good discipline both for scholars and teachers.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

Haverfordwest College.—The annual public examination of the students in this institution was conducted by the Rev. J. Williams, of Llanllofan, in the theological department, and the Rev. Charles Short, A.M., of Swansea, in the classical. The students acquitted themselves in a highly satisfactory manner, and the examiners and committee expressed themselves much gratified with their steady application, and their increasing proficiency in every branch of their studies. At the conclusion of the examination an affectionate and earnest address was delivered to the young men, by the Rev. Theophilus Thomas. May this useful institution continue to prosper still more abundantly.

MIDHURST.—On Wednesday, May 26, an anniversary meeting was held here. In the afternoon, the Rev. J. H. Millard, B.A., preached. After the tea, a public meeting was held. T. Pewtress, Esq, who has taken a deep interest in this cause from its commencement, occupied the chair. The Rev. J. Eyres gave a short account of the Lord's dealings during the past year. The meeting was addressed by the Revs. R. Gould, J. H. Millard, G. Orme, C. J. Morgan, and J. H. Rogers.

SPENCER PLACE CHAPEL, CLERKENWELL.—On Tuesday, June 2nd, there was a large gathering of the friends of this place of worship to celebrate the completion of the second year of the pastorate of Rev. J. H. Cooke. The Rev. J. Peacock, occupied the chair, and interesting addresses were delivered by some of the deacons, young men, and other members of the church. The engagements were for the most part of a devotional character, thanking God for past and present peace and progress, and praying for its continuance for the future.

HORNTON STREET CHAPEL, KENSINGTON.—This place of worship, formerly occupied by the Rev. J. Stoughton, has been just re-opened under the ministry of the Rev. S. Bird, late of Hatfield. The opening services took place June 1st, when the Rev. Dr. Vaughan, for many years minister of the chapel, preached in the morning, and the Rev. W. Landels in the evening. Between the services a dinner was provided, at which Dr. Vaughan presided. Addresses were delivered by various ministers and friends. On the two following Lord's days the opening services were continued, when the Rev. Dr. Angus, the Rev. C. Stovel, and the minister of the chapel, conducted the worship.

LANGIBBY.—The annual meeting in connection with this place of worship was held on Wednesday, 9th June. After tea a public meeting was held, the pastor presided. Addresses were delivered by the Revs. J. Clarke, Pontypool College; J. R. Evans, of Usk; Jackson, of Caerleon, and M. Davies, the pastor. The meeting was well attended, and the speeches deeply interesting.

BAPTIST THEOLOGICAL INSTITUTION AT PONTYPOOL.—The annual meetings of this institution, were held on Wednesday and Thursday, the 19th and 20th, and were attended by a great number of ministers and friends. Nearly all the ministers present were from among those who had enjoyed the advantages of the college. The examination of the students commenced on Wednesday morning, in theology by the Rev. James Rowe, and in the classics by the Rev. J. C. Butterworth, M.A. After dining together, a meeting of the committee was held, the president of the college in the chair. The Welsh service commenced at seven o'clock, when the Rev. S. Williams read and prayed, and the Rev. D. Davies preached. The English service was introduced by the Rev. A. Tilly, when Mr. Preese, one of the students, read an essay; and the Rev. J. W. Todd, of Sydenham, preached a very able and impressive discourse from 2 Tim. ii. 2. The Rev. J. Jenkins, of Morlaix, closed the service by prayer. Twenty students had been in the house during the year, a larger number than had ever been before on the funds of the institution; several of the students had during the year entered upon important spheres of labour, and others had accepted invitations to the pastorate. The ministers who addressed the meeting expressed in strong terms their attachment to the institution, and pointed to the great number of useful ministers whom it had sent forth, and who are now pastors, not only in the Principality, but in England, and other parts of the world. The examinations conducted by Mr. Butterworth and Mr. Rowe appeared to give satisfaction to the friends present. The treasurer's account for the jubilee was not less cheering, nearly 1,400*l.* having been received; but there was a balance of more than 100*l.* in the current account against the society.

OFFORD AND YELLING.—The anniversary of the chapel at Offord, Hunts, was celebrated on Tuesday the 15th inst. The Rev. J. Kedd preached a sermon in the afternoon from Isaiah lx. 13. In the evening a public meeting was held in the chapel. The Rev. H. Bottle presided.

The audience, which crowded the chapel, was addressed by the Rev. Messrs. Clarke Morris, Hawkins, Keed, and J. Barnet.—The anniversary of the Baptist chapel at Yelling took place on Wednesday and Thursday. On Wednesday afternoon the Rev. E. B. Ayrton preached from Rev. i. 5, 6. After tea a public meeting was held in the chapel, to clear off the remaining portion of the debt upon the chapel, about 53*l.* 10*s.* The pastor, Mr. J. Barnett, stated briefly the object of the meeting. He was followed by the Revs. Mr. Atkinson, H. Hawkins, Potto Brown, Esq., Revs. Mr. Hart, Mr. Ayrton, and Mr. Baggs. To the praise of the voluntary system he it said, that the whole debt was paid. T. B. Ulph, Esq., of St. Ives, presided.

EPSOM.—The Grand Stand at Epsom presented a novel appearance on the occasion of the Rev. C. H. Spurgeon preaching there, in aid of the Protestant Evangelical Church at Epsom. The text selected for the afternoon's discourse was the words in 1 Cor. ix. 24—"Know ye not that they which run in a race, run all; but one receiveth the prize; so run that ye may obtain." In the evening a still greater crowd assembled in and around the same place, when Mr. Spurgeon preached a second discourse, from Isaiah lv. 1. At the close of each service collections were made.

JUBILEE AT BRAMLEY, YORKSHIRE.—The congregation at Bramley have held a series of services, in celebration of the opening, fifty years ago, of the first Baptist chapel at Bramley, and with the object of liquidating a debt of £500. The old chapel was fitted up as school-rooms at the opening of the present one. The various services have been numerously attended, and the result of the jubilee highly successful, for at the closing service it was announced that the collections and promised subscriptions amounted to the sum required. The services commenced on Sunday, the 13th, when three sermons were preached; in the morning and evening by the Rev. D. Griffiths, and in the afternoon by the Rev. H. Dawson. On Tuesday evening a sermon was preached by the Rev. J. P. Chown; and on Wednesday the Rev. Hugh Stowell Brown preached the concluding sermon. After the sermon a tea-meeting and public-meeting were held. The Rev. S. G. Green presided, and among the speakers were the Rev. J. Compston, the pastor, C. Bailhache, H. S. Brown, J. Barker, and J. Smith, of Chitoura.

HAMPDEN CHAPEL, SOUTH HACKNEY.—This place of worship was re-opened on June 3rd, when a sermon was preached by the Rev. D. Katters. Services were subsequently held, in which Revs. W. Woodhouse, W. Miall, J. Cox, J. Russell, and

other ministers, took part. The services were well attended; and it is fervently hoped that a divine blessing will attend the labours of the Rev. R. R. Finch (late of Deptford), who commenced his stated labours here on Lord's day, June 20th.

RECOGNITION AND ORDINATION SERVICES.

CAMBERWELL, SURREY.—On Tuesday evening, the 1st of June, the church and congregation meeting at Denmark-place Chapel met together at the Camberwell Hall, for the purpose of fraternal intercourse, and of being introduced to the Rev. C. Stanford, who has recently accepted the invitation to the pastorate, in conjunction with the Rev. E. Steane, D.D., who for thirty-five years has had the sole charge of the church. Dr. Steane accompanied Mr. and Mrs. Stanford through the large company, and introduced them to every friend. The remainder of the evening was spent in prayers, praises, and addresses. The meeting was one of an unusually interesting character,—gratitude for a past rich in blessing was mingled with bright hopes of a blessed future.

AUSTRALIA.—BAPTIST CHAPEL, ALBERT STREET, MELBOURNE.—A soirée took place on March 4th, to welcome the Rev. Isaac New, late of Birmingham. About 300 persons partook of tea, after which H. Langlands, Esq., M.L.A., was called to the chair. Prayer having been offered by J. T. Hoskins, Esq., the chairman entered into an explanation of the reasons which had induced the congregation to send for Mr. New, and gave a brief account of the history of the church. The Rev. James Taylor, who had been associated with the Rev. Isaac New in Birmingham, was the first speaker, and earnestly impressed upon the congregation the importance of assisting their pastor in efforts to advance the interests of the church. The Rev. Isaac New followed, giving an outline of the various circumstances which had induced him to accept the invitation of the church. The rev. gentleman was listened to with great attention, and manifestations of sympathy and congratulation were frequent throughout his address. The Revs. W. B. Landells, J. P. Sunderland, John Ballantyne, and J. Mirams severally addressed the meeting.

WEDNESBURY.—On Monday, May 3rd, the Rev. G. Davies was ordained pastor of the Baptist Church in Dudley Street. The Revs. J. Burton, C. Vince, J. J. Brown, and B. C. Young, took part in the services. During the ten months Mr. Davies has been amongst this people, thirty members have been added to the church, and great good accomplished.

MAZE-POND, LONDON.—On Wednesday, June 2nd, the Maze-pond church and congregation assembled to offer a cordial greeting to their new pastor, the Rev. J. H. Millard, B.A. After tea, the proceedings commenced with prayer; after which Mr. W. Beddome, the senior deacon, addressed some words of welcome to Mr. Millard on behalf of the elder members. He was followed by Mr. J. Easty, in the name of the younger members. Each of the deacons having spoken, the right hand of fellowship was given to Mr. and Mrs. Millard, and the new pastor was introduced to the chair. After some remarks, evincing the hearty and unreserved manner in which he threw himself into his present sphere of labour, Mr. Millard introduced Mr. Foster, of Huntingdon, who gave an account of Mr. Millard's labours at Huntingdon, and the way in which that church had been led to give him up at the call of Maze-pond. The Rev. J. Aldis followed, in a speech in which kindness, cheerfulness, and wisdom were mingled. The chairman having invited a free expression of the thoughts of the members, he was responded to by Messrs. Pewtress, Meredith, Harrison, and Saunders, and prayer having been offered by Mr. Johnson, this interesting meeting was brought to a close. The church at Huntingdon has the prospect of being immediately settled with a pastor who is likely to unite the cordial suffrages of all the members.

PRESENTATIONS.

CHOWBENT.—At the annual meeting of the Lancashire Association, the Rev. R. Webb presented, on behalf of the church at Chowbent, a copy of Conybeareon St. Paul to the Rev. W. F. Burchell, as a token of their gratitude for his exertions in collecting the debt of £400 resting on their place of worship. At a meeting held at Chowbent, Mr. J. Hobbs presented, on behalf of the church and congregation, to the Rev. R. Webb, the "Gnomon on the New Testament," in five volumes, and the Rev. R. Webb presented to Mr. J. Hobbs, from the teachers of the school, a copy of "Laws from Heaven for Life on Earth," as a mark of esteem for his labours as superintendent of the Sunday-school; and to Mrs. Hobbs, an elegant volume from the senior female Bible class.

MINISTERIAL CHANGES.

THE Rev. Alexander Maclaren, B.A., of Southampton, has accepted a cordial and unanimous invitation of the church meeting in Union Chapel, Oxford-road, Manchester.—**Mr. Philip Gast,** of the Baptist College, Bristol, having accepted the in-

invitation of the Baptist church, Appledore, Devon, entered upon his labours on Lord's-day, May 30th.—**Mr. E. H. Davis,** of Bristol College, has accepted the pastorate of the church meeting in Broad-street, Ross.—**Mr. Joseph Palmer,** late of Hounslow, has received and accepted a unanimous invitation to the pastorate of the Baptist church, Romney-street, Westminster.—**Mr. H. C. Leonard, M.A.,** of Regent's-park College, and of the University of London, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church, at Box Moor, Herts, and will enter on his labours the first Sunday in July.—**Mr. J. H. May,** pastor of the Octagon Chapel, Taunton, has resigned the pastorate of that church. The church is now destitute of a minister.—**The Rev. D. Phillips, Loughor,** has received a very cordial invitation to become the pastor of the Baptist church at Bethel, Pontrhydyfen, Glamorganshire, which he has accepted, and has entered upon his ministerial duties.—**The Rev. J. Francis Smythe** has accepted the cordial and unanimous invitation to the pastorate of the Baptist church, Worstead, and entered upon his labours last month.

RECENT DEATHS.

MRS. M. PRATT.

DIED at Burwell, Cambridgeshire, on December 23rd, 1857, at the age of seventy-three, Mrs. Mary Pratt, relict of the late Mr. William Pratt, through whose noble generosity the excellent Baptist chapel adorning the village was built. The deceased lady, "an old disciple," was for many years an ornament of the Christian profession. Her exalted piety, sound judgment, love to the Lord's people, and readiness to assist in the promotion of every good work, rendered her the admiration of all who had the privilege of her acquaintance. Ripe for glory, she was patiently waiting the time of her departure; confidently reposing upon the atonement of the Lord Jesus Christ, she wished to rest in the embraces of her God, but feeling assured that the divine hour of translation from earth was the best, frequently and submissively exclaimed, "All the days of my appointed time will I wait, until my change come." At length, without any previous indication that her pilgrimage was ended, in a moment, without a pang or a sigh, her spirit took its flight to the regions of purity and peace, to be for ever with the Lord. Her remains were deposited in the burial-ground attached to the Baptist chapel, the Rev. J. Lewis performing the funeral solemnities in the chapel, and the Rev. W. C. Ellis at the grave.

MRS. W. A. BLAKE.

At South Bank, Regent's Park, to the great grief of her family, aged 39, Louisa, wife of William Alexander Blake, pastor of the church, Shouldham Street. During her illness, which continued many months, and which was marked by severe suffering, she was enabled to repose on the strength of a covenant-keeping God. She died trusting in the alone merits of a crucified Redeemer. Her remains were interred in the Kensal Green Cemetery, June 2nd. The Rev. J. H. Blake, of Sandhurst, Kent, delivered an address at the grave to a large number of friends. On the following Sunday evening, June 6th, the Rev. Geo. Hall, of Edinburgh, improved her death at Shouldham Street Chapel to a crowded congregation, from Thessalonians iv. 13, 14.

REV. G. COLE.

Died at his residence, Naunton, Gloucestershire, December 31st, 1857, in the 60th year of his age, the Rev. G. Cole, the devoted and highly esteemed pastor of the Baptist church, Naunton and Guiting. It appears that he received his first religious impressions at an early age among the Wesleyans, and became one of their preachers before he was seventeen. But, by the study of the New Testament, he was convinced that it was the duty of believers to be immersed, and he was consequently baptized, and henceforth identified himself with the Baptists. After a short season of preparatory study he entered on the work of the ministry fully, and in his 28th year he was ordained at Lynn, Norfolk, where he remained for some years. He afterwards ministered with considerable success to the churches at Kenilworth, Leamington, Evesham, Church Street, Blackfriars, London, Bartholomew Street, Exeter, and in March, 1856, received a cordial and unanimous invitation from the Church at Naunton and Guiting, and entered on his labours in May following. He preached his last sermon in August, 1857, from Psalm cxxvi. 6. Symptoms of the disease which terminated in his death had for some time been manifested, but, on his attending the services of the Oxfordshire Association at Arlington, they became of a more serious character, and from that time he gradually grew worse. For some months previous to his departure he was scarcely able to converse, and for several weeks totally unconscious; but a dying testimony to the truth was not needed in one who had lived and preached the Gospel for nearly forty-five years. The Rev. R. Grace, of Winchcomb, officiated at the funeral, and delivered an affectionate and appropriate address to a considerable number of friends who attended to show respect to their departed minister; and on the evening of the Lord's day, January

17th, the Rev. J. Acock, of Stow, preached an impressive funeral sermon at Naunton, from Philippians i. 21, "To die is gain."
Notgrove. R. C.

MR. JAMES CLARKE.

Died at Sanderton, Bucks, on the 18th of March, 1858, aged 75, Mr. James Clarke, for upwards of twenty years the esteemed and efficient governor of the High Wycombe Union. For fifty years he was an honourable member of the church at Great Missenden, now under the pastoral care of the Rev. C. W. Skemp. Prior to his election to the above-named office, he sustained for about twenty-five years the office of deacon, the duties of which he discharged with fidelity and zeal. And although since that period he resided seven miles from the place of his birth, and the sanctuary where he was "born again," yet, until within a short time of his decease, he usually attended the first Lord's Day in every month, and oftener whenever practicable, and liberally supported the cause with which he was identified. His end was peace. A short time before he died, his pastor remarked to him that he was in right hands. He replied, "Yes, I hope I am;—hope, did I say? I know I am. Yes, I know that whenever this tottering tabernacle is taken down, I have a building of God, a house not made with hands, eternal in the heavens." The following letter from his old and highly valued friend, Dr. Godwin, contains a just estimate of his character:—"By the decease of my highly valued and long known friend, Mr. James Clarke, not only has his family suffered a most painful bereavement, but society has lost a valuable member, and the Baptist church at Missenden one of its earliest supporters, who, for a long series of years, usefully and honourably sustained the office of deacon in it. From his fine constitution, his temperate habits, and his appearance of health and strength when I saw him last, some four or five years ago, I but little supposed that I, though a year or two his junior, should survive to hear of his departure. For upwards of forty years I have known, and most highly esteemed him. During the seven years of my pastorate at Missenden, my intercourse with him and his kind-hearted and sympathising wife helped much to lighten the difficulties which I sometimes met, and to encourage me in my labours. To the best of my recollection, I never received from either a harsh expression or an unkind look. Their house and their hearts were always open to their beloved friend and pastor. To the Church they were both most warmly attached, and were deeply interested in its welfare, and desirous of promoting it. I can con-

scientifically say, that I believe my deceased friend to have been a man of decided and genuine piety, who loved our Lord Jesus Christ in sincerity, and earnestly endeavoured to serve him. He loved what he considered to be truth, but was no bigot. With great firmness of principle he united much candour and charity. He was eminently a man of integrity and uprightness, and with a manliness and vigour which might, when called by circumstances into exercise, appear somewhat stern; he had much kindness of heart when distress and misery required compassion. May God in his mercy raise up others to fill his place in the Church, and assist those surviving friends who have for years past been his coadjutors! May his family be supported under the bereavement, and be thankful that they had for so long such a father!"

The remains of our venerable friend were deposited in the family vault, in the chapel-yard, on the 24th of March, and on the following Lord's day the present pastor of the church preached his funeral sermon, to a crowded congregation, from 2 Cor. v. 1.

REV. CHARLES CARPENTER.

Died at Bury St. Edmunds, on Wednesday, the 24th of March, 1858, in the 62nd year of his age, after only ten days' illness from acute pneumonia, the Rev. C. Carpenter. This esteemed servant of God must have been known to many of the readers of this magazine, as he has been in the ministry more than forty years; seventeen of which he was pastor of one church in London; and about the last ten years in the county of Suffolk, at Eye, at Chelmsiston, and at Bury St. Edmunds, where he finished his course, and entered into the joy of his Lord. During his residence here, as pastor of the second Baptist church in the town, Mr. Carpenter had gained the esteem of his brethren, and Christian friends of all denominations. He was about to leave Bury at the time

of his decease, having accepted a unanimous invitation to the pastorate of the Baptist church at Walton, in this county, where he had preached five Sabbaths, and there, as well as at Bury, and all other places where he had laboured in the gospel, he was instrumental in the conversion of sinners, and the edification of the people of God.

His health was generally good, and his constitution apparently sound; but having taken cold upon cold in journeying, inflammation ensued which baffled all medical skill. The writer of this sketch visited him in his illness, and was with him when he died. His mind was firmly fixed on the Rock of Ages; and his peculiar experience in the prospect of dissolution is worth recording, to the honour of a covenant-keeping and a prayer-answering God. Only a few hours before his departure, he said to the writer, "I shall die *safe*; but I should like to die *happy*, and, if the Lord will, *triumphant*; and as God has said, 'If two of you shall agree on earth,' &c." (quoting Matthew xviii. 19.) "I wish brother Tyler" (one of our Independent ministers) "to be sent for, that you may unite to implore this blessing."

Mr. Tyler was soon with us, and we both kneeled by that dying bed, and pleaded with God on his behalf. Very soon after this his desire was granted, for in a few minutes he was happy, saying, "I am looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 21; and before long, while we were anxiously waiting for the full answer to prayer, there came the *triumph*, for he exclaimed, "Now I can say, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me at that day; and not to me only, but unto all them also who love his appearing.'" After this, his voice became inarticulate, and he fell asleep in Jesus.

CORNELIUS ELVEN.

Correspondence.

THE SPIRITUAL CLAIMS OF NATAL, S. E. AFRICA. — PIETERMARTZBURG, S. E. AFRICA.

To the Editor of the Baptist Magazine.

DEAR SIR,—I take the liberty of placing before you an important point connected with individual piety and ecclesiastical polity as existing here.

It is a fact well demonstrated in England, that many of the churches of the Baptist denomination have suffered much by their members emigrating to the British colonies, and that many ministers with the brethren have offered up special prayer for blessings to descend upon those who were leaving them for ever; but the object of this communication goes a step further. There are in Natal a considerable number

of Baptists, but they are scattered like sheep upon the mountains, without a shepherd to lead them into "green pastures, and beside the still waters." Some from their scattered position have fallen into sin; but there are others panting for the streams that make glad the city of God. A few of the latter description are holding private meetings for prayer and consultation, for the attainment of a Baptist minister, and they respectfully but earnestly solicit pecuniary assistance from home: they have no doubt of raising one hundred pounds per annum for the first two years, and they confidently look to the brethren in England, not only to make up the deficiency, but to send a godly, gifted minister. This is felt to be the greatest difficulty; for emigration in a thoughtful, intelligent mind, implies some amount of enterprise. This temperament sharpened in the colony by intercourse with kindred spirits, produces congregations of clear-headed, hard-thinking, warm-hearted men, who are able to give the why and because on most matters; therefore, any minister unable to get and keep up a congregation in England, would be unable in this colony.

It may be confidently affirmed that the doctrines as held by the Particular Baptists are already in the minds of the settlers here; it is impossible to converse with any on the distinguishing doctrines of the New Testament without discovering that the field is ready for the harvest.

The highly esteemed treasurer of the Christian Young Men's Association (Mr. J. Templeton), to whom many letters have

been sent on the subject, will cheerfully furnish further particulars. An extract from the last letter will give an idea of the spiritual wants of Natal:—

"A godly, gifted minister, of open communicant sentiments, ordained in England, holding the doctrines of the Divine Sovereignty—not backward to warn every man—opposed to State pay for religion, and ready on all occasions to take his stand as a man of God."

It was resolved at our meeting on the 13th of February last, that letters be drawn up by the brethren for insertion in the "Freeman," "Baptist Magazine," the "Church," and "Primitive Church Magazine;" and in compliance with the above resolution, at the meeting held in the Town Hall on the 22nd of the same month, this letter was approved, inviting the attention of the Baptists in England to the spiritual wants of Natal: and should the Great Head of the Church be pleased to grant a response to our earnest appeal, by sending us a man of God, we trust that in the issue he may have every reason to adore that grace that directed his way to Natal.

The brethren appointed to write to the above journals are Mr. James Holmes, known to Mr. Olliver, treasurer to the Baptist Tract Society; Mr. J. Wheeler, brother to the Rev. — Wheeler, Norwich; and,

Yours very truly,

EDWARD LONDON.

March 10th, 1858.

Editorial Postscript.

THE private address of Mr. Trestrail will for the future be, Stanmore Villa, Beulah Hill, Upper Norwood.

With great regret we find ourselves unable, from want of space, to insert a biographical notice of a highly-esteemed member of our body in Scotland, the late David Macallan, Esq., of Aberdeen. A Baptist by conviction, he was a staunch supporter of our denominational tenets; yet of so genial a disposition, and so catholic a spirit, as to be loved by all. He held a prominent position among his fellow-citizens in Aberdeen, and was widely known and respected beyond the locality of his residence. *The Free Press*, of which he was a proprietor and editor, says of him:—

"Mr. Macallan was in his sixty-sixth year, and his removal leaves a blank in the religious society of Aberdeen, which will not be readily filled up. To his family and more intimate friends his loss is irreparable. He was both a kind and wise friend, and it is the testimony of more than one who met him in almost daily intercourse for years together, and at times under circumstances that might be reckoned sufficiently trying, that they never saw his temper in the least degree ruffled, nor heard an angry word escape his lips. His was a true, loving nature, mellowed by the discipline of Christian experience and sorrow. In the earliest years of his married life his tender heart was wrung by the loss of his children, who all died in infancy; and now his own removal is mourned by a loving wife and sister, whose tender watchfulness over him while living, and whose sorrow at his removal, are matters of that sacred circle of the heart and home which can evoke adequate sympathy only from those who have been tried by a like experience."

THE MISSIONARY HERALD.



MISSIONARY WORK.

CHITOURA.

CHITOURA is a heathen village, lying about twelve miles to the south of Agra. It contains about a thousand inhabitants. It is divided into three or four sections, or thokes, each thoke being a separate enclosure, and occupied by individuals of one caste. The majority of the people are weavers. The village and its lands are the property of a zemindar owning some three or four other villages. He is a gosain, or religious teacher, and of a sect which does not allow him to marry. The chief disciple succeeds to his possessions on his death. His religious duties consist of little more than the recital in the ears of his followers of a muntra, while he receives almost divine honour at their hands.

It was in the year 1844 that some of the villagers gave a very friendly reception to Mr. Williams, then the missionary at Agra, and his native assistants. Before the close of the year, three had been baptized, and three others had expressed their desire to renounce their ancestral faith. In these labours Mr. Williams was assisted chiefly by Gunput, who subsequently became for a short time resident at the village. Nainsukh, of Monghyr, then on a visit to Agra for his health, also rendered valuable aid.

During the year 1845, a small chapel was opened, the number of converts was increased to sixteen, and the friends in Agra began to contemplate the necessity of founding a Christian village as a shelter and home for the converts, then much tried by the opposition and persecution of their countrymen.

In January, 1846, a church was formed, consisting of forty-two persons, and Gunput became their pastor. Fifteen others were baptized during the year, so that at the time of the settlement of Mr. Smith at the station as the missionary, in 1847, on the invitation of the Agra Auxiliary, the church numbered fifty-seven persons. The state of things appeared most hopeful. A very considerable interest in the gospel had been awakened, in the numerous villages which lie so thickly spread among the cotton and corn fields of this locality. To Mr. Smith was committed the Christian culture of this promising region. In this arrangement there was no intention to interfere with the native church; Mr. Smith's time was to be devoted to evangelic labours in the surrounding hamlets. Owing to some difference with the Auxiliary, Gunput, however, soon abandoned his post, and the duties of the pastorate then devolved upon Mr. Smith. He found great laxity of discipline existing, and that the members still retained many heathen practices among them, wearing their kurties, or necklaces, intermarrying with the heathen, and even attending their pagan festivals. In a short time it was discovered that caste continued to be observed; that the Panchayat, or council of the caste, still exercised its power over the people, many not daring in opposition to its decisions even to attend the house of God. The attempt to remedy this evil led to the breaking up of the church. Some bathed in the Jumna, others paid fines, and eventually nearly all were again settled in caste. And now the prospects of the spread of the gospel were very discouraging. The zemindars would not allow a Christian to remain in the village. The wells and shops were closed to Christians; they were driven from the markets. The threat of exclusion from caste, freely used by the Panchayats, seemed to shut the door to the entrance of the truth. It

presented an apparently insurmountable barrier to the diffusion of divine truth.

The formation of a Christian village was resolved upon. Two hundred bigahs of somewhat sterile land were rented of the zemindar, within half-a-mile of the village of Chitoura, which were relet to the native Christians, and for some years at an annual loss. However, its value gradually increased, and before the mutiny, it had for some time been entirely in the hands of the native Christians, by whom the entire original rent was paid. Thus one difficulty was overcome, and a refuge found for the persecuted followers of Christ.

The church was reorganised on the 5th of June, 1847. The truth slowly spread: and every year witnessed additions to the little flock. At the close of the year 1849, there were twenty-three members in the church, and the village contained ninety inhabitants, all of whom had separated themselves from the caste customs of their countrymen, and were daily receiving Christian instruction. "Three years ago," said the missionary, speaking of himself and Thakur Das, his native helper, and of the success which had already dawned upon their labours,—“Three years ago we sat in the old building, in the heathen village, nearly alone, almost despairing of success, the prospect appeared so dark and discouraging. The place where I now write was then a barren plain; now it contains two bungalows, a comfortable building used for a chapel and school, and three rows of Christian houses, containing altogether a population of ninety souls. Some have been, we hope, brought out of the kingdom of Satan into the kingdom of Christ; others are inquiring the way to Zion. Schools have been commenced for boys and girls, and are well attended, and prospering; and the gospel leaven is at work through the whole district.” Some ninety villages were embraced within the circuit of the itinerant labours of the missionary.

The girls' school partly consisted of some orphans who were received at Chitoura, on the breaking up of the Orphan Refuge at Patna.

In the following year severe trials befel the station. First, Walayat Ali was arrested while preaching at Shumshabad, on an action commenced by his brother, a bigoted Mohammedan. The claim was for money and property, said to have been left by his father, who had been dead twenty-three years before. The Mohammedan judge, through religious hatred, decided against Walayat Ali; but the decision was reversed on appeal to the English judge.

Next, the son of Thakur Das was inhumanly murdered on his way to the Christian village. Seven of the native Christians were seized by the police, and two were at length charged with the crime. Witnesses were suborned, money and grain distributed, and promises of reward lavishly made, should their efforts be crowned with success. The adversaries threatened to dig out the Christians root and branch. The two prisoners suffered severely; they were handcuffed, and their feet made fast in the stocks. On one occasion they were beaten by the head of the police, to force them to a confession of the crime. Bail was at length taken for their appearance at the trial, when the magistrate at once dismissed the case. The evidence was so contradictory as to satisfy him of the innocence of the accused.

Yet the word of God grew. Eight persons during this year of trial put on Christ by baptism. At the markets and the fairs the preaching of the cross was listened to by increasing numbers. The stormy clouds of tribulation passed away, and a period of peaceful and successful labour

followed. The refuge afforded by the Christian village was resorted to by several converts; schools were established in other villages, and many were found to be halting between two opinions, doubting whether Krishna or Christ should have their obedience and love. The Shumshabad school had, however, to meet the opposition of the pundits of the neighbouring temple; twice they succeeded in nearly emptying the school, but it shortly recovered its numbers, and contained usually from forty to fifty boys under regular instruction.

At the commencement of the year 1856, Mr. Smith was constrained by failing health to return for a time to England. Immediately preceding his departure, John Bernard, a native catechist, and for some years a tried servant of Christ and preacher of the word in Muttra, was chosen as pastor by the people, and regularly set apart to the ministry of the Word among them. The church then contained fifty communicants, and the total number of residents in the Christian village was 104. From this time to the breaking out of the mutiny, missionary labour went on. The neighbouring villages were visited by Bernard and Thakur Das, and several persons were added to the church by baptism. In some cases discipline had to be exercised, and generally the prospects of the native pastorate were good. Suddenly the storm of rebellion swept over the land. The Christians were scattered in every direction. Some found a refuge in the Fort of Agra, others in the villages among their friends. But their faith has stood the sharp test of persecution and suffering, and measures are now in progress to reorganise the church and station, which the return of Mr. Smith will complete.

When the church was disorganised by the caste question there appeared no possibility of a Christian living independently in his own village. He was not permitted to buy or sell: every avenue of employment was closed against him. Hence arose the necessity for the formation of a Christian settlement. Some have advocated the establishment of native Christians in villages, distinct from the heathen. Such separation it is supposed would lead to an earlier laying aside of heathen practices, and afford to the missionary frequent opportunities of instruction and oversight. But in the North-West Provinces the real necessity lay in the nature of the tenure of the land, and the exclusion from all family connection by the loss of caste which followed the confession of Christ. As a general result the good effects of this isolation have been few. Probably it has hindered the diffusion of divine truth rather than fostered it, while some evils have arisen in the body of the Christian community which have neutralized the good that has been done. It was not possible to confine the inhabitants of the village entirely to true Christians. Hence the occasional presence of improper persons has thrown discredit on the profession of the rest; while the heathen have not seen much of that piety which adorned the daily walk of the great body of the converts.

Until, however, a better feeling prevailed in the surrounding villages no other course was practicable, and this small Christian settlement of Nistarpur, "the town of salvation," grew up by the side of the heathen village of Chitoura. The people were there protected from persecution, and from the grasp of the zemindar. But employment must be found for them. Most of the converts were weavers: and weaving is but a poorly remunerated employment in India. Four shillings a month is the average of earnings with the native loom. This led in 1851 to the introduction into the village of two Scotch looms, kindly obtained by Mr. Urquhart, and Mr. Smith now busied himself in instructing the native

Christians how to work them. By degrees improvements were introduced into the native loom, for it was found almost impossible to get the people to understand or fully use the English loom. Still diligence and industry overcame all obstacles; and a large weaving shop or factory was built by local donations, assisted by the Lieutenant-Governor of the province. The success was on the whole very satisfactory. So much progress had been made, that just before the mutiny the people were able to work the looms on their own account, markets had been found for their manufactures, and there was the prospect of the missionaries being released from all further trouble with the secular interests of the people. Many of the towns have been destroyed by the rebels, but the weaving shop remains nearly uninjured. On the reorganization of the station, it is doubtful whether many of the people will return to their former occupation or even to the village itself. For the most part they have found other employment in Agra under a government which before the mutiny generally ignored their existence. It is, therefore, probable that few will be found to return to their old employment. Should any do so, the experiment will not have been without beneficial results.

During the few years of its continuance, this station has enjoyed many tokens of the Divine favour, and missionary labour is being resumed under very favouring prospects. Already our native brother Thakur Das has revisited all the scenes of past exertion, and has met with a cordial welcome. The old opposition to Christianity has to a large extent disappeared. The houses and markets of the people are open to our native brethren. The leaven of the gospel has manifestly penetrated into many places, and hopefully may the servant of Christ resume his evangelic toil.

FOREIGN INTELLIGENCE.

WEST INDIES.

TURK'S ISLAND.—In this presidency our mission has nine churches and seven chapels, and hundreds of its adult and juvenile population sit under the ministry of our brethren, and are taught in the mission schools. A substantial stone chapel is in course of erection in Caicos Island, and another will shortly be commenced. The chapels at Grand Turk and Salt Cay are also in an unfinished state. All these places have been built almost entirely by local contributions, and from the gifts of the poor people who constitute the congregation. To finish and repair these places of worship, and to shingle the Mission House, Mr. Rycroft has projected a bazaar for the sale of useful and fancy articles, and will be happy to receive assistance from the friends of the mission in this country. It will be held in the month of December, and we shall be happy to forward to our worthy brother any articles that may be entrusted to our care.

JAMAICA.—In order to facilitate the revival of the iniquitous slave-trade, the leading journal of the daily press has for some time past in various ways endeavoured to depreciate the benefits of the emancipation of the slaves in the West Indies. It has proclaimed that act of righteousness a failure, and for the mere sake of gain would reintroduce all the horrors of the system under the mild name of free immigration of African labourers. It is in reference to these false statements, especially with regard to Jamaica, that Mr. Clark, of Brown's

Town, has favoured us with the following remarks. Of its accuracy our readers will need no further confirmation :—

“The statements in the *Times*, respecting our people, give us great concern, inasmuch as they are likely to have a bad effect on the minds of the English public. Yet nothing can be more unjust, or untrue, than that the negroes of Jamaica are so lazy and degraded. To us in Jamaica they are absurd. It may be asked by whom are thirty or forty thousand hogsheds of sugar, and twenty thousand puncheons of rum, grown and manufactured? How are the five or six millions of pounds of coffee, and seven or eight millions of pounds of pimento, picked and cured, if not by these lazy people? Every Sabbath it is computed that at least 100,000 people will be found in the churches and chapels throughout the Island, (representing an equal number, who, from distance, sickness, old age, and childhood, cannot attend), as neatly dressed as the peasantry of England; voluntarily contributing at least £30,000, and by compulsory payments £30,000 more, for the support of religious and educational establishments, which could scarcely be expected, unless they had intelligence to appreciate their worth, and industry to supply so large an amount to sustain them. Beyond question we have great numbers of idle, licentious, and worthless people. But would it be fair to judge of the people of England from the police courts, or the slums of St. Giles's or Whitechapel? Nor is it just to judge of the emancipated peasantry of Jamaica from the vice and wretchedness that meet the eye at the corners of the streets, or in our courts of justice. All around me are hundreds of neat, com-

fortable, well furnished cottages, standing in the freeholds of emancipated slaves. These freeholds, varying from one to ten acres, and in a few cases to twenty, thirty, fifty, and even a hundred acres, were not purchased, nor those neat dwellings built, without industry, thrift, and intelligence. In the Savings Bank of one parish £18,000 have been deposited, chiefly by these people; in another, £5,000; and in another, £2,500. Heavy as the amount of crime is, it falls considerably short of that of England, both in quantity and enormity. And although the people are far from being what we could desire, and what we once hoped they would be, it may safely be said, that their improvement in the last twenty-five years is unexampled—that there is nothing in history equal to it.

“Still not more than one-half the population is under Christian teaching. The field for missionary labour is great, and we have not half enough men to occupy it. Even amongst our Christian people there is a large amount of poverty, especially amongst the aged; there is also much ignorance, and frequent cases of superstition, and still more frequent cases of immorality. But amongst that portion of the community, which is unconnected with the Christian Church, ignorance, superstition, and licentiousness are rampant. Yet they are accessible. Would that we could find agency to labour amongst them! Would that God would revive His work amongst us, making the preached word as mighty as in former years.”

HOME INTELLIGENCE.

THE ELEVENTH OF JULY, AND THE SPECIAL EFFORT FOR INDIA.

As announced in our last issue, an interesting and well-attended meeting was held in the library of the Mission House, on the evening of June 1st. The representatives of at least forty London Churches were present. The chair was occupied by J. Sands, Esq., himself a few years ago a traveller in the East, where he learnt to value the labours of missionaries, and was convinced of their success by his own observation. For the speeches which were made we must refer to *The Freeman* of the following day; we record here the Resolutions which were passed on the occasion :—

Moved by Rev. D. KATTEENS.

Seconded by Rev. J. H. HINTON, M.A.

“That this meeting of Pastors and Officers of Auxiliaries, and other friends of the Baptist Missionary Society in the Metropolis, has learnt with sincere pleasure that it is

the intention of the Committee of the Baptist Missionary Society to reinstate the stations in Northern India, so painfully destroyed during the late lamentable Mutiny, to increase the number of its Missionaries in India, and to seek the augmentation of the Funds of the Society, by donations and otherwise, for the above purposes, and the general extension of its operations in the East, and will cordially sustain the Committee in an effort for the attainment of these important objects."

Moved by Rev. J. LEECHMAN, M.A.

Seconded by Rev. F. TUCKER, B.A.

"That in order to assist in raising, at least, the sum of £5,000, which will be immediately required, the Pastors and Officers of Metropolitan Churches present promise on their own behalf, and they earnestly invite their brethren who are absent to co-operate with them, to devote Lord's day the 11th of July to this object, by preaching sermons adapted to the occasion, and by collections throughout the Metropolis."

Moved by Rev. Dr. ANGUS.

Seconded by JAS. BENHAM, Esq.

"That in addition to the usual Missionary services of the year, there be held in every chapel a Special Missionary Meeting for the purpose of imparting information, exciting attention to the claims of India, fostering in the churches a spirit of more earnest prayer and greater liberality, and increasing the efficiency of the Auxiliaries and Missionary Associations, or of forming them where they do not exist, and that suitable measures may be adopted for the obtaining donations and augmenting the annual income of the Society, by at least £5,000 per annum."

Since the meeting, we have received up to the time of writing intimations from upwards of *thirty* of the pastors of London Churches of their adhesion to the plan proposed in the second of the above resolutions. Collections will simultaneously be made by them on behalf of India on the second Lord's day in July, the 11th. Few of our brethren will, we believe, decline this act of liberality, except in cases where previous arrangements preclude it. The Special Missionary Meetings will be held later in the year.

At many of the Associations the spiritual welfare of India engaged the attention of the assembled pastors and delegates. The resolutions of the Bristol Association only have as yet reached us. The Bristol Association consists of forty-six churches, and this year it held its meetings in Bristol. It was attended on behalf of the Committee by Mr. Underhill, who received a most cordial and fraternal welcome. The brethren thus recorded their purposes and plans:—

"1. That having heard that it is the desire of the Committee of the Baptist Missionary Society to raise a sum of at least £5,000, for the purpose of restoring the ruined missionary buildings in India, for the re-settlement of the fugitive brethren in their stations, and for the addition of others to their number, the members of the Association recommend to the Pastors and Churches—

"2. That sermons be preached and collections made for the Baptist Missionary Society on the second Lord's day in July, if practicable, or as early as possible during the present year, and that an *extra* public missionary meeting be held, on a week day, among all the Churches of the Association.

"3. That these services be held in addition to the annual missionary services, and be especially devoted to the increase of interest in missionary work in India, and the augmentation of the income of the Baptist Missionary Society.

"4. That it be recommended to the churches to institute an active canvass of their congregations, with a view to obtaining new subscribers to the Society, and a donation or enlarged subscription from every existing subscriber.

"5. That the ministers of the district be requested to place their services at the disposal of the auxiliaries, and that it be a direction to such of them as may be engaged as deputations, to inquire into the state of auxiliaries, to make suggestions for their extension and improvement, and to form them where they do not exist, and particularly to urge collections in those smaller congregations which hitherto have not usually contributed to the funds of the Society.

"6. That a copy of the foregoing resolutions be forwarded to the secretaries of the different auxiliaries in the Association, and that they be earnestly requested to aid in giving them effect.

"7. That it be left to the Interim Committee of the Association to make such further arrangements as may be necessary, effectually to secure the purpose of the foregoing resolutions."

Resolutions to a somewhat similar effect were passed at the Northamptonshire Association, where Mr. Trestrail represented the Committee, and at others: and we have reason to believe that Lord's day, the 11th of July, will be devoted in many parts of the country to the object contemplated in these thoroughly practical arrangements. If carried out with hearty goodwill, and with God's blessing, we cannot doubt that the £10,000 mentioned in the London resolutions will be obtained.

SPECIAL MISSIONARY MEETINGS.

As a part of the agency contemplated for raising the sums requisite for the reinstatement of the mission in the North-west Provinces, and for exciting an interest in the welfare of the many millions of perishing souls in Hindustan, it is proposed that *extra* missionary meetings should be held wherever practicable during the present year. In this effort village congregations ought not to be overlooked. Let *every* Baptist chapel in the kingdom have its missionary meeting, and a wide extension of interest and success would be the result. We are grateful to be permitted to append the following list of brethren, who have kindly expressed their willingness to hold themselves in readiness to attend these *extra* meetings, and to act as deputations from the Committee. We cannot too highly estimate the promptitude of these esteemed friends to assist in the great object before us, and feel assured that they will receive the most cordial welcome from the churches which they may be invited to visit.

Rev. C. M. Birrell, Liverpool.	Rev. W. G. Lewis, London.
" S. G. Green, Bradford.	" John Hiron, Brixton.
" T. Burditt, Haverfordwest.	" James Penny, Coleford.
" W. Walters, Halifax.	" Joshua Russell, Blackheath.
" W. Brock, London.	" A. McLaren, Manchester.
" J. P. Chown, Bradford.	" W. Jones, Derby.
" T. T. Gough, Clipstone.	" J. W. Lance, Newcastle-on-Tyne.
" B. C. Young, Coscley.	" D. Katterns, Hammersmith.
" Dr. Evans, Scarborough.	" C. Short, Swansea.
" W. Landels, London.	" Dr. Hoby, Twickenham.
" T. E. Fuller, Melksham.	" T. Pottenger, Newcastle.
" James Blair, Bridge of Allan.	" James Webb, Ipswich.
" J. P. Mursell, Leicester.	" W. Upton, St. Alban's.
" J. P. Campbell, Shipley.	" Rev. G. Isaac, Brighton.
Hon. and Rev. B. W. Noel.	" J. T. Brown, Northampton.
Rev. I. Lord, Ipswich.	" W. Aitchison, Newport, Mon.

It is generally understood that the services of these brethren will be available for week-days only. In arranging for meetings it is desirable that the application should be made through the secretaries at the Mission House, and that if possible some latitude of selection be left to them, so as to accommodate the parties interested.

May earnest and frequent prayer attend this important effort, and the divine hand be seen in guiding the Society in its endeavours to spread in suffering India the gospel of peace and salvation!

NEW MISSIONARIES.

THE Committee have engaged the services of three brethren for the mission field:—Mr. J. G. Gregson, of Hackney; Mr. T. R. Craig, of Glasgow; and Mr. W. Innes, of Liverpool. It is probable, however, that the services of Mr. Innes will be given to the work in Africa. The Committee are looking anxiously for suitable men to be raised up, in answer to their and the church's prayers, and will be happy to receive applications for the Indian field.

An interesting valedictory service was held at Regent's Park Chapel on the evening of the 22nd June. The missionaries about to return to their spheres of labour are the Revs. R. Williams, of Agra, W. H. Denham, of Scrampore,

and James Smith, of Chitoura. Mr. Underhill, the Revs. Dr. Angus, C. Stovel, and the missionaries, addressed the audience. The Revs. B. Lewis and W. Crowe also took part in the service. Our brethren depart with the confidence, esteem, and affection of all who know them, and will be followed by many prayers for their success in this juncture of India's destiny. The services which have been rendered by these brethren to the cause of missions during their sojourn in their native land, especially by Mr. Smith, will be long and gratefully remembered. If regret has been felt that ill-health constrained them for a time to be absent from their posts—posts of danger, indeed, after their departure from India—yet has their visit home been made by God's blessing eminently useful, and has occurred at a moment when intense interest had been excited to know all that could be known of that land where atrocities so fearful were taking place. In this respect we see the hand of God in bringing home brethren so well acquainted with India and its wants, and especially the very localities now made ever memorable by the events of the year 1857.

Mr. and Mrs. Williams sailed in the "Clarence," for Calcutta, on the 25th of June; Mr. and Mrs. Smith, and their three children, in the "Morning Light," about the 28th, proceeding by way of Australia. Mr. Denham's departure is delayed for a few weeks.

The deeply affecting narrative of the martyrdom of Walayat Ali has been reprinted in an attractive form for wider circulation, with the addition of some incidents of his earlier life. An engraving of the Great Mosque of Delhi forms the frontispiece. It is published at the price of one penny, and may be had of Messrs. Pewtress, in Ave Maria Lane, or at the Mission House, Moorgate Street. Allowance will be made upon large quantities for Sunday schools on application to the Mission House.

FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Pinnock, F., Jan. 28; Saker, A., April 28.
 CLARENCE, Diboll, J., Feb. 23, March 28, April 27.
 FREETOWN, Saker, H., March 24.
 SIERRA LEONE, Saker, A., Feb. 19, March 11 & 12.
 AMERICA—PHILADELPHIA, Hanna, J., March 31.
 QUEBEC, Marsh, D., March 6; Wenhams, J., Feb. 9.
 ASIA—AGBA, Barnard, J., May 1; Evans, T., Feb. 27, March 1 & 10, April 10 & 30; Gregson, J., March 15, 24 & 29, April 3, 16, 17, 23 & 30; Harris, J., April 24; Parsons, J., March 12 & 26, April 8 & 28.
 ALIPORE, Pearce, G., April 9 & 22.
 BENARES, Heinig, H., Feb. 18, March 29, May 4.
 BURMAH (Toungoo), Mason, Dr., Feb. 26.
 CALCUTTA, Lewis, C. B., Feb. 22, March 8 & 22, April 10 & 22, May 2; Thomas, J., Feb. 9 & 23, March 8 & 23, April 9 & 23, May 4 & 5; Wenger, J., Feb. 21.
 CAWNPORE, Gregson, J., Feb. 3, 16 & 24.
 CHARAMONKUTTER, Anderson, J. H., May 1.
 CHEMAMONCOTTEE, Sale, J., April 6.
 COLOMBO, Allen, J., Feb. 27, March 15, April 15.
 DACCA, Bion, R., March 30; Robinson, R., Feb. 17.
 DINAGEPORE, McKenna, A., April 10 & 17.
 DINAPORE, Greiffe, E., Feb. 27.
 GOSAI, Martin, T., Feb. 15.
 HOWRAH, Kerry, G., April 9.
 JESSORE, Anderson, J. H., March 6; Sale, J., March 3.
 KANDY, Carter, C., March 23.
 MADEAS, Page, T. C., April 28.
 MONGHIB—Broadway, D. P., Feb. 16; Lawrence, J., Jan. 23.
 NARAYANGUNGE, Supper, F., Feb. 23, March 31.
 RANEEGUNGE, Lewis, C. B., Feb. 6.
 SERAMPORE, Sampson, W., March 8, April 6; Robinson, J., April 7; Trafford, J., Feb. 20 & 23.
 SEWRY, Williamson, J., March 10.
 AUSTRALIA—MELBOURNE, Taylor, J., April 14 & 15; Vaughan, C., April 15.
 BAHAMAS—GRAND CAY, Rycroft, W. K., May 10.
 INAGUA, Littlewood, W., March 26.
 NASSAU, Davey, J., Feb. 23, March 15, April 12.
 BRITTANY—MORLAIX, Jenkins, J., Mar. 29.
 FRANCE—PARIS, Bouhon, V. E., April 24.
 HAITI—JACMEL, Webley, W. H., April 11.
 HONDURAS—BELIZE, Henderson, A., April 17.

JAMAICA—BROWN'S TOWN, Clark, John,
Jan. 10, March 23.
CALABAR, East, D. J., April 9, May 7
& 24.
MONTEGO BAY, Millard, B., one letter,
no date, received June 17.
MOUNT CAREY, Hewett, E., March 7,
one letter, no date, received May 4.
MOUNT HERMON, Hume, J., March 11.
PORT MARIA, Day, D., March 11,
May 3.

ST. ANN'S BAY, Millard, B., May 7.
SAVANNA-LA-MAR, Clarke, J., March 15
& 29, May 1 & 20; Hutchins, M.,
April 1.
STEWARTON, Knibb, M., March 23.
NEW ZEALAND — NELSON, Packor, J.,
Feb. 11.
TRINIDAD—PORT-OF-SPAIN, Law, M. A.,
one letter, no date, received March 17.
SAVANNA-GRANDE, Gamble, W. H.,
April 25.

ACKNOWLEDGMENTS.

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

Miss Williamson and friends, Ringstead, for a box of useful articles, value £27, for *Rev. W. K. Ryecroft, Bahamas*;
Friends, Bethel Chapel, Maidstone, by Mrs. Wood, for a package of clothing, value £10, for *Mrs. Diboll, Western Africa*;
Mrs. John Cook, Upper Vernon Street, for a parcel of Magazines;
Miss Bousfield, for parcels of Magazines;
British and Foreign School Society, for a grant of school materials, value £10, for *Rev. W. Littlewood, Bahamas*;
Mr. Gilbert Blight, for a parcel of Magazines;
Friends, George Street Chapel, Plymouth, by Miss Square, for a case of clothing, value £18, for *Rev. A. Saker, Western Africa*;
Mr. E. Hancock, Bath, for a parcel of Magazines (three years);
Juvenile Association, Ebenezer Chapel, Margate, by Y. M. M. A., for a box of clothing, for *Rev. J. Diboll, Western Africa*;
Miss Bowen, Salehouse, for a parcel of clothing, for *Mrs. Diboll, Western Africa*;
Sunday School Union, for a box of letters, Hymn and Tune Books, for *Miss Diboll, Western Africa*;
A Clergyman's Widow, Stanwick, by Rev. J. B. Walcot, for a parcel of clothing, for *Rev. W. K. Ryecroft, Bahamas*;
Friends at Devizes, by Mrs. Paul Anstie, for a case of fancy articles and books, value £25, for *Rev. James Smith, Chitoura*;
British and Foreign Bible Society, for a grant of Scriptures, for *Rev. J. Gregson, Agra*;
Mr. Job Heath, for a parcel of Magazines and the "Eclectic Review";
Friends, Regent Street, Lambeth, for a parcel of clothing, for *Mrs. Gregson, Agra*;
A friend, unknown, for a parcel of Magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 22 to March 31, 1858, continued from June Herald.

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

GLOUCESTERSHIRE.		EAST GLOUCESTERSHIRE Aux- iliary -		Cirencester—	£ s. d.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Cheltenham, Salem Chapel—		Bourton-on-the-Water—		Collection	4 10 5
Collections, 1857	20 9 9	Collections	5 10 1	Contributions	14 0 2
Do., 1858	23 11 10	Do., for <i>W. & O.</i>	4 2 6	Less expenses	0 10 0
Contributions	13 18 0	Contributions	11 6 4		18 0 7
Do., Sunday School	13 8 11	Do., for <i>N. P.</i>	1 7 1	Cutsdean—	
Do., Bible Class	0 14 6			Contributions	2 0 0
		Burford—		Fairford—	
		Collection	1 1 7	Collection	1 11 9
		Contributions	1 19 4	Contributions	4 4 4
Acknowledged before				Less expenses	5 16 1
and expenses	34 15 6	Less expenses	0 1 3		0 6 0
					5 10 1
	37 7 6		2 19 8		

		£ s. d.			£ s. d.			£ s. d.
Naunton and Guiting—			Watford—			LANCASHIRE.		
Collection, for <i>W. & O.</i>		1 10 0	Collections		20 0 7	Ashton-under-Lyne—		
Contributions		4 10 2	Do., for <i>W. & O.</i>		3 14 6	Contributions		16 1 8
Do., for <i>N. P.</i>		2 3 2	Contributions		20 14 11	Do., Sunday School,		
Stow-on-the-Wold—			Acknowledged before		44 10 0	for <i>Rev. C. Carter,</i>		
Collection		2 9 0	and expenses		25 12 6	Ceylon		4 9 2
Do., for <i>W. & O.</i>		1 0 6			18 17 6	Chowbent—		
Contributions		0 15 6	KENT.			Contributions, Juve-		
Do., for <i>N. P.</i>		1 7 0	Birlingington—			nile, by Y. M. M. A.		2 11 6
Eastington, Nupend—			Collection		3 18 10	Inskip—		
Contributions, for <i>India Special Fund</i>		2 0 0	Contributions		3 5 0	Collection		4 17 0
Do., Sunday School,		1 11 6	Less expenses		0 3 4	Do. for <i>W. & O.</i>		0 10 0
for do.			Borough Green—			Contributions		1 19 4
Gloucester—			Contributions		2 0 0	Do., for <i>India</i>		1 0 0
Collection		7 15 10	Broadstairs—			Do., for <i>N. P.</i>		0 12 4
Contributions		4 13 6	Collections		3 19 6	Liverpool, Great Crosshall St.—		
Do., Sunday School,		8 0 0	Do., for <i>W. & O.</i>		0 11 0	Collection		2 5 3
for <i>Ceylon School</i>		8 0 0	Contributions		7 6 0	Contributions		4 7 6
Do., do., for <i>N. P.</i>		4 10 8	Do., Sunday School		0 17 0	Manchester—		
Lydney—			Less expenses		0 4 6	Collection, Public		
Collections		9 0 0	Canterbury—			Meeting		11 7 4
Contributions		13 5 0	Contributions		21 10 0	Do., United Juvenile		
Whitebrook—			Do., Sunday School		0 5 10	Meeting		2 14 0
Contributions, for <i>N. P.</i>		0 10 0	Eythorne—			Contributions		4 0 0
Woodchester—			Contributions		4 16 6	Granby Row—		
Contributions		1 0 6	Faversham—			Collection		3 0 0
Wotton-under-Edge—			Contributions		3 3 0	Great George St., Salford—		
Collections		7 5 6	Lewisham Road—			Collection		6 14 1
Contributions		15 1 11	Contributions		13 15 11	Contribution		5 0 0
Do., for <i>India Special Fund</i>		5 0 0	Maidstone—			Do., Sunday School		5 16 10
		27 7 5	Contributions		15 9 9	Grosvenor Street—		
Acknowledged before		16 19 0	Do., for <i>Translations</i>		5 0 0	Collection		5 13 10
and expenses		10 8 5	Margate—			Do., for <i>India Special Fund</i>		8 10 11
HAMPSHIRE.			Collections		10 3 7	Union Chapel—		
Southampton, East Street—			Contributions		29 3 6	Collection		169 6 4
Collections		8 11 5	Do., Sunday School		1 10 0	Do., for <i>W. & O.</i>		10 4 10
Do., for <i>W. & O.</i>		1 10 0	Less expenses		0 16 4	Contributions		183 2 0
Contributions		2 1 0	Ramsgate—			Do., Congregational		
Do., Sunday School		1 2 4	Collections		9 7 9	and Juvenile So-		
Less expenses		13 4 9	Do., for <i>W. & O.</i>		1 0 0	ciety		30 0 0
		0 10 6	Contributions		17 8 4	Do., Sunday School		9 5 4
Southampton, Portland Chapel—			Do., Sunday School		0 7 0	Do., for <i>Intally</i>		10 0 0
Collections		10 16 0	Proceeds of Tea Meet-		1 17 5	Do., for <i>N. P.</i>		5 0 0
HEREFORDSHIRE.			ing		30 0 6	Wilmot Street, Hulme—		
Bromyard—			Less expenses		0 15 0	Sunday School		0 17 7
Contributions		2 0 0	St. Peter's—			York Street—		
HERTFORDSHIRE.			Collections		3 11 0	Collection		6 6 6
Hitchin—			Contributions		6 4 4	Contribution		2 2 0
Contributions		18 11 4	Less expenses		0 3 0	Do., Sunday School		5 14 3
Do., for <i>Intally</i>		4 0 0	Staplehurst—			484 15 10		
Do., Sunday School		0 10 0	Contributions, by Mr.		9 15 4	acknowledged before		
Do., Bible Classes		2 10 4	Thos. Goodman		0 3 0	and expenses		317 3 2
Proceeds of Tea Meet-		7 10 0	Tring, New Mill—			167 12 8		
ing		33 10 8	Collections		9 0 0	NORTH LANCASHIRE Auxiliary—		
Acknowledged before		11 9 0	Do., after Lecture		1 7 0	Accrington—		
and expenses		22 1 8	Contributions		11 3 3	Collections		14 10 7
Royston—			Do., Sunday Schools		2 19 11	Do., for <i>India Special Fund</i>		7 3 0
Contributions, by Mr.		6 1 0	HEREFORDSHIRE.			Do., for <i>W. & O.</i>		2 0 0
Thos. Goodman		6 1 0	Hitchin—			Contributions, Juve-		
Tring, New Mill—			Contributions		18 11 4	nile		14 18 11
Collections		9 0 0	Do., for <i>W. & O.</i>		4 0 0	Do., Sunday		
Do., after Lecture		1 7 0	Do., Bible Classes		2 10 4	Schools.		2 0 7
Contributions		11 3 3	Proceeds of Tea Meet-		7 10 0	Proceeds of Tea Meet-		
Do., Sunday Schools		2 19 11	ing		33 10 8	ing		1 6 2
Bacup—			Acknowledged before		11 9 0	Collections		6 0 0
Collections		6 0 0	and expenses		22 1 8	Burnley—		
Burnley—			HERTFORDSHIRE.			Collections		8 0 0
Collections		8 0 0	Hitchin—			Cloughfold—		
Cloughfold—			Contributions		18 11 4	Collections		7 7 5
Collections		7 7 5	Do., for <i>W. & O.</i>		4 0 0	Contributions, boxes		2 0 4
Contributions, boxes		2 0 4	Do., Sunday School		0 10 0	Colne—		
Colne—			Proceeds of Tea Meet-		7 10 0	Collections		6 6 2
Collections		6 6 2	ing		33 10 8	Haslingden, Pleasant St.—		
Haslingden, Pleasant St.—			Acknowledged before		11 9 0	Collections		5 14 1
Collections		5 14 1	and expenses		22 1 8	Do., for <i>W. & O.</i>		1 9 0
Do., for <i>W. & O.</i>		1 9 0	HERTFORDSHIRE.			Contributions		2 16 11
Contributions		2 16 11	Hitchin—					

	£	s.	d.
Haslingden, Ebenezer—			
Collections	5	2	0
Contributions	15	0	0
Sabden—			
Collections	9	10	0
Contributions	5	16	6
Do., Sunday School	11	12	7
	128	14	3
Acknowledged before, and expenses	122	15	9
	5	18	6
Peñham—			
Collection	3	7	0
Contributions	5	15	10
Do., Sunday School	0	10	4
	9	13	2
Less expenses	0	6	0
	9	7	2
Tottlebank—			
Collection	1	1	0
Contributions, for <i>India Special Fund</i>	2	0	0
LEICESTERSHIRE.			
Leicester, Charles Street—			
Contributions, for <i>N. P.</i>	1	0	0
NORFOLK.			
Aylsham—			
Collection	3	11	0
Bacton	2	7	11
Blakeney—			
Collection	2	16	7
Buxton—			
Collection	3	0	1
Contribution	2	0	0
Do., Sunday School	1	0	5
Dereham, East—			
Collection	2	17	0
Contributions	8	13	6
Diss—			
Collection	6	6	6
Contributions	9	15	1
Downham—			
Collections	3	9	6
Contributions	5	18	0
Do., Sunday School	0	4	6
Drayton—			
Collection	2	9	8
Contributions	2	0	0
Ellingham—			
Collection	3	1	4
Contribution	1	0	0
Fakenham—			
Collection	3	0	0
Contributions	16	7	9
Do., Sunday School	0	3	8
Foulsham—			
Collection	3	0	0
Ingham—			
Collections	4	0	6
Contributions	22	5	4
Kenninghall—			
Contributions	10	0	0
Lynn—			
Collection	13	5	0
Contributions	5	5	0
Mundesley—			
Collection	2	0	3
Contributions	1	12	9
Neatishead—			
Collection	2	0	4
Necton—			
Collection	3	1	6
Norwich, St. Mary's—			
Collections	28	13	4
Contributions	42	3	10

	£	s.	d.
Norwich, St. Clement's—			
Collections	20	1	9
Contributions	10	13	11
Do., Sunday School	1	6	7
Do., for <i>N. P.</i>	1	5	0
Swaffham—			
Collections	8	8	3
Contributions	8	13	1
Worstead	15	14	1
	283	13	0
Acknowledged before and expenses	221	16	0
	61	17	0
NORTHAMPTONSHIRE.			
Burton Latimer	3	0	6
Kettering—			
Collections	20	13	2
Contributions	8	13	7
Do., for <i>N. P.</i>	1	11	0
Do., Bible Classes	1	9	11
Do., Sunday Schools	2	2	6
	34	10	2
Less expenses	3	2	0
	31	8	2
Oundle—			
Contributions, by Mr. W. H. Ellick, for <i>N. P.</i>	0	10	0
Stanwick—			
Contributions	1	7	0
Do., for <i>Rev. W. K. Kycroft's N. P.</i>	0	17	0
NORTHUMBERLAND.			
Bedington—			
Contributions, for <i>India Special Fund</i>	0	13	3
Do., for <i>N. P.</i>	0	11	9
NORTH OF ENGLAND AUXILIARY—			
Broomley—			
Collection	2	13	6
Do., Broomhaugh	0	19	2
Do., Public Meeting	4	6	0
Contributions	1	17	4
Hamsterley	1	0	0
Middleton Teesdale—			
Collections	4	3	6
Contributions	1	16	0
Newcastle-on-Tyne, Bewick Street—			
Collections	20	0	0
Do., after two Lectures	6	17	0
Contributions	20	11	7
Newcastle-on-Tyne, New Court—			
Collections	10	19	2
Do., for <i>W. & O.</i>	6	15	6
Contributions	3	12	4
Do., for <i>F. E.</i>	0	10	6
Do., for <i>T.</i>	1	0	0
Shields, North—			
Collections	8	8	6
Contributions	6	0	0
Do., for <i>Schools</i>	1	0	0
Do., Sunday School	1	11	6
Shotley and Rowley	2	16	0
Wolsingham	2	6	6
	109	3	1
Acknowledged before and expenses	54	4	1
	54	19	0

NOTTINGHAMSHIRE.			
	£	s.	d.
Newark—			
Collection, for <i>W. & O.</i>	1	12	0
Nottingham—			
Contribution, additional	1	0	0
Derby Road—			
Contributions, from Weekly Offering	15	0	0
Southwell—			
Contributions	0	10	0
Do., Sunday School	0	2	6
OXFORDSHIRE.			
Orford—			
Collections, New Road	4	10	0
Do., Adullam	3	16	2
Do., Public Meeting	5	7	2
Contributions	14	18	0
Do., Sunday Schools	0	16	6
Do., for <i>East India Schools</i>	1	0	0
Do., for <i>West India Schools</i>	5	0	0
Do., for <i>N. P.</i>	1	5	2
	38	13	0
Less expenses	1	15	0
	34	18	0
Rollright, Great—			
Contributions, for <i>N. P.</i>	1	14	0
SHROPSHIRE.			
Oswestry—			
Collections	5	17	2
Contributions	6	13	9
Do., for <i>N. P.</i>	0	14	7
	13	5	6
Acknowledged before and expenses	7	7	0
	5	18	6
Pontesbury—			
Collection	1	6	5
Contributions	2	16	7
SOMERSETSHIRE.			
Friends	8	0	0
Bath—			
Collections, &c.	11	18	0
Contributions	24	18	11
Do., Juvenile, Somerset Street	4	7	6
Do., do., York St.	4	1	10
	45	6	3
Less expenses	1	1	0
	44	5	3
STAFFORDSHIRE.			
Burton-on-Trent—			
Contributions, by Miss S. Saunders, Barton-under-Needwood	1	11	6
Hanley—			
Collections, &c.	6	0	0
Contribution	1	0	0
Do., Sunday School	6	0	0
Proceeds of Bazaar	5	0	0
MINING DISTRICT AUXILIARY—			
Coseley, Providence Chapel—			
Collections	8	17	1
Coseley, Darkhouse Chapel—			
Collection	4	10	0
Contributions	17	15	6
Do., Bible Classes	1	1	0

	£ s. d.		£ s. d.		£ s. d.
Notherton—		Bratton—		Horsforth—	
Collection	1 14 1	Collection	2 7 9	Contributions.....	8 14 6
Contributions.....	3 14 1	Contributions.....	12 13 2	Less district expenses	0 12 6
Do., Sunday School	0 11 11	Bromham—			8 2 0
Princes End—		Collection	0 16 0	Huddersfield—	
Collection	5 2 6	Contributions.....	6 11 8	Contributions, by Mrs.	
Contributions.....	1 3 6	Melksham—		Willett, for F. E. ...	5 0 0
Do., Sunday School	2 1 0	Juvenile Association..	5 5 0	Hull, &c., Auxiliary—	
Stourbridge—		Salisbury—		Beverley—	
Collection	1 16 0	Collections	10 1 1	Collections	10 16 1
Wednesbury—		Do., Chalk	0 5 1	Do., Skidby	1 7 0
Collection	0 12 3	Do., Bodenham.....	0 4 6	Contributions.....	6 2 0
	43 18 11	Contributions.....	3 16 8	Do., Sunday	
Acknowledged before		Do., Sunday School	12 0 0	School, for Be-	
and expenses	47 8 0			naires.....	1 19 3
	1 10 11	Less expenses	0 8 6	Bishop Burton—	
			25 18 10	Collections	5 9 0
SUFFOLK.		Swindon—		Do., for W. & O.	0 19 0
Hadleigh—		Collection, for W. & O.	1 8 3	Contributions.....	4 14 6
Collection, for W. & O.	0 10 0	Do., for India Spe-		Do., for India Spe-	
Contributions.....	1 11 6	cial Fund.....	2 15 1	cial Fund	3 0 0
		Contributions.....	3 5 6	Do., for N. P. ...	0 13 6
		Do., Sunday School	0 6 9	Hull—	
		Do., Bourton	1 10 0	Collections, George	
SURREY.		Westbury—		Street	16 17 7
Norwood, Upper—		Collection	1 10 0	Do., &c., Salt-	
Contributions.....	23 14 0			house Lane.....	8 10 0
Do., Sunday School	0 8 0	WORCESTERSHIRE.		Do., Public Meet-	
Richmond—		Stourbridge—		ing	10 10 3
Collection, Public		Collection, for W. & O.	0 11 0	Contributions.....	13 10 6
Meeting	1 3 0	Contributions, Sun-		Do., Sunday	
Do., after Lecture,		day School	2 12 0	School, George	
by Rev. Jas. Smith	5 1 6	Do., Mr. J. Dorricutt	1 1 0	Street	1 14 0
		Do., Mrs. D., for India	1 1 0		91 8 1
SUSSEX.				Acknowledged before	
Brighton, Bond Street—		YORKSHIRE.		and expenses	53 1 9
Collections	18 1 5	Bradford, First Church—			38 6 4
Contributions.....	12 0 2	Contributions.....	27 8 6	Hunslet—	
Do., Sunday School	16 14 6	Do., for Schools.....	0 10 0	Contributions.....	1 1 6
	46 16 1	Bradford, Second Church—		Do., Juvenile.....	2 10 0
Acknowledged before		Contributions.....	17 7 6	Leeds—	
and expenses	31 5 6	Do., for Serampore		Collections, South Pa-	
	15 10 7	College	3 10 0	rade	10 17 9
Less for Baptist Irish		Do., Juvenile, by		Do., Great George	
Society.....	4 0 0	Y. M. M. A.	1 6 0	Street	4 19 10
	11 10 7	Do., Sunday Schools,		Do., Public Meeting	5 0 2
Hastings—		by do.	22 0 7	Contributions.....	29 3 8
Contributions.....	4 1 6	Brearley—		Do., Prayer Meeting,	
Midhurst—		Collection, for India		South Parade	2 11 4
Contributions, for In-		Special Fund	2 10 0	Do., Chapel bor,	
dia Special Fund ...	1 13 6	Contributions, for do.	3 10 0	Great George St.	1 14 0
				Do., Juvenile, do...	13 5 7
WARWICKSHIRE.		EAST RIDING Auxiliary—		Proceeds of Breakfast	0 11 3
Leamington—		Burlington—			117 15 1
Contributions.....	9 4 0	Collections	8 14 9	Acknowledged before	
Do., Sunday School	1 0 9	Contributions.....	4 1 4	and expenses	115 3 0
Do., Bible Class ...	0 9 3	Driffield—			2 12 1
Do., by Rev. James		Collection	5 2 0	Rotherham—	
Clark, for India		Contributions.....	0 17 4	Collections	6 10 6
Special Fund	10 0 0	Hunmanby—		Sheffield, Townhead Street—	
Rugby—		Collection	2 5 5	Collections	20 3 8
Contributions.....	4 18 0	Contributions.....	5 3 11	Do., for W. & O. ...	4 0 0
Do., Sunday School	0 15 1	Kilham—		Contributions.....	26 3 1
		Collection	1 3 9	Do., Sunday School	1 13 10
		Contributions.....	0 17 7		53 11 1
WESTMORELAND.		Malton—		Acknowledged before	
Kendal—		Collection	3 17 7	and expenses	34 2 6
Contributions, by Rev.		Contributions.....	5 1 9		24 8 7
T. Taylor.....	13 10 0	Do., for India Spe-		Slipley—	
Do., by do., for In-		cial Fund.....	3 10 0	Contributions.....	14 7 0
dia Special Fund	3 15 0	Scarborough—		Do., for Serampore	
	17 0 0	Collections	19 0 0	College	2 0 0
Less expenses	0 14 9	Do., for W. & O.	2 15 0		
	16 10 3	Contributions.....	28 9 3		
		Do., Sunday School	1 1 0		
		Do., for India Spe-			
		cial Fund	1 1 0		
			93 1 8		
WILTSHIRE.		Less expenses	5 14 2		
Contributions, Miss			87 7 6		
Evans's Class, by					
Y. M. M. A.	0 5 0				

	£ s. d.		£ s. d.		£ s.
Chepstow—		Haverfordwest—		Greenock—	
Collections	5 18 6	Collections	25 0 0	Collections, Nelson St.	2 11
Do., for <i>B. & O.</i>	0 9 4	Contributions	85 5 0	Do., West Burn St.	4 4 1
Contributions	3 7 1	Do., for <i>India Special Fund</i>	50 0 0	Do., West Parish Church	1 17 7
Do., for <i>N. P.</i>	4 12 9	Do., Juvenile	5 18 6	Contributions	7 10 0
	14 7 8	Proceeds of Lecture ..	11 14 0		16 2 8
Less expenses	0 2 0		177 17 0	Less expenses	0 5 0
	14 5 8	Less expenses	0 17 6		15 17 8
Cwmbran—			177 0 0	Irvine—	
Collection	2 8 0	Llangwm	2 9 6	Collection	1 6 0
Ebbw Vale, Nebo—		Moleston	2 8 0	Contributions	10 0 6
Collection	1 17 6	Monachlogddu, Betbel—		Do., for <i>Schools, Savanna la Mar</i>	1 0 0
Contributions	5 3 1	Collection	4 1 3		12 6 6
Do., for <i>N. P.</i>	2 12 3	Pisgah	6 0 0	Less expenses	0 2 6
Nautygio, Hermon—		Pope Hill	0 18 5		12 4 0
Collection	1 6 4	Salem—		Leith—	
Contributions	4 8 8	Collection	1 18 0	Collection	1 14 1
Newbridge, Beulah	9 11 2	Contributions	0 14 0	Millport—	
		Sandy Haven and Marloes	1 4 9	Collection	1 12 0
Newport, Charles Street—		Sardis	1 10 6	Contributions	2 2 5
Collection	1 7 0	Saundersfoot	2 3 4		
Contributions	2 3 6	Stepaside—		Paisley—	
Do., Sunday School	1 0 1	Proceeds of Lecture by Rev. R. Williams	6 10 3	Collection, Public Meeting, George Street	5 9 0
	4 10 7	Sutton	2 2 6	Contributions	66 18 0
Less expenses	0 0 7		32 0 6	Store Street—	
	4 10 0	Less expenses	2 12 1	Contributions	2 12 0
Pont Aberbargoed—			29 8 5	Do., Bible Class	0 10 2
Collection	1 7 4			Do., Sunday School, for Schools	3 3 9
Contributions	2 7 6				78 12 11
Do., Sunday School	0 4 1			Acknowledged before and expenses	60 9 0
Do., for <i>N. P.</i>	0 12 5				18 3 11
Risca, Moriah—				Stirling—	
Collection	1 0 0	RADNORSHIRE.		A Friend	2 0 0
Contributions	2 5 6	Newbridge—			
Do., Sunday School	1 15 8	Collection	2 7 6	IRELAND.	
		Contributions	0 12 6	Athlone—	
St. Mellon's—		Pisgah—		Collection	0 2 0
Collection	0 18 6	Collection	1 0 0	Contributions	0 12 2
Contributions	1 17 6	Contributions	1 0 0	Belfast—	
Do., for <i>N. P.</i>	0 14 3			Contributions	2 0 0
	3 10 3			Dublin—	
Less expenses	0 0 6			Contributions	9 6 8
	3 9 9				
				FOREIGN.	
PEMBROKESHIRE.				JAMAICA.	
Bethlehem	2 9 2	SCOTLAND.		Fuller's Field, for Africa	5 0 0
Beulah and Puncteston—		Dundee—		Jericho and Mount Hermon, for do.	12 0 0
Collection (1856-7) ..	1 3 0	Contributions	12 0 6	Savanna la Mar, for do.	5 0 0
Do. (1857-8) ..	1 2 6	Do., for <i>F. E.</i>	0 10 0		
Contributions	0 7 6	Do., for <i>India Special Fund</i>	0 10 0		
Carmel—		Glasgow—			
Collection	2 3 9	Collection, Trades' Hall	2 14 0		
		Do., Public Meeting, Hope Street	4 3 4		
		Contributions	6 2 6		
		Do., Baronial Hall ..	9 13 0		
		Less expenses	22 12 10		
			1 15 0		
			20 17 10		

For want of space we are compelled to postpone the acknowledgment of Contributions received from the 13th of April to the 20th of June, 1858.

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, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and Rev. C. B. Lewis, Intally. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JULY, 1858.

THE subscribers and friends of the Baptist Irish Society are aware that the attention of the Committee has been for some time very carefully directed to the stations and the agencies maintained in Ireland. Very much has been done in the revision of the Society's operations. Considerable changes have been made, and the Committee are thankful to state that the field of labour presents more of promise than it has done for some time past.

They are happy to report that the effort lately commenced in

DUBLIN

has thus far been marked by very much that is calculated to cheer the friends of Evangelical truth. The opening services, conducted by the Rev. Hugh Stowell Brown and the Rev. John Leechman, A.M., were briefly adverted to in the last Chronicle. The following accounts, furnished by brethren who have occupied the pulpit, will be read with interest, and will show that the efforts of the Society are being brought to bear on a suitable spot, where, by the divine blessing, much permanent good may be anticipated.

Mr. LEECHMAN writes as follows:—

"The Manse, Hammersmith,

May 29th, 1858.

"MY DEAR BROTHER,—I have safely returned from my pleasant trip to Dublin, and have been much interested during my short visit, both in the people and in the place. The weather was unpropitious each Sabbath I was there. At the time of divine service we had severe storms of wind and rain, yet the attendance at all the meetings in Rathmines Hall was most encouraging. We had a good congregation, made up from all parties in Dublin, Roman Catholics, Episcopalians, Presbyterians, Plymouth Brethren, Independents, and Baptists, many of whom expressed their great gratification that such a place, so much needed in that quarter of the city, had been opened for the preaching of the gospel, and the glory of God in the salvation of souls. From several circumstances

that I could mention, I have reason to believe, that a special blessing rested on these opening services. Were the friends of the Baptist Irish Society resident in Dublin to give their united, cordial co-operation to this most desirable effort to extend the cause of Christ in that city, most cheering results, I doubt not, would follow. In Upper Rathmines there is a large field of usefulness spread before us, quite unoccupied, and ripe unto harvest. May God bless this well-advised attempt to "break up the fallow ground," and sow the good seed of the kingdom, where simple, warm-hearted preaching of the gospel is so much required.

"Believe me, my dear brother,

"Most cordially yours,

"JOHN LEECHMAN.

"Rev. C. J. Middleditch."

The following communication has also been received from the Rev. ALEX. M. STALKER:—

"Frome, June 17th, 1858.

"MY DEAR BROTHER,—I have received your note. You request 'a report' of my visit to Dublin. That visit has only deepened a conviction which was formed on two previous occasions when in the metropolis of Ireland, viz., that in a population of 250,000, among whom Protestant dissent is at a comparatively low ebb, there is ample scope for enlightened, prayerful, zealous effort by your Society. A more auspicious opening for usefulness of the highest kind I do not know than that which presents itself in Rathmines. The neigh-

bourhood is densely peopled—is being rapidly extended—and places of worship, where 'the truth as it is IN JESUS' is earnestly proclaimed by no means abound.

"I expected to find Rathmines Hall larger than it is, but, as the starting point of your noble enterprise, it is, as regards both its situation and the neatness and good taste evinced in its fitting up, very suitable. I followed my worthy brother Leechman, whose labours will not soon be forgotten, as a supply. On the morning of the first Lord's day I felt encouraged by the aspect of the congregation. The

gathering in the evening was still more animating. That on the week-day confirmed first impressions, while what I saw and heard on the succeeding Sabbath led me to hope that the day was not far distant when our friends connected with the hall would have reason to sing, 'The fields are white unto harvest.'

"These friends, though few, are kind, united, prudent and devoted. If sustained by the sympathy, prayers and liberal contributions of Ireland's best well-wishers, they will—along with brethren of other denominations—be honoured in rendering Rathmines a *hill* of blessing. I trust they will be thus sustained. Their own self-denial—the value of the souls by whom they are surrounded—the glory of Christ,

as involved in the salvation of these souls, all give them a CLAIM to this—a claim which deserves to be substantially recognised by the settlement of a Christian minister among them with as little delay as the sanction of the town-clerk of Ephesus (Acts xix. 36) will permit.

"Praying that divine wisdom may pre- side over the deliberations of the committee, that divine grace may enrich the soul of every brother who preaches in the hall, that divine love may continue to constrain the friends on the spot, and that the divine smile may CROWN the whole,

"I am, my dear brother,

"Yours in our blessed Lord,

"ALEX. M. STALKEE.

"Rev. C. J. Middleditch."

The Rev. W. MIALL, of Dalston, who supplied the "pulpit" June 13th and 20th, also furnished an encouraging report. In his letter, dated June 16th, he says:—

"The two things which, under the divine blessing, would, as it appears to me, not fail to secure for us an important church in Rathmines, are a good chapel in a well-chosen situation, and a carefully selected and suitable minister. There should be, as speedily as possible, a minis-

ter on the spot. If the committee and local friends could unite to offer a man of ability and character, who would preach simply and earnestly, a fair income, the first, and, as I think, the most important step would be taken towards attaining the object desired."

The Committee entertain the same conviction that Mr. Miall has thus expressed; the few friends in Dublin who are associated with them in this important undertaking are exercising great liberality; but the support given to the Society by friends at home is very small. A field of promise has now been spread before them; prompt and liberal contributions are required in order that it may be efficiently worked. If these be rendered, there is every reason to expect a return that shall at once gladden the contributors and glorify the Lord, whose cause they desire to promote.

BELFAST.

The encouragement now being afforded at this station was briefly mentioned in the Chronicle for June. The adoption of Baptist principles by the Rev. R. M. Henry, for several years a highly respected minister among the Reformed Presbyterians in that city, was also reported. This has led to some new arrangements respecting the Society's operations there that furnish reason to hope for increased success. Mr. Eccles, who has so long and so devotedly laboured in that place, believing that Mr. Henry's adhesion might be the means of reviving and strengthening the cause, tendered to the church his resignation of the pastoral office, and to the Society the resignation of his appointment in Belfast. This was accepted very reluctantly on the part of a people much attached to their former minister, but still prepared to concur in any plan that seemed likely to be attended by divine success. The letter adopted by them on the occasion testifies their regard and their regret. It is as follows:—

"Belfast, June 6th, 1858.

"DEAR BROTHER,—We, the church met together to consider your resignation and the appointment of the Rev. Mr. Henry in your place as agent of the Baptist Irish Society, cannot allow the present opportunity to pass without expressing our deep and sincere grief at parting with you as our pastor, after so many years of sweet counsel together.

"We believe that in separating yourself from the church at Belfast you are actuated by the highest principle which can govern the human heart, we know that to you it must be a great self-denial, and to you and your family a great sacrifice that you are making for the cause in Belfast.

"Dear Brother,—The members have individually spoken to the high esteem and regard they have for you, and to the

spirit of love you have always evinced towards them both in word and action. We sincerely hope that the step you have taken may prove a blessing to yourself and

family, and that the church in Belfast may have many added to her numbers who shall be eternally saved."

"The Rev. Mr. Eccles."

The church also addressed a letter to the secretary of the Society to the following effect:—

"*Belfast, May 27th, 1858.*

"REV. AND DEAR SIR,—We sincerely regret that our dear pastor, the Rev. Mr. Eccles, has thought it his duty to resign the oversight of the church at Belfast to which we belong in favour of the Rev. Mr. Henry, who has lately joined our Society.

"The church feel deeply the loss they sustain in parting with him, and unani-

mously express the kind feelings they entertain towards him.

"We would also beg you to urge the appointment of the Rev. Mr. Henry as your agent in Belfast for the Irish Baptist Society, and from whom we expect great things. If appointed, we will give him our cordial support and co-operation in advancing the cause to which we belong.

"Signed on behalf of the Church."

Having received these communications, together with several others relating to matters of detail, the committee agreed to the proposal, and cordially united with the church in the request that Mr. Henry would take charge of the station at Belfast. In doing so they were strongly impressed with the generous and disinterested conduct of Mr. Eccles. He had, almost by his own unaided efforts, obtained the funds for the purchase of the chapel and dwelling-house, and had placed the property in trust for the Society; difficulties with which he had long contended had been removed; the attendance on the ministry of the word had considerably increased; additions had been made to the church, and very much of personal comfort was being realized by him; but when in the providence and grace of God he saw a ministering brother identified with the denomination, whose previous associations in Belfast rendered it probable that an influence more widely spread might be secured, he generously desired the church and the Society to sanction that which is to him a great sacrifice of personal and ministerial pleasure. Such self-denial will doubtless bring its reward. It is with great pleasure the committee have to report Mr. Henry's acceptance of the invitation addressed to him. His character and position in Belfast render his accession cause for thankfulness and hope. A mere denominational change must be in itself of little moment, but as involving the influence of well-earned ministerial character on behalf of an important truth it may well call forth the expression of gratitude and pleasure. Mr. Henry commences his labours in Academy Street under favourable auspices. May the Holy Spirit sanction the proceedings that have been taken with His effectual blessing.

BANBRIDGE.

The arrangements stated in the preceding article enabled the committee to make a very satisfactory provision to fill up the vacancy at BANBRIDGE. This interesting and important station in County Down had been for a considerable time without the advantage of a resident minister. Mr. Eccles has, at the request of the committee, kindly engaged to occupy the post, and hope is entertained that the cause of evangelical truth will again flourish there. Mr. Brown, of Conlig, who has been spending several weeks at Banbridge, states that the congregation is four times as large as it was at the commencement of his visit, and that the out stations are encouraging.

CONLIG.

This station has been occupied, during Mr. Brown's visit to Banbridge, by Mr. HARBOUR. Mr. Brown has given a very satisfactory account of the results of Mr. Harbour's labours. Considerable interest appears to have been awakened, and congregations more numerous than common have been gathered, by whom the gospel has been very attentively heard.

ATHLONE.

This station has frequently been mentioned in recent Chronicles as one that seemed to yield but little encouragement. Situated in county Westmeath, in

the very midst of a Roman Catholic population, it has been marked by very little to cheer the friends of truth. The following communication from Mr. Berry will therefore be read with interest :—

“Athlone, June 6th, 1858.

“MY DEAR BROTHER,—The past month has been to me a season of much encouragement and joy. I have made about 120 visits, and have preached twenty-four times to attentive congregations. I rejoice that among the rich and poor, conformists and nonconformists, my visits are acceptable. Some I have visited have recovered, and some, I believe, have been taken to glory. My own bereavements have prepared me to give comfort to others. . . . You will rejoice to hear that Athlone is promising good things to come. The American revivals and the instrumentality honoured by God led me to try what might be done here. I therefore asked a few persons to

unite with me in prayer for the revival of God's work in our own hearts and in the town. We met for the first time about a month ago; the first evening we had only a few persons present, but earnest prayer was offered; the next night our number increased, and last night we had a goodly number present.” Having spoken of persons of influence who met with them, Mr. Berry adds, “I do believe that this is a work that God is blessing.” He speaks of having received a large parcel of tracts, but that they had been nearly all given away. He says that they are very valuable in his visits. Roman Catholics sometimes are thankful to receive them. “Will you,” he asks, “kindly get me another supply?”

MICHAEL WALSH, the Scripture reader at Athlone, also gives some encouraging statements of the manner in which his efforts are regarded by persons whom he visits. In a recent journal, he says :—

“A messenger came to tell me that an old man with whom I was acquainted for many years had just entered into rest. He was formerly a Roman Catholic, but was brought to the knowledge of the truth about twenty-one years ago. I have visited him regularly since I came to Athlone. He could not read himself, but gave earnest heed to the things which he heard. Last Saturday, when I visited him, he was strong in the

faith that Jesus had redeemed him with his blood. Truly this was a brand plucked from the burning. His wife came out from the Roman Catholics with him, and continues, in her old age, steadfast in the truth. Since the commencement of the last month, four of my old acquaintances, who received my visits with pleasure, have entered into rest, each in a good old age.”

He then gives an instance which shows the difficulty, in a thoroughly Popish district, of openly avowing the reception of Protestant truth; and which warrants the belief that efforts to bring men to the Saviour are more numerous than outward profession would indicate.

“Since I last wrote, I have had many profitable conversations with Roman Catholics. There is one . . . that has often called in to see me. He has discovered the errors of Popery, and has told

me that if he were out of this part of the country, he would come out from the Roman Catholics altogether. He requested me to give him a copy of the New Testament.”

During the months of April and May, Mr. Walsh paid 157 visits to different families, some of whom are Roman Catholics.

CONTRIBUTIONS,

Received on behalf of the Baptist Irish Society from May 21 to June 20, 1858.

London—	£ s. d.	Cavan—	£ s. d.
Bowser, A. T., Esq.	5 0 0	Hamilton, Mr. H. P.	1 0 0
Leonard, Rev. H. C.	0 10 6	Reading, by Mrs. Gostage—	
Maze Pond—		Brown, Mr. G. (donation)	0 5 0
Bayley, Mr. G. S.	0 10 0	Mauning, Miss do.	0 5 0
Green, Mr.	0 10 0		0 10 0
Hellier, Mr.	0 5 0	Stanwick, by the Rev. J. B.	
Henry, Mr., 1856	0 5 0	Walcot—	
Ditto, by Mrs. Johnson	0 5 0	Part of Collection	0 16 6
Trinity Chapel, by Mr. Oliver—			
Missionary Society	5 0 0		

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

BAPTIST MAGAZINE.

AUGUST, 1858.

THE REVIVAL IN AMERICA.

BY THE REV. FRANCIS WAYLAND, D.D., LATE PRESIDENT OF BROWN UNIVERSITY, AND PROFESSOR OF MORAL PHILOSOPHY.

MY DEAR BROTHER,

Your letter reached me some weeks since. I take the earliest opportunity afforded me to reply to it. I have been myself performing pastoral duty in a large church, and the demands upon my time have been so incessant that I have been obliged to put aside every other labour.

You will at once perceive, that to give anything like an accurate view of the late religious excitement is at present impossible. Extending over so large a district of country, and involving so vast a variety of particulars, much time must elapse before the full result can be accurately stated. I can do no more than give you a few general views, and these must be tinged greatly by my own observation, and somewhat limited by my own experience.

The first fact to be observed in this religious interest has been, its universality. It has extended over the Northern States, from the Atlantic coast to the extreme west. The form which it assumed was, a disposition to reflect upon the concerns of the soul's salvation, a readiness to converse upon it, and a desire to attend upon meetings for prayer and exhortation. It affected persons of every class, men and women, young and old, merchants, mechanics, clerks, and in fact the whole community. Of course, when I say the whole community, I speak comparatively. I do not mean that every individual, or that half, or even a quarter of the population were thus affected. There were multitudes who remained unconcerned. The interest, however, was so great that meetings in every part of a city would be crowded at any hour of the day, and public rooms that would hold two or three thousand persons would, week after week, be filled to overflowing. Religion was the general subject of conversation. The matter occupied so much attention, that it formed a large part of the local intelligence in the secular newspapers. Every one exhorted his religious friends to introduce the subject of personal religion in conversation. This, perhaps, would lead to an error in the estimation of the

universality of the feeling. Many, very many have no religious acquaintances, and among these it would be not noticed, while to religious men it would seem as if every one was anxious about the soul's salvation.

The kind of religious interest was, I think, something like this: a conviction of the reality of religion, a disposition to cultivate every serious impression, and a belief that God was, at this time, specially waiting to be gracious. The ground seemed in a peculiar manner to be prepared for the reception of the seed of divine truth. There has been, so far as I have seen or known, not a shade of fanaticism or undue excitement, or any tendency to it. A church or any other convenient place was opened for prayer. The services were conducted on some occasions by a clergyman, at others by a layman. At the time appointed, a hymn was sung, a chapter read, and a prayer offered by the person presiding. The meeting was then opened. Not more than five minutes were granted to each individual, and in many places only three minutes were allowed. Several brethren offered prayer, one rising immediately after the other sat down. If a pause occurred, a verse or two was sung, then followed prayers or short exhortations until the hour of adjournment arrived. The person presiding then mentioned the name of the brother who was entrusted to conduct the meeting on the following day, the Doxology was sung, and the meeting was closed. Frequently persons would rise and ask for the prayers of Christians, being in great distress on account of their sins; at other times men recently converted would express their hope in Christ; or a stranger happening to be present would give an account of the work of God in some other place. Such was the character of the meetings that have been held by thousands in every part of the Northern States.

Prayer seemed specially directed to supplication for the effusion of the Holy Spirit; not for *awakening*, but *converting* influence. Men were evidently convicted, convinced, but it was deeply felt that more than this was necessary; men may see their danger, but unless they turn to the Saviour no saving work is effected. The exhortations and the preaching pressed upon men immediate conversion, submitting to God at once, the surrender of the whole soul *now at this time* to Christ. The fulness of the salvation by the atonement was urged, and the danger and guilt of rejecting the offer of mercy as evidently made at this time. These views were in a peculiar manner blessed to men's conversion.

One thing has been specially remarked in this work, it is the comparatively small effect of the labours of the pulpit. But few of the number converted have ascribed their impressions to preaching, but almost always to private conversations. By far the greater part of the work has been done by pious laymen and ladies. Many of them have, in whole or in part, laid aside their business, and done nothing else for weeks but call men to repentance, either in public meetings or in personal conversation. Ministers have made to me the same remark concerning themselves. They have told me that they have been much more successful in labouring from house to house than in the pulpit. This, I may add, has been decidedly my experience. I have seen the same fact frequently alluded to in the public papers. God seems to intend to teach us that the work of the world's conversion is to be carried on, not by ministers or public preaching, but by the whole body of Christ's disciples; and, indeed, until this is done, and Christians *seek first the kingdom of God*, it never will be done.

Our churches had been in a very irreligious state. Christians had been sadly conformed to the world, and, as must be the case under such cir-

cumstances, many professed religion who knew nothing of saving grace. Hence, in most places, only a small proportion of the body of professed disciples gave themselves to the work of saving souls. To this I attribute the fact that the number of conversions has been less than might have been expected from the universality of the attention. The harvest was white, but the real labourers were too few to reap it. If the *many* had devoted themselves to the work as the *few* have done, it seems as if the whole community might have been converted to God.

Still, a great and glorious work has been done. Every denomination of Evangelical Christians has shared in it, and they have laboured in the spirit of love together. The aggregate result, I have no doubt, may be numbered by hundreds of thousands. And, so far as I have seen, the converts appear well; there will be persons self-deceived, as has always been the case, but this is to be expected. Yet, I believe that there has been greater joy in heaven over sinners that have repented than on any year for, it may be, centuries. Such are some of my impressions. I will see that you have anything now in print that will throw light upon the subject. * * *

Yours truly,

F. WAYLAND.

OUR HYMNS AND HYMN-WRITERS.*

UNLIKE the Lutheran church, none of the strictly Calvinistic communions have a hymn-book dating back to the Reformation. It cannot be their doctrine which caused this; many of the best known and most deeply treasured hymns of modern Germany and England have been written by Calvinists. Nor can it proceed from any peculiarity of race or deficiency in popular love of music and song. France and Scotland are too dissimilar in national character to explain this resemblance, whilst both are rich in popular melodies and songs. Is not the cause the common ideal of external ecclesiastical forms which pervaded all the churches reformed on the Genevan model? The intervening chapters of church history were, as it were, folded up, as too blotted and marred for truth to be read to profit in them; and next to the last chapter in the Acts of the Apostles was to stand the first chapter of the history of the Reformed churches. Words were to resume their original Bible meaning; nothing was to be received that could not be traced back to the Divine hand; ecclesiastical order was to be such as Paul had established, and clearly traced out in the Acts and apostolical epistles. And since inspiration existed no longer, and the psalms and hymns and spiritual songs in which Paul delighted formed no part of the New Testament canon, recourse must be had to an older liturgy, one at once most human and divine. The book of Psalms became the hymn-book of the Reformed churches, adapted to grave and solemn music, in metrical translations, whose one aim and glory it was to render into measures which could be sung, the very words of the old Hebrew Psalms. By what ingenious transpositions and compressions of words and syllables this has been accomplished, is known to those

* Slightly abridged from "The Voice of Christian Life in Song, or Hymns and Hymn-writers of many Lands and Ages." Though dissenting from some of the views expressed in the following extract, it will, we are persuaded, bear out the warm commendation of the volume in our "Brief Notices" for the present month.

who attend the Scotch Presbyterian services. Uniting all the sacred associations which two centuries of such a church history as that of Scotland has gathered round its psalm-book, mingling it with echoes from mountain gatherings, and martyr prisons, and scaffolds, and joyful death-beds, probably no hymn book could be half so musical and poetical to Scotch hearts as these strange, rough verses.

The Church of England is, in form, linked by ties far stronger and more numerous to the mediæval church than to the Lutheran churches of Germany, and the Marian exiles almost unanimously adopted the Calvinistic or Puritanical system. Thus, between Anglicanism and Puritanism, it happened that, until the last century, we cannot be said to have had any national, that is, any people's hymn-book at all. Probably, no living soul ever felt any enthusiasm for Sternhold and Hopkins, or Tate and Brady; and, although some stray hymns have crept into our modern hymn-books from earlier days, until the eighteenth century we had no people's hymn-book; none, that is, that was placed on cottage tables beside the Bible, and sung when Christians met, and chanted beside the grave. The Wesleys seem to have been the first who gave a people's hymn-book to England; unless, indeed, we give that honour to Dr. Watts. Not, indeed, that England was silent during those two hundred years, or that the chain of holy song was ever, altogether, broken in our country. The English Psalms, in the music of their own grand and touching prose, had a melody as much deeper to our ears than any metrical manufacture of the same, as the morning song of a thrush is than the notes of a caged bird which has been painfully taught to sing two or three tunes. These were repeated in village church and quiet home, making rich melody in the heart; and pealed through the old cathedrals to choral chant, in a language "understood of all the people;" while in many a Puritan congregation the heroic purposes of the heart, the individuality of the Puritan faith, which made every hymn sung as by each worshipper "alone to God," must have breathed poetry into any verses, and fused them by inward fire into a music no external polish could give.

Many a solitary voice also poured its lay apart, enough to make a joyous chorus to those heavenly listeners who hear altogether. Still there was no people's hymn-book; no hymns which the babe could lisp, and the dying rejoice in, linking together, by the power of simple truth, the cradle and the death-bed. The language of sacred poetry, in Queen Elizabeth's time, was too subtle and fanciful ever to come home to the hearts of the people. In spirit evangelical, they were in form like the Latin verses of the later mediæval hymn-writers, written for a choice few to enjoy, and full of those subtle allusions, half the pleasure of which consists in the ingenuity required to understand, as well as to invent them. Such hymns could never be sung by little children at Christmas, like Luther's, or become a nation's battle song, or sweetly distil peace at moments when flesh and heart failed, and mental effort was become impossible—clinging round the soul, as it were, by their own simple power, when the soul had lost its power to cling to anything. At such times, the very minds which framed them must surely have fallen back upon the psalms and hymns, however rough their setting. These ingenious poems have become obsolete, which deeper things cannot. The fashion of this world was on them, and they have passed away. Whilst the name of Luther is ever to us, in England, a household name, and the hymns of the first Reformers are reprinted fresh, as at the first, in the latest German hymn-books, how many among us know anything of the names of Gascoigne, Barnaby Barnes, Lok, Hunnis, or Rowlands, who wrote sacred poetry in the days of good Queen Bess? The

rich old English, and the deep thought, and quaint fancies of that wonderful period, shine out in many of those forgotten pages; but they bear witness to the piety or the poetical power of the writer, rather than to the faith of the times. Though not echoed back like the hymns of Luther or Gerhardt by the hearts of thousands, they are at least parts in the great service of song, which has its sweet solitary hymns, sung on through the night, as well as its grand choral bursts at morning.

At last the strong hand of Elizabeth lay powerless; and through the reigns of the Stuarts England passed on to the Rebellion and the firm rule of Oliver Cromwell. The reign of euphuism died out; sacred music must cast aside the fair trappings of the golden age, and lay down the lyre, to chant strains preluded by the trumpet, interrupted by cannon, and often echoed from prisons and scaffolds. All the contrary elements in the English Church and State, which in their passive condition neutralized one another, sprang into activity; any difference became a dispute; the electricity which, in calm weather, quickened life, exploded in thunder-storms. Yet, from both sides, amidst the din, the old psalm flowed on, piercing the clamour with its music, and reaching us long after the echoes of the storm have died away. George Herbert, from his country parsonage ministering to the poor; blind John Milton, secretary of the Protector, and scorn of the court at the Restoration; Richard Baxter, true pastor of the flock at Kidderminster; Bishop Ken, the Nonjuror—these are the voices which carry on the song of peace through that time of strife.

With the eighteenth century, however, the history of English hymn-books must begin. The two earliest names on the long list of that century link the story of the faith in England to that of the persecuted Protestants on the continent in an interesting way. Dr. Watts, born in 1674, was descended, through his mother, from a Huguenot family, driven from France by the persecutions in the early part of Queen Elizabeth's reign. And Dr. Doddridge, doubtless in his childhood, when his mother had finished the Bible lesson from the pictured Dutch tiles, would often ask for the story of her father's (Dr. John Baumann) flight from Bohemia, with his little store of money bound up in his girdle, and Luther's German Bible for all his heritage. Traditions of other ancestral wrongs and faithfulness deepened the early piety of the two great Nonconformist hymn-writers; the pathetic stories of those patient sufferings for conscience sake, which, next to the martyrdoms of Mary's reign, form the most thrilling chapter of our English Protestantism—stories, not then condensed into national history, but which the sufferers themselves yet lived to tell; for Dr. Watts's mother also had her tales of her son's own infancy, when his father lay in prison for his convictions, and she had sat on the stones by his prison door with her first-born in her arms. There had been other reasons besides the dearth of writers why the Puritans could have no hymn-books. They had to choose their places of meeting in secluded corners, to set watches outside the door, and let their prayers and praises be so soft that no enemy might hear and betray them. The times changed much during the life of these two men. The Stuarts were finally dethroned. Dissenting academies began to flourish, and the heroic age of Nonconformity passed away. When, at length, Dr. Watts died in a tranquil old age at Abney Park, in 1748, and was buried among many of his persecuted friends and predecessors in Bunhill Fields, a respectful concourse of spectators attended the funeral; and Dr. Doddridge, when at the age of fifty-one consumption had laid him low on his death-bed on a foreign shore, was followed by the sympathy of good men of all ecclesiastical parties in his native land. It is interesting to know that Watts's

hymn-book, which the dying Doddridge found in a friend's house at Lisbon, was the solace of his last days of suffering.

The lives of these two singers were alike in their calm and sunny peacefulness. Dr. Watts lived without care, under the hospitable roof of Sir Thomas Abney, combining the tranquillity of a hermit's life with the cheerfulness of the social circle. Doddridge lived surrounded by his affectionate family and his pupils in a comfortable old English country house at Northampton. Both seemed to have learned from the traditions of persecutions in their family what persecution teaches to few—to forbear. They did what good they could in their own circle, and wrote hymns which all English Christians unite in singing, and which, however defective in literary finish, fulfil their great mission, being lisped by infancy, and murmured on the death-bed, welcome alike in the cottage and the palace, wherever sorrow melts men to prayer, or Christian joys awaken them to praise.

Among the foretastes of better things, and the illustrations of the true unity of the Church of Christ, is the quiet combination, at the end of many prayer-books, of the hymns of the Nonjuring Bishop Ken and the Nonconformist Dr. Doddridge. There is certainly no small pleasure in beholding the various sections of the church of England unconsciously unite in praising God in strains which flowed first from minds too far apart at either extreme to be included within it. If it is true, as reported, that Bishop Ken said it would enhance his joy in heaven to listen to his Evening and Morning Hymns sung by the faithful on earth, we may be sure that pleasure would not be marred by hearing blended with them, as "the fair white cloth" is spread, and the worshippers prepare to celebrate "the exceeding great love of our Master and only Saviour Jesus Christ," the hymn of the Nonconformist minister—

"My God, and is Thy table spread,
And doth Thy cup o'erflow."

Serenely, through peaceful times, did these two good men, Doddridge and Watts, pass along their tranquil course to their quiet end, evermore to

"Bathe the weary soul
In seas of heavenly rest."

Less tranquil days followed, and very different was the career of the writers of the next great English people's hymn-book.

In the first years of the century, whilst Dr. Doddridge, during his solitary childhood, was learning from his mother's lips, in their house in London, how the God who led Israel through the wilderness rescued his exiled grandfather from Bohemia—whilst the first edition of Dr. Watts's hymn-book was being bought up in a single year—John and Charles Wesley were spending their childhood in the country parsonage at Epworth in Lincolnshire.* The old Puritan blood ran also in their veins; and their father's grandfather and father had both been ejected ministers, his father many times in prison on account of Nonconformity. Their mother's father, Dr. Annesley, was also one of the original Nonconformists, a man of whom his daughter said, that for forty years his deep sense of peace with God had never been broken, and at last died murmuring, "When I awake up in Thy likeness I shall be satisfied—satisfied!" But their own early leanings were to the opposite of Dissent. They looked to Thomas à Kempis as a guide, rather than to the Puritan divines. It was not till after long years of painful toilings to reach and please God, that the

* John Wesley was born in 1703, Dr. Doddridge in 1702, and the first edition of Dr. Watts's hymns appeared and was sold in 1709.

Wesleys became as little children, and learned that God had first loved them, had redeemed them by the blood of His Son, and freely accepted them in him. But when they were taught this liberating truth of present pardon and adoption, and found that the Shepherd of the sheep is also the Door of the fold, and came straight to him, and proved that the Sun of the heavenly city is also the Sun of the believing soul, their hearts could not contain their joy. The peace of God came to them, not as quiet blessedness, unconsciously flowing into their hearts through a mother's lips, but as an overwhelming joy, setting them free from a hard bondage. It was to them no hereditary possession which they were thankful to be allowed to enjoy in tranquillity, and which they would share with any one who asked for it; it was news—good news direct from heaven, glad tidings of great joy for all—which all must know. And through the length and breadth of England and Ireland, across the Atlantic to America, the brothers went up and down for half a century to tell it. They were pelted, threatened, mocked, defamed. They were called Jesuits, Jacobites, blasphemers, and fanatics. Houses in which they rested were besieged and unroofed. They were driven from a church dearer to them than anything but the souls of men; one of the most orderly and methodical of human beings was forced into the life of an itinerant preacher. But the good news spread: riots spread it, persecution proclaimed it. The death-sleep of Socinianism, into which Churchmen and Dissenters alike were falling, was broken; the hearts of thousands were awakened; and the morning hymn of rejoicing multitudes went up to that Sun of righteousness which had arisen with healing in his wings. In one place where an enraged crowd rushed into the house where John Wesley was resting, he addressed them with such affectionate faithfulness (appealing to the "thirst" which lay deep in their souls below their opposition), that the disorderly mob became a peaceful congregation, and tears of penitence streamed over the faces of the ringleaders. It was out of lives such as these that the Wesleyan Hymn-book was distilled. One hymn was composed after a wonderful escape from an infuriated mob, another after a deliverance from a storm at sea, and all in the intervals of a life of incessant toil. The pressure of trial and the force of faith drew many a vigorous hymn from John Wesley; but it was Charles Wesley who poured forth the great mass of the Wesleyan hymns. When his life of beneficence and courageous conflict was almost over, it must have been a sight to call forth tears as well as smiles, to see the old gentleman (dressed in a winter costume, even in the height of summer) dismount from his old grey pony, and, leaving it in the little garden before his friend's house in the City Road, enter the parlour, card in hand, and note down the words of some sacred song which had been chiming through his heart.

Those hymns are sung now in collieries and copper mines. How many has their heavenly music strengthened to meet death in the dark coal pit; to how many dying hearts in the battle-field have they come back, as from a mother's lips; beside how many death-beds have they been chanted by trembling voices, and listened to with joy unspeakable; how many have they supplied with prayer and praise, from the first thrill of spiritual fear to the last rapture of heavenly hope! They have been a liturgy engraven on the hearts of the poor; they have borne the name of Jesus far and wide, and have helped to write it deep on countless hearts. England is no more without a people's hymn-book.

But all this time, whilst the Wesleys and the Whitfields were evangelizing far and wide, other instruments for the great choral service were being moulded

elsewhere. From the gentle but tortured spirit of Cowper the glad tidings of grace and redemption drew, in the intervals of his terrible malady, those trembling, but immortal notes of praise which are more pathetic than any complainings; for often, when he was weeping those touching words on the very bosom of the Father, it seemed to him as if they were echoing unheard through the wastes of the far country. And, meanwhile, John Newton, mate of the slaver, guarded amidst all his sins from worse by the recollection of a pious mother, was receiving his training. He was no man of genius, no born poet, like Cowper, but his common speech was raised into song by the glory of the message he had to tell, and his own joy in telling it. Thus, between those two natures, in themselves so diverse, was composed the Olney Hymn-book, a river which welled from deep sources, and broke through many an adamant barrier "to make glad the city of God."

Countless other voices followed these, swelling the one chorus of praise. They were not, indeed, always consciously united on earth. It is only in later hymn-books that the names of Wesley and Toplady are united; and those who, living, contended in very fierce controversy, being dead, now speak with one accord in two of our most treasured hymns, "Rock of Ages" (Toplady) and "Jesus, lover of my soul" (Wesley). And so that generation passed away, to learn in heaven the full meaning of the words they had been singing; and left to England a rich heritage of sacred song, simple and homely, yet deep as truth, to blend with earlier psalms which had descended to us from the olden time.

ADAPTATIONS OF REVEALED TRUTH TO THE HUMAN MIND.

THE IMAGINATIVE FACULTY.

IN the inquiry whether, and how far, the system of revealed truth stands in any intelligible relation to that principle in the human mind which we denominate the imaginative, two different answers will be given, probably, by different classes of minds, dictated respectively by their habits of thought, or by the point of view from which the subject may be contemplated. Some would be disposed to regard the imagination wholly as the parent of illusions, the source of all that is shadowy and deceptive, in fact, as synonymous with the unreal and false. The imagination, they will say, is the very vagrancy of thought from truth and fact, the principle which has ever seduced the mind from the practical to the impossible and futile, the region whence rise the endless meteors which have led men astray. Think of its influence in the errors and indolence of life; think how it has inflamed and lured nations to vain and fatal enterprise, as in the Crusades; think of its baleful power in the creation of all the Mythologies by which the world has been deluded! Has not imagination been the mainspring of all evil to man, playing before his eye visions false, corrupt, and dazzling, which have made him forget duty and truth, and to act the fool and madman before the universe? Can the religion which comes from God, can the truth which is embodied in the inspired writings, have any function in relation to this fantastic tendency of human thought, except to impose a stern restriction and check upon its indulgence?

Others, again, regarding the Imagination in its relation to Literature and the Arts, rather than in the evils incident to some of its manifestations, would be disposed to assert for this faculty a very important function in

human culture, and, in accordance with this view, to claim for the sacred volume a high place in respect of its artistic and imaginative elements. They would naturally refer to the many examples both of beauty and sublimity which adorn its pages, and allege their source to be imagination in the writer, and their appeal to be to the imagination of the reader. In this account there is doubtless much truth, though there is danger of excess on this side also of the representation. The tendency of the day is too much to consider the Bible as a picturesque book, which must be first proved interesting to the imagination, before it can speak with authority and effect to the conscience, of man. Hence the multiplication of popular writing, not in the best taste, on the Beauties of the Bible, Bards of the Bible, Heroes of the Bible, and similar telling titles, the purpose of which is to establish for the sacred writings some high claims on admiration, in virtue of their presumed affinity to classic lore, to the songs of bards, and the memoirs of heroes. It is possible that some slight affinity of the sort may be made out; but we think the method pursued by the profound scholars and philosophers of a preceding age of literature—by Locke, by Lowth, by Sir W. Jones—more strictly correct, which was to contemplate the personages made known to us in the Scriptures, either by their thoughts or their actions, chiefly in their higher character as inspired writers, and prophets, and devoted servants of God; and to rank the examples of sublimity or pathos in the Scriptures as excellencies, though of the most perfect order, quite incidental, and subordinate to the overwhelming importance of the Scriptures as a revelation from God. Neither do they much advert to such excellencies as qualities to be proved through the medium of resemblance to other literature, but as capable of being established in their own right on philosophical principles.

We wish to avoid both the extremes alluded to. We shall endeavour to show the unspeakable importance to man of the imaginative faculty, notwithstanding its excesses and aberrations, and afterwards show that the revelation sent from heaven, and embodied in the sacred writings, *does* exert a powerful influence on the imagination, in a sense less obvious, indeed, than by the intermixture of much beautiful association, but in a manner far more profoundly adapted to the nature of man. It will be, further, a topic of deep interest, to show that this influence of revelation on the imagination, while more deep and permanent than that exerted by mere literary elements, is safe even while so powerful, is ennobling while even impassioned, and is precisely fitted to check, or even extinguish, all those tendencies of the imagination which we have already adverted to, as having their misleading or even fatal effect, both in practical life and in human superstitions.

It is indeed a noble function of divine truth, if it can be shown to be constituted in some express affinity to the imagination, such as shall not disregard its existence, importance, and influence, but which, taking tacit cognizance of this faculty, summons its forces to their highest limit, and yet renders impotent, in comparison, all false appeals to it, and makes its very indulgence, when thus directed, an antidote to its corrupt aberrations. We may not be able to evince this result in such manner as the subject demands; but have no doubt of being able to point out the general truth of the claims now stated, respecting the influence of revealed truth, generally, on this part of the spiritual nature of man. Nor let it be supposed that this result is to be ascribed to the truth and authority of revelation merely, and that in virtue of these elements alone, the sacred writings correct the evils of human illusion. This is not the point. Of course, the truth of

revelation is always supposed to enter vitally into every species of influence it exerts, nor can it be disconnected in any speculation from the other elements involved in it. But the question is, does revealed truth appeal to and awaken the human imagination at all, and that in a deeper sense than by its literary beauties; and whether this its influence on the imagination is any way fitted to combat other confessedly mighty influences exerted over the same faculty? Can revealed truth battle with the fascinations of superstition, idolatry, or other insane excitement and enthusiasm, not by its awful importance merely, but by its deeper and more thorough awakening of the imagination itself, in virtue of certain elements in its communications which are inseparably blended with its truth and divine authority? Can it do this? Or will the representations to be given on this subject appear to be only a violent wresting of hypotheses—the reader will say, of *imaginations*—to the service of revelation? We think not.

One supposition which could be made respecting a revelation from heaven would be, that it should be constructed in *no* affinity to the imagination; that it should in fact take no account of such a faculty, but deal with human reason, conscience, and the affections alone; or if it seemed to advert to the existence of such a principle in man, and to the manifold evils it had created, that it should set itself to extirpate it utterly. And this is pretty nearly the view, as we have hinted above, which is actually taken of the imagination by many good men. They deem it a principle to be hunted down and destroyed like a wild beast of the forest; or, to change the allusion, they would cut it up, if possible, by the roots. They think of this faculty of phantasms as the very embodiment of original sin. Something of the same feeling existed in earlier times against this wayward principle. The Fathers warned against its influence; monks set themselves in solitude to engage in deadly battle with it, often with very doubtful issue. Good men would strip poor human nature of what Burke calls the draperies of the imagination, as being the fool's garb it wears, and turn it forth to the inclement universe disarrayed of its phantastic glories. It is needless to say that the Scriptures, amid all their stern truth and infinite solemnity of tone, yet give no hint of the expedience of such a crusade as this against the imaginative tendencies.

But then the Scripture, without directly opposing these tendencies in their natural workings, might *indirectly* do so, by an austerity of character which gave them no favour, much less impulse. A good book on Mathematics would seem the sort of pure corrective required to visionary trauancies of thought; or a dry treatise on Law, or Metaphysics, might do still better! None could say that *these* had affinity with the fancy, or did not tend to check its faintest stirrings. Might not revelation also have had this sort of neutralising effect? Might it not be *expected* to have this character? It comes to us as law, as warning, as summons to repentance, and to mercy. It has its awful promulgations of responsibility, its austere rules of duty, its sage precepts of action, its grave counsels of direction, its earnest offers of mercy and salvation. It has all these; and these are its chief, its grand ingredients, some of which would seem adapted to have no other influence on the imaginative part of man's nature, except to stifle its motions in presence of the overwhelming interests of truth and duty. Has revelation, however, any other properties intermingled with these communications, in virtue of which, so far from neutralizing, it awakens this faculty to its sublimest exercise? And can it do battle on the *imaginative ground* against the illusions of the imagination itself—against the huge

but awful creations of superstition, of idolatry, of mythology in all its forms and systems, of enthusiasms in all their madness, of the world's splendours in all their seduction? We hope to show that revealed truth has such effect in this contest with vast delusions; but previously we must ask the reader's attention to a few remarks on the importance of the imaginative faculty in the constitution of the human mind.

If the imagination has no importance, or utility in the constitution of man, of course it is an unmixed evil, and needs only to be mortified and destroyed. But if it is not only an essential principle in human nature, but one of unspeakable importance in its influence on human action and human happiness, then may we expect the Scriptures, if divine, to have taken account of this principle in some way or other.

The imagination is usually conceived of under the more special forms of its manifestations in the creations of genius, whether in Literature or in Art. The noble productions of Poetry, Painting, Architecture, Sculpture, are confessedly its creations; and when the beautiful and sublime effect of these is considered—when we think of the higher world of thought thus offered to the gaze of mankind—their value cannot be easily overrated. They are the embodiment of the most perfect conceptions of the human mind, and they appeal to imagination in the reader or spectator, so as to raise him, in so far as the *intelligence* of these is concerned, to a level with the original creating mind. For this is the marvellous circumstance in the conditions of the human intellect, that while only a comparatively small number of minds can originate these highest forms of the beautiful, the grand, or the profound in intellectual combination, nearly all minds can perceive their effect; can understand their import when realised; can feel their power when represented forth under their appropriate descriptions. The most ordinary capacity can follow the sublime descriptions of Homer and Milton; commonest minds can gaze with intelligence, and a genuine sensibility, on the beautiful in Sculpture or Painting; and a gradual method of study can put even a youth in possession of the profound processes by which Newton attained his discoveries. Thus the riches of imagination in the few, become rapidly the acquisition of the many; and beautiful conceptions spread and diffuse from their first authors to the rest of the human race. Hence we are justified in ranking the effects of these highest creations of genius, as in some sort universal, while their origination is rare and special. And these effects in literature, art, and invention generally, have doubtless told on the advance of the human mind. The intellect that can delight in the pages of Milton, is doubtless removed at an immense interval from the savage who cannot even decipher the meaning of written signs of thought. Or, to make the comparison more just, the advance is great, however facile and familiar, from the perceptions of common life to the views which are unfolded in Homer or Shakespeare. The millions who now so easily master their meanings, attain a commanding point of view incomparably superior to their own native level, and thus converse with a new universe, so to speak, of the beautiful and the great.

Hence the importance and effect of the creations of the imagination are commensurate, at least as to the pleasures they afford, with the extent of education. They not only give delight, but they habituate the mind to higher and nobler aims, and undoubtedly furnish a higher exercise and discipline to the most ordinary minds. They in some sort add a new province to human thought, or a new universe, placed beyond the tame experiences of human life, in which all is filled with marvel and interest. The

extinction of these combinations of fancy through the whole domain of literature and art, would blot out from the view some of the fairest regions of thought, and where, if much is shadowy and illusive, much also is the very reflex of nature in her most beauteous aspects and rarest appearances, and much, as regards the represented dramas of human life, is the exhibition of important moral truth. The value of these contributions of genius to the stores of the human mind is now generally acknowledged, as to their effect in exalting its conceptions, in refining its perceptions of duty and happiness, and in the solace they afford, as a retreat from the dull or sad reality of passing scenes. None who have become conversant with these works of imagination, whether ancient or modern, would consent to their destruction; nay, the juster view is being admitted by all reflective minds, that the works of the imagination have a predestined appointment among the means designed by the Author of human existence, the Giver of all intellectual endowments, for the elevation, improvement, and development of the human faculties; and, in some subordinate degree, even as preparing the mind for the vision of the fair and glorious in a higher world. Remote as are the associations of profane literature from the spiritual views of the Christian faith, it cannot be among enlightened minds, we think, now a matter of question, that many of the influences flowing from that quarter are far other than unfavourable. The eminent Essayist of later times, has profoundly laid open the sources of some of the influences in such literature which are adverse to the reception of the truth as it is Jesus; and every part of his representation is as unquestionably true as it is important and ingenious. But there are other influences in imaginative literature to which he was as keenly and largely sensible as any mind, and which none could have illustrated with more convincing effect or more beautiful and ample illustration; and it may be questioned whether the advantages springing from these, would not be found, even in his severe analysis and comparison, to outweigh the evils in a degree truly astonishing. The influence of the imaginative cast of some portions of ancient speculation, as well as poetry; the perpetual stream of living flame which runs through the pages of Homer; the chaste impress of beauty and taste in Virgil, and other later poets; and then the rich treasures of modern literature, among which the chief names belong to our own language, Spenser, Shakespeare, and Milton—the purely intellectual qualities pervading all these compositions have exerted, it is possible, an effect in exalting and refining human thought, far greater than the moral influence imputed to some of them has had in corrupting it.

This, then, is the account to be given of the imaginative faculty in its influence on the advancement of the human race, by the special effect of its higher artistic creations. These creations in literature and art are the creations of the few, originated for the benefit of the many. They are ideal representations springing from genius of a high and rare order, but communicable, when produced, to the rest of the human family, and intelligible and beneficial to all. They exalt the aim, purify the taste, enlarge the view, and discipline the mind, of society at large; and thus contribute to its improvement and welfare. Such is not an extravagant estimate of the value and effect of these contributions.

But this, which is the more obvious and common view of the influence of the imagination, is exceeded far in importance by that operation of this faculty, which is less obvious indeed, but which is common to the whole species, and incessant also in its exercise. Poets are not the only beings of our race who exert this faculty. It is a principle incessantly active in the spiritual nature of man, and fundamental to the peculiar character of

the human intellect. Poets produce the higher and more perfect results of its inspirations, and set them forth in appropriate language and imagery; but these are only the comparatively few manifestations of the working of that force, which agitates human thought through all its extent. The child lives in imagination; the savage lends himself to its reveries; and the more cultivated remain for ever under its power.

The imagination may be defined, as to its essential nature, as the conception or representation of *new combinations* formed from the perceptions of the past. Whatever in thought is not the exact copy of some former sensation and thought, is imagination; and whatever thought in us is not simply occupied with the present, is most frequently a new combination of the materials already acquired by experience. The imagination it is, by which the mind can withdraw from the present, and live another life besides that of its momentary converse with the objects before it. There were three conditions possible, in which the intellectual principle could have been made to exist: one was, the simple apprehension of objects before it, and of its own feelings; the next, the power of recalling these in thought when the perception of them was past, which is memory, as strictly limited to past experience, and as being the fainter picture of that experience. But there was a third state also possible, that of the creation of *new combinations* from the materials of a former consciousness;—combinations in which the arrangement and succession shall be wholly different; the selection more in accordance with some ruling principle or wishes after happiness; the colours perchance brighter; and the degrees and proportions of things more conformed to our hopes and desires. Now all these conditions are realised in man; and this last power, being the imagination, is not the peculiar gift of the few who have distinguished themselves as poets or inventors; though its higher degree in them is peculiar; but is the common principle which is diffused through all our race. Every one is to some extent a poet, in the sense of creating combinations of the new; nay, whether we will or no, thousands of such combinations rise before the mind each day, and offer themselves for brief moments to the fancy. Thus there is another world besides that of the present, in which every mind more or less exists; not only do we live in the past, but in the future, and in the imaginary. This world of imagination is the origin of our hopes and fears; for whatever is unrealised, even if it be certain, exists to us beforehand only in imagination.

Imagination is thus a principle of universal operation, and exerts an incessant and mighty influence on human happiness, and human activity. It is the grand spring of all the efforts men make to improve their condition, by picturing to their hopes something better and higher. It is the source of all the animation by which the human race is set in movement, and rules with an unceasing action the progress of society. It further is the power which exalts the mind intellectually in the scale of being, delivers it from a stupid engrossment with the present, and opens to it another world of thought and of enjoyment. But for this, even with the faculty of memory, its range would be most narrow, and its destiny, to be ever treading anew in the footsteps and circle of the past. Nor even with the power of mere Reason, though this be the supreme faculty for controlling the aberrations of fancy, would the condition of the human mind be what it now is. Reasoning, strictly confined to inference from past experience to the future, or from particular facts to general principles, and inversely, would still leave the world of thought comparatively bare and empty. We cannot be always reasoning; but

we are always, to some degree, imagining. Reason casts no rich colours on what it even demonstrates, nor can it fill up and people the mental world, as does the imagination. Conceive of our state as simply either that of momentary perception, or of memory scanning the faded bare outlines of the past, or of close processes of inference and deduction, with no thought or combination besides, offering itself to the gaze of the mind; and how tame and poor mental existence would be, compared with what it now is, even in the feeblest minds. Think of the busy life of thought which commences to every human being with the return of consciousness each morning, in which a thousand fancies mingle with remembrance, in which anticipations of good gild the future, or shadows of fear—for these, too, are of the imagination—sweep over the scene, and temper the extravagance of hope; and all of them rouse up the spirit to the animation requisite to effort, that yet something of the happiness now distant may be attained, or that the evils now not inevitable, yet fancied as possibilities, may be averted. Or if these imaginations have not immediate reference to the practical, what a world of thought do they create, which, like the cloud-scenery of the sky above us, gives its novelty, its beautiful charm, its hues, more or less hopeful and happy, to each passing day, throughout each of those intervals of wakefulness of which our earthly life is counted, and which are intermingled mysteriously with intervals of perfect unconsciousness, except so far as this same power of thought mingles its phantasies in the magic process of dreams.

We have said enough to show, that the province of the imagination is of far wider extent than the artistic one to which the name is usually confined; that it is a principle of vast practical influence over human life; that it adds immensely to the resources of its happiness, or, when perverted, to the possibilities of its misery; and that it enlarges the bounds of thought, passes beyond the barrier of the real to worlds beyond, where it can conceive of the higher, the more perfect, in happiness, in moral excellence, in boundless knowledge. Imagination, not of course without the direction of truth and reason, but combined with the influence of these, is the mighty principle which lifts man above the brute species; which creates the higher life of the spirit, which sustains and prompts its advance intellectually and morally; and which pictures to it the world of the future in a higher glory than the world of the past. It has no bounds nor limit to its flight; it knows no weariness in its efforts; but traverses, or can traverse, from world to world, from earth to heaven, from glory to glory for ever. It is in this sense, as the prerogative of the commonest mind, as well as in the more perfect creations of genius, that the language of the poet respecting it is strictly true:—

“ Yet oft before his infant eyes would run
Such forms as glitter in the muse’s ray
With orient hues, unborrow’d of the sun.”

Bright and beautiful, then, as are the creations of genius in their higher and voluntary form, and mighty as is their effect in training the intellectual processes of the many; their amount is but a scantling, in comparison of the imaginative combinations originated in the mental world of the human race at large, and their power as nothing, compared with the incessant action of these latter on human life.

Hence, whether we think of the gross but mighty fabrics of imagination in heathen mythology, and superstition generally; or, next, on the artistic creations which belong to the literature of all ages in poetry, romance, and the drama; or, finally, on the habitual activity of the imagination in every human mind, influencing it sometimes for good and

sometimes for evil, but in all cases casting some charm on the future, and capable of being made a mighty instrument of human improvement and progress;—when the extent, variety, and effect for good or evil of this faculty are thus taken into account in one view;—when it is shown that it is a principle of the mind evidently intended to exert its share in human improvement; that it cannot be checked or extinguished; that it has allied itself to superstition, and lent it all its fascination and its terrors; that it has evinced its divine mission in the beauteous products of thought and art; that it creates to each mind a new region of contemplation, and enables us to wing our flight from the present to the distant, the invisible, and the future;—when all these views of its activity and its good or ill effects are considered;—when we reflect on its inimitable productions, on its dangerous aberrations, or on its possible nobler influence;—it is a fair question to ask, has the record and system of heavenly truth any sort of relation to the workings of this faculty? has it a tendency to repress those workings wholly, or only to repress their movement in certain directions; and whether it has the means of summoning this principle to intensest exercise in directions the most exalted as well as blissful, and so of making its very indulgence in these higher modes, the antidote and preventive to its vagrancy on the grovelling level of its more ordinary excursions?

This is the point to which, in these observations on its extensive sway over the human mind, we have wished to bring the reader's thoughts; and it will be seen now, if our remarks are well founded, that it is not an adequate, nay, that it is a very inadequate answer on this subject, to point to the literary beauties of the Scriptures; that when we succeed, if the attempt were worth the trouble, in evincing that the Bible is more full of the beautiful and the sublime than any other book extant, all this, if demonstrable, might be very well, as matching the Scriptures in their imaginative element (blended with their truth) against the works of human genius; but it would furnish no answer to the question, whether have the Scriptures an element which shall interest and kindle the imagination itself on their own ground, and which, intermingling with the very habit of the intellect, shall be a countervailing force against those tendencies of the imagination, whether in superstition or in daily life, by which the mind of man is apt to be led astray? We do not, of course, forego the very ample claims of the Scriptures to consideration on the former ground; but it is to the influence of the revealed system of truth in the latter, that we especially wish to call the reader's attention.

We will now advert briefly to some of the chief elements, present in the revealed Volume, which have specific relation, more or less, to this commanding faculty in the intellectual frame of man, and which, assuming that a divine influence pervades every part of the sacred writings, either in more or less direct interference, must be judged to have their place there, in virtue of a divine purpose, and with adaptation to subserve in their degree the grand aim of a revelation to man. Some of these are sufficiently obvious; but others, which are not so instantly apparent, also exist; and these will be found, we think, the most extensive in their influence, and by far the most important.

Of the more obvious instances of the imaginative element in the Scriptures, appealing to, and awakening the imagination of the reader, we shall need to cite but passingly those qualities in the historical sketches of the sacred writings, and in their poetry, as well as some other portions of divine truth, which have been generally adduced in evidence of the beauty and sublimity of these compositions. It is a striking fact, that the writings which contain the solemn announcements of heaven to man,

are composed on no austere principle of mingling nothing of delectation or interest in their details, superadded to the sterling value of the grand truths revealed for man's guidance. Far otherwise. As the face of nature beams with endless beauty—as the teeming surface of the earth not only gives forth products for the sustenance of its inhabitants, but even decorates these products with beauty, and superadds products of which the chief use often is their beautiful effect to the eye—so the extended and various system of divinely inspired statement, is fraught with something more in each part than was barely sufficient for making intelligible and impressive its momentous truths. The Scriptures are not in the form of the successive communication of dictates of law, or maxims of duty, or truths of doctrine. Divine truth is given in almost every mode of composition; and where it is embodied in narrative, this narrative is richly tinged with the picturesque and the beautiful. The hues of fancy are poured over the pages of the Bible in an affluence which may well surprise us. Yet these gleams of the beautiful are essentially inter-fused in the composition, and are not colours by the writers designedly put on. What is beautiful in Scripture springs from its simplicity, and its truthful animated details. It steals from within the statement of facts and incidents, and is not the result of artifice or refinement of plan. The perfection of art is the imitation of the natural. In composition, the simple evolution of thought is that which gives it its life and charm. Such is the composition of the Scriptures. It is no reply to the purpose of these remarks, that such beautiful writing is there by the intention of the writers, or by their *want* of intention. Let it be their *want* of intention, which is nearer the truth, as to the whole of the narrative; yet such writers being assumed to be under the controlling influence of a higher power, what is beautiful is there by the influence of such control. Had men sought of their own device to write these compositions, artifice and bad taste would have been abundantly apparent; but such is not the case.

The beautiful animation and simplicity of the Scripture narratives—the touching reality of human life and human feeling which pervades them—the allusions to the grand and glorious in the works of God—the lyric sublimity of the Psalms—the descriptive grandeur of the book of Job—the lofty enunciations of prophecy—all combine to present a volume rich above all others in qualities which interest the imagination and the heart. The manner of statement in every part, whether narrative or poetic, is so true to nature—so simple in the presentation of the very picture of life or of emotion, or of the glorious and solemn in views of the universe, that the Scriptures surpass in this charm the best writings with which we can compare them. They have not in their narrative the intellectual cast of other histories, but they have a surpassing grace which the pages of profane authors cannot rival. The history is not framed in so reflective a form as those of the historians to whom former reference has been made; but from which of them all can be cited passages of equally touching interest with those which we can produce from the Bible? If the drama of Greece, or of our own country, is more involved with plot, and cast on a more intricate and extensive scheme of incidents than the brief fictions of Scripture, such a systematic artifice of composition was no part of the design of the sacred writers, as their ruling intention is to exhibit reality in the directest manner, and in its first genuine impression; but yet the effect attained by intricacy and surprise in the dramatic writings of profane literature, is attained at once by direct and sublime allusions in the poetic representations of Scripture.

(To be continued.)

A SUNDAY IN NEW YORK.

To the Editor of the Baptist Magazine.

DEAR SIR,—I send you an extract from a letter just received from our old friend, G. B. He is, as you know, a canny Scotchman, with his full share of national wariness and prudence. From your remembrance of him you will, I am sure, agree with me that few persons of our acquaintance were less likely to be carried away with excitement or be imposed upon by outward show and form. His testimony is therefore the more valuable. He is now a thriving merchant in New York, and an active member of H. W. Beecher's church. His narrative of a recent Sunday will, I think, interest both you and your readers.

I am, yours truly,

T. R. H.

“There is now a new bond of union between a good number of our Literary Society in the common love of Christ, for many of our leading members have been converted during the past six weeks. Last Sunday was the most glorious day that Plymouth church has ever had. *One hundred and sixty-two persons were then publicly received into the Church on a profession of their faith in Christ, and twenty-five by letters from other churches, 187 in all—a church in themselves.* The converts were of all ages, from ten years to more than sixty years of age; husbands with their wives, parents with their children: in one case a fine old lady, a widow of about sixty years old, with her three children—two daughters and a son. Amongst them were three members of Mr. Beecher's own family—his eldest son Henry, Mrs. H. B. Stowe's oldest living son, and the son of their brother George, each of them from sixteen to eighteen years old. Mrs. Stowe also joined our church, with her son. You can imagine what a scene it was. Thirty of the front pews down stairs were filled with the candidates for admission, and when they rose as one solid body to make a profession of their faith, it was at once solemn and joyful. A goodly number of those for whom I have been praying and labouring for some time past were among the number, so, as you may imagine, I looked upon the scene with double interest. I have great reason to thank God for many answers to prayer. I am sure I ought to have faith. But, as Mr. Beecher said on Monday morning at the prayer meeting, ‘*We have not time to be glad, but must get to work again; the harvest is not half through yet.*’ Indeed I don't think the glorious revival was ever really at so high a point as now. Conversions are taking place daily, and of persons who seemed to have become hardened under the preaching of the gospel. Our morning meetings for prayer are still crowded to overflowing; people have to stand round by the walls and doors. *Yet there is no excitement, mind,* no appearance of what you would call a Methodist meeting. I have learnt, however, to look upon our Methodist brethren somewhat differently to what I did when all I knew of them was drawn from — and —.

“Mr. Beecher, as you may suppose, was on Sunday as happy as man could be. He said he was determined to make it a marriage day. So he told Mrs. Beecher and Mrs. Stowe to have the pulpit—or rather the platform, for we have no pulpit, you know—decked with flowers. They accomplished their task admirably. On two pedestals, one at each corner of the platform, were placed two of the most exquisite vases of flowers I ever saw in my life. Then at each side of the desk were two others, somewhat smaller, but equally beautiful. On the floor were low baskets likewise filled with flowers, and on

the side tables were exquisite bouquets, all the flowers in which were pure white. In front of the choir-gallery was a scroll containing the words, 'For ye had wandered, but now have returned to the Shepherd and Bishop of your souls.'

"All this will seem very queer to you, as the remembrance of our old dismal Scotch celebration of the Supper does to me now. Communion day was settled in my youthful mind as the most doleful day of the year. Dismal tunes, sung in a minor key through Sandy M'Kaye's nose, long prayers, long sermons, long faces, and a dreadfully hungry belly—these are my youthful recollections of the seemingly interminable day when we used to sit in the gallery and watch 'the fencing of the tables.' Surely all that is a mistake. Why, our hope and joy depend upon the event we then commemorate! Who can be dismal and gloomy over that?"

THINGS WHICH ARE SEEN.

A CONVERSATION BETWEEN HENRY EVERARD, A DEVOUT BELIEVER, AND CHARLES SOMERS, AN INQUIRING SCEPTIC.

Somers. When I saw you look so intently upon that piece of Roman brick from the ruins of Verulam, I thought you would propose some such topic.

Everard. Well, it certainly did suggest the subject to my mind; and, as you seem prepared for it, I am glad to have had the brick to look at.

Somers. *Prepared?*—if so—to oppose you—for, although I cannot discover your precise track, I know full well the port you would lead me to.

Everard. I think you betray yourself. I have not indicated my intention; and, yet you discover it, and are determined to oppose me. "Things not seen" already enlist your judgment on the side of their importance; for it was not the brick you saw so much as the unseen, which led you to suppose that I should choose the subject. Had you not known from whence it came, you would not have arrived at such a conclusion; but its association with the eventful history of a fallen power rendered it able to teach you against your will. There is something about a relic or a ruin which must, more or less, affect us. It is not the new mass of solid masonry, but the ruin round which the lazy ivy creeps, which teaches the truer lesson. I was passing through Welwyn viaduct the other day, and, whilst looking at that master-piece of brickwork, I felt proud to be a man; but my pride was soon humbled as I saw one arch under repair:—Which was the truer impression, think you?

Somers. Why, that which you gathered from decay.

Everard. Just so, and the same thought occurred to me the other day as, after going over the new houses of Parliament, I entered Westminster Abbey. Comparing the influence of the two upon my mind, I said, *there* we are in danger of receiving very false impressions, whilst *here* we may be truly taught. This grand heap of crumbling greatness, like some grey veteran, pointing his shrivelled finger to that lesson which, in his youth, he was so slow to learn, is better employed as its time-worn pinnacles direct the eye to "things unseen," than that whose gaudy splendour smiles away the thought of them; and on entering Poet's corner, treading on a nameless slab, I involuntarily stood aside, and thought this stone, whose inscription is no longer traceable, conveys the truth more powerfully than yon marble's sharply chiselled reflex of Shakespeare's master thought. So it is—one generation carves in stone the memory of the past, but how soon time's unfelt hand planes out the tale, that another may be told!

Somers. Come, no side soliloquies;—I see I must keep you in tow, or I know not where you'll get to.

Everard. Be my leader, by all means. I shall be glad to follow; only, when

we arrive at port, don't cut the rope and tack about, leaving me to enter by the impulse you have supplied, and you yourself again at sea.

Somers. Well, to be frank, our last conversation has rather unsettled my mind; but, still I do not fully agree with you. However, I must confess, that those solemn truths which, once, I made conveniently relative, now appear terribly personal. I often sigh for what you seem to have obtained; for, had I what you call faith, I feel that I should be ten times happier. Oh! that I could see more clearly!

Everard. What, in order to the exercise of faith? this would not help you, but rather hinder.

Somers. How so?

Everard. I will endeavour to show you. I have often said that the simplicity and mystery of the Bible are alike great blessings. It is like a cord let down from above, on which the different powers of vision are exercised; all can see that which comes close to them, some (near sighted) soon lose it, whilst others, blessed with clearer light, trace it farther up; but, as it passes out of sight, they feel its unearthly origin; and that, being let down from the throne of God, it is let down to draw us thither. Faith can alone be exercised in reference to "things not seen:" where there is no mystery, there can be no faith; where there is no faith, there can be no strength; it is, therefore, the mysterious which enables us to grapple with "things which are seen." In natural as well as spiritual matters, were we acquainted with the future, we should be unfitted for the present; its sorrows would render us too weak, or its joys lift us too high to attend to present duties; whilst, trusting in to-morrow's issue, we enter upon to-day's duties with strength equal to the day. What a blessing it is that the joyful and trying reverses of life are so distributed along our path! were it otherwise, the mount of sorrow would become so high as that no ray of light could break its dark shadow, or the valley's pleasant plain would render the craggy rocks too hard to climb.

Somers. In your last conversation you made similar remarks, the latter of which I felt quite true, for I had just passed through so heavy a trial, that had I foreseen it it would have crushed me. I begin to see that I *must* exercise faith in relationship to the present life; but, how is it that I cannot have it in reference to spiritual things?

Everard. Ask yourself if your affections are set "upon things above," and your answer to this question will answer the other.

Somers. You are getting into close quarters; but the other day you asserted, "that everything of an earthly nature was of a fictitious value, and therefore not worth seeking," or something very much like it. Now, with this I can't agree.

Everard. Those were not my precise words, but I will take your version of them.

Somers. Well, if so, the best way is to take what comes, neither labouring for, nor desiring anything.

Everard. That is against our nature—every man has an object in view, or a tendency in one particular direction; one loves *pre-eminence*—another *riches*, and would sacrifice comfort and character to become wealthy; another seeks his pleasure in the *arts*—with a stool, pencil, and canvas, he would be happy in the midst of poverty; and so on. Although it may sometimes be difficult to discover the precise aim of men, it is only necessary to remove every obstacle to their attainment, and the discovery will soon be made. So, in spiritual things—there may be many contradictory appearances in the Christian's life, but he longs and strives after that on which he has set his affections; and, no sooner is the dark obstacle of the last "thing seen" removed, than he joyously clasps the object of his love, the morning light in the other world breaks forth amidst his songs of triumph. I shall never forget my dear father, who, whilst grappling with the last "thing seen," in prospect of that dear embrace, with his face lit up as by a ray from the other world, exclaimed, "If this be death, I am perfectly tranquil; for I have a hope that maketh not ashamed."

Somers. Well, I hope something may lessen my affections for the "things which are seen;" but, at present, I *must*, I *do* love them—and the forebodings

about the future, which disturb me at times, are removed by fresh pleasures; sometimes I wish it wasn't so, but so it is.

Everard. I am glad to see you are somewhat prepared to receive impression. You remind me of a friend with whom I had a similar conversation; he at first seemed impressed, but soon fell back upon his old opinion, at which I was not surprised, for, by experience, I knew these truths must be felt as well as thought. I therefore proposed a walk, and he, hoping to change the current of our conversation, very readily agreed.

Somers. I suppose, with your geologising hammer, and your dirty old portfolio?

Everard. No, I wanted *another hammer* to discover to him a petrification in himself. We entered a beautiful park, adorned with leafy beauty. "The deer ne'er knew alarm of horn or hunter's hoof, nor startled as we neared them;" whilst the song of birds filled every grove. Up to this time we both were mute, but seeing some trees cut down, he said, "What want of taste!" and then again was silent, until presently he exclaimed, "Surely this must be, or lead to, Paradise! *this* is a sight worth seeing; a good worth seeking; were I its possessor I should be satisfied, and want nothing more to fill my soul with joy. Where is the mansion? I should like to see the happy face of her for whom all these were planted, and to whose delight they minister?" We drew nearer, and, if beauty could be more beautiful, or fragrance more fragrant, both were enhanced as we approached the mansion. Beds of flowers, of every hue, bloomed beautifully in the gay parterre—the sun, shining in his fullest radiance, lit up the scene; and we, standing under the shade of a spreading cedar, could the better gaze on it.

Here stood my friend, and said, "Now what is wanted else? I can't go back to straightened roads and barren fields—here I should love to dwell, shut in from grief, or pain, or care, like those now living here."

Before I could reply, the doors of the mansion opened slowly, when the fair inhabitant, sealed up in a shell, made from a tree her ancestors had planted, was borne by her servants, under a gloomy pall, a CORPSE!

"Oh! look! why bring me here?" "That you may see the 'things which are seen!'"

We left the park, and came to a mean cottage. It was down a stony lane, one side of which showed the marks of a brook that was now quite dry; and an unwheeled cart lay rotting in the ditch. The once trained garden hedge now sent out its briars, reaching half across the lane; and the gate, without latch or hinge, was propped up by the handle of a rake. We determined to enter. The cottage looked as though once it had been kept with care; but now the thatch, which half covered it, had become black and sodden; patches of green moss, which lives upon, and decorates decay, grew luxuriantly; a honeysuckle once trained round the little casement, and a grape vine on the other side had fallen away, and now hung down quite withered. Round the door three little children played their games of innocence, and each ruddy face beamed with the joy the game supplied.

"Here," said my friend, "is a contrast with what we saw just now; but how much happier, after all!"

We entered—each little one with finger on the lip retired into the corner, except the eldest, to whom we spoke. "Where is your father, are you left alone?" They looked each at the other, and began to cry. "But where is your mother?" "Ill, up stairs, sir." We ventured up, and there lay the mother, a babe by her side; but death had stopped the tongue that the night before had sung its lullaby, and she coldly held the happy prattler in lifeless arms. I had often seen her weep with her little ones; and heard her, as she turned away, sing, or rather sob, the lines with which her husband bid the world farewell—

"Though painful at present, 'twill cease before long,
And then, oh how pleasant, the conqueror's song!"

This scene touched our feelings, and the impressions were deepened on our return; for, passing some noble ruins, we stood still for some minutes

until, out of a full heart, our thoughts ran over. Once filled with splendour! How long since mirth and music died from the stately chambers! A sparrow, chirping shrilly, flutters to her nest built in a tree grown up in the reception hall. Can we not find some traces of thy glory in the frescoes on the walls? Here's a fragment of the imitated frame—the picture is replaced by a thousand obscure and unknown names, each striving to be highest. Are there no signs of the jovial feast within thy banqueting hall? The swine revel and wallow in the mire! When that ivy was planted, little did its owner think how soon 'twould feed upon his empty habitation—hold up its crumbling walls to live upon their rottenness—then, die itself, to tell the tale of all “things seen.”

“Let us make our way through yonder forest where nature reigns alone,” he said, “and find relief from these dull scenes.”

As we entered, a breeze swept through the sturdy oaks, when a faded leaf fell rustling down, and told the tale of all “things seen.”

Turning on his heel, he said, “a lesson everywhere!” and changed our route across a barren heath. The sun was just setting, the moon rising, and the stars, one after another, faintly twinkling in the sky. When we reached the summit of the hill, we sat down to rest at a spot which commanded a view of all the scenes we had witnessed in our walk. The mansion, cottage, ruins, and forest, formed the chief objects of the now misty landscape. We both sat silent, until he gave a sigh, and then turned round the other way.

“Dear friend,” said I, “don't look on earth, for other, nobler, scenes present themselves. The sun, since first it ran its course, could tell of all these earthly fadings—of cities', kings', and kingdoms' rise and fall; or yon moon, or stars, since first they sang together,—each could bear witness to the world's vicissitudes.”

“Ah! here is something lasting!”

“Wait, hear them speak. Do they not seem to attest their own mortality?” “We rise and set—we wax and wane—and soon we shall sing and shine no more—we too are temporal.” My dear friend, “look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” Close your natural eye, and open that of faith, and you shall see “a new heaven and a new earth: for the first heaven and the first earth have passed away; and there is no more sea. And the Holy city, new Jerusalem, coming down from heaven, prepared as a bride adorned for her husband; and hear a great voice, out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” “Set your affections on things above, and not on things on the earth.” “For the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him come and take of the water of life freely.”

Farewell for this time—may we both drink at that fountain and dwell by that river, through our Lord Jesus Christ. Amen.

S. B.

PULPIT OSTENTATION.

How little must the presence of God be felt in that place where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on one side, and of admiration on the other; and surely it were a sight to make angels weep, when a weak and vapouring mortal, surrounded by his fellow-sinners, and hastening to the grave and to the judgment along with them, finds it a dearer object to his bosom to regale his hearers by the exhibition of himself, than to do in plain earnest the work of his Master, and urge the business of repentance and faith by the impressive simplicities of the gospel.—*Chalmers.*

PASSAGES FROM THE LIFE AND LETTERS OF THE
REV. WILLIAM RHODES, OF DAMERHAM.

(Continued from p. 429.)

THE numerous letters written by Mr. Rhodes in the early period of his ministry,* might lead to the supposition that he wrote with great facility. But he was no "Knight of the enchanted pen." What appeared to be accomplished with negligent and graceful ease, was in reality the fruit of terrible toil. Indeed, owing to a paralytic affection, he was soon obliged to relinquish the use of the pen altogether, and to write with a pencil, which he grasped and slowly guided over the paper with both his quivering hands. As this infirmity increased, the mechanical difficulty of writing became so great that he very rarely attempted it.

This was a distressing mystery. Here was a man of whom, when a student, Dr. Thomas Brown had said, "I think he will hereafter do in religion what I am doing in mental philosophy—clear away the lumber and confusion under which its simple and beautiful truths are usually buried;"—a man who seemed born only to be a teacher, but who, during the largest part of his life, when most qualified for the high vocation by rich thought and ripe experience, was deprived of almost all instrumental power of teaching. God seems to say to him, "Go, speak for me," and then seals his lips;—"Go, write for me," and then stays his hand. Henceforth he is to feel the torment of a baffled faculty; his most precious thoughts are to be kept secret; the message he is burning to deliver must remain untold.

Besides these hindrances to usefulness, he was always to be a great sufferer, having to cry "Who shall deliver me from the body of this death?" Though he now had some private resources, he was always to be poor, always to be disappointed. Under these circumstances, many a servant of the Lord with a similar order of endowments would have deemed himself absolved from further service, would have settled down into a mere man of meditation, a devout and refined idealist, only consoling himself through the rest of his lingering life with the sentiment, "They also serve that wait." But Mr. Rhodes, by the force of a strong will and an unquenchable spirit of love, so mastered the disadvantages of his lot, and so compelled the body to be the servant of the soul, that he was able to perform works of faith and love only like those wrought by such men as Pastor Oberlin and Felix Neff.

Self-denial with him was studied as a science, in which, by some fresh contrivance or ingenious experiment, he was constantly making advances. For instance, though he delighted in flowers, and would say, "I have just been looking at a rose, and it made me think of the God of roses, and to bless him for adorning the world with so much beauty. I would be like those old Hebrew poets, whose very senses were sanctified, and who gathered a lesson of adoration from everything they saw, felt, and heard in creation;"—yet, even in these things, "he pleased not himself," and his very garden was cultivated only that the flowers and seeds might be sold for purposes of charity. By economising in every conceivable and inconceivable way, he was able very extensively, to do good and communicate.

He went about "doing good by stealth," praying and teaching in the houses of his poorer neighbours, and "trying," as he said, "to nurse both body and soul." He delighted to plod and plan for them, to allure them into habits of forethought and refinement, and to cheer them on in their struggles with that "armed man," Poverty. He helped those who were helping themselves, by systematically lending out small sums of money, and many a kind word and secret gift won for him the title of "a father to the poor." When all the blankets purchased to be lent were given away, he would take blankets from his own bed, and carry them to some poor villager whom he had found lying cold at night. Thus, very frequently, "the blessing of him who was ready to perish came

* The writer of these papers believes that he will be encouraged to reprint them in a collected and separate form; he will then include some valuable letters written by Mr. Rhodes to Mr. J. E. Ryland, but with which he has been favoured too late to allow of their insertion here in their proper chronological order.

upon him, and he caused the widow's heart to sing for joy." Ingratitude, however, affected him with no surprise. "We should give," he would calmly say, "expecting nothing."

He founded a "Temperance Society" in the village. Aided by a generous friend who lived at a distance, he established a school for the village children, and under the daily superintendence of himself and Mrs. Rhodes it was sustained in a high degree of efficiency. There was no medical practitioner within several miles, he therefore fitted up an apartment in his cottage as an apothecary's shop, stored it with common medicines, procured a galvanic apparatus, and became the village doctor. As he had attended medical lectures in Edinburgh, had a strong natural turn for science, and had acquired much practical knowledge of it, he accomplished by these means a large amount of good, and this was the only department of his labours in which he acquired popular fame. All was done gratuitously, and if, as was sometimes the case, he received a present from the family of some country clergyman who had derived benefit from his prescriptions; or if some rich farmer, in a sudden agony of gratitude, extracted half-a-crown from his pocket, and offered it in return for the cure of his rheumatism, it was always devoted to some missionary society or some benevolent fund.

His services in the little chapel had the charm of primitive simplicity. Too weak to stand, he generally sat to preach, and sometimes preached almost in whispers. There was not a trace of his original tendency to abstract thought or ornamental diction. It was a father talking earnestly to his children. "His theme latterly," writes the Rev. Morgan Williams, "was that of John—God's love; not as a fact of the past, but as a present reality; 'Little children, love God, and love one another.' His language was plain and appropriate; he dealt much in appeal; he was very faithful." A lady who was visiting at Damerham in 1850, says, "The congregation seemed like a few gathered from the outer world, who assembled there to 'worship God in spirit and in truth.' It was delightful to witness the decency, the stillness of the people, all poor, and their fixed hushed attention. The tender pleadings of the pastor's address; the casting of himself and all around him in prayer on the Saviour; the hanging and clinging to the 'Blessed Lord Jesus,' I felt to be most sweet, child-like, and touching. The poor men in their white frocks, their rugged faces with a softened thoughtful cast most evident and striking; and the poor women with their checked or spotted handkerchiefs neatly pinned over their shoulders, all looking at him, and drinking in the precious words which proceeded out of his mouth—very much impressed me. In the weekly prayer-meetings the refinement and propriety of language used by the poor men who led the devotions, the coherence and consciousness of their ideas and words, were the happy reflected influences of their frequent talks with their beloved pastor. In daily converse with him they had acquired his spirit and much of his language."

Mr. Rhodes had but little intercourse with the great world. He never saw a railway. Now and then, however, a person would make a pilgrimage to Damerham to witness his labours, and to enjoy for an hour the privilege of his conversation. This was ever striking and instructive, for he was always found brimful of arguments and opinions about books and sciences, but more especially about the great themes that most interest a Christian. No doubt he sometimes betrayed the faults which usually result from absolute and prolonged seclusion. His philosophy might sometimes become prosy; a nervous visitor might sometimes feel sorely straitened by his demands for instantaneous definition; and the dialogue was too apt to be turned into a monologue. Still, upon the whole, it would not be too much to apply to him Cowper's description of his own most valued friend:—

"Grave without dulness, learned without pride;
Exact, yet not precise; though meek, keen-eyed;
Who, when occasion justified its use,
Had wit, as bright as ready, to produce;
Could fetch from records of an earlier age,
Or from philosophy's enlighten'd page,

His rich materials, and regale your ear
 With strains it was a privilege to hear.
 Yet above all, his luxury supreme,
 And his chief glory was the gospel theme :
 Ambitious not to shine or to excel,
 But to treat justly what he loved so well."

At times his conversation was flavoured with a subtle and delicate humour ; he had " a keen eye for the comedy of life," and was ever ready to lessen with some blithe pleasantry the tasks and toils of those about him. Yet he had no toleration for aimless and frivolous chit-chat. " A young friend," Mr. Williams relates, " was once spending part of the day with Mrs. Rhodes. They were engaged freely in conversation on subjects which Mr. Rhodes deemed rather frivolous. In his kind and pleasant way he stopped them, and said, ' Enough of that for the present, let us talk of something better.' He then in his usual manner related a fact from his rich fund of anecdotes, which though bearing on the subject of their talk, turned it into a higher direction, and then left the room. ' Do you know, E——,' said Mrs. Rhodes, when he was gone, ' we must improve ; Mr. Rhodes is gone to pray for us !'"

The gentleman who furnishes this incident has written an interesting letter respecting Mr. Rhodes, in which he makes the following statements :—

" It was about five or six years ago that I first met my late esteemed friend. I remember being struck with his appearance. There stood a man of venerable and patriarchal air, and though feeble in body, with a remarkably penetrating yet benignant eye, and with a fine and spiritual cast of countenance, as if it belonged to one who had descended from a higher sphere. . . . A few kind words bound me to him at once ; and this was the beginning of a friendship that was most beneficial to my mind and heart.

" His rare excellence of character was apparent even in the most brief and casual intercourse with him. Although there was hardly any one in the village who could have formed any estimate of his noble mental powers, all were struck with his goodness, even in the first interview, and closer acquaintance enhanced the high idea of his value formed under first impressions.

" Perhaps the first idea that struck one, when introduced to him, and made only partially acquainted with his mode of life, would be—' Here is a man who lives for the glory of God, and for nothing else.' This was indeed the great predominating principle of his life. His aim was to let religion influence him in every part of his being—to exhibit as much as possible the *completeness* of the Christian character, and carry out the injunctions of the apostle, ' Add to your faith virtue,' etc. Few, I think, have been so successful in attaining this object.

" I believe the key to the knowledge of his spiritual excellence may be found in a conversation I once had with him. He was speaking of two great elements of religion which he regarded to be defective in much of the Christianity of the present day, but which were possessed in an eminent degree by our Puritan and Nonconformist forefathers—namely, *devoutness* and *self-denial*. ' Why,' he would say, with great emphasis,—' why are these elements not more dwelt upon in our preaching, and why are our people not more frequently told that they cannot be Christians unless they know what it is to deny themselves ? To think of these at all is to be convinced of their importance. Indeed, by a wide construction, they may be made to embrace all other elements, the one denoting the whole aspect of the renewed soul towards God, and the other its aspect towards man. Few have combined the two so eminently as he did. I only knew one who was a man of like spirit in this respect—my late esteemed tutor, Dr. Pye Smith.

" Mr. Rhodes was eminently devout, as was apparent from the tone of his mind and conversation. He had strong faith in prayer, and spent much time daily in its exercise. His self-denial was worthy of all praise. He laboured week-days and Sundays for the benefit of the sick and needy poor of the village without receiving any remuneration for ministerial, medical, or any other services. I never knew a man who did so much, but expected so little in return.

" He was remarkable for gentleness and suavity of manner. Any one who came near him with excited feelings must have felt the calming influence of his presence. Though never giving offence, he was most faithful in administering reproof. He had perfect self-possession and extraordinary moral courage.

" In conversation he displayed great clearness of mind, great logical powers, and would

throw out beautiful thoughts in the most apt and expressive language. His views were free, and his tastes catholic. Naturally his mind was highly speculative, and nothing at times delighted him more than 'the thoughts that wander through eternity;' but from his warm sympathy with *man*, and his regard for everything that tended to his benefit and improvement, this tendency had been checked, and latterly he valued authors and men according to the direct practical value of their works. At one time he would say, 'We want such preaching as Flavel's for the common people—plain, yet rich in evangelical sentiment.' There were many of the features of Methodism which he disapproved, and many of Wesley's sentiments which he did not hold with; but he venerated Wesley as, perhaps, England's greatest benefactor, the great missionary to the then neglected people, and one who occupies a very high place in heaven. He rejoiced in the course of Mr. Spurgeon; and though, through want of organic endowments, and from his peculiar order of mind, he himself could have no power as a speaker, there was nothing he more admired in others than this power well cultivated and applied.

"His views of the prospects of our race were gloomy. While doing his utmost for the dissemination of truth at home and abroad, he believed that some great change in the present order of things must take place before the world can be Christianised. Like Foster, he regarded some divine interposition of a very special kind as necessary. He thought that the conversion of the Jews, after their return to Palestine, would be the occasion. I often ventured to object to the notion of the Jews' return, but he was confirmed in these views—nothing could shake him.

"His own piety was of the most cheerful kind. He never had a doubt of his own safety and his personal acceptance with God."

Cheerfulness, indeed, was a peculiar element of his religious experience. No doubt his sensitive affections gave peculiar poignancy to all that was trying in his lot; and there were moments when "he feared, as he entered the cloud" of some new calamity, but his faith soon shone out with triumphant brightness, and the gloom was gone. "Blessed be the Redeemer," he would say, "loved and adored be his name for what he has done for me." To a friend who had written to comfort him in one of his darkest afflictions, he afterwards said, "Your letters would have comforted me had I needed comfort; but I really had a fulness of consolation to which nothing could be added by mortal, however tender and pious."

In the spring of 1856, it was too plain to all around him that his frail frame could hold out but a very little longer. His life now seemed yet loftier, and through his speech and manner there breathed the fragrance of a yet more heavenly spirit. "Drawing near to the gates of the city he had a more perfect view thereof." He arranged and labelled his papers, "set his house in order," and waited for the summons "to stand before the King." During this waiting time he wrote with difficulty part of a letter to a friend, and the following words extracted from it were the last his pencil ever traced:—

"During the brief remainder of our life, becoming more religiously precious as it approaches its conclusion, may our God and Saviour preserve us from the calamity of living in vain. Let us labour and aspire to make the last stage of our pilgrimage more worthy of our great prospects in the world to come. How soon to us will it lose this mysterious and awful name, and be our present world! I trust, in our compassionate Redeemer, that we have nothing to fear in that change of worlds. If we are living in his service and friendship we are prepared to go, and may be delighted to go to the house not made with hands, eternal in the heavens, whenever the voice of our Lord shall call us."

The 7th of May, only a few days after this was written, was his last day on earth. "It will soon be over," said he; "I have now no power to carry out a thought—I can only ejaculate a prayer—I can do nothing for my soul—or for eternity—that is done." Soon after this he fell into a soft sleep. With a touch so gentle, that the bystanders could not detect it, Death, like the angel of the Lord, smote the sleeping disciple, and in a moment unknown the chains were broken, and the spirit was free!

Dr. Johnson most beautifully remarks, that "when a friend is carried to his grave, we at once find excuses for every weakness, and palliations of every fault; we recollect a thousand endearments which before glided off our minds without impression, a thousand favours unrepaid, a thousand duties unper-

formed, and wish, vainly wish, for his return; not so much that we may receive, as that we may bestow happiness, and recompense that kindness which before we never understood." Even Mr. Rhodes during his life was unappreciated by many of those whom he benefited. To a diseased eye, the lustre of the sun itself, instead of being a cheering light, is an offensive glare; and to diseased moral natures, the beauty of holiness in others is felt to be only a reproachful and exasperating thing; and thus there were some within the circle of his influence who ever tried to defeat his plans and blight his good name. In case after case, however, enmity was melted into love or shamed into silence, and at last only one opponent remained. On the day of the funeral even this one joined the long train of mourners, and went weeping with them to the grave.

The Rev. Richard Allnutt, vicar of Damerham, preached a sermon on the occasion, "esteeming it a privilege," as he declared, "if he could say anything to enhance and perpetuate the respect entertained for this excellent servant of God by every parishioner." The text selected was, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." This sermon was printed, and is not only an interesting memorial of departed worth, but of living catholicity.

This notice of Mr. Rhodes would be unfair and incomplete without a closing tribute of respect to the beloved companion of his days, whose name should always be remembered in connection with his own. She was honoured by God in being permitted, in a wonderful degree, to aid his labours and prolong his life. Like him in spirit, she was also like him in afflicted experiences. After his death, she removed to Devizes, and the victim of a torturing malady survived until October 25th, 1857. Some glimpse of her mental character, and also a bright indication of her faith, may be seen in the following lines, dictated from the very rack of mortal anguish a little before her departure:—

"Lord, I approach thine awful throne,
A sinner saved by grace alone;
I dare present no other plea,
But that the Saviour died for me.

"I trust his love, so free, so great,
His pity for our fallen state,
His power so boundless to redeem
The feeble saint that trusts in him.

"Pity my weak, my dying powers,
Shed o'er my heart the sacred showers

Of thy blest Spirit; till I rise
To high communion in the skies.

"Withhold not, Lord, the grace I plead,
Withhold not, Lord, the light I need;
Pour through my soul thy sacred rays,
And fill my fading life with praise.

"Give me a glimpse of sacred light,
A vision of the Infinite,
That shall light up my sinking frame,
And bring fresh honours to thy name."

Some of the disciples of Jesus content themselves with doing little in the service of their Lord because they are poor, others because they are weak, others because they dwell in the Meshech of some dreary and uncongenial sphere. Some who wear his name are useless on account of certain slight and almost imaginary ailments,—“the subtle and elegant agonies, the fine disquietudes of a gossamer frame.” Others, through his grace, are doing what they can, and mourning that they can do no more. Others are out of heart because they appear to labour in vain. All may derive a lesson from this simple story. Unprofitable servants may well burn with confusion, and begin to cry, “Lord, what wilt thou have me to do!” while the weakest, the poorest, and the most sequestered workers in the great cause may see that in reality they are frequently most truly advancing it, that they are the men whom “the King delighteth to honour;” and that although they are martyrs, “dying daily,” what wilt thou have me to do!” while the weakest, the poorest, and the most sequestered workers in the great cause may see that in reality they are frequently most truly advancing it, that they are the men whom “the King delighteth to honour;” and that although they are martyrs, “dying daily,” what wilt thou have me to do!” If we derive all our motive-power from the cross, and all our inspiration from the Spirit of Jesus, and if we, forgetting ourselves, learn to say, “For us to live is Christ,” his strength will be made perfect in our weakness, and our very infirmities will be turned into the means of showing forth his praise.

CHARLES STANFORD.

THE ASSOCIATIONS.

LAST year we entered very fully into the statistical returns of the various Associations, as furnished by the tables affixed to the Circular Letters. We propose this year to present in the briefest possible form these numerical results, and to give extracts from the letters as copiously as our space will admit.

THE NORTHAMPTONSHIRE ASSOCIATION gives returns from 42 churches, the number baptized is 118, the clear increase on the year 56. Brethren Cox, Robinson (of Cambridge), and J. T. Brown preached. The Circular Letter on "The Relations and Duties of the Church to the Congregation," was read by the Rev. JAS. MURSELL, of Kettering. The following are extracts from it:—

THE OFFICE OF THE CHURCH.

We might remind you of the ulterior purpose of the Redeemer in the institution of his church. That church was not intended by its divine Founder to be a self-contained, exclusive corporation, holding the blessings of salvation by some charter of monopoly for its own especial enjoyment; but to be a band of consecrated heralds and anointed almoners publishing the glorious tidings, and dispensing the rich provision of God's free redemption to all the needy and abject sons of men. It was never designed, in the vigorous phrase of a living preacher, "to be a mere cabinet of saved souls;" but to be itself the grand instrument, in the hand of the Holy Spirit, for saving the souls of others. Its purpose is to diffuse, not to imprison, the light of truth;—not to detain the water of life uselessly pent up as in an idle reservoir, but to lead it forth in fresh and flowing streams, which shall clothe with spiritual verdure and fertility the arid wastes of this sin-blighted world. The attitude it presents, the appeal it addresses to those without, should be that of the great Hebrew lawgiver when, casting his eye over the outstretched encampment of the chosen people, and pointing in the direction of the promised land, he turned to the friend who was about to leave them and said, "We are journeying to the place of which the Lord said, I will give it you; come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." And this great purpose of the existence of the church is to be accomplished, not merely by its public exercise—the "calling of assemblies," the "solemn meeting," the stated and official proclamation of the gospel;—but by the diligent and prayerful labour of the individual members of the church. It is the activity of individuals which makes up the efficiency of the body. Every Christian should feel himself personally summoned to this work of the Lord. Not upon the church in some indefinite corporate capacity,—not alone upon those who are specially set apart to the ministry of the word,—but upon each servant of

Christ in his own measure and sphere, the mandate of the ascending Redeemer presses with all its weight of obligation, "go ye, and preach the gospel to every creature." The impulse, instinctive and irrepressible, prompted by the holy joy of personal reconciliation with God, should be that whose utterance marks the dawn of returning hope and peace in the soul of the royal penitent, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

CHRISTIAN BENEVOLENCE BEGINS AT HOME.

Such considerations may be beneath the lofty notice of that self-vaunted philanthropy which talks so much that it has no time for action;—whose sympathies are so diffusive that no one ever feels them,

"like a circle on the water,
Which never ceaseth to enlarge itself
Till, by broad spreading, it disperse to nought;"
—which overlooks the near in its anxiety to reach the distant, and neglects the individual in its ambition to embrace the mass;—which contrives at once to gratify its emotions of benevolence, and to save itself the expense of effort or the shock of disgust, by sitting at home to weep over afflictions which it can never assuage, while it leaves the tear undried upon the cheek, and the wound untended in the heart of sorrow close by its own door. This, however, we scarce need say is not Christian sympathy, but a sickly and romantic sentimentalism, forging the name and aping the mien of that modest and benignant grace. The compassion which the gospel inspires, while it aims to reduce to practice the largest visions of these philanthropic dreamers, seeks to accomplish that object by caring for those cases of personal need, and seizing those opportunities of doing good on the smaller scale which they, in their sublime comprehensiveness, despise and neglect. It will not be satisfied, indeed, till it has shed its blessings over the whole family of man; but it advances to that consummation by endeavouring to

bles the individuals of which that family is composed. Its circumference is the orb of the round world, but the centre from which it works is home. Like every other element, in short, of that character which the gospel is designed to produce in him who receives it, true Christian sympathy finds its perfect model, its loftiest expression, in Him who, while his heart was set upon the work and his soul bowed down beneath the burden of a world's redemption, had yet a ready ear for the cry of the blind beggar by the wayside, a healing word for him who had lingered long and vainly by the pool of Bethesda, a tear of tenderest pity, and a miracle of restoring power for those who wept over a brother's grave.

THE WORD IN SEASON.

Let not the sense of inability for the required duty deter you from the attempt we urge. A single sentence spoken in weakness and trembling, but in the spirit of real solicitude, has often reached the heart that has remained impervious to the most carefully directed appeals of the pulpit. Remember, your hope of success lies not in the intrinsic weight of the words your faltering lips may utter, but in the power of that Spirit who can make the feeblest instrument mighty to the fulfilment of his own purposes of grace. And do not hesitate from the fear that your counsels and appeals may meet with rude rejection and repulse. It may perchance be so, but even then an approving conscience will attest that you have not been wanting in the performance of your part.

THE BRISTOL ASSOCIATION reports the operations of 44 churches, containing 5,965 members, who have received by baptism during the year 284 additions, giving a clear increase of 139. The preachers were Brethren Fuller, Sprigg, Stalker, and Manning. The Rev. H. ANDERSON, of Bratton, read the Circular Letter on "Church Membership: its Privileges and Obligations."

THE DESIRE FOR THE FELLOWSHIP OF THE CHURCH.

Church membership, though entered into by man's free choice, is of Divine appointment. It meets a want that is early felt by the young Christian. When his heart is first pierced by a sense of his sin he retires like the stricken deer to bleed alone. He mourns apart. He weeps in secret places. He dreads the intrusion of the stranger upon his heart's own bitterness. But soon as he believes the record that God hath given us eternal life, and this life is in His Son, he gives vent to the joy of faith by calling on his fellow-believers to rejoice with him. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." "O magnify the Lord with me, let us exalt his name together." He draws toward those who

But usually such an apprehension will prove an utterly groundless one. The hearts of those to whom you speak, as well as your own, are in the hand of God, "as the rivers of water." When Ananias was bidden to repair to the house of Judas, and inquire there for Saul of Tarsus, he shrank from the task of bearing even the message of God's love to one whom he had known only as the furious persecutor of the saints. But the same Saviour who gave this commission to his servant, had at the same time prepared the heart of the suppliant penitent as he sat in his darkened solitude, to receive his visit. And rely upon it, brethren, that, though he interpose not after the same miraculous sort, what he did for Ananias in respect to Saul, he can and will do for his faithful servants still. And even if speech should fail you, either from diffidence or want of opportunity, the pen can supply its lack of service, and will often do the work more effectually even than speech itself. There are many to whom you could write though you could not speak to them, and many who would feel free to respond to such a mode of communication whose lips would refuse to reply to an oral appeal. And the silent but eloquent message of your pen may win its way where the word of the lip might fail to gain acceptance. The word is spoken and then passes away, but the letter abides, and, though cast aside perhaps for a time, may be taken up again in some season of silence and seclusion, when, finding the heart prepared to receive it, it may work the result which at first it failed to effect.

have obtained like precious faith, and he "assays to join himself to the disciples." The new-born infant comes into the world in a condition greatly to require the sympathy and aid of others, and early shows an instinctive love for that society it needs so much. So the new-born soul as it enters the kingdom of heaven feels that what once was nature's need had become grace's instinct.

"Hinder me not, ye much-loved saints,
For I must go with you."

And He who knoweth our frame and pities with a father's love those that fear Him, has devised means to supply this want, to gratify this desire. This he has done by forming them into groups of fellow-travellers on their way to the General Assembly above,—that, walking hand in hand as heirs together of the grace of life, they

might be helpers of each other's faith and joy, mutually receiving, in no mercenary spirit, a full equivalent for all that they impart. As our new life in Christ enlarges and purifies the heart, inspiring those virtues which at once adorn and bless the social circle, so the social principle, in its cultivation, provides a field for the exercise of all the graces of a Christian life.

THE DUTIES OF MEMBERS OF THE CHURCH TO THEIR PASTORS.

Your *obligation* to them, brethren, is simply to give them the fullest and freest opportunity of discharging their obligations to you; to afford them the means of making full proof of their ministry. "See that they be among you without fear." By unkindness or neglect you may frustrate all the designed blessings of the ministry among you. Churches constituted as yours are have been reproached by the advocates for national establishments with having pastors who, being dependent on them for support, live under constant fear of giving offence. This reproach, by your conduct, you may either confirm or confute. It is only by unreserved confidence you can place them above the ensnaring influence of the fear of man. They are subject to like passions and influenced by like motives with yourselves; and though by grace sufficient they may not shrink from duty or faint under trial, you cannot render that duty more irksome or that trial more severe without suffering correspondingly in your fellowship as a church. You can

have no intention to daunt or depress your pastor's mind, but many things tend to produce that effect of which you may be unconscious till you apply the golden rule and place yourselves in their stead. Wait on their ministry,—despise not their teachings,—turn not away sullenly from their reproofs,—pray for them, but not *at* them,—put a generous confidence in their sympathy,—tell them your sorrows,—make them acquainted with your difficulties,—make them also partakers of your joys,—let them become familiar with your households, and feel that they are no strangers there,—meet them not with cold respect instead of hearty kindness,—never speak disrespectfully of them to others, especially before your children,—if you have not called the elders of the church, wonder not that they come not immediately to your sick bed—they are not omniscient,—let them not lie under the fear of any want of love or sympathy on your part,—raise them, if possible, above the fear of want,—let the support which the Lord has ordained, which the Spirit has enjoined, and which proverbial wisdom has dictated, be measured out with a grateful heart and generous hand. By your united conflict with the powers of darkness within, and with the kingdom of Satan without, by your enjoyment of the ordinances of Christ, and profit from the ministry of His word, see that your pastors "be among you without fear," and "show ye before all the churches this proof of your love and of our boasting on your behalf."

THE BERKS AND WEST MIDDLESEX ASSOCIATION give reports from 11 churches, with a total of 1,002 members. The additions are 70, the clear increase 42. The Association Sermon was by the Rev. J. Aldis. The Circular Letter by the Rev. J. DREW on "The American Revival." It was objected to by the Rev. S. Edgar, on the ground that the Revival is not ameliorating the condition of the coloured population, either enslaved or free. It was, however, accepted "with thanks" by the Association.

THE PROMISING CHARACTER OF THE MOVEMENT.

So far as the proximate causes of this movement have been ascertained, they seem to augur well for its continuance and consequences. These appear to have been a deep sense of self-abasement amongst church members on account of the avarice and worldliness which have been lying like a nightmare on the religion of America for many years; an earnest spirit of prayer, exhibiting itself in frequent and immense gatherings of Christian persons for the purpose of united supplication to God, great tenderness and compassion for souls living and perishing in their sins, and deep solemn attention to the Word of God as the announcement of pardon to the guilty, and as the law of life and duty to those

who have obtained the pardon of their iniquities. The immediate antecedent of these manifestations was the commercial panic which so recently passed over most of the cities of the union, by which scores of wealthy families have been stripped of all their comforts, and precipitated into the depths of poverty, and by the influence of which God has been teaching the people the uncertainty of all earthly possessions, the fallaciousness of the hopes which have no better foundation than these, and the baseness and turpitude of those passions which the worship of mammon brings into existence and fosters. So far as the churches are concerned, then, this revival seems to have sprung out of repentance, and the humiliation of heart in the sight of God which is an unailing element and effect of repentance.

HOW TO SEEK A REVIVAL IN ENGLAND.

At a moment like this immense responsibilities rest on all Christian persons, for to each is the appeal addressed to arouse himself to call upon God, and to seek by all means in his power the restoration of Christianity to its pristine vigour and efficiency, as well as to exert himself with all earnestness and zeal for the salvation of the world. Our grand resource is the Holy Spirit, it is our only one; but then it is an all-sufficient one. The purchase of Christ's blood, the donation of infinite love, the church's arm of might and tongue of fire;—His power is all we need to arm us for this service, and by that service to compass the grandest results. Let the year on which the churches of this Association now enter be eminently a year of prayer; let all

our members lay this upon themselves as the special pressing duty of each; let all impediments to large gatherings for this purpose be either taken out of the way or else surmounted, and the God of Zion will not withhold the blessing of his Spirit; our hearts will be filled with holy tenderness and fervour; our conduct will reflect the character of our Redeemer and Master; our love for each other will be ardent and abiding; the hearts of sinners around us will be touched and opened; a new Pentecost will fill us all with life from heaven; and the old dead monotony of other days will be looked back upon as the night of our insensibility and torpor, while we shall hail the young rays of the rising morning with emotions of sacred gladness, gratitude, and hope.

The general tone of the Letters is more cheering and hopeful than for some time past. Most of them speak of some religious revival, and thankfully acknowledge the indications of coming prosperity. May these hopes be more than fulfilled! We propose next month to give further extracts, and shall be glad to receive letters from other Associations.

THE CLAIMS OF MISSIONS ON OUR RACE AND AGE.

THERE is one aspect of the missionary enterprise which has hardly met with the attention it deserves. We are most of us familiar with the general truths on which the mission work is based, and the general results it has produced; but few of us, perhaps, have recognised the peculiar claims it has on the Anglo-Saxon race in the present era of time.

Capacity is an index of duty. What a man can do he ought to do. In giving him his special fitness or adaptation God has indicated the sort of work he ought to attempt. Opportunity, again, is a summons to activity. When the Divine Providence opens up new spheres we ought to occupy them; when it provides new means we ought to use them. To remain indolent and inactive when God has given us the means and opportunities of action, is to give away our mercies. Both these maxims are old enough: we are familiar with them; and, in some measure, have acted on them. We believe that capacity is an index of duty; that opportunity is a summons to exertion. But if we apply these familiar maxims to the missionary enterprise we may perhaps see it, and our obligations to it in fresh and clearer light.

Every race, then, as well as every man, has its peculiar character and capacity—its conspicuous fitness. We are members of the Anglo-Saxon race. As a race, we have peculiar faculties for conquest and colonisation. Other nations may be as brave and intelligent; they doubtless are; but they have not our innate capacities for rule. They have attempted to subdue and govern men on far more scientific principles than any to which we can lay claim. Their systems and schemes have been curiously exact and complete. Before they were tried, one would almost have ventured to pronounce them perfect; and yet, somehow or other—perhaps because this is an imperfect world—they have signally failed. Spaniards, Germans, French, all have been tried and found wanting; their conquests have slipped out of their hands, their colonies have come to nought; while we Anglo-Saxons, troubling ourselves very little with theories, have contrived to gain and maintain a footing in every quarter of the globe. It is wonderful to think how from this little island, lying remote amid the northern seas, there have gone forth the rulers of earth's widest and fairest regions. The Anglo-Saxons are overrunning and overruling the world. Think of America, Canada, Australia, the Indies, Southern Africa. Why,

even now, already, we "have and hold" one-half "of the habitable parts of the earth." And this wonderful capacity of growth and rule indicates our duty—indicates that we are called in an especial manner, an eminent degree, to be the ambassadors of Christ, the messengers and missionaries of the truth. God has given us this great "talent," not that we might "bury it in a napkin," or "trade with it" for purely selfish ends, but that we might expend it in the service of man, and for the glory of man's Father and Lord. We have been permitted to conquer and to colonise in order that we might Christianise. "An empire on which the sun never sets" has been entrusted to us, that we might carry throughout its every province, and tribe, and people, "the knowledge of the glory of God." Our capacity indicates our duty. This is our first maxim and its application.

And the second is, that opportunity is a call to activity. There have been two periods of active missionary labour in the history of the Christian church: the apostolic and the present age. The apostles had in their times special opportunities, special means and "grounds of vantage." The whole known world was then under one government; one language was, more or less, spoken in every city to which they came; there were noble roads and means of transit from one kingdom to another. On the other hand, they had their disadvantages. They came of a despised people; they were the advocates of a faith "everywhere spoken against;" they had to assail systems of great antiquity, systems of belief which had entered into combination with the policies and authorities of rule, and with the social and civil habits of every race. We have larger means and opportunities than had they; our disadvantages, at least our external ones, are fewer and less formidable. Our railroads beat the Roman "ways;" our steam-ships make the Roman galleys look very small; our science is more advanced; our temper more adventurous. Every one must remember the story of Paul's voyage from Cæsarea to Rome: how, for days and weeks, the little ship went beating about the Mediterranean, a sea which to our sailors, after the Atlantic and the Pacific, looks like a harbour; how they went creeping round the coast, putting in at every little village and port, frightened out of their self-possession so soon as the wind began to blow. All that is very different now. Our seamen need not, and do not, hug the coast. It takes "no small tempest" to shake their nerves. Our means of transit and communication are unexampled. Three or four days will take us through the Continent; ten will bring us to America; thirty or forty to "farthest Ind." Paul was one of the greatest travellers of antiquity; but many a commercial traveller covers more ground in a year now than Paul in his whole life. It is an "age of locomotion;" a restless, roving, adventurous spirit characterises the time. For purposes of intercourse, our ships, and roads, and telegraphs, have contracted the earth within a tithe of its ancient limits. The world, we may almost say, has become a village, and nations next-door neighbours. Nor are we a despised people, like the Jews; nor is our faith a despised faith. The nations that stand the highest in the world's esteem reverence, or profess to reverence, the cross of Christ; and in the lands in which our missionaries labour we are either feared or loved as the ruling race.

Now, through all these advantages, God is calling us to a wider and more earnest activity. In the unparalleled means and opportunities of the times there lies a Divine summons to strenuous exertion. Every added opportunity is an added obligation. God is opening up new spheres; we, therefore, *ought* to occupy them. God is providing new means; we ought to use them. We are bound to consecrate the roving adventurous spirit of the age to his services—to devote our new methods and habits of action to his glory. We are bound to give a religious tone to the manifold intercourse of the age—intercourse with various nations lying so far remote. Our feet are already on every "mountain;" let us make them "beautiful" by carrying with us "the good tidings of God." Our opportunities, no less than our capacities, are a solemn trust. It is at our peril we neglect them. If we are not faithful to them, God, in administering his own law, the law he has revealed in his Word, will "take them from" us, and "give them to another."

Reviews.

The Sacrifice of Christ: an Inquiry into the Fact and the Doctrine of the Christian Atonement. By CHARLES WILLIAMS, of Accrington. London: Simpkin, Marshall, and Co. Manchester: W. Bremner. Accrington: E. Bowker.

THE ATONEMENT lies at the foundation of our brightest hopes and purest joys; but what is Atonement? It is "an expedient substituted in the place of the literal infliction of the threatened penalty, so as to supply to the government just and good grounds for dispensing favours to an offender;"* and the CHRISTIAN Atonement is "atonement by sacrifice"—in other words, "by substitution and vicarious suffering."† Hence we are informed that on Calvary the Lord Jesus Christ—who was at once the victim and the priest—"put away sin by the sacrifice of himself."‡ Thus "all who believe in him are justified from all things from which they could not have been justified by the law of Moses;"§ they realise pardon, peace, purity. "Beholding as in a glass the glory of the Lord, they are changed into the same image from glory to glory, as by the Lord the Spirit."||

"The fact of the sacrifice of Christ" is by this author fully recognised, and he "rejoices in the oneness of Christians" as to this fact. But the acknowledgment of the fact is one thing, and its explanation is another. What is Mr. Williams's explanation? He says:—

"As God and man meet at the cross, God saves man from evil and the devil; and by revealing his character to him, awakens in him a new and better life. My point is, that Christ Jesus is a propitiatory and a sacrifice—man standing there as a sinner, confessing his guilt, and God announcing himself there as mighty to save—for the purpose of destroying the alienation of human spirits to the Father of spirits, by reconciling man to God. Such appears to me to be the mission of the cross."—P. 206.

If such be THE mission of the cross, we confess—and many of our readers will assure us we do not stand alone—that that mission has been hitherto misunderstood by us. It speaks of "man confessing his guilt," and of "God being mighty to save," without shedding a single ray of light on the question which presses like a mountain-load on the conscience-stricken sinner—"How shall man be just with God?" It declares the "destroying the alienation of human spirits to the Father of spirits" to be "THE purpose" contemplated by the death of Christ. By what process of reasoning, we ask, has such an exposition of "the mission of the cross" been arrived at? The author replies:—

"My great objection to the current theology, so far as it treats of the sacrifice of Christ, is, that it makes the great transactions of Calvary legal in their character. It teaches us that justice required the sin-offering in order that love might save the sinner; that the innocent was punished in order that the guilty might be pardoned. Now, as I have read the Bible, it uniformly ascribes a moral result to the death of Christ; is silent on the legal process supposed to have taken place in the case of Christ, and nowhere asserts that Christ endured the penalty, or the commutation of the penalty, of sin, for the satisfaction of justice. While distinctly holding that, so far as justice could be cognisant of the sacrifice of the Saviour, and of the consequent salvation of the believer, it could not be dissatisfied either with the means or the end, but must have looked on well pleased, I also hold that the object of that death was neither to remove legal obstacles nor to satisfy legal justice. Whatever of responsibility is involved in this denial I accept."—P. 207.

We would not, for worlds, incur such responsibility, for as we "have read the

* Dr. Jenkins. † Dr. Wardlaw. ‡ Heb. ix. 26. § Acts xiii. 39. || 2 Cor. iii. 18.

Bible" we are constrained to affirm: 1st. That it does more than "uniformly ascribe a moral result to the death of Christ," else what mean the passages: "Through this man is preached to you the forgiveness of sins" (Acts xiii. 38); "To turn them from the power of Satan unto God, that they may receive forgiveness of sins" (Acts xxvi. 18); "In whom we have redemption through his blood, the forgiveness of sins (Eph. i. 7; Col. i. 14). 2nd. That it is *not* "silent on the legal process supposed to have taken place in the case of Christ," else how are we to understand the declarations: Jesus "was made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5); "The Lord is well pleased for his righteousness sake; he will magnify the law and make it honourable" (Isa. xlii. 21). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). 3rd. That it frequently asserts Christ "endured the penalty of sin for the satisfaction of justice." How otherwise can we interpret such announcements as these?—"He was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed" (Isa. liii. 5); "Messiah shall be cut off, but not for himself." (Dan. ix. 26); "He was delivered for our offences" (Rom. iv. 25); "Christ also hath once suffered for sins the just for the unjust" (1 Peter iii. 18). The Bible silent! To us it speaks as with "a voice of many waters" on the glorious theme to which Mr. Williams objects.

Many of our readers will desire to know how he disposes of those Scriptures that have led myriads to views so opposite to those which he has founded upon them. We shall give several specimens. He tells us that "the writer of the epistle to the Hebrews states a fact rather than a doctrine when he says *without shedding of blood is no remission of sins*," p. 81. "Notwithstanding the "brief review" given "of the history of the religions of the world," we are more than "sceptical of the truth of this statement." The apostle, we contend, declares the fact *in order* to impress us with the solemnity of the doctrine; and McLean remarks with a cogency which we, at least, cannot resist. He says:—

"As the people and the holy places were all cleansed from time to time with blood, and as without shedding of blood there was not even a temporal remission granted by the law, nor access to God in his worship, this was well calculated to give the Israelites a deep impression of the holiness of God, of his irreconcilable opposition to sin, and of the *claims of his justice upon the sinner*; while at the same time it had a shadow of good things to come, by admitting the death of a substitute for the guilty, and so prefiguring the sacrifice of Christ, which at once and for ever was to take away the sins of the true Israel; to procure for them access and acceptance with God in their services here, and to open heaven for their reception hereafter."—MCLEAN, *Heb.* ix. 52.

When speaking of the sacrifices under the law, the present writer says:—

"Undoubtedly, had there been power in these sacrifices for sin to take away sin, God would both have delighted in and desired them." It was because they were unequal to the moral cleansing of the soul, salvation from sin, that such passages exist as those I have just quoted."—P. 84.

The passages referred to are Isa. i. 11; Ps. li. 16, 17; but with deference we submit that the above comment upon them is mere assertion. It quietly *assumes* that "taking away sin" and "the moral cleansing of the soul" are synonymous, a position which in no part of the book has been established; while the language of Paul, "it is not possible that the blood of bulls and of goats should take away sin,"* leaves us to infer that the inadequacy of these sacrifices to repair the honour of the violated law had as much to do with the absence of Divine delight in them as their being "unequal to the moral clean-

* Heb. x. 4.

sing of the soul." They were, in themselves, but a mere shadow of that atonement in virtue of which a real and everlasting pardon could be procured. The deep-seated conviction of this truth evinced itself in the continual disquiet of conscience by which the worshippers were distinguished,* and the consequent repetition of the sacrifices themselves. Not only did these sacrifices leave the heart still impure, but conscience still uneasy, because sin still unforgiven. Hence the promise of the new covenant, "I will forgive their iniquity and remember their sins no more," is grounded, the apostle informs us, on Christ's sacrifice by which "he hath perfected for ever them that are sanctified." (Heb. x. 14—19.)

Mr. Williams, when referring to Ps. li. 2, says, p. 86: "The Psalmist surely meant more than forgiveness when he asked, '*Wash me thoroughly from mine iniquity, and cleanse me from my sin;*'" but the author would have spared the remark had he remembered that in the very verse preceding that which he quotes, David had prayed, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out my transgressions." In the first verse he implores pardon, and what was more natural than that in the second he should "ask" for purity? Alluding to the Rev. D. Griffiths' view of the Levitical sacrifices, where he speaks of "the transfer of responsibility from the people "to the victim."† Mr. Williams says, p. 101: "It must indeed be obvious to the meanest capacity, that brute beasts can neither be responsible for the sin of man nor suffer the penalty of that sin." We allow all this to be obvious, but we observe—1st. That their inability to "suffer the penalty of man's sin" is the reason why the apostle speaks as he does in Hebrews x. 4. 2nd. That though irresponsible for the sin, and incapable of enduring its penalty, yet an Israelite, when gazing on the sufferings of the animal slain in sacrifice, certainly obtained a deep impression of his own fearful desert. Seeing that the sacrifices "simply set forth truth," the author asks, "How can it be inferred from them that Christ endured 'the punishment of sin?'" We answer that an important part of the truth so "set forth" was the "truth" that Christ was *thus* to suffer. These sacrifices we are told were "types of a nobler sacrifice," but how, we inquire, could they be so apart from the truth that their great antitype was to receive the desert of sin which Mr. Williams—for the reason already quoted—says "it was impossible that they should proclaim?" Because Mr. Griffiths, when expounding Gal. iii. 10—13, said:—

"Christ has redeemed us from the curse of the law, that is from the penalty which divine equity makes necessary to be inflicted upon the workers of iniquity; from the consequences of sin in the future life,"‡

It is asked with an air of astonishment, p. 104, "Can it be that any man contends that death on a cross and the consequences of sin in the future life, are the same?" Mr. Griffiths contended for no such thing. He had reference not to Christ's mere "death on a cross," to his mere crucifixion, but to what he endured when, in the language of Paul, "*he ENDURED the cross*"—to what he suffered when "hanging on the tree." What that was Peter distinctly intimates: "HE BARE OUR SINS in his own body on the tree" (1 Pet. ii. 24.)

When combating the idea of Christ's "legal answerableness," among other objections adduced by the author, one is—

"The fact that the sentence, or any commutation of the sentence, of the law, is passed upon the individual transgressor. Now, on the hypothesis of Christ's 'legal answerableness,' the sentence is executed, not upon the sinner, but upon one uncondemned."—P. 113.

We ask what is necessary when the original penalty of the law is to be

* Heb. x. 2.

† "The Atonement of Christ."—Pp. 103, 104.

‡ Ibid. p. 104, 105.

suspended? Is it not that what is substituted for it shall secure its ends? Surely it is the preservation of the influence and ends of the penalty that is essential to a good government—not the letter of the penalty. To say nothing of cases that might be adduced to prove this, both from sacred and profane history, we point to the fact, that the penalty with which Adam was threatened, “*in the day thou eatest thereof thou shalt surely die,*” was not literally executed (hence the existence of the human family now), and contend that this fact clearly demonstrates that the penalty of the law may, on the principle of public justice, be righteously suspended when honourable provision is made for securing the *spirit* though not the *letter* of the divine constitution. Another objection that is pleaded is:—

“If Christ was the world’s sacrifice, as such writers as Smith, Wardlaw, Griffiths, and Payne, contend he was; if he was offered to bear the sins of mankind, how comes it to pass that all are not saved from wrath?”—P. 113.

This question we leave Mr. Williams himself to answer when pleading—as he does with great impressiveness and power—for the world-wide aspect of the sacrifice of Christ. He says, having referred to some who *went back and walked no more with Jesus*:—

“This fact proves that faith was enjoined on many who never believed. It was, therefore, because of the unwillingness of men that they were not saved. As Jesus said, ‘Ye will not come unto me that ye might have life. . . .’ As all who are within hearing of the good news—and of them only I write—are invited to avail themselves of the salvation provided by Christ; so at the last day, when all shall stand before the judgment seat, those who refuse the offer will be *punished with everlasting destruction from the presence of the Lord and from the glory of his power.*”—Pp. 256, 257.

A way to heaven has been opened up by the Atonement; but unless the sinner walk in that way, heaven he can never reach, and with an able writer we say:—

“The atonement is the blood of the Lamb; but it must be sprinkled before it will avail for our safety from destruction. Until this be done there is no salvation; but the wrath of God abideth on every sinner. It is the amnesty of a government to an army of rebels, it may be as comprehensive as the whole army, but it will benefit only those who *accept* of it.”

It is with deep surprise and great sorrow that we find our author allowing himself to write in the following strain:—

“Can justice, then, claim the punishment of sin as the condition of the pardon of the sinner? or may the sinner be pardoned without the infliction of punishment on any one? Justice cannot be set aside by the creature. It is above the subject But justice is not superior to God. We may not think of it as the old heathen did of fate, exercising an iron rule over deity itself. Legislative justice, or justice as concerned with the administration of law, is a thing of God’s own creating. It was brought into existence to serve, and not to interfere with, the divine purpose; and consequently it would have been inconsistent with the design of justice to have clothed it with an authority which would have enabled it to dictate to God what must or must not be done Rom. ix. 14, 15. If God wills to pardon the guilty, justice is silent. The fact that he wills it satisfies justice. For it is only rendering to God his due thus to acknowledge his sovereign right to dispense punishment or pardon as shall *seem good in his sight.*”—Pp. 124, 125.

Are such statements the result of the “book having been written somewhat hastily,” or are they the result of calm thought? It is with no ordinary pleasure that we lay before our readers a passage from a discourse which we perused before Mr. Williams’ volume reached us. It is by a young minister of about the same age, if we mistake not, as he, but with sentiments how different!

“Ask you from what we are redeemed? The apostle answers, ‘Christ hath redeemed us from the curse of the law being made a curse for us.’ The redemption is not from a person, it is from a thing. That which holds us in just and warrantable durance is the law, and not the Father The price which is paid is paid to the law and not to the Father. Shall it

be said that the law may be set aside, and that its demands for a ransom may be treated with contempt? Law set aside! Law treated with contempt! It may be on one condition, but only one. If any man chooses to hold that the Divine Being can change, abrogate, and make moral laws at will; if he chooses to affirm that there is no essential, and eternal, and immutable rectitude in the universe, and that therefore God may justly do as he pleases, and may please to do anything, and may make it right by this pleasing, one can have little to say to him. It is useless reasoning with any one who holds that morality is as much an arbitrary creation as the moon. Such an one may very consistently hold that God may forgive without any consideration, and without any guarantee for the security of his government; but I should, in this case, greatly doubt whether it was wrong to sin, and whether there could be, in any true sense of the term, any sin to be forgiven. The laws of God are the expressions of an eternal rightness; they sprang from, and declare not so much his will as his nature, and, therefore they are as much laws for him as for his creatures. Were it otherwise, Government would be a synonyme for caprice, and it would be as equitable, seeing that *will* would constitute right, to send to perdition the innocent, as to condemn the guilty. The moral laws of God are not right, simply because he has enacted them; but he has enacted them because they are right, his will giving them declaration, but not existence; and, therefore, to allow them to be dishonoured, without vindication and enforcement, would be to participate in the transgression. The death of Christ is the price paid, not for the gratification of personal vindictiveness, but for the satisfaction of legal claims. It is the expedient prompted by infinite love for the bestowment of a mercy which shall not *steal* its way behind the throne of a justice that sleeps, or *force* its way over a justice that is trampled under foot; but which shall come to us in an open and honourable manner, under the eye, and with the sanction and smile of justice. The cross is the symbol for ever of what justice was compelled to exact, and of what mercy was constrained to give, in order that heaven might open its door to a rebel world."—NOT YOUR OWN. By Rev. E. MELLOR, M.A.

We have not said nearly all we intended about this book, but our space warns us to close; otherwise, *First*, we should endeavour to prove, in answer to the assumption contained in page 137, that pardon is none the less a matter of grace because "grace reigns *through* righteousness." *Secondly*, we should ask Mr. Williams to harmonise his avowal of belief in substitution as propounded in pages 208–209, with his disavowal of the doctrine in pages 110–120. *Thirdly*, we should expose his erroneous interpretation of numerous passages, such as Rom. iii. 25, 26; Rom. v. 10. *Fourthly*, we should aim at convincing him of a mistake in his supposing that certain writers he names, contradict themselves in their views of the sufferings of Christ and those of the finally impenitent. *Fifthly*, we should call in question both the theological propriety, and even the good taste of speaking of "Christ" being "*sacrificed*" by man." Why not adhere to the expression "crucified by man?" It would then have been unnecessary to contend that the saints are not "indebted for their salvation" to man, "to a mad mob, a godless governor, and a sanguinary soldiery." *Sixthly*, we should inquire of Mr. Williams, could Deity discover no means of touching the human heart without the unutterable agonies of Jesus for the *express* purpose? *Lastly*, we should indicate what *appear* to us contradictions neither few nor small; and we should, at considerable length, dilate on the blank we find in his pages respecting the way in which "sins, though many, may be all forgiven."

Conclude, however, we shall not—we cannot without declaring that, however much we differ from Mr. Williams, as a preacher and an author, on the Death and Sacrifice of Christ, we cherish a high regard for him as a man. We love him as a brother. We well know his genial disposition—his fraternal affection—his kind heart. We are not ignorant—if some of his reviewers are—of his indefatigable and laborious exertions to promote the best interests of the working men in Accrington and its neighbourhood; and our prayer is that many of them may be "his joy and crown in the day of the Lord Jesus." The book he has written discovers much talent—a sincere desire to treat his opponents with candour—a most laudable ambition to know "what is truth," and a meek but fearless determination to bow before it. The whole volume is radiant with a Christian spirit, and notwithstanding its SAD and SOLEMN

defects, we could quote passages that would, by their beauty, and eloquence, and excellence, not only secure the assent, but kindle the admiration of our readers. Are we, therefore, glad that he has written? We are not. In some respects, we grant, it was natural he should do so. He found himself "alike misrepresented and misunderstood" in consequence of a sermon he preached and published last year; he was, moreover, "pressed" by some "for a more lengthened exposition of his views." We do not wonder, therefore, at seeing this book; we accord to Mr. Williams the fullest credit for the purity of his motives; still we are deeply sorry, inasmuch as we fondly hope he will live to see the day when he will regret—profoundly as we do—that he proclaimed from the press as well as the pulpit such a version of "THE mission of the cross." That that day may soon dawn is not only our own desire, but also—we are quite sure—the desire of many brethren who highly esteem and love him.

S.

Brief Notices.

1. *The Voice of Christian Life in Song; or, Hymns and Hymn Writers of Many Lands and Ages.* Nisbet & Co.—2. *Hymns of the Church Militant.* Nisbet & Co.—3. *Art; its Scope and Purpose.* By Josiah Gilbert. Jackson & Walford.—4. *Scripture Lessons.* Edinburgh: T. C. Jack. London: Nisbet & Co.—5. *The Halifax Lectures.* By the Rev. W. Walters. Heatons.—6. *Publications of Baptist Tract Society.* Editor, Rev. W. Norton. Houlston & Wright.—7. *God in His Works; or, Redemption in Creation.* By the Rev. R. Hemphill, A.M. Dublin: W. Robertson; London: Simpkin & Marshall.—8. *The Trials of Faith; or, the Pearl of Angrogna.* Seeleys.—9. *On Preserving a Good Conscience.* A Sermon by the Rev. A. M. Stalker. Bristol. Hemmons.

In another part of the Magazine we have given a lengthened extract from "The Voice of Christian Life in Song" (1). The idea and execution of this work are alike excellent. The writer regards the "Hymns of the Church" as among the surest indications of its spiritual condition. Ecclesiastical history often reveals only the conflicts of selfish and worldly ambition. The history of doctrines is frequently the record of metaphysical disputations and "strifes of words." But the "Hymns of the Church" reveal to us its inner and spiritual life. Carrying out this idea, the author, or authoress (we suspect the latter), after a brief notice of the "Hymns of the Old Testament," traces the course of sacred song through the successive ages of the Christian Church. The early Greek, Latin, and Syriac Hymns, those of the middle ages, and those of Sweden, Germany, and England, are treated of in a spirit of true sympathy with their religious and poeti-

cal feeling. The translations are for the most part excellent. The volume is one of rare interest and value.—Whilst the first volume on our list traces the current of devotional poetry through the past ages of the church, the "Hymns of the Church Militant," which comes second, aims to collect into one book such "Psalms and Hymns and Spiritual Songs" as are best fitted to promote piety in the closet. It contains about 500 sacred songs, admirably chosen from the writers of almost every age and country. We question whether a better selection could have been made. Many of the hymns are old and familiar favourites; but many others are quite unknown to the great mass of readers. The volume is beautifully printed and got up. As a gift-book to a Christian friend, we can hardly imagine anything more appropriate than this.—From poetry to art the transition is easy; and although Mr. Gilbert's little work (3) is not professedly and technically religious, it is so thoroughly pervaded by a fine Christian feeling, that we have no sense of incongruity in placing it next in order to volumes of sacred poetry. He proposes to answer the following questions: "What are the distinctions between Bad Art, Good Art, and High Art? What the position of the *Old Masters*, with respect to the *Modern*? What the significance and value of *Modern pre-Raphaelitism*? What the relation between *Photography and Art*? What the *true vocation of the Artist*?" These questions are answered briefly, pregnantly, and suggestively. To all who love art—and who does not?—we warmly commend this little volume. We hope, in an early number, to enrich our pages with extracts from it.—Twelve of the most affecting and beautiful passages in the New Testament have been

dealt with very simply and admirably in the collection of Tracts entitled "Scripture Lessons" (4). Sunday School teachers wanting help for their classes; mothers who desire to turn Sabbath evenings to profit with their children, all who seek to interest and profit the young or the uneducated, may use these "Scripture Lessons" with advantage.—If all Sunday afternoon lectures were as sober in style, as evangelical in matter, and as free from offensive clap-trap as those delivered by Mr. Walters, at Halifax, the wide-spread, and still spreading, distrust of such modes of agency would speedily disappear. The lectures to working men here printed were listened to with intense interest by crowded audiences, and may now be read with interest and profit.—There are few things more rare than a really good tract. With few exceptions, our literature in this department is utterly wanting in that prime excellency of all writing—adaptation to its purpose. The church could hardly receive a greater boon than would be conferred upon it by a number of first-rate tracts. Those of the Baptist Tract Society (5) come as near to excellence as any which we have seen. Many of their recent publications deserve very high praise; clear and vigorous in style, orthodox in doctrine, and interesting in their illustrative incidents, we can cordially recommend them to distributors.—Mr. Hemphill, in the work which comes next on the list (6) sets himself to work out the theory that the analogies between material and spiritual things are not casual but designed, and that they may be traced much farther than we are wont to imagine. The illustration he employs is that of a man making the model of an engine and

likewise writing a treatise upon it. In the treatise he would "refer you continually to his model, not as a thing which happens to suit his purpose, but as a thing designed and put together with that very intent." By the model he means the works of God; by the treatise, His word. The theory is suggestive and, we think, true. At any rate it is immeasurably nearer the truth than the Manichean theology, or the atheistic science which would divorce nature from revelation, and regard them as antagonistic to one another. Though the analogies are sometimes rather fanciful and far fetched, the volume is one of considerable interest, and contains much to instruct and profit.—In the form of a fiction, the writer of the "Trials of Faith" (8) has given a very truthful account of the persecutions of the Vaudois Church under the dukes of Savoy in the seventeenth century. The incidents are well conceived and well told, the description of Alpine and Italian scenery graphic, and the tendency of the tale is thoroughly good. The precise accuracy of some of the statements may perhaps be called in question; as for instance, that infant baptism was universal amongst the Waldenses. A hypercritical, too, might object to a slight tendency to prosiness in some parts of the tale; but on the whole it deserves our warm commendation.—The sermon preached by Mr. Stalker at the recent meeting of the Bristol Association was deemed so excellent by many of the brethren present, that they requested its publication. To this request Mr. Stalker acceded. The discourse well deserved to be printed, and will repay perusal. We regret the absence of a London publisher, which would render it accessible to readers in general.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

PRESTON, LANCASHIRE.—A series of services connected with the opening of the Baptist chapel erected in Fishergate, have recently been held. The chapel, which has cost about £4,000, is capable of accommodating some 500 people, provision being made for the erection of galleries. The first public service was held on the Thursday morning, at eleven o'clock. The Rev. W. F. Burchell having read and prayed, the Rev. J. E. Giles, preached. At the conclusion of the dinner, the Revs. F. Bugby (minister of the chapel), C. Williams, J. E. Giles, T. Davies, J. Guttridge, and W. F.

Burchell, gave brief addresses. In the evening, a *soirée* was held, in which the Revs. C. Williams, H. S. Brown, and J. Guttridge, took part. On Sunday, the services were continued by the Rev. A. Mursell, who preached in the morning in the chapel, and afternoon and evening in the theatre. The services were brought to a close on Tuesday evening by a tea-meeting. The Rev. F. Bugby called upon the Revs. T. Marriott, T. Newton, R. Slate, C. Williams, T. Davies, Mr. Moses Holden, and the Rev. A. Mursell, to address the people. The collections amounted to £164.

HEBDEN-BRIDGE, YORKSHIRE.—On Thursday week, a handsome and com-

dious new chapel was opened here. In the morning, the Rev. Dr. Ackworth, preached, in the afternoon, the Rev. H. Dowson; and in the evening, the Rev. H. S. Brown. The cost of the land and the erection was £3,600. Towards this outlay £2,300 were subscribed, and the collections at the opening realised £118 9s. 3d.

CHATHAM.—The anniversary of the Sabbath schools in connection with Zion Chapel was celebrated on June 20th. The morning and evening services were conducted by the Rev. W. G. Lewis, of Cheltenham. The Rev. J. Coutts, pastor of the church, addressed the children in the afternoon. On Monday, a tea-meeting was held. Addresses were delivered by Mr. J. Duthie, the Revs. J. Davis and J. S. Hall, (Independents), and the Rev. W. G. Lewis. We cannot but notice the cordial reception which was given to our venerable brother, the Rev. W. G. Lewis, the former pastor, after his fifteen years' absence.

BAPTIST COLLEGE, BRISTOL.—The annual meeting of the subscribers and friends was held on June 30th. In the morning a public service was held in Broadmead Chapel. An essay was read by the senior student (Mr. R. G. Moses) on "Christian Responsibility," and an address was afterwards delivered to the students by the Rev. J. Butterworth, on "Success in the Christian Ministry." The meeting for business was held in the vestry. W. D. Horsey, Esq., was called to the chair; a Report of the proceedings of the year, and of the course of study pursued during the session was read, together with testimonials from gentlemen who undertook the examination of the students. These testimonials were highly satisfactory. The year commenced with 20 students. In the ensuing session the number will be 21, 9 candidates having been lately admitted by the Committee. One of these is a young man from India, who comes with strong recommendations from some of our missionary brethren there.

LEE, KENT.—On Sunday, the 27th ult., the third anniversary of this chapel, sermons were preached by the Rev. R. H. Marten, B.A., and the Rev. J. Sherman. On the following Tuesday afternoon, the Rev. J. H. Millard, B.A. preached. The Rev. W. Brock took the evening service. The debt on the school-room, vestries, and alterations, incurred last year, had been reduced from £1,316 to £390; and the original debt incurred in the erection of the building, which, three years ago, on the settlement of the present pastor, amounted to about £2,200, now stood at the comparatively small sum of £600. Such a reduction as this could not have been effected

but for the liberality of J. Bousfield, Esq., and J. Warrington, Esq., who consented to forego entirely their claim of £720 each; and Henry Wood, Esq. has consented to reduce his of the same amount to £600, without interest, but to be paid in two years.

LLANELLY.—The friends here held their anniversary on Lord's day, June 13th, and the following Monday evening. The spacious and handsome chapel was filled, and sermons were preached by the Revs. J. Jenkins, B. Evans, and D. Davies. Collections were made at the close of each service, which, together with the proceeds of a lecture, amounted to the sum of £200 0s. 4d. It is encouraging to the friends of truth to observe the very prosperous condition of the Baptist Denomination in Llanelly. Few places can boast of better, more commodious, and excellent places of worship. And it may be interesting to add that a very beautiful English chapel is now nearly completed.

DEPTFORD.—On Sunday, the 4th inst., a new Baptist chapel was opened in a populous and destitute part of Deptford. The Rev. Dr. Carlile, preached in the forenoon. In the evening Mr. Benson preached. The history of this cause is interesting. Mr. Benson had commenced religious services in the district, when F. Bryant, Esq., a Churchman, offered him, for a small rent, the use of a large building on his property. This has been converted into a neat and commodious chapel, and the prospects are encouraging.

DUBLIN STREET CHAPEL, EDINBURGH.—This elegant and comfortable building was opened for public worship on Friday, the 11th inst. The Rev. W. Brock preached. On the following Sabbath, Mr. Watson conducted the services in the forenoon, the Rev. Dr. Alexander in the afternoon, and Mr. Brock in the evening. At all these services the chapel was well-filled; and, in the evening, the passages and stairs were crowded, and many were unable to gain admission. The collections on the above occasions amounted to upwards of £105.

COOPER'S HALL BRISTOL.—The first anniversary tea-meeting of this congregation was held on June 30th, about 400 persons being present. The Rev. J. Davis presided, and gave a brief account of the origin, basis, progress, and prospects of the church. The present number of members is seventy, of whom six were recently baptized by the pastor of Buckingham Chapel, Clifton. The congregations have been good from the first, and are steadily increasing. In the course of the proceedings, Mr. James Fawn, on behalf of the church and congregation, pre-

sented Mr. Davis with a purse containing £57. Addresses were also delivered by the Revs. J. Garside, E. Probert, M. Dickie, W. Bull, R. Morris, J. A. Pratt, and Henry Brown, Esqs.

IKESTON, DERBYSHIRE.—A handsome and commodious new Baptist chapel was opened in this town on June 22nd and 27th. On the former day two sermons were preached by the Rev. H. S. Brown, and on the latter, the Rev. J. B. Pike preached in the morning and evening, and the Rev. W. E. Stevenson, M.A., in the afternoon. The congregations were excellent, and the collections amounted to the handsome sum of £76.

UXBRIDGE.—The second anniversary of the settlement of the Rev. G. R. Lowden was held on Tuesday, June 15th. After tea, the senior deacon (Mr. Birch), in the name of the church, presented the minister with a very handsome silver tea-pot, remarking at the same time, how wonderfully God had been pleased to bless his ministry. Mr. Lowden was taken perfectly by surprise, but returned thanks in a feeling manner. In the evening, the Rev. F. Willis preached upon the "Love of Christ."

TESTIMONIALS, PRESENTATIONS, ETC.

PORTLAND CHAPEL, SOUTHAMPTON.—On June the 20th, the Rev. A. McLaren, B.A., concluded a ministry at this chapel of twelve years duration, by preaching two sermons to very crowded congregations. On Thursday evening the church and congregation met at the chapel to take a farewell of Mr. McLaren. Mr. Elliston presided, and a memorial, expressive of regret at his departure, was read by Mr. T. Marshall, one of the deacons. Other friends followed, and the memorial, which is beautifully illuminated on vellum and surrounded with a frame of great elegance, was presented, together with a purse containing fifty guineas. Mr. McLaren acknowledged the presentation in a most eloquent and touching address, at the close of which the whole congregation passed before him to bid him farewell, and thus closed a connection between pastor and flock than which none was ever firmer while it lasted, and none ever more painfully or more reluctantly severed.

RICKMANSWORTH AND DOWLAIS.—On Tuesday evening, the 8th of June, a tea party was held at Dowlais to bid farewell to the Rev. T. D. Jones. After tea a public meeting was held, when a handsome mahogany dressing-case was presented to Mr. Jones by the church at Beulah, as "a testimonial of their attachment to him."—On Wednesday evening, the 16th, a public

meeting was held by the friends at Rickmansworth, to welcome Mr. Jones as the pastor of the Baptist Church in that town. The Rev. Messrs. Hershell, McPherson, Fisk, Warn, and Messrs. Dawson, Liebstein, Tracy, and Stracy, addressed the meeting.

LLANELLY, CARMARTHENSHIRE.—A numerous congregation met in the above place of worship on Tuesday evening, June 29th. Mr. Morgan, on the part of the church and congregation, presented their much and deservedly esteemed pastor, the Rev. W. Hughes, with sixty volumes, including such works as "Neander's Church History," "Bengel's Gnomon of the New Testament," &c., as a token of their esteem of his personal character and appreciation of his public ministry. Mr. Hughes, in acknowledging this unlooked-for kindness, referred to the trials, pleasures, and success of his labour among them during the last fifteen years. The meeting was subsequently addressed by Mr. T. Thomas, the Revs. J. Williams and J. R. Morgan.

RECOGNITION AND ORDINATION SERVICES.

LLANUWCHLLYN, MERIONETHSHIRE.—Services were held at this place on the 8th and 9th July, to ordain the Rev. J. Jones, of Haverfordwest College, as pastor. The ministers of the neighbourhood took part in the very interesting services of the occasion.

SALISBURY.—On Wednesday, 7th inst., the Rev. P. Bailhache was recognised as pastor in Brown Street Chapel. Dr. Davies, of Regent's Park, gave an address on the "Nature of a Christian Church." Dr. Angus gave the address to the minister, offered a most earnest and appropriate prayer, concluding the service. In the evening the Rev. C. Bailhache, of Leeds, preached to the church and congregation. It affords us pleasure to know that the sermon will shortly be issued from the press. The devotional engagements of the day were by the Revs. H. J. Chancellor, West, Collier, and Jones.

CINDERFORD WOODSIDE, GLOUCESTERSHIRE.—On Wednesday, July 7th, Mr. Philip Prees, Pontypool College, was recognised as pastor of the place. The ministers of the district took part in the services. Mr. Prees enters upon his labours at Woodside with encouraging prospects of usefulness. A larger chapel is greatly needed; and at these services, and the anniversary sermons by Dr. Thomas on the previous Lord's day, the sum of forty pounds was collected as a commencement of the building fund. The friends at Woodside will contribute in proportion to their means, and deserve encouragement and help.

MERTHYR TYDVIL.—A service has been held in connection with the settlement of the Rev. G. W. Humphreys, B.A., late of Arlington, as pastor of the English Baptist church at Morthyr. The services were conducted by the Rev. Mr. Lewis, of Tredegar; Rev. T. Davies, tutor of Haverfordwest College; and the Rev. N. Hayercroft, M.A. The prospects in connection with High Street church and congregation are in a very high degree encouraging.

MINISTERIAL CHANGES.

The Rev. Charles Clarke, B.A., of Horton College, Bradford, has accepted the invitation to the pastorate of the church at Union Chapel, Huntingdon, and entered upon his labours.—The Rev. H. Biggs, late of Dunkerton, has accepted an invitation to the pastorate of the second Baptist Church, Markgate Street, Herts.—The Rev. J. C. Park, formerly of Bilston, having received an invitation to the pastorate of the Baptist Church, Chipping Norton, Oxfordshire, entered upon his labours there July 4th.—*Ford Forge, near Coldstream.*—Mr. T. Lovekin, minister of the Independent church, Kelso, about three months ago, having no service in his own chapel, went to Dr. Bonar's Free Church, and heard a sermon from the words, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The preacher showed, both from the practice of the primitive churches and the natural construction of the passage, that the baptism must mean *immersion*. This was the means of leading Mr. Lovekin to reflect upon the subject. The next day a book was put into his hands, written by the Rev. F. Johnstone, which was the means of effecting a complete change in his sentiments. On Lord's-day, June 27, Mr. Lovekin was constrained to make a public profession of the change that had taken place in his mind to the church under his care, upon which they declined any further continuance of his services. He was baptized by Mr. Watson on Saturday, July 3. He is now without a pastorate. Any church requiring ministerial supply may obtain his services by applying to Mr. H. Watson, pastor of the Baptist Church, Ford Forge, Coldstream.—The Rev. D. Day and family have arrived in England from Jamaica, where Mr. Day has been labouring as missionary for upwards of twenty years. Severe illness has compelled them to revisit their native shores.—The Rev. S. S. Pugh, of Southampton, has accepted the cordial and unanimous invitation of the church lately under the care of the Rev. C. Stanford, and expects to enter on his stated labours on the third Sabbath in August.

RECENT DEATHS.

MR. TUCKER.

Mr. William Tucker, the subject of the following notice, was born in the village of North-Buckland, Devon, in 1784, on the 29th of February. Often did he refer to this peculiar date with a sort of pensive humourousness, quoting the words, "As one born out of due time." He removed to Plymouth about the fourteenth year of his age, was married in 1805, lost his tenderly-beloved in 1853, and rejoined her in a higher state of being on the 1st of January in the present year. Before he reached manhood, the ministry of Dr. Hawker, at that time more simple, free, and purely evangelical than in later years, seems to have been the instrument of his conversion; but soon after, convinced of the Scriptural ground of our denominational sentiments, he was baptized by Mr. Gray, at Pembroke Street Chapel, Plymouth Dock (now Devonport). On the settlement of Mr. Dyer, as pastor of the church in How's Lane, Plymouth, he became a member of that body, and in 1813 was elected to the deacon's office, an office which he filled from that time (with only a few months' interval) up to his decease.

Seldom has it been said more truthfully of any, that they have "used the office well and purchased to themselves a good degree." Although closely engaged in business through the greater part of his life, his whole soul seemed given to the interests of the church. Those interests he made his own. And really it hardly seemed to matter in what way he was called upon to serve them. There was nothing pertaining to them so formidable as to make him shrink from it, nothing so trifling as to induce him to neglect it. If (as some have said) the literal meaning of the word "deacon" is "one who goes through the dust," never did one earn a better title to the name, by the steady and determined perseverance with which he held on his way through the cloud of annoying particles which rise at almost every footfall in that path of usefulness.

To describe the manner and spirit in which Mr. T. did everything which he thought was given him to do, would be no easy task, and would probably incur the suspicion of adulation of the dead. Suffice it to say that for upwards of thirty-six years, the writer has seen him in all his relationships to Christian duty, and glorifying God in him, bears only a truthful testimony to his comprehensive and untiring charity. British sailors, foreign refugees, prisoners, policemen, sister churches, county associations, town, village, and foreign missions—he cared, he laboured

for all. There was always some good work in hand, and whatever that work might be, so great was his activity, so strong his sense of obligation, that he could neither rest himself nor allow others to rest, until it was accomplished. "I suppose," he sometimes said, using one of the homely figures of the county, "I suppose I was made to be a *'stirring stick.'*" I must work myself and make others work too."

Through the exertions and influence of Mr. Tucker, together with those of his "bosom friend," Mr. Trowt, afterward a missionary, the first Sunday School in Plymouth was established in 1813, at How's Lane Chapel, where the church, now at George Street, then assembled. Mr. T. had been greatly interested by reading of Sunday School efforts in other places. This interest had been deepened by his spending a Lord's day at Tavistock, where he was present while the late excellent Mr. Rooker catechised the children of his school. In a memorandum referring to this, Mr. T. says, "The importance of the questions, and the correctness of the answers, greatly affected me." On his return he conversed with his friends on the subject. Mr. Trowt took up the matter with characteristic energy, and the church and pastor heartily approving, in March, 1813, a school was established. It "continues to this day," of course, greatly increased, a blessing to many poor children, and a source of great augmentation to the church. Of this school Mr. Tucker was the first superintendent, and Mr. Trowt the first secretary.

This incessant occupation in direct and public Christian enterprise did not leave him indifferent either to political or parental duties. There was a time when he had some morbid fear of politics; but certainly he lived to be convinced that, at least in a country like Britain, where public opinion ultimately guides the course of legislation, every man has his share of public responsibility; and from that responsibility he was not the man to seek relief. Accordingly he often took a part, sometimes a prominent part, in local action on the great questions of the day, not only by his vote at the polling-booth, but once at least by his voice on the hustings he sought to promote the interests of freedom and righteousness.

What his children owe to him they dare not trust themselves to attempt to tell. "But while I write," says his excellent son, the minister of Camden Road Chapel, London, "memory recalls the family table on Sunday evenings before the hour of public worship; the group of various ages gathered round it; the parents' chairs at the head; and when the hymn had been sung, the fervent exhortation of the father

of the family, the appeal, the remonstrance, the encouragement—often with flowing tears and broken utterance. . . . I cannot, my dear friend, complete the picture, but this I know, that to have had such a father lays his children under no small weight of responsibility; and, blessed be God, his heart was cheered and comforted in the prospect of parting from them by the confidence that he had not cared or wept or prayed for any one of them in vain."

His tabernacle was slowly, gently, taken down, and again in the letter before referred to, his son says, "His end, as you know, was peace. We were all by his bedside, when I said to him, 'You are not in much pain, father?' He replied calmly, 'Not in much pain.' I then added, 'A good hope through grace.' The dim eyes were slowly raised, their old fire came into them, and the tremulous lips syllabled aloud, 'A lively hope,' and so he passed over to the other side."

The ground of our dear friend's "lively hope" in death, and the steady impulsive spring of his exertions in health and strength, was *one* and the same. It was the love of Christ. With the apostle he could say of Jesus, "Who loved me and gave himself for me." And under the constraining influence of this love, he lived "not unto himself, but unto Him that died for him." In view of the cross, he regarded himself as both the Lord's property and the Lord's servant; and such, by divine grace, he was. A more humble, steadfast, self-denying follower of Jesus of Nazareth it has never been the privilege of the writer to know. Though not of the same church, he could always depend on Mr. T. for advice in difficulty, sympathy in trial, and, when needed, co-operation in labour; and the conviction of every one who knew him was, that what he did, he did it "as to the Lord and not unto men." His late justly esteemed and beloved pastor, Mr. S. Nicholson, highly valued him, not only as an active deacon, but also as a most judicious, faithful, and therefore priceless friend. His brethren in office, with whom he ever acted in harmony, cherish his memory with paternal regard and esteem. The church holds him in affectionate remembrance; and Christians throughout the neighbourhood speak of him as an eminently good man, a peacemaker, and in each relation of life what a Christian should be—a man of God.

Such was our departed brother, Mr. Tucker, and we only add, happy is he who shall be graciously disposed to tread in his steps, to copy him in his fear of God, his active benevolence to his fellow-men, and especially in his self-denying labours for

the church which Jesus has purchased with his own blood.

Devonport.

T. H.

REV. G. DAY.

Died, March 10th, 1858, in his seventy-first year, the Rev. George Day, twenty-eight years pastor of the Baptist church at Wincanton. He was interred in the family vault in front of the chapel on the following Sabbath afternoon, when the Revs. T. King, of Semley, J. Dunn, of Gillingham, and A. Bissenti, of Stalbridge, took part in the solemn service. In the evening Mr. Dunn improved the event to a crowded audience, from the words chosen by the deceased during his illness, viz., "By the grace of God I am what I am." The Baptist cause in this town originated with him, in 1829. In the year 1833 he and some friends in connection with the cause built a new chapel. His desire was to live to see the cause established and the chapel out of debt, and that this might be the case he gratuitously gave sixteen years of his ministry,

besides about £200 in money. The desire of his heart was granted, success attended his efforts. Salvation by sovereign grace alone was the theme he delighted to dwell on, and he was made instrumental in bringing many to a knowledge of the truth as it is in Jesus, who will be his crown of rejoicing in an upper and better world. About a year previous to his decease symptoms of rapidly declining health showed themselves—his eyesight gradually failed him until he became totally blind, and he relinquished the pastorate at the end of the year. In the month of February a severe attack of influenza seized him, and he felt assured his end approached. He contemplated it with firmness, and an earnest desire for its accomplishment. In reliance on that Jesus who was the theme of his ministry so many years, amidst much suffering, and a lingering death of five days' duration, he entered into that rest which remains for the people of God on the morning of the above-mentioned day. His end was peace.

J. D.

Correspondence.

"EFFECTIVE PREACHING."

To the Editor of the Baptist Magazine.

DEAR SIR,—If your correspondent who subscribes himself "A Baptist Deacon," holds that office in a professedly *particular* Baptist church, I must think him very much out of place. The only truly *effective* preaching is that which is made so by the accompanying power of the Holy Spirit, the existence of whose person, and the necessity for whose work are entirely ignored in the Baptist Deacon's letter. The gospel is a manifestation of the love of God to man, in the provision he has made, in the life and death and resurrection of his beloved Son, and the ministry of his holy spirit for man's salvation, but with its author rests the office of making it the power of God unto salvation; the most *effective* preacher may prophecy to the dry bones in vain until the spirit of God, which bloweth where it listeth, communicates life and power to those before dead and helpless.

The minister who truly knows the nature of his office will faithfully proclaim the gospel, trusting by faith in the promise that the word of the Lord shall not fall to the ground, but shall as surely prosper in the purpose for which it is given as the rain and snow come down from heaven.

"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper."

Yours truly,

A SUBSCRIBER.

Liverpool, June 16th, 1858.

IS IT THE DUTY OF THE MINISTER TO VISIT THE SICK?

To the Editor of the Baptist Magazine.

DEAR SIR,—The New Testament is the only rule of practice we have on all subjects connected with the Church of Christ and its ministry. Such being the case, he who would answer the above question must be so hampered with the fact that the ministry as it now exists has diverged so widely from that of the New Testament that it is impossible to give either a direct negative or affirmative.

The New Testament, undoubtedly, does provide for the visitation of the sick, as devolving in an especial manner (though not exclusively) upon the Christian ministry—not upon all and every member of it, but upon such as are gifted with the necessary talents. (Rom. xii. 6, 7, 8; 1 Cor. xii. 8, 9, 10, 28, 29, 30.) It is true that in these passages the sick are not distinctly mentioned, unless the words,— "He that sheweth mercy with cheerfulness," are held to do so, but we may infer

from them that it is the especial duty of each minister to minister in those things for which God has fitted him, and that it is not his duty to minister in any other. Visiting talents—whether to the sick or to the healthy—are not always, nor often coexistent with preaching talents, nevertheless they do exist now as of old, and the Church ought to make use of them as a separate element, whenever they cannot be secured in the persons of such as are in other respects well qualified for pulpit address.

At the same time, since the sick must be visited, and since in the majority of our churches there is but one minister, it becomes the *imposed* duty of such minister to engage in all those things that are included in the ministerial office, visiting the sick among the rest.

In conclusion, I would submit that even apart from Scripture considerations, "division of labour" is as desirable in the Church as it is in the world; and I fully believe that if more generally adopted, the results would be quite as beneficial in the one case as they have manifestly in the other.

Yours truly,

L. L.

LAY AGENCY.

To the Editor of the Baptist Magazine.

Newcastle-upon-Tyne, June 23rd, 1858.

DEAR SIR,—I rejoice that a general opinion begins to prevail in our denomination, that if religion is to be extensively diffused, either at home or abroad, *lay* agency must be brought into action.

I am now reading a very excellent book, reviewed in your last number, "Stier's Words of the Lord Jesus." In Vol. I. p. 114, this admirable writer says, "Every disciple of our Lord is in his place; in design, if not in effect, a messenger of grace, in word, in work, and in life, to all intents and purposes a bringer of peace in the ministry of the great reconciliation."

Messrs. Clark, in one respect, have not been happy in the translation of Stier. The work abounds with quotations in Hebrew, in Greek, in Latin, and in other languages, which are left untranslated. This may do very well if a professor of the learned tongues be the reader; but it is a sad loss to an ordinary English scholar, and strips the work of much usefulness.

I am, dear Sir,

Yours sincerely,

JOHN FENWICK.

Editorial Postscript.

NEW SELECTION HYMN BOOK.

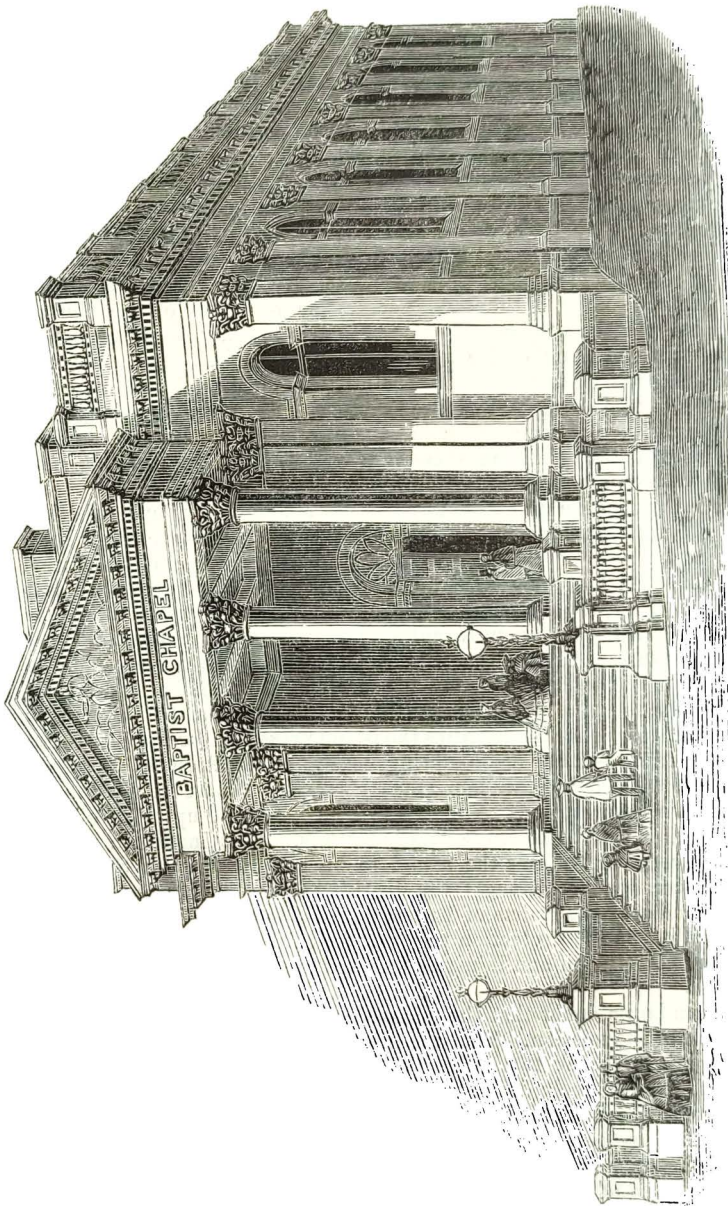
DISTRIBUTION OF PROFITS.

THE amount voted this year is £277, a larger sum than in any previous year, and making a total since the commencement of £4,961. Grants of £6 each to—

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M. T.	P. Tyler, J. B. Blackmore.
J. E.	W. Colcroft, J. Foster.
S. W.	I. M. Soule, J. Crawford.
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THE MISSIONARY HERALD.



BAPTIST CHAPEL, COLLINS STREET, MELBOURNE.

FERNANDO PO.

THE correspondence below will not occasion much surprise to the friends of the Baptist Missionary Society. Since the formation of the mission in Fernando Po in 1841, the Spanish Government, apparently moved by the restless, intriguing Society of Jesus, has on three occasions attempted to interrupt and destroy it. Through the providence of God these designs have hitherto been thwarted; but at length there appears every probability of success. The increase of commerce in the Gulf of Guinea, and the opening of the Niger to European enterprise, have given increased importance to Fernando Po, holding as it does the key to the embouchure of the Niger, and the command of the entire coast of the gulf. The success of the gospel in the colony has been very considerable. Among a population of not more than a thousand people the members of the church number about 120 adult persons, while the entire colony is more or less in the habit of attending divine service in the mission chapel, and the children are receiving instruction in the mission schools. The Bible is in every house. Some progress has also been made in bringing the aborigines under the influence of the gospel; but the Jesuit fathers are as jealous of the missionary's labours among these rude children of the wilderness, as among the more instructed inhabitants of the town.

It has for some time past been in agitation among the people whether they should not withdraw to the mainland. Not only have they been kept in constant fear of the intrusion of Romish priests, and the interference with liberty of worship with which they are now threatened, but they have been exposed to many annoyances and much oppression in their occupations from the Spanish authorities, without the possibility of obtaining redress. Although one-half of the colony has a just claim to the protection of the British Crown it has been denied them. The colony was originally founded by the English Government, partly for trading purposes, and partly for the facilities the island presented for the repression of the slave trade on the neighbouring coast. Many Africans liberated from captured slave-ships by her Majesty's cruisers have settled there. Others, British subjects, came from the continent, and upwards of 200 individuals are the descendants of these settlers. But inasmuch as the Spanish Government affirms the island to be the property of Spain, by reason of a treaty with Portugal, the British Government is understood to have repudiated the claims of these colonists, forming full one-half of the population, to the protection they ask for their persons and property, against the persecution and injustice inflicted upon them by the Spanish authorities.

There can be no doubt that the main object of the "Armada" is the destruction of the mission. That the intolerance of the Jesuits will ruin the colony, is no check to the zeal of the priest-ridden government of Spain. We can scarcely desire that the people should remain in a place where conscience is denied its rights, and freedom to worship God is refused. It may be perfectly practicable to find on the opposite coast some safe refuge, favourable alike to commerce and to freedom, from whence the word of life may extend to the interior of Africa, into regions as yet untrodden by the heralds of salvation. The transference by the

missionaries of their labours to the mainland will be in full accordance with the directions of our Lord—"If they persecute you in one city, flee ye into another,"—while it will, under God's blessing, concentrate on the continent all the departments of missionary toil.

Of course, at present our information is not sufficient to determine the propriety of this or any other course. It may be that, as on former occasions, the invaders may retire: still we are bound to say that we have little hope of this on the present occasion. The last expedition failed and returned because its commandant did not possess sufficient powers. Besides, only two priests came at that time. Now, Don Chacon possesses ample authority for every purpose, and is accompanied by so large a body of priests as to render unlikely a *fourth* ignominious retreat.

We shall await with great anxiety the intelligence of another mail. Meanwhile we cannot but admire, and be grateful to God for, the calm, noble, and Christian attitude assumed by the missionaries and their flock. We must commit them to the care of God, not doubting but that he will make this event "work together for good," and give to our brethren and their charge the spirit of wisdom, a steadfast faith, and a firm hold on those great and precious promises, by which the Lord's people have been sustained and carried through the tribulations that in all ages they have been called to endure.

From the Rev. ALFRED SAKER, to the Secretaries of the
Baptist Missionary Society.

CLARENCE, FERNANDO PO,
May 29, 1858.

DEAR BRETHREN,

At last I have escaped from the toil of Cameroons, to visit these our distant brethren and the mountain tribes; repeated hindrances have occurred, but at length I am free for a few days. And now the providence of God appears conspicuous, as I am brought just in time to witness the descent of a Spanish "Armada."

I landed here on Friday, the 21st, and found the friends well. On the evening of Saturday, 22nd, the Spanish steam-vessel, "Balboa," came to anchor here, having on board six Jesuits, for the enlightenment of the colony. This vessel is commanded by Don Carlos Chacon, who is also the Governor-General of this and the neighbouring islands, and the commander of the Spanish squadron in the Gulf of Guinea. This force does now, or is to, consist of three other small steamers and one transport. Colonisation, enlightenment—or dispersion of the Missionary settlements—and the suppression of the slave trade, are its declared objects and duty.

The first step has been to assume the Governorship of this colony, displacing him who has without authority assumed and exercised the office of Governor to the great detriment of the people.

The next work has been to declare us all Catholics, and to announce the intention of forbidding all Protestant worship.

We have waited in expectation of a proclamation to this effect, Monday, Tuesday, Wednesday, and till Thursday, when in a heavy rain the bell announces a meeting. A few assembled in Mr. Lynslager's house, and the proclamation was read. Copy enclosed.

As I would not expose myself to such a storm, Mr. Diboll brought me the proclamation, and having read it, I addressed the friends assembled in our house, and rejoiced with them that I had been brought here in time to comfort and strengthen them in this trial.

As soon as I could, I penned the enclosed No. 1, and after having it faithfully copied, I carried it and read it to the newly-appointed Lieutenant-Governor. By him it was forwarded to Don Chacon the next day, Friday. An answer was sent me (copy enclosed), and at 12 I called the friends together, to hear my letter No. 1 and its answer. The result of that meeting was the unanimous adoption of No. 2, then read and by them signed.

At this stage I thought it desirable to make known to the Consul the course we

were pursuing. He approved of it, and since then I have handed him copies of all our correspondence. No. 2 being truly copied, I presented and read it to the Lieutenant-Governor; and after some delay, it was forwarded to the Governor-General. I fear I shall not be able to enclose a copy of the answer to this last letter. The secretary has read to me the answer as received by the Lieutenant-Governor, but the closing mail will possibly prevent its being copied in time to be sent to me. We have, as you will perceive, requested the smallest favour possible, and in terms the most courteous; the answer in plain English is, *I cannot, I will not grant it. Do not ask me again.*

Truly, brethren, we will not ask him again. Still I must write once more. As soon as the answer comes, I will convene a meeting to consult and advise.

And now, dear brethren, the time of action in a decisive manner is come. I came here to make my final examination of the state of these buildings, which are scarcely safe abodes. Repeated repairs and expenses have wearied me, and I have prepared a long statement and exposition of their present state, needed renewals and expenses, together with the *insecurity of our position, &c.*, and have left it with you to command me to do, or not to do. This long looked-for invasion (the stoppage to our half-built chapel, now evidently the work of Lynslager alone), and the general insecurity of our property, has deterred me from doing what ought to be done, till at last, to defer it longer, will be to have all fall in ruin, and hence the prepared statement. But now the Spanish Authority has decided my paper is not needed, there is no difficulty that is not already settled. The house must be rematted now at once, and then preserved as best we may for future use or sale as you shall think best, under the daily altering circumstances of the mission.

Now as to the future, Jesus shall be our guide. There are a few general ideas, which I can put on paper. Pray for us that we may be directed aright. Cameroons is ours—a fine station, an open door to the interior of the land. Bimbia is ours—room enough for a town, and large trade. But a port is wanted, where there can be British protection, British capital and laws. A depôt for coals for the navy, a safe harbour for our merchant vessels, a free port for the commerce of these rivers, and a refuge for the oppressed and the slave; these are all essential points to be secured, and I think are all attainable, if the British Government can be so far interested as to put their hands to the work. The Consul will, I hope, steadily pursue this object; in nearly all we are in accord. Then there are matters specially missionary; these will have our careful attention. There is now no idea of remaining here; the long endured oppressions, the expected threats of banishment, and the general decay of all business, had determined many to leave even before this; now our course must be first to provide a home for all if possible, where freedom to worship God must be the first requirement; and then, next, for employment, and if possible prosperity.

In two or three days' time I shall go with the Consul, exploring the mountain land opposite, with its rocky shores, bays, and islands; thence, if possible, to Cameroons. But these things, and much more, must be governed by circumstances; and will be noted in our next communication.

One thing now is needed, and must be had—a small schooner of twenty to forty tons, for transport and supplies to a township, wherever we locate. This will be essential immediately—and for use, essential use, till the mail shall drop its anchor in our new bay. I fear it must come from Europe, but I will visit our rivers first and see if anything can be bought. I propose paying for this by shares, the money to be paid half on delivery, the other half in six months. Three-fourths of the shares can be taken by our people, if not all: one of whom may be chosen a manager to act in concert with me; and for the Mission, I will have at least one share.

As to our Brother Diboll, I shall want him here among the people while I am running about. He may possibly visit the natives more; eventually, he must move. Should it be essential, I shall have Mr. Pinnock here as an agent, while Mr. Diboll may begin a work in the continent, but all seems uncertain. The Lord our God will make a plain path for us, and we shall, I hope, cheerfully obey. I am exceedingly thankful that I came here just in time to aid our friends. The services, Friday and Saturday night, of the following Sabbath and Monday evening, were so mercifully dictated to us by the Lord, as to be strengthening, increasingly so till at last the services were closed. They were hours long to be remembered, and have left a fragrance behind that is still sweet. Every heart seems joyful and resigned to the Lord's will.

But the mail closes. Please read the letters to my wife, for particulars which I cannot re-write. Kindly remember us in your prayers. And with affectionate regards to the Committee, yours, as always,

ALFRED SAKER.

From the Rev. JOSEPH DIBOLL to the Secretaries.

MY DEAR BRETHREN,

CLARENCE, FERNANDO PO,
May 26, 1858.

It is our consolation that "the Lord reigneth," and that "he is a very present help in time of need," a "God nigh at hand as well as far off." Friday, the 21st.—Mr. Saker came to us. We had been looking for him a month. He has done well to come now. In this we see the hand of Providence. Saturday, the 22nd.—A Spanish man-of-war came into the cove, having on board a Governor, priests, &c. &c. We instantly called our people together for prayer, and truly we found it good to wait upon the Lord. Brother Saker exhorted the people, using as his motto, "Stand still and know that I am God." The principal services of Lord's day were taken by him also. In the evening we had an extra prayer-meeting with nearly a full house. There is much anxiety among the people, and many are breathing the inquiry, "What are we going to do?" Our answer is, "Pray and wait." Governor Lynslager sent for Mr. Saker and entreated that nothing should be said in our services that would be offensive to the Spaniards. On Monday he called on me and said that he was superseded—that our meeting for that evening would be our *last!* Tornadoes, Monday, Tuesday, and Wednesday, prevented the proclamation being read. We made the best use of our time: had the people together every evening. Thursday, 27th.—Proclamation has been read in the ex-Governor's house, as it rained heavily with thunder and lightning. The religion of the colony is said to be Roman Catholic, and no other religion is to be tolerated. After the reading I obtained permission to inquire how long they would allow us the use of our religious privileges, and was told that our meetings for worship were ended from that hour. I afterwards had an interview with the new Governor in a private room, who would only consent to my having one more meeting with the people, and that meeting must be that evening. The document which had just been read was put into my hands (copy of which I enclose). Mr. Saker immediately wrote to the Governor, but the nature of the communication and the answer he received, you will learn from himself. What our future course may be is best known to Him who said, "The hairs of your head are all numbered."

The desire of my heart is to be with the natives in the mountain. For the present I shall entirely follow the directions of Mr. Saker, and shall do the best I can to assist him in carrying out his plans, whatever those plans may be.

Correspondence is still going on with the Governor. The people are petitioning among them. There is much sorrow and some weeping.

29th.—Up to this time there appears no chance of our being tolerated. It was declared last night that the first man that breaks the law (in matters of religion) shall be punished. But we are MOVING ABOUT, though with much caution.

I rejoice to say that I and my daughter are in good health, and not without hope that the Lord will guide us through all this difficulty in such a manner as shall redound to his own glory.

One o'clock.—In answer to petition from the principal inhabitants of the colony, we learn that the new law of "no toleration" *cannot be suspended*. From the first I have been threatened with banishment if I infringe the law.

I am, dear Brethren,

Yours in Christian affection,

JOSEPH DIBOLL.

PROCLAMATION.

DON CARLOS CHACON, Knight of the Military Order of San Hermenegildo, Captain of Frigate in the Spanish Navy, Commander of Her Catholic Majesty's Squadron in the Islands of Fernando Po, Annobon, and Corisco, Governor-General of all the said Islands, &c., makes known to all,

1. The religion of this colony is that of the Roman Catholic Church, as the only one in the kingdom of Spain, with the exclusion of any other; and no other religious professions tolerated or allowed, but that made by the missionaries of the aforesaid Catholic religion.
2. Those who profess any other religion which be not the Catholic, should confine their worship within their own private houses or families, and limit it to the members thereof.
3. Mr. Lynslager is appointed Lieutenant-Governor in this colony until the resolution of her Majesty the Queen of Spain.

4. All the other bye-laws and regulations for the good government and order of this colony, which are not contrary to the enacted this day, will remain in full rigour until further orderings.

Given under my hand and seal, on board of her Majesty's vessel "Balboa," this twenty-seventh day of May, One thousand eight hundred and fifty-eight.

Yours,
CARLOS CHACON.

From the Rev. A. SAKER to the Lieutenant-Governor of the Colony at Clarence.

FERNANDO PO,
May 27, 1858.

SIR,

In the name, and on behalf of the church, congregation, and other inhabitants of this colony, I beg respectfully to present our united request.

By a proclamation issued this day by the Governor-General of the Spanish possessions in the Gulf of Guinea, it is decreed that henceforth the "Catolica Romana" shall be the only religion of this colony, to the entire exclusion of all other creeds.

This decree, which intends the entire suppression of that liberty of worship decreed and allowed by Don J. J. De Lerena, Captain in the Spanish Navy, and Commander of the Brig "Nervion," in the year 1841, and further confirmed to us by the Spanish Consul-General in the year 1846, both of whom were commissioned and appointed by her Catholic Majesty's Government—by them, and through the then Governor, it was decreed that "personal liberty, property, and religion, should be secure to every inhabitant, so long as he continue to obey the laws of the colony."

Inasmuch as the published laws of this colony have been the guide of the inhabitants, and by them rigidly adhered to, and inasmuch as disobedience to those laws is not even charged against us; we do think and feel that to be deprived of this liberty of worship without a cause is a hardship to be deprecated, and one that every enlightened and religious mind must condemn.

Furthermore: it is known to you that the only religion hitherto known to the inhabitants of this colony in general, is that usually denominated Protestant, and which consists in obedience to the laws of God as made known in his Holy Word, of submission of heart to his authority as supreme, of love to Him, and good-will to man. That this religion has long been inculcated by their teachers, and by many received and obeyed, and that they regard it a part of their duty to assemble together for worship and mutual good. The decree now promulgated forbids this meeting together for worship, and that, henceforth, the attempt to obey the supreme King of heaven will be to disobey the laws of this colony and of her Catholic Majesty the Queen of Spain. That as we heartily wish to obey the laws of this colony, and feel it our duty to do so in everything not contrary to the law of God, and public worship being a part of *His* law, which we are bound in conscience as well as by choice to obey, we are driven to disobedience to the laws of earth, or the laws of heaven, both of which we desire to avoid. Therefore, to enforce this decree upon us, will be to banish us from the land. For to obey God is our duty, and as we cannot obey God's law without violating the decree of this day, we have no other choice than to retire from the land and seek a home where liberty of worship can be enjoyed.

Such being the position to which this decree brings us, with all due respect I make this request, that the execution of this decree may be deferred, while the inhabitants of this colony make a final appeal to her Catholic Majesty the Queen of Spain.

And further, in the name of these inhabitants, as well as myself, I humbly request you to bring this paper to the kind attention of the Governor-General, Don Carlos Chacon, now in this cove.

In the name, and on behalf of the church and congregation in this colony,

ALFRED SAKER, Missionary.

From DON CARLOS CHACON to Mr. LYNLAGER,
Lieutenant-Governor of Fernando Po.

SANTA ISABEL,
May 28th, 1858.

By the receipt of your letter of yesterday evening, and the one included, I am informed of the desires of the population of Santa Isabel.

In answering them, I deeply regret not to be able to grant to the inhabitants what it is impossible for me, on account of the strict orders of her Majesty, to which I must adhere. Notwithstanding, as I am desirous to afford as much benefit to the people of Fernando Po as it lies in my power, I will most willingly by *receiving it through you*,

forward a petition signed by four or five of the most respectable inhabitants in town, in which they may express their wishes.

And while we wait the orders from her Majesty relating to this affair, the established regulations must be carried on. May God keep your life for many years long.

(Signed) CARLOS CHACON.

To the Lieutenant-Governor of the Colony at Clarence.

SIR,

FERNANDO PO,
May 28, 1858.

We, the principal inhabitants of this town assembled to receive and to hear the reply of the Governor-General of the Spanish possessions in the Gulf of Guinea, as communicated through you to us, beg respectfully to approach you once more.

We have received the answer you kindly forwarded to us, being the reply of the Governor-General to our request by Mr. Saker, and, with very deep regret, we learn that he cannot exercise a discretionary power we had hoped he possessed, to leave the liberty of worship, pending a final appeal to her Catholic Majesty the Queen.

While we express this our heartfelt regret, we desire to thank you and the Governor-General for the kind attention you have given to our expressed wishes, and especially for his goodness in offering to forward a petition to her Catholic Majesty for us. And, while we are thankful for this kindness, we regret and are exceedingly sorry that our position is too straitened for us to derive the benefit from it which his kindness intends. The law of our God binds us to *obedience* to magistrates: with equal power it enjoins on us the "assembling of ourselves together for prayer and praise." In this case the commands of the civil power opposes the commands of God, and we must obey *Him* as our Supreme Lord. In this obedience we shall violate your laws, and incur whatever penalty may be eventually attached to such violations. And foreseeing in this much evil and suffering to ourselves and our families, during the period that must elapse ere we can be made acquainted with her Majesty's pleasure, we feel that we must immediately remove to some distant locality, unless you can join your prayers with ours to entreat the Governor-General to declare that for twelve or fifteen weeks, the assembling for worship as heretofore shall be no crime.

Should the circumstances of our position, and the preservation of this colony from so great an element of decay be deemed by him of sufficient importance to justify a temporary departure from his instructions, we shall receive his kindness and aid with grateful remembrance, and shall, as in duty bound, ever pray for his and your welfare.

We are, Sir,

Your obedient Servants,

The original document was signed by

{ ALFRED SAKER, Missionary.
{ JOSEPH WILSON, Councillor.
{ WILLIAM SMITH, Deacon.

And twenty-eight other persons of position or substance.

The official answer to this last communication was not delivered at the departure of the mail; but Mr. SAKER received information that it would be of the following tenor:—

To Mr. LYNLAGER, Lieutenant-Governor in Fernando Po.

SIR,

SANTA ISABEL,
29th May, 1858.

I acknowledge the receipt of your despatch. I again deeply regret to refuse the wishes expostulated by the respectable persons that sign the petition. The enlightened people in this town are well aware that in Spain and its colonies the public practice of no other religion but the Roman Catholic is tolerated. The Queen could—and it is very doubtful if she will do it—authorize by some special circumstance the practice of any other worship. Under this supposition, the people may clearly perceive how could it be possible that I should accept the weight of such an immense responsibility. I wish you to tell them how much I respect their feelings, and how painful it is to me to be compelled to carry on the arrangements prescribed, which I cannot supersede by any other. Consequently they are at liberty to proceed, according to their own wishes, concerning their removal to any distant locality. I beg you to repeat them my offer to forward to her Majesty's Government with my own remarks the petition of which I have already spoken you, being understood that they may excuse themselves again to address my authority about this subject, to which I cannot nor will give any resolution as it is my duty. May God preserve your life for many years.

(Signed) CARLOS CHACON.

FOREIGN INTELLIGENCE.

AUSTRALIA.

MR. TAYLOR has favoured us with the following interesting letter, under date of April 14th. It will be seen that our denominational prospects in that important colony are highly encouraging. By last mail we have learned the arrival of Mr. Slade, and also of the Rev. J. Broad, of Hitchin. Efforts will doubtless be made to retain in the colony the services of this highly esteemed minister of the gospel. The Collins Street Chapel, of which we give an engraving, will be a noble building, 110 feet long by 56 feet in width. It is calculated to seat a thousand hearers without galleries. Behind it are three large vestries, and a lecture room 56 feet wide by 25 feet in length. The entire cost will exceed £7,000. The situation is a commanding one, and the structure is built of blue stone with white facings.

"Melbourne, 14th April, 1858.

MY DEAR BROTHER,—Long before this letter reaches London you will have heard of the safe arrival here of the Rev. I. New. His coming was anxiously expected weeks before the *Herald* entered Port Philip; and when the tardy ship came to anchor, he was met by a number of friends, and warmly welcomed to this fair southern land, and by none more so than myself. I am truly thankful to say that our dear brother's services are highly appreciated. Albert-street chapel is already filled with attentive hearers, and the friends connected with that place are now making vigorous efforts to collect a large sum, preparatory to the erection of a large new chapel. The church and congregation formerly worshipping in Collins-street chapel expect to enter their new building early in June; at present they meet for worship with the United Presbyterian church under the pastoral care of the Rev. A. Ramsey. For three Sabbaths I have conducted the entire services; and as Mr. Ramsey leaves by this month's steamer for Scotland, I am, by his kind permission, to minister to the united congregations until the opening of the Baptist chapel. The kindness of Mr. R. and his congregation is highly appreciated by our friends. Since my last letter to you I have visited several important places in the colony, and been mostly kindly received. On Monday, Feb. 15, I visited Geelong, and preached in the evening in Mr. Hewlett's chapel to a large and attentive congregation. On the following day proceeded to *Bunninyong*, nearly fifty miles distant, and had the privilege of preaching to upwards of sixty hearers in the dining-room of Mr. Gillespie, the occupant of *Bunninyong* station. Mr. G. and his amiable lady were formerly members of the church in Edinburgh, under the pastorate

of Christopher Anderson, and are decided Christians, taking a deep interest in the progress of Christ's cause, and truly solicitous for the welfare, temporal and spiritual, of all in their employment. My congregation consisted of farm-servants and their families, several of the neighbouring farmers, and a few friends from the township, with their pastor, the Rev. Mr. Hastie, of the Free Church of Scotland. *Bunninyong* station is a highly cultivated farm of about 1,100 acres, beautifully situated near a mountain of the same name, and watered by the river Lea. On Wednesday evening, 17th February, I preached in the council chamber, Ballarat, nine miles distant from *Bunninyong* station. In the midst of a dense population, on Ballarat, there is a small community of Baptists, who meet for worship every Sabbath. The services are generally conducted by a very excellent and pious brother, Mr. Hooker, a storekeeper, and formerly a member of the church at Geelong. My congregation numbered above eighty, and included the congregational minister, Mr. Strongman, and the Wesleyan Association minister, Mr. Bradney. At the close of the service returned to *Bunninyong*, accompanied by Mr. Gillespie, and my kind friend, Mr. Kerr, of Melbourne. On Thursday returned to Ballarat, for the purpose of attending a social meeting of the church. In consequence of a terrific thunder storm the meeting was not very numerously attended, though towards the close of the evening a goodly band had collected. The chair was occupied by Robert Kerr, Esq., of Melbourne; and the meeting was addressed by Mr. Hooker (Baptist), Rev. W. Henderson (Free Church), Rev. W. Beckford (Wesleyan), Rev. Mr. Bradney (Wesleyan Association), Rev. J. Strongman (Independent), and myself. A good collection was made

in aid of the fund for the erection of a chapel. On Friday morning, 19th February, I left Ballarat at six o'clock, by coach, for Melbourne. The coach travels by a bush road, for about forty miles; and then, for some distance, across Keller plains. The chief points of interest, on the whole route of eighty miles, are the Pentland hills, and the townships of Ballan, Melton, and Bacchus Marsh. The day was intensely hot, being the third day of a fierce north wind. Worn out by the heat, and covered with dust, I reached home after a journey of eleven hours, rejoicing to be employed in this evangelistic labour. No words can express the feeling I cherish in regard to Ballarat as a field of labour. Oh! for a large chapel, a faithful minister, a consistent, prayerful, working, holy church there. I am glad to add, that since my visit, a site has been purchased, and a chapel is now in course of erection. When shall I see a brave real-hearted minister for Ballarat! Sabbath, 28th February, and Monday, 1st March, were joyous days to the Baptist church, Brighton. On the Sabbath, the neat and commodious chapel just erected was opened for divine worship. Mr. Hewlett, of Geelong, preached morning and evening; and in the afternoon I had the privilege of preaching to a crowded congregation. The collections during the day amounted to £29 12s. 5d. On Monday evening, March 1st, the chapel was crowded to excess. After tea, Henry Langlands, Esq., M.P., was called to the chair, and shortly addressed the meeting. He was followed by Mr. Collins, the pastor, who gave an interesting account of the origin and progress of the church. Addresses, on various subjects, were delivered by the Revds. J. Lewis (Independent), Wilson (Church of Scotland), I. New, J. Taylor, W. B. Lemmon, and Sharp (Baptists), and Messrs. Poole, Jackson, Sprigg, and Wilson. A collection, amounting to £25, was made during the evening. The tea, kindly and gratuitously provided by the ladies, produced £45; and various sums, amounting to £172 7s., were promised during the evening: the opening services producing the noble sum of £272 9s. 5d. The chapel is a very neat brick building, seated for 300, and has been erected at a cost of £800, exclusive of the site. The proceeds of a bazaar, just held, it is expected will liquidate entirely the debt. The small, but united church at Brighton, and their energetic pastor, are deserving of the highest commendation for their noble effort to provide additional accommodation for the population of a rapidly increasing and most interesting district. On Tuesday morning, March 2nd, a large party of the ministers of various de-

nominations, with other gentlemen, met by special invitation at the house of H. Langlands, Esq., to welcome our dear brother New. After breakfast a few hours were pleasantly and profitably spent together. On the evening of the same day a number of ministers and members of churches met in Collins-street Chapel, to consider the propriety of forming a Baptist Association for Victoria. J. J. Mouritz, pastor of the church in Collingwood, was called to the chair. S. Hewlett, pastor of the church at Geelong, presented prayer. A series of resolutions proposed, fully considered, and unanimously adopted, were ordered to be printed and transmitted to the various churches in the colony for consideration. Thursday evening, March 4th, attended a social meeting in Albert-street chapel, to welcome the Rev. I. New as pastor of the church. The chapel was crowded by a most influential company, composed of members of different denominations. The chair was occupied by Mr. Langlands, senior deacon, who gave a short history of the origin, progress, and difficulties of the church; addresses followed from ministers of various denominations. The meeting was well sustained, and the whole proceedings of a very interesting character. On the 9th of March I left Melbourne, by the screw-steamer *Lady Bird*, and, after a rather rough voyage of twenty-eight hours, reached Portland, about 200 miles south-west from Melbourne. Portland is an interesting and beautifully-situated town, with a population of upwards of 3,000, and, from its position and noble harbour, must ere long become a place of considerable importance in the colony. On the 11th I attended an interesting meeting in the Free Church, kindly lent for the occasion; a large company assembled. After tea, the meeting was addressed by Revs. S. Knight, Wesleyan minister, W. Ridley, United Presbyterian, J. Sleigh, Independent, and myself. The chief object of the meeting was to give an exposition of the sentiments and order of the Baptists. On the following Sabbath I preached two sermons in the Free Church, and, being detained in Portland some days, preached twice during the week, in a room fitted up as a meeting-house by our Baptist friends, and also in the Wesleyan chapel. During my stay in Portland I visited a number of friends, and was glad to find many in circumstances of comfort and comparative independence, who in their fatherland were only farm labourers, struggling for existence. A considerable number of Baptists are united, and meet every Sabbath for divine worship. They have commenced collecting funds, and hope soon to be able to secure a piece of land, and erect a chapel. A faithful, earnest, hard-working

minister is much needed in the town and district. Throughout the district there are many formerly connected with Baptist churches at home, and especially is this the case at Belfast and Warnambool, two rising towns, situated within fifty miles of Portland. If two ministers could be obtained for this western district, able to do the work of evangelists, their labours would be productive of most blessed results. Portland and Belfast would be the centres of operations, and their labours might be extended for one hundred miles into the interior. Baptists of England, do awake from your indifference, and send help to Australia; all appeals hitherto have been in vain. My heart is sad when I see the many fine fields of labour open here, and can do nothing to supply them. Leaving Portland on March 18th, by the screw-steamer *White Swan*, I reached here in safety on the evening of the 19th. The voyage was delightful. I was greatly cheered and delighted on my arrival at home to find your letter, announcing the appointment of two ministers for Australia, by the Committee of the Society, and do hope they will be the fore-runners of a goodly band. We can easily locate half a dozen now, but you must send only hard-workers. If the Committee could be persuaded to appoint a brother to act as general agent or evangelist here, for two or three years, to visit the towns and villages, and spend a few weeks or months as might

appear needful in each place, the result would be, the organization of Baptist churches throughout the entire colony. The expense would not be very great, probably not more than £700 per annum for salary and travelling expenses, and I have no doubt that a large portion of the amount, if not the whole, would be repaid to the Society. If the Committee cannot undertake this matter, surely there are a few generous, liberal friends in connection with the churches in London, Bristol, Manchester, Liverpool, and other places, who would contribute the necessary amount, and give the place a fair trial for at least one year. Some may suppose that the amount stated is too large. To such I may state, *two hundred and fifty pounds at home is better than five hundred pounds here*, and the expense of travelling is *more than four times greater here* than it is at home. My voyage to Portland and back cost £10 10s. for 400 miles; at home, it could have been accomplished for £1 10s. Let something be done for Australia now, on a large-hearted, liberal scale, and Australia will return the amount ere long with a large increase. I can only pray that God may quickly incline the churches and their pastors at home to remember Australia, and to think of their sons and daughters, and former fellow-members in this land. With most respectful regards to the Committee of the Society, &c.

HOME INTELLIGENCE.

THIRTY-FOUR London churches acceded to the request of the Committee, and gave extra sermons and collections for the mission on the 11th July. For this kindness the Committee are most grateful. Other churches propose during the Autumn to follow this example. As all the sums collected have not yet reached us we are unable at present to state the amount. Several country churches also on the same day rendered the mission the same good service, but the extent of these *extra* services is as yet unknown to us.

To the list of brethren given in the last Herald, as willing to go out on deputation during the autumn, we are permitted to add the following names:—

REV. W. ROBINSON, Cambridge.
 REV. N. HAYCROFT, Bristol.
 REV. JAMES MURSELL, Kettering.
 REV. J. MAKEPEACE, Luton.

To the associations referred to in the July Herald, as having commended the special effort for India to the churches, we have now to add the following:—Lancashire and Cheshire, Monmouthshire, Devon, Herts and Bedfordshire, Oxon, Anglesen, Cornwall. At the Essex Association, a sermon on the subject was specially delivered by the Rev. S. Pearce, of Romford. The resolutions of the Suffolk and Norfolk Association are as follows:—

First—That the Gospel of Jesus Christ is the only effectual antidote to the numerous evils which obstruct the march of enlightened civilization among the millions of India, and that its progress and triumphs are, we believe, destined to evangelize and bless that numerous race of our fellow men.

Secondly—That this association, having heard with great satisfaction the proceedings of the committee in relation to India, earnestly urge upon the churches whom they represent, the adoption of measures whereby increased efforts may be made to augment the funds of the society, and to promote a more general co-operation for the furtherance of objects, the accomplishment of which is believed to be the special mission of the church of Christ, and a sacred obligation devolving upon every branch thereof.

Thirdly—That it be earnestly recommended to the respective churches of this association, by their representatives now present, to make their collection in aid of the Foreign Missionary Society, within three months from the date of the present meeting, and to transmit the proceeds thereof to Brother Matthew, treasurer of the association.

The sailing of the *Morning Light* was delayed till the 3rd July. On the morning of her departure, a very interesting service was held on board by Mr. Buck, of the Bethel Union, at which our esteemed missionary, Mr. Smith, was introduced to the passengers, and the liveliest satisfaction expressed at the prospect of enjoying his ministerial services during the voyage. Including the crew there are 400 souls on board, affording an interesting sphere of ministerial labour. Among the passengers are Mrs. New and her family, on their way to rejoin in Melbourne our highly valued friend the Rev. I. New.

At the Quarterly Meeting, held on the 14th July, the circumstances of the African mission came under the anxious deliberation of the Committee. We refer our friends to the earlier pages of the "Herald" for a narrative of the events which seem likely to result in the entire removal of the mission to the mainland of the Continent of Africa.

It was resolved to obtain the services of a missionary schoolmaster for Serampore College, and the Committee will be happy to receive application for this important sphere of Christian instruction and labour. It is important that the candidate should be well acquainted with modern systems of instruction.

The Committee have also received an application from a Baptist church at Port Elizabeth, Natal, to assist them in obtaining a pastor; as well as a further sum of £100 from Melbourne, Australia, towards the outfit of another minister for that very important colony. Letters of application may be addressed to the Secretaries.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 13 to July 20, 1858.

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

ANNUAL COLLECTIONS.			£ s. d.			£ s. d.					
Annual Sermons—	£ s. d.		Calder, Mr. Jas. A. H....	1	1	0	Pengilly, Rev. R.	0	10	6	
Bloomsbury Chapel...	36	14	4	Chandler, Mr. John	2	10	0	Thompson, Mr. Jas.	1	1	0
Surrey Music Hall	147	3	6	Clarke, Rev. O.	2	0	0	Warrington, Joseph, Esq.	4	4	0
				Courttnall, Mrs.	1	1	0				
Weigh-house Chapel, to Young Men, by Y. M. M. A.	7	1	1	Cowell, M. H., Esq., by Rev. W. H. Denham, for Serampore College	1	1	0	DONATIONS.			
Less expenses ...	3	9	10	Edwards, R., Esq.	2	2	0	A counubial Anniversary			
				Elliott, Rev. W., Epsom	0	10	6	Thanksgiving, for India Special Fund	15	0	0
				Giles, Edward, Esq. ...	1	1	0	A. E. Z.	20	0	0
				Gurney, Thos., Esq., and Mrs. G.	6	6	0	A. H. E., for W. & O.	5	0	0
Annual Meeting, Exeter Hall	92	16	2	Hoby, Rev. Dr.	5	5	0	Do., for India Special Fund	5	0	0
				Jacobson, Miss	1	1	0	A Member of the Baptist Missionary Society, the first of five Annual Subscriptions, by the "Freeman," for do.	20	0	0
ANNUAL SUBSCRIPTIONS.				Do., for Colonies	1	1	0				
Amery, Rev. E., Aldwinkle	1	0	0	Jones, C., Esq.	2	2	0				
Anderson, W. W., Esq., and Mrs. A.	2	2	0	Leonard, Rev. H.	1	1	0				
Drain, Mr. T., by Miss Cuzner	0	10	6	Mc.R., T. J. (3 months)	1	10	0				
				Marshman, J. C., Esq.	2	2	0				
				Morrell, C., Esq.	2	2	0				

£ s. d.		£ s. d.		£ s. d.	
Arnold, Ann, by Rev. C. H. Spurgeon.....	5 0 0	Stidston, Miss Ann, late of Wincanton.....	10 0 0	Edmonton, Lower—	
Barelay, Mrs. Jane, Glasgow, for Rev. Jno. Robinson's Native Female Schools, Serampore ...	21 0 0	Taylor, John, Esq., late of Thuxton.....	19 19 0	Collections	3 2 11
Bible Translation Society, for Translations	150 0 0	LONDON AND MIDDLESEX AUXILIARIES.		Eldon Street—	
Blackmore, Rev. S. Eardisland, for India Special Fund	10 10 0	Alfred Place, Old Kent Road—		Collections	1 11 8
Bousfield, Thos., Esq., by Rev. Dr. Angus, for do.....	5 0 0	Blandford Street—		Do., for India Special Fund.....	2 0 0
Borce, Thos., Esq., Trustees of the late	50 0 0	Collections, for India Special Fund	9 1 8	Contributions.....	4 16 1
Cleminson, Mr. S. S., Liverpool.....	10 0 0	Sunday School	1 5 0		
Courtball, Mrs., for India Special Fund	0 10 0	Do., for India Special Fund	1 5 0	Hackney—	
Cowell, M. H., Esq., for repairing loss by fire, Serampore College.....	1 1 0	Bloomsbury Chapel—		Collections	32 10 0
Danford, John, Esq., for India Special Fund	10 0 0	Collections, etc.....	107 9 1	Less expenses	1 10 0
E. M., for Agra Relief Fund	0 10 0	Sunday School, for Alipore	4 0 0		31 0 0
Evangelical Continental Society, Liverpool Ladies' Auxiliary, for Brittany	10 0 0	Do., for Italy	4 0 0	Hammersmith—	
Friend, by Rev. S. S. Hatch, for India Special Fund.....	20 0 0	Do., for Jessore	6 10 0	Collections	16 0 0
G. L., Islington, for India Special Fund	0 10 6	Do., for Monghir.....	4 0 0	Do., for India Special Fund	17 6 2
Gairdner, Mrs.	5 0 0	Bow—			
Gairdner, Miss	3 0 0	Collections	5 13 5	Hill—	
Giles, Edward, Esq.	25 0 0	Do., for India Special Fund.....	6 3 6	Collections	4 10 10
Gouldsmith, Mrs., for Translations	20 0 0	Contribution	0 5 0	Contributions	0 18 10
J. B., for N.P., E.I.	5 5 0	Do., for India Special Fund.....	1 1 0	Less expenses	5 9 8
Kitson, Mrs., for India Special Fund	10 0 0	Brixton Hill, Salem Chapel—			0 4 3
Pewtress, Thos., Esq., for do.....	10 0 0	Collections (part) ...	15 16 7	Harrow-on-the-Hill—	
Reynolds, Mr. John, Fifield, for Agra Relief Fund	1 0 0	Brompton, Onslow Chapel—		Collections	3 2 9
Rippon, Mrs., by Rev. Dr. Angus, for India Special Fund	5 0 0	Collections (moiety) ..	4 10 0	Contributions.....	5 0 0
Sherwin, J. G., Esq. for do.....	10 10 0	Contributions	7 19 6	Do., for Serampore College	1 0 0
Smith, J. J., Esq., for do.....	10 0 0	Camberwell—		Hawley Road—	
Taylor, J. O., Esq., Norwich.....	2 0 0	Collections.....	49 14 1	Collections, etc.....	15 15 6
Tomlyn, Mr. L.	5 0 0	Do. Juvenile, by Y. M. M. A.	3 13 6	Do., for India Special Fund	7 0 0
Tritton, Joseph, Esq., for India Special Fund.....	100 0 0	Less expenses ...	53 7 7	Henrietta Street—	
Wagstaff, Mrs., by the "Freemans"	1 0 0		2 10 0	Collections	6 6 0
Williamson, Mr. E., and family, for N.P., Severy Under 10s.	10 0 0	Camberwell, Cottage Green—		Highgate—	
Do., for repairing loss by fire, Serampore College	0 5 0	Collections, for India Special Fund	4 0 2	Collections	7 10 0
		Camberwell New Road—		Do., for India Special Fund	3 0 0
		Collections (moiety)...	5 11 4	Islington, Cross Street—	
		Camden Road—		Collections	22 9 1
		Collections	25 10 6	Do. Juvenile, by Y. M. M. A.	0 14 8
		Less expenses	1 4 6	Contributions	2 0 0
			24 6 0	John Street—	
		Collections (including £5 from R. Cartwright, Esq.), for India Special Fund	23 6 0	Contributions	30 0 0
		Contributions	6 1 0	Do., for India Special Fund	170 0 0
		Chelsea, Paradise Chapel—		Kennington, Charles Street—	
		Collections	2 7 8	Collections	3 13 4
		Commercial Street—		Keppel Street—	
		Collections, Juvenile, by Y. M. M. A.	0 10 6	Collections	7 0 3
		Cromer Street—		Kingsgate Chapel—	
		Collection, Prayer Meeting, by Mr. Gray, for India Special Fund.....	1 0 0	Contribution	0 10 0
		Dalston, Queen's Road—		Do., Sunday School, by Y. M. M. A., for Ogulboda School, Ceylon.....	3 15 0
		Collections, etc.....	12 2 0	Mazepond—	
		Devonshire Square—		Collections	15 1 7
		Collections	15 8 11	Contributions	25 3 1
		Do., for India Special Fund	14 0 0	Meard's Court—	
		Drayton, West—		Contribution.....	0 2 6
		Collections	2 2 1	Milton Street—	
		Contributions	2 12 0	Sunday School, by Y. M. M. A., for Schools	2 0 0
		Do., Sunday Schools	0 18 4	New Park Street and Surrey Music Hall—	
				Collections (part)....	62 1
				Contributions, by Miss Gale	5 14 0
				Poplar, Cotton Street—	
				Collections	3 9 0
				Do., Juvenile	0 14 10
				Regent Street, Lambeth—	
				Collections	7 6 0

LEGACIES.

Bartimore, Mrs., late of Rochdale	90 0 0
King, W. A., Esq., late of Tormoham	82 19 0
Knighthon, Mr. Thomas, late of Stony Stratford.....	100 0 0
Rogers, Mr. John, late of Wotton-under-Edge	89 12 6
Shaw, Mrs. Mary, late of Brunswick Square	300 0 0

£ s. d.		£ s. d.		£ s. d.	
Regent's Park Chapel—		Contributions...	11 6 7	Spence—	
Collections, for India		Do., Sunday School	0 17 0	Collection	3 17 4
<i>Special Fund</i>	45 16 7	Do., for Africa	0 6 0	Contributions	0 4 4
Contribution, additional,		Do., for Schools	3 0 0	Do., Sunday School	0 7 8
for <i>School, Muttra</i>	0 10 0	Do., for India <i>Special Fund</i>	7 10 0		
Romney Street—			32 1 2	CAMBRIDGESHIRE.	
Collections, for India		Less expenses	2 17 9	Cambridge, Zion Chapel—	
<i>Special Fund</i>	2 10 7		29 3 5	Contributions	7 7 0
Spencer Place—				Do., for N. P.	1 0 0
Collections	7 0 3				
Do., for India <i>Special Fund</i>	7 16 4	Luton, Park Street, and		CORNWALL.	
Contribution	1 0 0	Wellington Street—		Camborne—	
Starch Green—		Collections	12 5 9	Anon	0 10 0
Sunday School	0 15 0	Do., Public Meeting	3 6 5	Falmouth—	
Stratford Grove—		Contributions	19 4 5	Charlton, Mrs., for India <i>Special Fund</i>	5 0 0
Collections	5 0 0		34 16 7	Penzance and Hayle, balance 1857-8	5 2 10
Sunbury—		Less expenses	0 8 6	Redruth—	
Sunday School, by Y. M. M. A.	3 18 0		34 8 1	Anon	2 0 0
Tottenham—		Luton Union Chapel—			
Collections	5 17 0	Contributions (moiety)	38 9 7	DEVONSHIRE.	
Do., for India <i>Special Fund</i>	5 16 7	Contribution	10 0 0	Ashburton—	
Trinity Chapel, Southwark—		Do., for India <i>Special Fund</i>	5 0 0	Collection	2 15 0
Collections, for India				Contributions	1 12 1
<i>Special Fund</i>	7 10 0	BERKSHIRE.		Less expenses	4 7 1
Contributions	5 0 0	Reading—		Do., for N. P.	0 2 6
Vernon Chapel—		Collection, for India			
Collections	5 12 6	<i>Special Fund</i>	13 2 4	Bideford—	
Do., for India <i>Special Fund</i>	5 2 0	Contributions, for do.	3 10 0	Contributions, by Miss Angas	6 0 0
Sunday School, by Y. M. M. A.	5 13 9	Contribution (1857-8)	0 10 0	Do., for India <i>Special Fund</i>	53 0 0
		Less expenses	17 2 4		
			0 10 0	Bovey Tracey—	
			16 12 4	Collection	3 0 4
Walworth, Arthur Street—		Wantage—		Contributions	2 10 0
Collections	12 12 11	Contributions, for India <i>Special Fund</i>	6 16 0	Less expenses	5 10 4
Contributions	3 4 6	Windsor—		Do., for N. P.	0 7 8
Do., Juvenile	3 16 9	Contribution, for India <i>Special Fund</i>	0 7 6		
	19 14 2			Less expenses	5 2 8
Less expenses	1 2 0	BUCKINGHAMSHIRE.			
	18 12 2	A Buckinghamshire		Brixham—	
		Farmer	10 0 0	Collection	7 1 8
Walworth, Lion Street, on account	30 12 0	Amersham—		Contributions	2 12 4
Wild Street, Little—		Collection (part)	17 1 6	Less expenses	9 14 0
Collections	7 7 0	Contributions	29 18 8		
Contributions, for India <i>Special Fund</i>	25 0 0	Do., Sunday School	0 5 2	Chudleigh—	
Winchmore Hill—		Friend, by Rev. W. S. Chapman, for India <i>Special Fund</i>	5 0 0	Collections	7 3 1
Collection, Independent Chapel	2 4 6		52 5 4	Contributions	14 13 3
		Less expenses	1 10 0	Do., for India <i>Special Fund</i>	9 4 0
BEDFORDSHIRE.			50 15 4	Collumpton—	
Bedford, Bunyan Meeting—		Aston Clinton—		Collection	3 3 10
Contributions (moiety)	27 3 1	Contributions	1 10 10	Contribution	1 0 0
Biggleswade—		Briekhill, Great—		Do., Sunday School	1 0 0
Foster, B., Esq., A.S.	5 5 0	Collections, &c., 2 yrs.	9 8 10	Contributions	1 3 0
Do., donation, for India <i>Special Fund</i>	10 0 0	Sunday School	3 18 6	Do., for N. P.	0 7 0
Blunham—		Chesham—		Devonport, Fore Street—	
Collection	1 2 6	British School, Girls, for Testaments	0 4 0	Contributions, for Serampore College	6 0 0
Contributions	0 2 8	Haddenham—		Devonport, Salem Chapel	2 10 0
Do., Sunday School	0 3 0	Collection	2 16 6		
Houghton Regis—		Kingshill—		Exeter, Bartholomew Street—	
Collections	0 0 0	Collection	3 0 10	Collections	8 4 4
Do., Sundon	0 11 6	Contributions	2 0 0	Contributions	8 6 0
Contributions	10 17 9	Do., Sunday School	1 11 3	Do., Sunday School	5 6 6
Leighton Buzzard, First Church—		Mursley—			
Collections	6 10 0	Sunday School	0 8 6		
Do., Burcott	0 16 3	Princes Risborough—		Less expenses	0 5 10
Do., Head	1 10 0	Collections, &c.	9 0 0		
Do., Ledburn	0 5 4	Contributions, for India <i>Special Fund</i>	2 0 0		

NORTHAMPTONSHIRE.	
	£ s. d.
Aldwinkle—	0 7 6
Sunday School	10 10 7
Blisworth—	0 16 8
Collections	0 8 9
Contributions	1 10 0
Do., Sunday School	0 6 10
Brighton—	0 4 2
Collection	12 13 0
Contributions	11 6 5
Do., Heyford	1 0 6
Contributions	0 5 0
Do., Heyford	0 3 6
Do., do., Sunday School	0 3 0
Do., Bugbrook, do.	0 12 1
Bythorne	1 17 0
Clipstone—	26 10 6
Collections, &c.	1 0 0
Guisborough—	16 8 0
Harris, Mr. W. ...A.S.	1 9 2
Hackleton	3 3 7
Harlestone	1 0 0
Harpole—	0 9 0
Collection	0 18 5
Contributions	2 13 6
Heladon—	1 0 0
Collection, for <i>W. & O.</i>	3 5 0
Kings' Sutton—	2 14 0
Collection	1 3 6
Contributions	10 8 0
Kingsthorpe—	14 7 10
Collection	0 11 6
Contributions	15 0 0
Middleton Cheney—	144 7 0
Collection	0 13 6
Contributions	143 13 6
Milton—	
Collection	35 0 0
Contributions	55 10 9
Do., Sunday Schools and Classes	4 7 7
Harrison, Mr. T., for <i>India</i>	1 0 0
Do., for <i>W. & O.</i>	1 0 0
Less expenses	96 18 4
	1 1 0
	95 17 4
Northampton, Greyfriars' St.—	
Collection	6 4 0
Contributions	1 13 6
Less expenses	7 17 6
	0 7 6
	7 10 0
Pattishall	6 5 0
Ravenshorpe	11 10 0
Ringstead—	
Collection	5 0 0
Contributions	7 4 5
Do., Sunday School	1 18 7
Roads—	
Collections	5 14 0
Contributions	6 10 6
Do., Sunday School	0 9 6
Proceeds of Tea Meeting	0 6 0

	£	s.	d.
Rushden—	3	2	7
Collection	1	3	8
Contributions	0	11	6
Do., Sunday School	1	0	0
Stanwick—			
Collection (part)	11	2	7
Thrapstone—	10	8	10
Collections	2	11	7
Contributions	24	3	0
Do., Sunday School	4	5	0
Less for Baptist Irish Society and district expenses ..	19	18	0
Towcester—			
Collection	3	9	2
Contributions	10	10	3
Do., Sunday School	1	6	7
Less expenses	15	6	0
Weston-by-Weedon—	0	3	0
Collection	3	0	0
Contributions	1	11	0
Woodford			

NOTTINGHAMSHIRE.	
Southwell—	
Waller, Rev. J., for <i>India Special Fund.</i> ..	0 10 0

OXFORDSHIRE.	
Banbury—	
Collection	4 13 0
Less expenses	0 8 0
Bloxham—	
Collection	4 10 0
Contributions, for <i>India Special Fund</i> ..	2 2 6
	0 17 6

SOMERSETSHIRE.	
Bath, on account, by Mr. E. Hancock ..	20 0 0
Ames, Mrs., for <i>India Special Fund</i>	20 0 0
Beckington—	
Collection	3 7 6
Do., for <i>India Special Fund.</i>	4 0 0
Contributions, for <i>do.</i> ..	1 0 0
Bourton—	
Collection, &c.	7 8 0
Jnpe, C. Esq., Mere, for <i>India Special Fund</i>	5 0 0
Bristol, balance 1857-8, by G. H. Leonard, Esq.	130 15 10
Broadmead—	
Contributions, for <i>Africa</i>	1 4 4
Do., for <i>Serampore College</i>	5 0 0
Counterslip—	
Collectious	86 8 7
Contributions	71 9 8
Do., for <i>India Special Fund</i>	20 0 0
Do., for <i>N. P., Ceylon</i>	10 0 0
Do., by Mrs. Joseph Gould, for <i>Rev. Charles B. Lewis's N. P., Calcutta</i>	12 0 0

	£	s.	d.
Pithay—			
Sunday School, for <i>Ceylon School.</i>	6	0	0
Frome—			
Collections—			
Badox Lane	4	6	6
Sheppard's Barton	6	0	0
Do., Public Meeting	7	9	2
Contributions	52	13	6
Less district expenses ..	70	14	2
	2	2	0
	68	12	2
Minehead—			
Collection	5	11	2
Stogumber—			
Collections	4	13	0
Do., for <i>India Special Fund.</i>	2	2	6
Taunton, Octagon Chapel—			
Collections	1	0	0
Contributions	1	18	0
Watchet and Williton—			
Collections	6	15	1
Contributions	3	15	9
Do., Sunday School	0	6	2
WESTERN AUXILIARY—			
Boroughbridge—			
Collection	1	13	6
Burham—			
Collection, &c.	3	3	7
Burton—			
Collection	4	1	0
Contributions	3	2	2
Chard—			
Collections	8	16	3
Contributions	19	10	4
Do., Sunday School	0	7	0
Creech—			
Collection	1	0	0
Crewkerne—			
Collection &c.	2	3	6
Contribution	0	10	0
Hatch—			
Collection	1	6	7
Loughwood—			
Contributions	0	10	0
Montacute—			
Collections	5	10	0
Contributions	11	3	9
Do., Sunday School	0	6	3
North Curry—			
Collection	1	0	2
Less expenses	64	9	11
	3	2	1
	56	7	10
Weston-super-Mare—			
Contributions, for <i>N. P.</i> ..	1	0	0
Wincanton—			
Collection	3	14	7
Do., 1358	3	0	0
Contributions	4	6	0
Do., Sunday School	1	3	0
Less expenses	12	3	7
	0	3	7
	12	0	0
Withycomb—			
Contributions	1	13	0
Do., for <i>Africa</i>	0	10	0
STAFFORDSHIRE.			
Coseley—			
Contributions, additional, for <i>India Special Fund.</i>	1	12	8

£ s. d.		£ s. d.		£ s. d.	
Netherton—		Westbury Leigh—		MONMOUTHSHIRE.	
Collection, for <i>W. & O.</i>	0 5 0	Collections	6 2 6	Pontypool, Tabernacle—	
Stafford—		Contributions	5 3 8	Collection	1 17 1
Corfield, Mrs. S.	0 10 0	Do., Sunday School	1 18 7	Contributions	1 0 6
SUFFOLK.		Wootton Bassett—			
Bildestone—		Mackness, Mr. J. A.S.	1 1 0		3 0 7
Collection	5 0 0	WORCESTERSHIRE.		Less expenses	0 0 7
Rishangles—		Pershore—			3 6 0
Collection, for <i>W. & O.</i>	1 2 0	Risdon, Mrs., Biring-		PEMBROKESHIRE.	
Wattisham—		ham, for <i>India Spe-</i>		Milford Haven—	
Collection, for <i>W. & O.</i>	2 2 0	cial Fund	3 0 0	Proceeds of Lecture,	
SURREY.		YORKSHIRE.		by Rev. R. Williams	5 0 0
Norwood, Upper—		Bradford—		Less expenses ...	0 8 0
Collections	11 14 6	Aeworth, Rev. Dr. A.S.	5 5 0		4 12 0
Do., for <i>India Spe-</i>		Bradford, Sion Chapel—		SCOTLAND.	
cial Fund	13 7 1	Collection, for <i>India</i>		Aberdeen—	
Contributions	3 3 6	Special Fund	30 1 0	Contributions, friends,	
SUSSEX.		Horsforth—		208, George Street..	
Battle—		Collection, for <i>W. & O.</i>	0 12 0	2 0 0	
Collection, for <i>India</i>		Contributions, for <i>N.P.</i>	0 7 0	Andersou, Alex., Esq.	
Special Fund	1 14 6	Masham—		1 0 0	
Barwash—		Collection, for <i>W. & O.</i>	0 6 9	Edinburgh, Elder Street—	
Noakes, Mr., for <i>India</i>		Sheffield, Townhead Street—		Contributions, remit-	
Special Fund	1 1 0	Collections, for <i>India</i>		ted short, 1857-8 ...	
WARWICKSHIRE.		Wilson, Joseph, Esq.,	16 5 0	1 0 0	
Birmingham, on account,		Clifford, for <i>Agra</i>		Elgin—	
by J. H. Hopkins,		Relief Fund	5 0 0	Russell, Miss	
Esq.	339 10 0	NORTH WALES.		1 0 0	
Henegge Street—		ANGLESEA.		Glasgow, Blackfriars' Street—	
Bible Class, for		Holyhead—		Sabbath School, for	
Schools, <i>India</i> ...	5 0 0	Contributions (1857-8)	2 0 4	<i>N.P.</i>	
Do., for <i>do.</i> , <i>Africa</i>	5 0 0	Silo—		2 19 0	
Oldbury	2 0 0	Contribution	1 0 0	Kirkaldy—	
WILTSHIRE.		CARNARVONSHIRE.		Contribution	
Corsham—		Carnarvon—		0 5 0	
Collection	2 4 0	Collection, &c.	6 1 6	Sanday, Orkneys—	
Contributions	5 16 3	DENBIGHSHIRE.		Leslie, Robert, Esq.,	
Crickerton—		Llanrwst—		for <i>India Special</i>	
Collection	2 0 6	Collection	0 18 3	<i>Fund</i>	
Contribution	2 0 0	Contributions	1 11 6	1 0 0	
DEVIZES—				FOREIGN.	
Collections	18 19 3			AMERICA.	
Do., for <i>India Spe-</i>				Montreal—	
cial Fund	12 1 0			Wenham, Jos., Esq.,	
Contributions	8 9 0			A.S.	
Do., for <i>Agra Relief</i>				3 0 0	
<i>Fund</i>	10 0 0			AUSTRALIA.	
Do., Juvenile	8 4 9			Melbourne—	
				Contributions	
	57 14 0			53 6 2	
Less expenses	0 15 0			Do., Prahran, for	
	56 19 0			<i>India Special Fund</i>	
				22 12 6	
				75 18 8	
				Less exchange	
				3 10 0	
				72 8 8	
				NEW ZEALAND.	
				Nelson, Hope—	
				Contributions	
				7 15 6	
				Do., Sunday School	
				0 15 0	
				8 10 6	
				Less expenses	
				0 3 3	
				8 7 3	

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 John Jackson, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and Rev. C. B. Lewis, Intally. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

AUGUST, 1858.

DIFFICULTIES OF THE MISSION TO IRELAND.

THE following letter so well describes many of the difficulties attending Protestant Evangelical Missions in Ireland that, without adopting every statement, we can commend it to the notice of our friends, as the testimony not only of "an attentive" but also an enlightened "observer."

"July 25th, 1858.

"MY DEAR SIR,—The obstacles in the way of the mission cause in Ireland are much greater than is generally imagined in our highly-favoured, happy England. The variety, too, by which they are characterised is very noteworthy. But the gospel is evidently making way. This is justly inferred from the increased zeal in opposition to it, even were there no other evidence. The 'great wrath' of the enemy is because he is aware that 'his time is short.'

"Ballads, admirably adapted to the national character, and especially to that class of the population principally in view, are now the chosen weapons of assault employed against colporteurs, Scripture-readers, and missionaries.

"The following, omitting some verses on account of their grossness, is given as a specimen. It is entitled, 'Advice to the Soupers :—

"Oh, ye Bible-men, soupers and jumpers,
No wonder ye work for your pay,
For ye knock out an illigant livin'
By leading poor souls the wrong way.
With canting, blaspheming, and lying,
Ye hypocrites, a'nt ye afraid?
Oh, give up your lies and your scheming,
And take to an honest trade.
'Now where was your church before Luther?
Come answer me that on the nail:
'Twas nowhere—'tis only a new one,
While ours is never to fail.
With canting, blaspheming and lying, &c.
'The rock of the true church is Peter,
But your rock was Harry, they say;
How could you be from the apostles,
When ye only began t'other day?
With canting, blaspheming and lying, &c.

"Great indeed is the influence of this ballad-poetry on the excitable minds of the poor Irish, who yield themselves, with proverbial simplicity, to the guidance of their priests and of those whom they know to be in the priests' confidence. In the words of a friend of mine, a Presbyterian minister, 'Woe betide the missionary who has to visit the rabble where these vile rants have been sung, or to visit in the street where the children have learned them.'

"The friend to whom I here allude has just returned from a tour among 'the schools and mission-churches' of the General Assembly of the Presbyterian Church in Ireland. His 'jottings by the way,' which he has published, possess an interest wider than any single section of the Christian church. I shall give one or two extracts.

"The schools and mission-churches' (of the Presbyterians) he describes as '*coming through a severe ordeal* at present.' 'They have suffered,' he says, 'first of all, from emigration. Secondly, they have suffered from the returning prosperity, which has given employment and good pay to all who remain in the country, and left the mission agents without those inducements which attracted many to their services. It now appears too plain that many followed them, not because they approved of their teachings, but "because they did eat of the loaves and fishes, and were filled." And, lastly, neither ought it to be concealed, that the tremendous efforts of the Church of Rome to regain her position, have, in many instances, succeeded, and that not a few of those who read Bibles, and repeated hymns, and heard sermons in the years of the famine, have, when prosperity returned, gone back to their beads and holy water. The schools of Mr. Dallas, and those of the Irish Church Missions, have suffered much in the Connemara district. In some instances, I was told, they were closed, and industrial operations connected with them suspended. In Oughterard a large industrial establishment is shut up,' &c. &c.

"Such is the testimony to the difficulties which at present attend the missionary operations of the Presbyterians and the Episcopalians in Ireland. The witness, a member of the Irish General Assembly, is competent and worthy of trust. His observations are deserving of attention on the English side of the channel. Baptists and Independents were never able to record the triumphs, during the famine and immediately after it, which led the English brethren so generally to anticipate the *immediate* conversion of the Irish as a nation. They did not bring into action the same *inducements*, and were not, consequently, similarly prosperous. They have not suffered, in the painful *reaction*, as Episcopal and Presbyterian missions have suffered. They hold on still the 'even tenor of their way,' doing *quietly* a great and good work, of which the progress is slow, but the issue undubitable.

"Our Presbyterian brother, from whose 'jottings by the way' we have quoted so freely, exhorts to renewed effort in the Irish Mission. He describes 'the entire continent as ransacked for itinerants to come over, and to bring with them the

friends of the Society De Propaganda Fidei, to sustain the interests of Roman Catholicism. Yet in the face of a greatly intensified opposition, he says, 'The impression upon my mind has been deepened, that Ireland rather than India—Ireland rather than Israel—Ireland rather than Canada and Australia—our own beloved Ireland, is the field for our church's mission.' We have no new language to learn. We have no dangerous and expensive journeys to undertake. We have no hostile government to encounter—no delays before we come up to our field of action, and no unhealthy climate to endure when we have entered it. And I could not but think, as I pondered the various fields of mission-work, that *this one* ought to be cultivated with a *zeal*, a *liberality*, and a *heartiness*, which have never yet been brought to bear upon it. If we fail in Ireland, where we are seen, how shall we inspire confidence where we are not seen? If we succeed in Ireland, we give an impulse to our mission-cause throughout the world. All this is known to Rome as well as to ourselves. Next to Italy itself, Ireland is the battle-ground of Papacy. Why does Father Vladimir Pitchirine leave the steppes of Southern Russia to fight the battle against the Bible in Kingstown, if this be not the case? Why does Father Rinolfi leave his lovely Italy to itinerate through Ireland, if our country be not seen to be essential to the Papacy? '*The greatest victory for the gospel in our century*,' says D'Aubigné, '*would be the conquest of Ireland.*'

"The general tone of this reasoning is just as appropriate to Baptists as to Presbyterians. Let us as a denomination, in

concert with other Protestant bodies, resolve on the 'conquest of Ireland.' Let us gird ourselves with fresh zeal for this most important conflict. Pity it were if *friends* should fail, either for pushing boldly forward your existing stations, or for employing additional agents. An Episcopalian brother, in an address on a recent occasion, spoke, at some length, on '*Baptist pluck.*' It is to be hoped that the body is not unworthy of his good opinion. *Now* is the time for its exemplification. The crisis is favourable. Everywhere your agents are blessed with a considerable measure of success. *Revival* and *progress* generally characterise their labours. Short as has been the period of your secretariat it has borne fruit. Take courage. Rouse thee more and more to this great work. On Baptists, north and south, urge their duty, and that God *expects* them to *do* it. Never that I know of have they been wanting on a suitable occasion. Ireland is worthy of the utmost exertions. Never—judging from the actual results—was the field more evidently white for harvest. Prayerful, persevering, and self-denying toil is never eventually in vain. The demons of formalism and superstition divine grace will yet cast out, and 'our little sister,' 'black but comely,' shall yet take her place at Immanuel's feet, 'clothed and in her right mind.'

"Kindly excuse these lengthy remarks for the interest I feel in that work which I know has all your heart.

"Yours in the Lord,

"AN ATTENTIVE OBSERVER."

"Rev. C. J. Middleditch."

DUBLIN.

THE friends of the Baptist Irish Society will be glad to know that the infant cause at Rathmines is giving continued and increasing reason for hope that it will be one of strength and success. In addition to the statements already supplied by others, the Rev. H. Stowell Brown, of Liverpool, has kindly given his opinion of the effort in the following letter addressed to the Secretary:—

"MY DEAR SIR,—It was with very great pleasure that I complied with the wishes of our friends in Dublin and of the Society, by preaching at the opening of Rathmines Hall. The prospects of success appear to be highly encouraging. Ministers and members of other denominations evinced a

very friendly spirit, and cheerfully lent us their places of worship on the evenings of my visit. I hope the Society may soon secure the services of an able and energetic minister for this important but difficult post.

"Yours truly,

"H. S. BROWN."

The Rev. W. Crowe, late of Worcester, having recently occupied the pulpit for three Lord's days, concurs also in bearing testimony to the hopefulness of this effort. It will afford the Committee great pleasure to see the station permanently occupied by some earnest minister of the gospel of Jesus Christ. There is every reason to believe that such an one would be heartily welcomed by many of the residents in that important suburb of the Irish capital, and that a good congregation would soon be gathered there. It is, however, matter of earnest hope that they may be favoured with increased pecuniary support in behalf of an effort which has been undertaken in accordance with the oft-repeated wishes of many of the members of the Society, but which necessarily

involves a considerable increase of expenditure. Friends in Dublin are exerting themselves very earnestly and very liberally; but their number is small. The generous aid of British Christians is greatly needed; it is hoped that such aid will be at once rendered.

Miss CURTIS has furnished an interesting statement of her labours in Dublin, some extracts from which are presented to our readers:—

Inquirers.

"I had a visit recently from the three young people whom I mentioned as being anxious about their souls. Circumstances had prevented their coming to the Bible Class for a short time; but their brother told me it was not occasioned by carelessness on the subject. The poor girls have been much disheartened that they cannot yet rejoice that their sins are forgiven. Ten days ago they renewed their visits at my request, and we had a long conversation, with prayer. I hope Satan will not be permitted to allure them into the world and make them grow careless. I believe there is a very great mistake made very often by inquirers, that they are to realise some wonderfully delightful feelings, and that sinful desires will all be taken away. I endeavoured to explain to these young people something of the nature of the Christian warfare, and that it is God's sure word of promise, and not our pleasurable feelings, we are to rely on and to take comfort in."

Gathering in the Outcast.

"I had the pleasure of hearing, last Monday week, that three of the poor young women whom I was instrumental in rescuing from a life of sin are now on their way to America, after giving, during a probation of nearly three years, proofs of reformation and of a change of heart. God only knows, but they have become decided Protestants. They were Romanists. One of these poor girls had been brought up respectably, but in an evil day fell into the snare. She was walking the public streets at night when I addressed her first, and for the first time spoke to one of her class in the street. She willingly entered an asylum; and in a letter from her lately, on her passage, she says she felt she had indeed been snatched from the snares of the evil one. I trust the Lord will answer prayer in their heart conversion, and that we shall cast our crowns together at the foot of the throne. Another, that was admitted by my request into the same asylum, and who now holds a situation in the house, told me lately that she would not for a thousand pounds but have been in this Institution. I asked why? She said she entered it a dark Romanist; but she has fully embraced the Protestant truth. I said I was very glad; but that the great point was to know if her heart was converted; if not, hers would be the greater

condemnation. I begged of her to think of that more, which she promised to do."

Co-operation.

"I think you will be pleased to hear that I met the Archbishop's lady some days ago. We had not met for a long time previously, and she said to me, 'Dear Miss C., though I have not seen you I have thought of you a great deal, and sympathise with you in your work, and remember you in my prayers.' Her daughters are of the same mind with herself, and have laboured perseveringly and devotedly in our Ragged Schools."

A Dying Roman Catholic.

"I visited for some time lately a young dying Roman Catholic. I was deeply interested in her. She was very lovely though in the lower ranks of life. She listened to me without saying much. But one day, after the priest had 'prepared' her for death, and had just broken to her that there was no hope of her recovery, I spoke to her of the suffering of the Saviour's work, and told her I hoped she was looking to Him above. 'And to his blessed mother,' was the heart-sickening reply. I tried, from my remembrance of God's blessed work, to tell her we had no grounds for such a belief; but she spoke strongly in favour of, and kissed the picture of the Virgin, and also a little crucifix she held in her hand. I left with a sad heart; my only refuge was prayer. I saw her two or three times after; but the last time she sent me word I must not speak of religion, for she was forbidden to listen to me; but she would like to see me. On leaving, however, I took her hand, and said, 'I hope we shall meet again in heaven, and may you feel that

"None but Jesus, none but Jesus,
Can do helpless sinners good."

He is able to save to the uttermost all who come to God by him, and his precious blood is all-sufficient to cleanse away every sin.' The next time I called she lay a corpse. I asked a pious Protestant, who lived in the same house, and to whom she was much attached, if she had any hope. That she only looked to Jesus, she said she had every hope; that she also told her frequently to look to Jesus; the day she was dying she could not bear her to be away from her; and shortly before her death her husband put the crucifix to her lips; the poor dying wife said to him, 'Take it away.' She also said to the Pro-

testant, 'Hang up those beads.' The poor thing had never read the Bible, but had been well instructed in all that has been written by the Roman Catholic Church of the Virgin and saints. She belonged to the order of St. Mary. The Sunday before her death, two days after my visit, her priest was with her again, to whom she thought it necessary to confess that I had been speaking to her. He asked her if I had tried to make her a Protestant; she said 'No;' he then asked what I had said; her reply was, I only spoke to her of Jesus, and repeated to her some beautiful hymns about him. 'That could do you no harm,' was his reply. The vigilance and unre-

mitting attention by which this poor woman was guarded is quite a lesson to all of us who profess to be influenced by a purer faith: daily that poor woman was visited by Roman Catholic ladies, and the same parties did not come twice; so that there is a strong and well-organised system carried on throughout the city. Oh that every child of God had the same measure of self-denial, zeal, and devotedness from the purer heavenly motive of love and gratitude to Him who hath redeemed and saved them as those manifest who think they are earning for themselves their souls' salvation."

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BAPTIST MAGAZINE.

 SEPTEMBER, 1858.

THE WISE DECISION.

BY EDWARD LATHROP, D.D.,

Pastor of Tabernacle Baptist Church, Second Avenue, New York.

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.”—Hebrews xi. 24—26.

I ADDRESS myself at this time particularly to the young, and especially to young men, who must soon determine those questions which will be decisive of their eternal destiny. I take, as the illustration of my subject, the happy decision of Moses, at that critical period in his life when he was pressed by conflicting motives, and when, upon the choice which he then made, the scale which had trembled on its poise turned on the side of duty to God,—of a life of holiness,—of an aim at heaven. What a momentous decision! To-day I speak to those who have reached that same critical point,—who are pressed by similar conflicting motives, and whose decision, perhaps at this time—while listening to this sermon—may determine the whole of their subsequent career, both for time and for eternity. God grant that such decision may be unto life and not unto death!

We are to notice, in the first place, what it was that Moses declined, when he “refused to be called the son of Pharaoh’s daughter.” The text says, “the pleasures of sin for a season,” and “the treasures in Egypt.”

Let us glance rapidly at the circumstances of the case, as indicated in the language just quoted,—“the pleasures of sin,” and “the treasures in Egypt.” Egypt, at the time here referred to, was the most powerful kingdom on earth, and probably the most corrupt. Its court was the centre of luxury and vice. Thither resorted the inquisitive and pleasure-seeking of all nations, attracted either by the reputation of the schools of learning there established, or by the facilities there afforded for indulging in every species of animal enjoyment, from the most refined to

the most debasing. The character of the Egyptian court, at the period here spoken of, is well described by the phrase, "the pleasures of sin." Whatever a depraved or fastidious taste could covet, the abundant resources of Egypt readily supplied. The riches of the empire were unbounded. Egypt was the granary of the world. Into its treasury was poured the wealth of all other inhabited portions of the globe; and such was the political structure of the government, that the king and the king's household possessed almost unlimited control of the resources of the nation. To speak of "the treasures in Egypt" is but another form of expression for affluence the most abundant and lavish. In one word, the Egyptian court, at the time of which I now speak, was the most attractive spot on earth to one who was in pursuit of mere worldly pleasure.

Moses had been rescued from the Nile by the daughter—and, as is generally supposed, the only child—of the then reigning monarch. By her he had been adopted and brought up as her own son. The design of the princess, says Josephus, was to make Moses "her father's successor, if it should please God she should have no legitimate child of her own." But, be this as it may, there can be no doubt that the intention of the royal princess was to make Moses her own heir, and the possessor, ultimately, of the vast treasure which she would inherit as the only child of the most powerful monarch on earth. This fact is distinctly referred to in the text, in which it is said that Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt"—that is, the treasures of which he was the prospective heir.

Such were the outward circumstances under which the Hebrew child grew up. Wealth, and luxury, and power, were the attendants of his childhood and youth; even to mature manhood these had ministered to his daily desires; and all this wealth, and luxury, and power, he had been led to believe were to be his to an unlimited extent. Thus, to the son of a slave, were proffered the pleasures and the possessions of the mightiest empire on which the sun then shone.

But there is here another circumstance to be noted. Moses, while thus flattered, and, no doubt, greatly influenced by the motives addressed to his ambition and his natural love of pleasure, was, at the same time, the subject of other influences, which, all unknown to the giddy throng about him, had been brought to bear upon him in his infancy and early boyhood. The woman employed by the Egyptian princess to be the nurse of the rescued child was his own Hebrew mother. From her lips he received his earliest instructions. By her he had been taught the knowledge of the true God, and had been made acquainted with the reserved blessings promised to his chosen people. The impress of her warm maternal heart was upon him, and no subsequent influences were able to efface this beautiful image from his soul. Oh, a mother's love! a mother's godly conversation and example! Who can estimate their influence?

But you see what Moses had to contend with in the shape of insinuating, seductive temptations. Riches, pleasure, power—all that could appeal to an ardent and ambitious mind,—and all, nay, immensely more than that for which multitudes in our day are ready to barter heaven with its eternal "recompense of reward,"—all these were temptingly offered to Moses, and all these he declined, *rejected*, when he "refused to be called the son of Pharaoh's daughter."

And you will here mark especially the *motive* which influenced Moses

in this decision. He declined the pleasures of the Egyptian court, not because he was insensible to the attractions of that court, and not because he was destitute of those natural propensities which inclined him to gratify the desires of the flesh ; but he rejected these things because they were "the pleasures of sin"—because he could not indulge in them and be guiltless. And he rejected "the treasures in Egypt," not because he might not, under other circumstances, possess riches, but because he could not hold *these* treasures without doing violence to his conscience and disobeying the law of his God.

Notice, now, in the next place, what it was that Moses made choice of rather than "the pleasures of sin" and "the treasures in Egypt," "choosing rather to suffer affliction with the people of God." Who were the people of God, whose lot this man preferred, and whose destiny he was willing to share? They were the most abused, and, outwardly, the most degraded of all slaves. They were the very scorn and contempt of the proud Egyptian nobility. Their task-masters were the most cruel, their work the most servile, their privileges the most scanty, and their sufferings, all things considered, almost unendurable. Verily, they were an afflicted people. Oppression had ground them to the dust. Wearisome days and nights were appointed them. How few, even of the lowly and despairing, would have chosen this people as their companions and brethren? But who, with the flattering prospects of Moses before him, would have turned away from the treasures of Egypt, and the pleasures of that seductive court, for the companionship and the destiny of a nation of slaves?

And here, as we pass, I wish you to notice another thing. As Moses did not relinquish the pleasures which surrounded him in the household of Pharaoh because he was insensible to the influence of such attractions, and as he did not decline the riches which were proffered him in Egypt because it would have been wrong in him, under other circumstances, to possess riches ; so, in this latter case, he did not choose to suffer affliction with the people of God because he had any natural fondness for suffering, or because affliction, in itself, was a thing to be desired, or because it would furnish a meritorious ground of his acceptance with God ; but, with a higher aim, he preferred the people of God *in spite of their afflictions* ; he preferred them because they *were* the people of God, notwithstanding their poverty, and destitution, and disgrace ; he preferred them because truth and righteousness were on their side, while, on the other side, were only falsehood and sin, although concealed under the names of pleasure and riches.

We are to consider next, the *principle* which guided the choice of Moses, and the *end* which he had in view in making his decision. "By faith he refused to be called the son of Pharaoh's daughter ;" by faith he declined to participate in "the pleasure of sin ;" by faith he rejected the offer of Egypt's treasure ; and by faith he preferred all the affliction and reproach which he should suffer on account of his attachment to the people of God, and his belief in a coming Redeemer, "for he had respect unto the recompense of the reward." This language, taken in connection with what has already been said touching the motive of Moses in declining the pleasures of sin, exonerates him from all imputation of selfishness in seeking "the recompense of the reward." It was a *holy* reward which Moses had respect to, a reward which was to be found in the way of obedience, and not simply *happiness*, irrespective of the means by which it might be attained. Hence it was a just, a religious motive

as, indeed, it is recorded of the Author of salvation himself: "For the joy that was set before him, he endured the cross, despising the shame." It was a reward which Jesus had in view when he gave his back to the smiters, and when he poured out his soul unto death; but it was a reward which involved in the highest degree the glory of the Father who had sent him. Thus Moses looked forward to a future recompense, but it was not the recompense solely which stimulated his obedience. The recompense was a gracious bestowment which he certainly desired, but which he desired in no other way than as it should be connected with God's glory and his own holiness.

But we were considering the principle which animated him. It was faith we are told. By faith he contemplated a joy which would be full and abiding long after the pleasures of sin had vanished and left nothing behind them but the inevitable sting; by faith he grasped the riches which would endure and be satisfying long after the treasures in Egypt had turned into dust and been forgotten; by faith he looked beyond the present affliction of the people among whom he had cast his lot,—beyond their servitude, their privations, and their disgrace. "He endured, as seeing Him who is invisible;" and so strong was he in the strength of this divine principle, that he boldly "forsook Egypt, not fearing the wrath of the king." It was a small matter to him what he should suffer from men, or what of personal convenience and pleasure he should forego, for these things were only for a season; "the recompense of the reward," which was laid up for him in heaven, would be imperishable and fadeless for ever.

Now this decision of Moses, as it seems to me, was eminently *wise*; and I appeal to every one of you for the correctness of this conclusion. I have no question whatever as to the verdict of your enlightened and sober judgments. Moses, in rejecting the pleasures of sin and the offered treasures of Egypt, in view of the future reward acted wisely, and as every sane man should act in a similar case. There was no fanaticism in this decision, no mere impulse of feeling. It was the mature, thoughtful act of an intelligent mind. See how the case stands now. Thousands of years have fled since the body of Moses was laid in its unknown sepulchre in the valley of Moab. For all these centuries has he been enjoying the fruition of that faith which led him "rather to suffer affliction with the people of God," and to bear "the reproach of Christ," than to possess "the treasures in Egypt," or "to enjoy the pleasures of sin for a season." Where is Moses to-day? And where are the Pharaohs? And where the pride and pomp of ancient Egypt? And where the giddy throng that mingled in the dance, or that quaffed the wine-cups in their banquet-halls? And where the treasures which built the pyramids, and reared proud monuments to the names of kings? Alas! these all were only "for a season," and have long since perished. But "the recompense of the reward" which the man of God discerned by faith, and upon which he has already entered, shall be for ever and ever. He has received "a kingdom which cannot be moved." Tell me, was not Moses wise in his decision, notwithstanding all the temporal losses and the obloquy to which that decision subjected him?

And now I bring the subject home to you, my hearers,—to you, young men, who, as I have said, may be this day on the point of a decision which will determine the whole of your future career, and be final as to your eternal happiness or misery. The pleasures of sin are in the one scale; but, remember, they are the pleasures of *sin*, and they are only

for a season. In a short time—a very few years at most—these pleasures will have lost their sweetness, and the dregs of the cup which you must drink, if you now prefer sinful pleasures, will be full of bitterness. In the end, that which seems to you now to be only joy, will “bite like a serpent, and sting like an adder.” In the other scale is the service of Christ—an intelligent, rational devotion to the cause of truth and righteousness. In this service you may have to suffer something of affliction. I will not disguise the truth. The people of God have oftentimes to pass through severe trials before they are “made meet to be partakers of the inheritance of the saints in light.” In this service you may have to endure reproach for the name of Jesus. “Yea, all that will live godly in Christ Jesus shall suffer persecution.” In one shape or another, “the trial of your faith” must be experienced. But, be it so; and even granting that your entire earthly pilgrimage shall be one unbroken series of afflictions; admitting that it may be best, in the wisdom of God, that poverty, and suffering, and reproach shall fill up the measure of your days upon earth,—admitting all this, I ask, which is the wise decision, the service of God here, and “the recompense of the reward” hereafter, or “the pleasures of sin for a season,” and, in the end, “the wages of sin,” which “is death?” What I want, at this time, is not the verdict, simply, of your judgments, for that I have already; but what I want is the decision of your *hearts*, and your determination, in the fear of God, and in reliance upon his promised aid, to seek, at once, “that good part which shall not be taken away from” you. “Choose you this day whom ye will serve,” and let your decision, I pray you, be like that of Moses; choose “rather to suffer affliction with the people of God,” if it must needs be that afflictions come, “than to enjoy the pleasures of sin for a season.” “For a season!” Contrast these words—the meaning of them—with the meaning of those other words with which my text closes: “the recompense of the reward.” Here is an example in point. A few days ago* two deaths occurred in this city within six hours of each other. The one was the death of a young man, aged about twenty-four years, of whom it is said by one who had taken pains to make particular inquiry, that “he was a young man of promise, being an excellent anatomist, a skilful linguist, and one who might have risen in the world; but habits of dissipation, disobedience of parents, and evil company, wrought his ruin.” He was a young man who preferred “the pleasures of sin,” and, truly, they were pleasures which lasted only “for a season.” How brief! how illusive! how fatal! He died suddenly—he died upon the gallows, a convicted murderer, with the blood of a fellow-creature upon his soul! From that scene, terminating a life of sinful pleasure, pass with me to another which happened a few hours later. Under the roof of an unpretending dwelling in this city, a circle of weeping friends are gathered about the couch of an aged man who has just ceased to breathe.† That man, while yet young, had made the choice of Moses. The pleasures of sin he renounced, and the people of God, in good report and in evil report, he determined should be his people. For nearly half a century he stood upon the walls of Zion, in this city, an affectionate counsellor of the young, and a messenger to all of the good tidings of the gospel. For nearly half a century he walked our streets, an example of purity of life and of unostentatious devotion to the cause of the Saviour, whose service he chose in his early manhood. When that man

* January 8, 1858.

† Rev. Dr. Knox.

died, every friend of virtue and religion in this community felt that a public benefactor had ceased from among the living; and when he was borne to his burial, thousands pressed around his remains, anxious to pay the last tribute of respect and affection to "the memory of the just." Both these men are now dead and buried. But is this all? When the one man died upon the scaffold, was that the end of the pleasure-seeker? And when the other man died in his chamber, was that the end of the venerable servant of Christ? Where now are the spirits of these departed men? Could I lift the curtain which separates the present from the future, I would show you where they are. This I am not permitted to do; but I can tell you what God says in his holy book. "All murderers shall have their part in the lake which burneth with fire and brimstone, which is the second death." "No murderer hath eternal life abiding in him." "These shall go away into everlasting punishment." And again, it is said, "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 hath hope in his death." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "The recompense of the reward" is theirs for ever.

My hearers, will you decide this question? Will you decide it *now*? Whom will you serve? Life and death are set before you. Now is the time for your decision; and the decision, remember, must be *your own*. God calls upon you by his Spirit to make your choice. He has provided for you all needful helps. "IF THOU BE WISE, THOU SHALT BE WISE FOR THYSELF; BUT IF THOU SCORNEST, THOU ALONE SHALT BEAR IT."

PROVIDENCE IN THE ATLANTIC TELEGRAPH.

PALEY, in one of the most pregnant and suggestive chapters of his "Natural Theology," remarks upon "the *uniformity* of plan observable throughout the universe," saying, that "we never get amongst such original or totally different modes of existence as to indicate that we are come into the province of a different Creator, or under the direction of a different will. In truth, the same order of things attends us wherever we go." What is here said of space is equally true of time, and proves not only the unity but the eternity of God. However far back we go in the lapse of ages, we find the same great principles at work, the same grand ends kept in view, the remotest past and the immediate present bound together by unity of design. Science is constantly discovering some new proof of the providence of God, preparing, in ages long past, a supply for the wants of to-day. He has laid up in store, at a period so distant as to seem like eternity, the materials which our advancing civilisation and science now for the first time require and learn how to use, and which have been previously neglected or unknown. This indeed is the true meaning of the word *providence*, the etymological import of which is *to look forward, to anticipate*, and so *to make provision beforehand for some coming want*. The following passage from a recent work of geology will illustrate our meaning, and show how in past ages the providence of God has been displayed, not only in supplying "the wants of every living thing;" but in anticipating and pro-

viding for those of creatures who were not to come into existence till long ages had rolled away:—

“ If a created and intelligent being from some other sphere had alighted on this globe during that remote period when the vegetation now dug out of the coal formation covered the surface with its gigantic growth, he might have felt as if there was a waste of creative power. Vast forests of *sigillaria*, *lepidodendra*, *coniferæ*, *cycadææ*, and tree ferns would have waved over his head, with their imposing though sombre foliage, while the lesser tribes of *calamites* and *equisetacææ* would have filled the intervening spaces; but no vertebral animal would have been there to enjoy and enliven the almost universal solitude. Why, then, he must have inquired, is there such a profusion of vegetable forms, and such a colossal development of individual plants? To what use can such vast forests be applied? But let ages roll by, and that same being revisit our world at the present time. Let him traverse the little island of Britain, and see there fifteen thousand steam-engines moved by coal dug out of the earth, and produced by these same ancient forests. Let him see these engines performing the work of two millions of men, and moving machinery which accomplishes what would require the unaided labours of three or four hundred millions of men; and he could not doubt but such a result was one of the objects of that rank vegetation which covered the earth ere it was fit for the residence of such natures as now dwell upon it. Let him go to the coal-fields of other countries, and especially those of the United States, stretching over one hundred and fifty thousand square miles, containing a quantity absolutely inexhaustible, and already imparting comfort to millions of the inhabitants, and giving life and energy to every variety of manufacture through the almost entire length of this country, and destined to pour out their wealth through all coming time, long after the forests shall all have been levelled; and irresistible must be the conviction upon his mind that here is a beautiful example of prospective benevolence on the part of the Deity. In those remote ages, while yet the earth was unfitted for the higher races of animals that now dwell upon it, it was eminently adapted to nourish that gigantic flora which would produce the future fuel of the human race, when that crown of all God's works should be placed upon the earth. Ere that time, those forests must sink beneath the ocean, be buried beneath deposits of rock thousands of feet thick. But during all that period, all those chemical changes which are essential to convert them into coal would be accomplished, and, at last, man would find access, by his ingenuity and industry, to the deep-seated beds whence his fuel might be drawn. Nor would these vast repositories fail him till the consummation of all things. Surely there was no waste, but there was a far-reaching plan of benevolence in the profusion of vegetable life in the earlier periods of our planet.”

But geology is not the only science which affords illustrations of the prospective benevolence of Deity. Into whatever realm of nature we turn our eyes we find the same great fact presented to us. Creation, throughout all time, as well as throughout all space, testifies to the unity of the Deity, and seems to exclaim, “ *From everlasting to everlasting Thou art God.*” The successful laying of the Atlantic Telegraph—that crowning achievement of modern science—affords many new and striking illustrations of this truth, to some of which we propose to advert.

First, as to the agency employed. For long ages the thunderbolt and the lightning flash were the only manifestations of electricity known to man. All nations quailed and trembled before the destructive action of this widely-diffused power, and regarded it as the terrible minister of the vengeance of the gods. Every mythology in the world has armed its chief deity with these weapons. Alike to Zeus and Jupiter and Thor the thunderbolt formed the dread artillery which they turned against their enemies. Greek and Roman and Teuton worshipped the thunder-wielder as his supreme God. When Christianity had unpeopled Olympus and Asgard, and given correcter views both of nature and of God, the existence of this devastating power remained as a difficulty to be solved by theologians. Why, it was asked, has the Deity called into existence an element whose sole agency is to destroy? To such a

question only an inadequate answer could be given, and the believer had to fall back upon the general evidences of a merciful order and a divine benignity throughout universal nature, which was only broken in upon, not destroyed, by these exceptional disturbances. By degrees, however, it was discovered that the thunder-storm was only the rare and abnormal disturbance of a force which is diffused through nature, animating, fertilising, and impelling the whole; that silently yet constantly it is at work as a latent vitalising force throughout creation. Though it may sometimes speak in thunder or flash forth in lightning, it is always acting in the growth of every flower and in every dew-drop that glistens upon its leaves. It is the secret power which

“ Warms in the sun, refreshes in the breeze,
Shines in the stars, and blossoms in the trees.”

Our object, however, is not to trace the general action of this agent in nature, but to call attention to the fact, that many of its properties are now for the first time discovered and turned to the service of man. That mysterious power which for thousands of years has been present with man, and which may perhaps form the connecting link between body and soul, which has pervaded the earth and sky, which was latent in every cloud, and came down with “the small rain upon the mown grass,” this most subtle element man has seized and bound and made his messenger. “Nimble Ariel” could not fly so swiftly at Prospero’s bidding as does this elemental power, which in one mode of its manifestation can shatter the Pyramids, or rive and “rend in pieces the mountains,” but which when subdued by man can flash his thoughts from pole to pole with a velocity which sets time and space at naught. The very gods of the heathen have thus become our slaves. The power before which they fell prostrate, in abject terror or superstitious worship, is made to carry our messages, and submissively does our bidding. “Whom they ignorantly worshipped,” we have subdued to our service. Already electricity is rendering immense services to mankind. Almost every department of science and of the arts have pressed it into their service. When a few years more have elapsed it will have united the most distant regions of the earth. Communications between India and America will be as speedy and easy as between next-door neighbours. There are few scientific deductions more certain than that the uses of electricity are only beginning to be discovered. Every year, almost every month, adds some fresh illustration of its immense capabilities for human service. No one conversant with the discoveries of modern science can doubt that it is yet to serve us and minister to our wants in modes at present little anticipated. A century hence our descendants will wonder how the business of the world went on without electricity, just as we wonder how our forefathers managed without steam-power. Six thousand years ago, He, “known to whom are all His works from the foundations of the world,” foresaw that his creatures would hereafter discover the value of this mighty agency, and therefore laid it up among his treasures against the time when we should be able to avail ourselves of his providential care.

It is about twenty-four years since the idea of the Electric Telegraph as an instrument of practical utility occurred to the mind of Professor Wheatstone, and about three years later the telegraphic line was exhibited in action; but it was not till the year 1842 that the transmission of electricity through water was attempted. The difficulties in the way of a *submarine* telegraph may be readily explained. Atmospheric air being a non-conductor, the electric fluid passes along the wires without being drawn off in its transit. As the wires are

insulated by glass or stoneware at the points where they rest upon the poles, it is prevented passing along them downward to the earth, and thus it flashes from end to end of the telegraphic line without escaping. But in carrying the wires beneath the ocean neither of these conditions exist. The wires resting upon the ocean-floor must be in contact with the earth, and being moreover surrounded by water, which is a conductor of electricity, the subtle fluid would be drawn off at every point. It is therefore necessary to case the wires in some non-conducting substance along their whole length, and thus insulate them throughout. But no substance was known which possessed the necessary qualifications. To glaze them would be too costly a process; besides which, all vitreous substances are exceedingly brittle, and cannot be coiled or curved. It would, therefore, be impossible to lay a cable insulated by any such means. A substance was needed which should be elastic, flexible, capable of being easily fused and hardening again so as to form a coating for the wire, it must be sufficiently tough to bear abrasion at the bottom of the sea, it must be available in large quantities at a moderate price, and it must be a non-conductor of electricity. No substance was known to exist containing these various properties; yet without it a submarine telegraph was impossible. In the very year in which Professor Morse set himself to experiment upon the transmission of electrical currents through water, Dr. Montgomerie, one of the medical staff of the East India Company, was walking in the woods near Singapore when he observed a parang in the hands of a Malay, the handle of which was made of a material he had never seen before. He asked the man what it was; the inquiry resulted in the discovery of Gutta Percha. In this vegetable exudation are combined all the properties needful for the completion of a submarine telegraph. In addition to its other uses previously unknown was this—that it rendered the transmission of messages from land to land along the ocean-floor practicable. In the rank jungles of Malaccan forests a natural product had lain concealed for 6,000 years, which was destined to give a new impulse to civilisation by bringing the most distant nations within hail as it were, and rendering instantaneous communications between them possible. When God surveyed his works and pronounced them all “very good,” this product was among them. Sixty centuries must elapse before its utility would be discovered, or the need of it felt, or its very existence suspected. But with him “a thousand years are as one day.” His providence anticipates the want ages before it is felt; his prospective benevolence lays up in store the supply which lies unknown, waiting discovery, to be forthcoming as soon as wanted.

There was another difficulty to be met, another problem to be solved, before the Telegraphic Cable could be laid along the bed of the Atlantic and a junction of the Old and New World effected. The ocean was known to be in many places of an enormous depth. The soundings showed a bottom of nine miles below the summit of the Andes, and more than four miles below the level of the sea. Careful examination with ingeniously-contrived apparatus for sounding made it clear that huge mountain summits, with their pointed peaks and sharp, craggy sides, rise to the height of many thousand feet from the bottom of the Atlantic, flanked by precipices, which plunge down to a corresponding depth.

“Sharp peaks and crested ridges, with precipitous sides, reproduce all the bold Alpine contours which are encountered upon the land. Supposing it to be required that a submarine telegraph cable should be stretched directly from Ireland to the United States, that cable would have to be lodged upon such supports. In some places it would have to hang upon lofty pointed peaks, in others it would be bent up and down in zigzag depths,

and in others it would depend from precipitous walls thousands of feet high. The idea had occurred that it might be a very convenient course to make a telegraphic communication between the British Islands and the United States through the Azores, but unfortunately it happens that this cluster of islands is composed of rugged and precipitous masses, which are pierced up from the depths of the ocean so suddenly that not a single scrap of shoal coast, nor a single sheltered bay, is to be found anywhere among them. The Azores are also in the very midst of an area of volcanic disturbance. In their neighbourhood the bottom of the ocean is liable at any moment to be heaved up and to be crushed and broken with the utmost violence. . . . When Lieutenant Maury was consulted by the House of Representatives touching the practicability of either of these routes, his answer was, "These peculiarities of the course constitute obstructions which, in the present state of our knowledge, are fatal to such a route."*

Here, however, a very remarkable provision comes to light. A broad level plateau stretches across the ocean from the coast of Ireland to that of Newfoundland, so admirably adapted to be the pathway of the telegraph that Lieutenant Maury, through whose exertions it was discovered and defined, prophetically christened it the Telegraph Plateau long before the company was formed to carry the project into execution. The history of this submarine highway is remarkable. It is entirely composed of minute microscopic shells, which to the naked eye appear like very small grains of sand, but a strong magnifying power shows that there is not a grain of sand in the whole mass. Countless millions of tiny creatures have lived and died to make up each foot of this oceanic path, which is in round numbers two thousand miles long, four hundred miles wide, and on an average two miles in thickness. But whence come these infinite myriads of microscopic animalculæ? Their shells, fine as the most delicate film, show no traces of abrasion; they are perfect and unbroken. Besides which it seems clear that at a depth of two miles there is no life. And yet further the shells are tropical in their character. It is in the tropical seas then that we must seek the origin of the plateau.

Any good map of physical geography or treatise on the subject will show the course of the gulf stream, entering the Gulf of Mexico, flowing past the coast of North America, bending eastward as it reaches the banks of Newfoundland, and sweeping across the Atlantic toward the coast of Ireland, where its force being expended it divides, and is ultimately swallowed up in the great world of waters. There can be little doubt that it is in the Gulf of Mexico that these minute creatures have their original *habitat*. The gulf stream bears them northward in its current. As that mighty "river of the ocean" turns eastward and loses its velocity, the shells held in suspension by it are deposited and form the pathway which renders an Atlantic telegraph possible. Its depth, about two miles, is great enough to secure the cable against injury from drifting anchors or sea-monsters, or the action of storms, and yet not so great as to render the task of laying the cable impracticable. Its smooth surface will not chafe or abrade the cable as would be the case if it were laid over a rocky bottom. In the words of the interesting volume already quoted from,—

"If art had prepared a bed for the oceanic cable after full deliberation, it could not have devised any more complete arrangements than this profound recess of still water, paved beneath with smooth impalpable powder. It also appears that it is the nature of this dead little *monad* to agglutinate themselves round masses buried in their layers, and

* From a most admirable volume entitled, "The Atlantic Telegraph. A History of Preliminary Experimental Proceedings. Published by order of the Directors of the Company. July 1857." Jarnold & Sons, price 1s. 6d. A book full of important facts narrated in a most interesting manner. The history of the enterprise down to the first unsuccessful attempt to lay the cable is here told.

many excellent authorities believe that a telegraphic cable deposited in this submarine burial ground of the diatoms, would not only be in a tranquil and undisturbed retreat, but that after a few years it would actually be built in there by a flinty pavement which no trifling exertion could manage to penetrate. There is no need then for much deliberation on the part of man as to the exact position the Atlantic Telegraph is to take. Nature has beneficently decided this question for him. Nature, indeed, has made every necessary preparation for the work. Newfoundland is stretched forth, as the hand of the New World, to meet the grasp of the British Isles, which are extended as the hand of the Old World. Exactly where these hands are held towards each other, and between them, a smooth, softly-paved ledge is laid down to receive the cord that may compensate for the shortness of their reach, and this ledge is placed exactly at the depth which is required for the security of this connecting cord, and just beyond the edge of the eddying current which troubles the centre of the wide sea. The course of the Telegraph Cable is precisely marked out by a natural tracing across the depths of the ocean. There is one line, and only one line, in which the work can be accomplished. Providence has designed that the Old World and the New, severed at the first by a great gulf, shall be re-connected by electrical sympathies and bonds, and Providence has prepared the material means for the fulfilment of the design."

It is we think impossible to resist the conclusion which the projectors of this great enterprise thus clearly state. When the directors of a great commercial undertaking point out the action of Providence in human affairs, it would be unseemly for Christians not to take account of it. In the successive steps which have made this wonderful attempt practicable, we must recognise the wise pre-arrangement and prospective benevolence of the Deity. "*This is the finger of God.*" From the close union of the two great branches of the Anglo-Saxon family, and the binding together of the Old World with the New, results must flow which it is impossible to anticipate. The destinies of the world at large must be largely affected by it. May God, whose providential goodness we have traced, grant it may be for his glory and for the welfare of mankind; so that the Telegraph's first message may be fulfilled—"GLOBE TO GOD IN THE HIGHEST; ON EARTH PEACE, GOOD WILL TOWARDS MEN!"

ADAPTATIONS OF REVEALED TRUTH TO THE HUMAN MIND.

THE IMAGINATIVE FACULTY.

(Continued from p. 484.)

In the former part of this article, a commencement only was made, of the illustration of some of the chief sources of influence, by which the record of revealed truth is fitted to awaken the imagination to a pure and ennobling exercise. It was necessary, as preliminary to this, to show the universal and powerful prevalence of the imaginative faculty in the human species at large; its presence and activity in man as man, from infancy to the twilight of old age, as distinguished from those more voluntary and transcendent exertions of the same faculty, of which the results are given forth in the creations of poetry and fiction, and in the various products of art, in sculpture, painting, and architecture. It was attempted to show how, by means of the imaginative faculty, superadded to those of reason and memory, a higher kind of intellectual existence is given to the human spirit, in virtue of which its views are ever new and progressive, and its aspirations tempted forward to higher attainments and a happier destiny. In illustration of the relations of Scripture truth to this intellectual principle, remarks were offered on those more obvious elements in Scripture

which appeal to the imagination, and which have this effect in common with other literature. The Scriptures are not solely occupied in the direct announcement of their own higher communications regarding the divine law or the divine mercy, but intermingled with these, or rather as forms of composition more or less embodying these, they present to us such of poetry, and parable, and proverb, and much also of animated description in prophecy and history.

It has been usual to say, in referring to the rich colouring of the poetic compositions of Scripture, that the Bible must be judged of as a work of oriental thought; intending thereby to intimate that this quality is due to the imaginative modes of thought natural to writers of eastern climes, and that it has this quality in *excess*, for which the scene of its origin must be the explanation and excuse. Without denying that there may be something of warmer colouring derived from the source referred to, we think this the proper place to expose the falsity of this account in the larger extent in which it is usually insisted on. The Bible, though its birth-place was the east, is more in affinity with the philosophic thought of Europe, than with composition strictly oriental. It has an intermixture of the imaginative with its modes of instruction; but it is at the furthest remove from the extravagancies properly ascribed to oriental imaginations. It reads like a book of the east, because its *historical references and geography* are eastern; but in other respects, its composition and tone are rather points in which it is strikingly contrasted to oriental writing, than qualities which betoken an eastern origin. It has the simplicity of ancient times, and it depicts ancient life, and some portion of eastern manners; but its forms of statement, we repeat, are, while imaginative here and there, so singularly under the restraint of truth, and of an unflinching discernment of what was exquisitely befitting in allusion,—its occasion, its measure, and its objects,—that in this respect, the pure and sober taste pervading even its poetry and prophetic descriptions, as well as narratives, renders its composition, as coming from the east, a phenomenon which must be accounted for on other suppositions than the uncontrolled musings of eastern genius. What is there in the Bible of orientalism, except the locality of its facts and customs? And is not the severe tone of its allusions on the very occasion in which it deals with the imaginative, an intimation, intelligible and impressive to all competent judges, that its compositions were originated under a higher direction than that of mere human thought?

It is not right to quit this brief review of the compositions of Scripture, in respect of their poetic or *allusive element*, without an attempt, how imperfect soever it may prove, to place in something of distinctness and relief, this particular element in the teaching of Him who spake as never man spake. Combining the qualities of simplicity, directness, and a profound, omniscient wisdom in a degree not exemplified even by other divinely inspired teachers, considered from a point of view merely human; the teaching of our Lord had something further peculiar to itself, which stamps it as his own. It were presumption to imagine it possible to unfold or to discern all the qualities which constituted the transcendent grace and beauty of that teaching. Devoutest meditation and habitual study and prayer, can alone advance the mind in this perception of the divine in those utterances, of which the evangelists have recorded only a brief portion, in comparison of the whole sum which their entranced ears had listened to, and their devout remembrance fondly cherished. But of these teachings, thus inexhaustible in their import and their many bearings, we may, without irreverence say, that they were singularly

encompassed for the most part with a transparent investiture of allusion. It is true, many parts consisted of simple, literal utterances; and it is worthy of remark, that the literal character marks very singularly the beginning and the close of our Lord's teaching, so far as is indicated by the sacred record. He begins his ministry in the Mount, with the announcement, "Blessed are the poor in spirit,"—if his instruction to Nicodemus may not rather be deemed of earlier date; and the conclusion becomes literal again, in his last conference with his disciples, as befitted his condescension to their feelings, and tender sympathy with their sorrow. But the chief sum, at least of his public teachings, bore another cast, insomuch that the Evangelist takes occasion to remark, that Jesus "spake to the multitudes in parables, and without a parable spake he not to them." Hence we may say, that the Chief Teacher clothed his weightiest lessons in brief imaginations, or fictions, devised in some parallel to the inner structure of truth and wisdom in the literal lesson. How wonderful is the adoption of this resource by him who came down from heaven! That it was the result of some involuntary tendency of thought in Christ, considered in his human faculties, or that it was not a mode of teaching purposely adopted, cannot be for a moment imagined. His literal teachings exceed, if we might venture on the comparison, in a sort of divine gracefulness, and a full-fraught richness of thought and feeling, those parables which on other occasions fascinated, while they awed, the multitudes around him. The words of the sermon on the mount, and the last chapters of John, read not with less of force or of meaning, than the parables of the lost piece of silver, or of the prodigal returning home! But it is felt irreverent to touch on these comparisons between parts of the grand system of the same perfect and unrivalled teaching. We will allude only to that large part, in which our Lord condescends to borrow illustrations to his maxims from surrounding objects and familiar events, and thus to clothe his meaning in imaginations, full of beauty, yet transparent, for the most part, in their purport and reference. But how marvellous, and worthy of perpetual admiration, the chastened simplicity and brevity of these fictitious representations! What remoteness from the indication of delight in them for their own sake as beautiful creations, and not rather as analogies, simply and solemnly adopted, as the means of conveying instruction to the common people, and at times of awakening reflection and deep searchings of heart in another class of his hearers. And then their brief limit, their frequently bare outline, and always their direct inevitable aim to the mark intended; let us add, their manifold and complex parallel, touching often, on the subject to be illustrated, not on one point but on many, and presenting to the thought a system or consistent scheme of truth for meditation and wonder, in the compass of a few sentences:—In a word, these forms of teaching, on the part of the Lord Jesus, illustrate at once the relation which divine teaching throughout the Scriptures was intended to bear to the human imagination, as a faculty whose influence is strictly incentive and auxiliary to the action of other faculties which are more immediately concerned in apprehension and reception of truth,—the understanding, the conscience, and the affections; and they define the precise limit and range of its legitimate indulgence.

But we must pass on to other views of this subject.—It has been frequently remarked that even history, in its plainest form of statement, makes demand on the reader's imagination, in order to the perfect realisation of its scenes. And the remark is correct. But there are some

histories which have greater power in awaking this mental process of realisation than others. The quality by which they accomplish this effect is termed their *graphic* character, by which they recall with more or less vividness something of the very picture of the past before the reader. Some historians have more, some less of this power in their composition; but the Scriptures, we may venture to say, surpass them all, and that by the force of minute allusions or circumstances which awaken imagination to her task. Yet in Scripture there is no excess of minuteness; but just enough to compel us to look at the scenes depicted as if with our own eyes.

If we advert to the whole extent of the history of Scripture, it will be seen that it furnishes to the reader an immense field of the past, over each scene of which, the imagination delights to traverse. If it be said, other histories also kindle the imagination, we admit this; but that does not derogate from the reality of the fact in reference to the Scriptures, and the question will then turn on the degree in which they do this, as compared with other writings; and we venture to think that the Scriptures are here unrivalled.

It is necessary, however, to refer to elements which interest the imagination, as well as impress the reason, in Scripture, which are of a still higher order. What then shall be said with respect to that astonishing unveiling of the *supernatural*, which meets us in the pages of revelation, and which intermix with the simple annals of time the manifestations of the powers of the unseen world?

Attested by their independent evidence to our reason, they impress also their grandeur on the imagination, and awaken its interest and conceptive energies to the utmost. The imagination is conversant with the absent, with the unseen, but *not* necessarily with the *unreal*. For matters to be objects of the imagination, it is not necessary that they be *imaginary*. History, as we have said, exhibiting the real matters of fact which were before other men's eyes in former times or distant places, is most impressively felt through the medium of the imaginative faculty, which realises the picture and incidents of things that were, but which no longer are. Scripture history, in its human incidents, affords most copious incentives in this manner to the operation of this faculty. They not only commend themselves to our belief, they become definite, living, almost present to us by imagination. We are positively more familiar, in a manner, with the personages of Sacred History,—know them better, more truly, more thoroughly, in virtue of the graphic element in it already noticed,—than with the characters exhibited in any other history. But besides the human incidents in revelation, we have the divine. The whole extent of the sacred record is made a scene of overwhelming marvel and mystery by the perpetual occurrence of the supernatural. The voice of the Infinite First Cause speaks familiarly to ancient men. The energy which sustains all things in silence, and fulfils the laws of the universe with such regularity that we lose remembrance of their being the incessant operation of the One Supreme Creator, is in Scripture seen to interfere with that regularity for wisest ends; to reveal the divine presence, the divine will, the divine protection, by visions which open into heaven, by miracles which deliver God's servants, or announce his law, by predictions of the future, by disclosures of the past. Beings of another order than our own, of power, of knowledge and sanctity higher than mortal thought; beings loftier in glory and goodness, as in power and intelligence, than the genius of

heathenism ever conceived of in reference to any of its divinities ; beings than whom we are told of none higher among created minds, and who thus would seem to occupy the summit of finite intelligence ;—these, in the scene unfolded to us in the Scriptures, are seen taking their appointed momentary part in the mission assigned them by the Divine Lord of all—are seen talking to mortal men, dissipating peril from them by an instantaneous movement, and then vanishing in their flight to the remote worlds where heaven is, and where the glory of the Eternal is revealed. Last of all, the One Being, for whose appearance these interferences all herald the way, the Son of God, the One higher than the heavens, by whom angels were called into being, and the worlds were made, He who is one with the Father, descends to the level of mortal existence, and appears *not* as an angel, “ for he took not on him the nature of angels,” but, as the Son of the Highest, revealed in humanity itself, and attesting his divine power by the incessant wonders of miraculous interposition. Thus, from its commencement to its close, revelation unfolds a series of the supernatural ; and the question is, to what principle of the human mind, in the case at least of all who were not witnesses of these manifestations, the supernatural, thus presented, appeals ? The first reply will be, of course, to our *faith* ; and in truth it is so ; for unless they could be attested to our belief as real, there would have been exhibited only a splendid and wonderful succession of illusions ; beautiful, consistent, divine in their conceptions, infinitely glorious and ennobling in their effect as compared with the grovelling legends of heathenism, but still illusions, which could only hold a claim on our remembrance in virtue of a certain verisimilitude to the divine, but which being false, needed resolute vigilance against their admission as facts. But being not illusions, but veritable realities, and the record of them history and not legend, they appeal to, they demand, they compel belief ; and in virtue of this their truth they come home to the mind’s apprehension *as things that were*, and such as it required only our presence at the time and place of their occurrence for ourselves to have seen with our own eyes, and become familiar with by our own perception. Such presence, such opportunity to confront those supernatural realities, was given only to the successive generations of times long departed ; while to after ages, the attestation of them as certainty is given by the sacred record, and the chain of its accompanying evidences ; and the faculty which meets and realises this their certainty, is the faculty of faith. Nor is such faculty inadequate to its function. With such a divine impress of truth as these attestations bear, the result is a facile one, to receive on faith the whole system of the supernatural in the Bible, just as we believe any other attested facts which we have not witnessed, and as we believe in the origin of all things by the First Cause ; “ for through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear ;” and faith, thus is the evidence, or rather the verifying apprehension, of things not seen. To faith, thus bringing the mind in a manner face to face with the glory of divine truth, and giving it a sort of intuition of the whole in its reality, and in its import, as regards, especially, the appearance, death, and resurrection of the Son of God, is given the blessing, whose significance is felt by the sincere believer to exceed all utterance, “ blessed are they that have not seen me, and yet have believed.”

But in the contemplation of the supernatural in revelation, there mingles with faith another principle, which mightily assists its influence, and is in some sort indispensable to the full effect of our belief ; this is the con-

ceptive faculty, by which we realise to our thoughts the detail and import of *what* we believe. Belief, in its strict import, deals only with the *certainly* of what is presented to the mind; it affirms such things were or are, in the past, or in the invisible; but to represent to ourselves *what* such things were,— what their nature, extent, details, meaning,— there must be called into play theceptive faculty; and the operation of this faculty must accompany belief at each stage, else we shall be believing *we know not what*. But thisceptive faculty is itself, in this case, the Imagination, which, as we have already said, deals not necessarily or alone with the illusive, or the picturesque, but with the unperceived, the absent, the unseen, being also real, in all its forms. The mind *remembers* only its own experience; it can *conceive* of these also, not as matters of occurrence, but merely as matters of mental representation; as pictures separate from the notion of time or place. But when Conception passes from the precise picture and copy of our own experience, to facts and mental revelations remote from personal experience; and much more when these are wholly out of analogy with that personal experience; call that exertion of mind by what name we please, it is essentially the same faculty as that by which we traverse the scenes of Milton's descriptions, or of any other poet, who presents to us new combinations of spectacle and incident. The faculty by which we unfold and represent to ourselves the things of the past, natural or supernatural, as separate from belief, or the mental affirmation of their reality, is the faculty of Imagination.

It will now be seen of what consequence this principle is in its relation to record of revelation; and how the wondrous exhibition of the supernatural in that record demands, and summons into activity imagination, as well as faith. And as the grandeur and import of much of the supernatural unspeakably transcends any present apprehension we may have attained, imagination aids our further progress, under the direction of divine statement, and with the perpetual assent of faith. We can but imagine the glory, say, of angelic appearances; but even if our imaginations are not equal to the reality, they are not therefore untruthful, provided that, as far as they go, they are in the right direction, and are consistent with the general indications of the Scripture narrative. The transactions of Mount Sinai, the cloud-capt summit, the appalling thunder and the lightning flash, and the sound of the voice of Jehovah, which the assembly prayed might not be repeated;—these can be only *imagined* again; but is the imagination of them a forbidden indulgence, or are we not indebted to this power for the impression of the scene, as far as it can impress us, after we have read the brief details in which it is given? Then again, in following the footsteps of the Son of God, if we are, as we say, to bring its details home in their reality and import to the mind, the faculty in question must be auxiliary to our belief.

(To be concluded in our next.)

ADMIRATION AND ASPIRATION.

It is a good thing to believe; it is a good thing to admire. By continually looking upwards, our minds will themselves grow upwards, and as a man, by indulging in the habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire. Here, as in everything else, humility is the surest path to exaltation.—*Arnold*.

MUCH-AFRAID'S SONG IN THE RIVER.

"When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, 'Farewell night, welcome day.' His daughter went through the river singing."—*Pilgrim's Progress*, Part 2nd.

JESUS is so near,
The Brideroom of my soul, that in my
heart
I feel no sorrow. Here, yea, even *here*,
The clouds of life depart.

Angels gather round,
Lo! for me there is no death in dying.
Changed are the pangs to joys—joys
without bound,
On Christ's love relying.

O God, thou giver
Of strength for weakness. His voice
above
The surge I hear of this deep solemn
river,
Him next to Thee I love.

We have wept on earth.
Fear, like a gloomy mantle, wrapped us
there,
Sad pilgrim twain, who found of tears no
dearth,
Longing for sweeter air.

Here, where all flesh parts,
Love groweth strong as death; and ever
more,
With a mortal yearning, hearts cleave to
hearts
Closer than ere before.

The floods may gather,
He cryeth, "Farewell night, and welcome
day;"

We ford the depths, but we find there,
Father,
A calm untroubled way.

A way whose sweetness
Was made by pierced feet; a way once
trod
By the martyrs, strong in faith's com-
pleteness,
As they went up to God.

Joyful watch friends keep
On us, so near the city of our King;
And yet my pilgrim sisters gently weep—
They weep to hear *me* sing.

Of Music's daughters
I was never one till now; their glad voice
Rose at the lute's* sound; but in these
waters
Can mine alone rejoice.

O, the crown, the rest,
The fulness of joy for ever which Thou
Hast, God, awaiting me, so poor a
guest!
This weary heart and brow!

His darkness is light,
Whose shadow I behold. Break all delay,
Ye angels of my Lord. Now, *farewell*
night,
Welcome eternal day.

JANE BOWRING CRANCH.

PASSAGES FROM THE LIFE AND LETTERS OF THE
REV. WILLIAM RHODES, OF DAMERHAM.

(Continued from p. 494.)

[The following extracts are from a letter addressed by Mr. Rhodes, in 1825, to a bereaved friend who had asked him the question: "Will our earthly Christian friendships be continued in heaven?"]

THERE are many circumstances which throw much indistinctness and uncertainty over our views of what the social condition of heaven will be. Such as these, which I can only just name:—

From the language of Scripture, it is quite certain that heaven is a real place, a material abode, and not a mere state, as many are pleased to assert. But whether it be a vast and splendid cluster of worlds, or one spacious, magnificent, and almost unlimited continent of light and beauty, we are not informed. Yet our intercourse must considerably depend upon this.

* "Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute."

Then, even if the saved of mankind were the only people there, is it likely that amidst the numberless myriads of our own race alone, each individual will be able to find his own "familiar friend?" But these will not be the only inhabitants of heaven. There are its nobler and more ancient nations. More than this, from its being the highest part of the creation of God, and the scene of his visible presence, we may justly infer that it is the common home and Paradise of all holy creatures, and that its society will be increasingly composed of races and families from various worlds of the universe. Does it not look as if each of us would find himself among a heaven of strangers?

Were we to be removed to heaven with our present nature only refined and made immortal, we could easily anticipate how we should feel and act; but not so. Our nature is to be dissolved to its very rudiments at death. Now all that pertains to us simply as beings of this world, all the instincts of the body, many of our sensibilities, perhaps many of the properties which now influence the mode of our social intercourse, will be dropped, to be resumed no more. Our ignorance of what we shall be, when deprived of all these, gives much uncertainty to our conceptions of heaven.

We have scarcely any revelation of the glorified state but as a scene of divine glory and devotional felicity. The heaven of the New Testament is strictly a devotional heaven,—perhaps to impress upon us the conviction that to be fitted for it we must be devotional. Now we know that when the heart is deeply devotional to the blessed God, social wishes and considerations almost disappear. You have felt this in public worship. You have had scarcely a wish or a thought of those around you. The inferior affection was absorbed and displaced by the greater and the holier. Will not the visible presence of God displayed in ineffable holiness, beauty, and effulgence all over the regions of heaven, meeting us wherever we turn, surrounding us every moment—will it not produce in us an indifference to the presence and regard of creatures—an oblivion of social affections and delights? So we may be apt to imagine at first.

The Scriptures speak of peculiar rewards of grace that will be conferred in heaven on those who have possessed peculiar grace on earth. The present differences in piety are immense—so will be the rewards. Now, will not a superior position of these rewards—which may well be supposed to consist in transcendent dignity of rank, station, employment, nearness to the throne, the performance of high commissions in heaven and abroad in the universe—put a wide separation betwixt many who have been closely united on earth, and who would wish to preserve their friendship and intercourse for ever? Will a dignified personage, high in honour through the celestial realms, descend from his lofty sphere and society to visit and converse with his former friend, who, far below him in piety, dwells in one of the remote celestial villages among the common people of heaven?

The Scriptures themselves give us no direct information respecting the social constitution of heaven. The whole system of life there, apart from devotion, is left to be imagined with dim uncertainty. And although they speak of it sometimes as a family, sometimes as a festal assembly, suggesting the delightful fancy that all its members will be easily observed and known, as in such spectacles on earth, a little reflection assures us that these are but images, teaching us indeed what the spirit of heaven will be, but not intended to afford us precise and definite information respecting the laws of its intercourse.

It is well to see the difficulties of a great subject: they awaken curiosity; they set the mind to work; they break up the fancies of ignorance, and prepare us to welcome with more delight the certainty that may be attained.

We are, however, acquainted with two or three facts, distinctly established, by the aid of which we may work out with luminous certainty many large and beautiful problems respecting our social prospects in heaven. Such facts as these—the permanent properties of our nature, the certain assurance we have that heaven is the world of perfection, and those inspired declarations respecting heaven—which, although they assert nothing directly of our future mutual recognition, or of the mode of celestial intercourse, speak of heaven as a social

state. *Memory* is one of the permanent properties of our nature. Memory will be plainly essential for the holy purposes of grateful adoration; for gratitude is in its very nature a sentiment inspired by memory. It will be essential to enable us to perceive the rectitude of the final judgment. Suppose the memory of human actions to be lost, the judgment of our race will appear to be a mere act of sovereign despotism. It will also be essential to the existence of conscious identity or continuous being. That memory is a permanent property of nature is therefore certain. Now, as our friends are closely identified with ourselves, and their words and acts constitute a great, and sometimes are among the most important parts of our own history, if we remember our own history, if we remember our own past selves, *we must remember our friends in heaven.*

A second property of our lives which we know will be permanent, is *holy love*. There needs no proof that our moral affections will be continued. The present graces of piety will be the graces of heaven. They will go with us wherever we go, and form the temper and felicity of our existence. "Love is of God, and he that abideth in love abideth in God, and God in him." "Love shall never fail." "Against this, there is no law" to condemn it to death. We have seen that our present companions in Christ must always be remembered; we also see that *they must always be loved*; and in heaven, as on earth, it is in the nature of love to seek intercourse with its object.

Another established fact that will aid us in this inquiry is the *perfection* of the heavenly state. It is true that "it doth not yet appear what we shall be;" but we know that we shall not be less perfect than we now are. In our instrumental existence, as well as in our character, we shall be "made perfect." When Paul writes, "whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," his plain meaning is, that the present *imperfections* of our communication and acquirement of knowledge shall vanish. Our knowledge of *individuals* as well as of things and truths will no longer be defective, in consequence of an imperfect medium of perception. "Now we see in a mirror darkly, but then face to face; now I know in part, but then shall I know even as I am known." Do not these words imply a perfection of means and facilities for the attainment of all that knowledge which tends to the promotion of holy happiness; the knowledge not only of God, but of his glorified creatures?

The glimpses of the society of the blessed afforded by *Scripture* tend to the same conclusion. "Now I would not have you to be ignorant, brethren, concerning them who sleep, that ye may not be grieved as the others are, who have no hope. For if we believe that Jesus died and rose again, so also them that sleep in Jesus will God bring with him. Besides we affirm to you by the command of the Lord, that we the living, who remain at the coming of the Lord, shall not anticipate them who are asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall arise first. After they are raised, we, the living who remain, shall at the same time with them be caught up in clouds to join the Lord in the air: and so we shall be for ever with the Lord. Wherefore comfort each other with these words." "Then shall the King say to those at his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the formation of the world;" "and these shall go into eternal life." "I assure you that many shall come from the east and from the west, and will be placed at table with Abraham, Isaac, and Jacob in the kingdom of heaven." "For so there shall be richly given to you an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." Paul anticipates in his converts, "his glory and crown." "Every man" shall be "*presented* perfect in Christ Jesus," by him who "warned and taught him in all wisdom." In anticipation of Christ's appearance, the most touching appeal of Christian affection is, "by our gathering together unto him." Each of these passages supplies a beautiful social image; with each of them the notion of non-recognition is at least very discordant, while that of recognition agrees with all. Why is the hope held out to us of joint recognition, joint abode, and mutual social delights, if we are to be alike "unknowing and unknown?"

Recognition of some kind is implied in all these instances, and can it be a merely *collective* recognition? Where then would be the consoling force of the language?

Before these fixed lights of fact and truth, difficulties fade almost to nothing. The difficulty, for instance, arising from the difference of rewards amongst those who were the nearest friends when on earth. We cannot conceive it to have any other effect than frequent separation. It may possibly impede the constancy of their intercourse, but not by any means totally prevent it. It does not do so even in this world. Even our greatest modern statesman, so high in station and endless in labours, pays a yearly visit to his mother in the remote retirement of Westmoreland. I am fully convinced by long and large meditations upon it, that, notwithstanding its transcendent superiority and happiness, the society of heaven, will, in its social arrangements and conduct, bear a much nearer resemblance to that of the present world than is generally imagined. Suppose that of two friends who are now most closely united, and wishing to be so for ever, one shall be greatly raised above the other in the future kingdom; this cannot touch in the least the ardour their friendship. The inferior person will feel a just and pleasurable exaltation in the dignity of his friend, and of course be always ready to meet him with joy; while on the other side, celestial dignity will delight to condescend, and to impart his lustre and felicity to the object of his ancient regard. True piety will always be the same. The best Christians, whatever be their station or their mental accomplishments, are the most simple, benignant, and condescending, simply because they are the best, because they have most of the temper of their Saviour. Those who are most like him will be first in heaven, and thus be the most affectionate and condescending to their inferior friends.

Though no doubt heaven will be a state of activity in endless forms of service and achievement, there will also be a large portion of repose. "A rest remaineth for the people of God." Whatever will be the employments of the state, the long leisure of immortality will afford ample time for the indulgence of friendship wherever the affections may lead.

And may we not also be permitted to suppose that the benignant Saviour, who has felt the affections and preferences of friendship on earth, and who will probably retain them for ever, and who will preside over the arrangements of eternity—may we not suppose that he will show peculiar indulgence to this most felicitous affection, and so dispose of friends through his celestial empire as to allow them free and delightful intercourse for ever? I have no doubt that he will do this.

Thus you perceive there is solid and ample ground for cherishing this most soothing anticipation. But to what extent may this anticipation be indulged? Will our intercourse be continued with all pious friends, or only with some of them? I believe the answer of the heart to this question will be the true answer. Where you wish it to be continued, there it will be. The friendship of heaven will, from the very nature of friendship, be a matter of choice, or rather, an adherence to our present choice.

The affectionate veneration for wise and excellent parents, and the love of their society which nature inspires and piety confirms, will continue for ever. The relation betwixt them and us can never be dissolved, never forgotten. And as the relation itself is immortal, the tender instincts and attachments resulting from it will also be immortal. Your parents will be as much your parents a hundred millions of long ages hence, in fact and in feeling, as they are at this hour. Their care and love in training us to wisdom and piety, when the supreme value of these results shall be fully perceived, will indefinitely enlarge the sum of our obligations, and render them more precious and venerable for ever. Then children in their turn become parents. This gives rise to a new affection, which also, from the nature of the case, must continue through eternity. This opens a beautiful view of the richness and variety of celestial love—love for glorified parents, love for glorified children—in all who are thus blest on both sides of their being.

Whether the tenderness of personal attachment shall be continued in the world to come, when the constitution of our nature shall be changed, seems at

first sight the most difficult point to determine in the whole inquiry. The difficulty arises from its being a *mixed* affection. The inferior ingredients of the tender affections, and the alliances to which they lead, having answered their purpose, will be finally extinguished in death; but it appears to me certain that the mental affinity, the tenderness of spirit, the intercourse of soul with soul, which are more or less experienced in all happy cases of this sort, will remain as some of the finest elements of the life, and will form a high and everlasting endearment betwixt those who were united in the days of time. Milton was as great a philosopher as a poet. His views of human nature and the social affections were the most exalted that ever were formed. To any one who delights to study the social constitution of our race, what eloquent wisdom there is in the following lines:—

“Hail, wedded love * * *
 * * * by thee,
 Founded in reason, loyal, just and pure,
 Relations dear, and all the charities
 Of father, son, and brother, first were known.”

And can it be supposed that an affection which produces a measureless flow of good on earth will lose all its charms with the extinction of life, and do nothing to augment the happiness of eternity? It is commanded to those who bear this relation, at least on one side, to love each other “as Christ has loved his church.” The love of the Saviour is an immortal love; and this seems to convey an intimation that the other will also be immortal.

How infinitely solemn are these friendships of personal tenderness! They are frequently so slight and inscrutable in their commencement that no human thought is fine enough to trace them to their origin. The original fountain lies remote and concealed among the shades and mysteries of our wonderful nature; no intellectual Bruce has ever penetrated to their source. But, like the Nile, they flow on and bless, and sometimes desolate. They may flow to bless or desolate for ever.

Do you put this final question on the whole subject,—“Who, among all the friends I have ever possessed, will have most of my regard through eternity?” The answer is certain. It will be the person who has done you most *religious* good, who has most drawn down the Divine benedictions upon you by his prayers, and who has added most to the riches of your being, whoever that may prove to be. Yes, this is certain, all persons and things will then be estimated by this reference to the sovereign Lord of our immortality. Let us adopt this standard of estimate *now*.

THE HOLY GREAL.*

Heb. xi. 10; 1 Tim. vi. 11, 12; 1 Cor. ix. 24, 25; Rev. iii. 21.

<p>THERE was an olden legend that the chalice, Brimmed with the mystic wine Of the Redeemer's death, was stored in palace Whereon the wistful eyne</p>	<p>Of patient pilgrim yet had rested never, Nor had the swells or falls Touched the glad ear of chance wayfarer ever, Of music in its halls;</p>
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* The San Greal was the cup which our Lord was supposed to have used at the Lord's Supper. The legend concerning it was, that after it had long been kept as a priceless relic it vanished as a punishment of the sins of the Church. It could only be found again by a knight of fearless courage and blameless life; to such an one its discovery would be granted as a reward of his sufferings and devotion and self-sacrifice in the cause of God and man. Sir Launfals was believed to have spent his whole life in the quest, and to have recovered it from a leprous beggar whom he kindly helped at his castle-gate as he returned home to die.

Nor knight had ever passed its vaulted
portal,
Nor at the postern gate
Knocked figure cowed or mailed, nor foot
of mortal
Had trod its rooms of state ;

Noble, nor priest, nor forester, nor peasant
Could point where rose its towers,
And gorgeous noon's, or evening's argent
crescent
Lightened its halls and bowers.

They told the story in the elder ages,
When faith was credulous ;
But light was dim, and in those simple
sages
Far stronger than in us,

Whose clearer heads scorn their weak
superstition,
Dwelt purpose unrepressed ;
And mighty energies this dim tradition
Stirred in the ancient breast,

That in the spirit of a lofty daring
Flung wealth and ease aside,
And mailed, and mounted, and of toil un-
sparing,
Went forth on paths untried ;

Forsaking festal mirth, and dainty dalliance,
And light of lady's eyes,
In wood and wild, with eager, fearless
valiance,
To seek the sainted prize.

Lonesome and dark the forest shade, and
haunted
By ghost and goblin grim,
But through the gloom those warriors
pricked, undaunted,
Amid the phantoms dim ;

Oft with barred aventayle, prompt for the
onset,
Lance poised, and shield uplift,
They battled for the way from dawn to
sunset,
Absolved through fearful shrift ;

And in the midnight, with uncertain peril,
Beset on every hand,
Through tangled dell, and over moorland
sterile,
Rode on those heroes grand :

And sometimes, castled on a mountain
hoary,
Or bosomed deep in trees,
There gleamed out turrets bright in golden
glory,
And then a dream of ease
Would in those travel-tired, worn bosoms
enter,
As upon twilight plains
They saw the sunset-glow in mellowed
splendour
Flashed back from reddened panes ;
And gazed on bastion that high up-
springing,
Or glimpsed through bosky glade,
Seemed like a gentle spirit sweetly singing
Of peace in haven made :

But ah ! when morn the mists and shadows
banished,
When spurred the knights anear,
The fair, white marble walls were all
evanished
In the thin atmosphere ;

The spell of a beguiling necromancy
Broken, they found no place ;
The fairy freaks of a fantastic fancy
Had, fading, left no trace ;

And with the dear deceit the radiant
features
Of the Rest-angel fled ;
Yet hope died not within those high old
natures,
Firm, though dispirited.

They laboured to the goal that distant ever
Like a false promise shone,
Still cheating sense, and mocking their
endeavour,
Nathless they wandered on.

Steadfast believing, till repose descended
On weary hearts, too deep
For slumber, ah ! and since it never
ended,
We dare not call it sleep ;

Following their life's one aim, like a young
lover,
They in the chase grew grey,
Though what they sought they never might
discover,
And so they passed away !

Ho, Christian chivalry ! be up and doing,
For your sure hope, and real ;
Work ye with earnest toil, and hard
pursuing,
Like knights of the San Greal.

THOUGHTS ON THE REVIVAL.

[At the recent meeting of the Essex Association a very able paper was read, on "The Recent Revivals in America." A general wish was expressed by the hearers that it should appear in the Magazine. Most gladly should we have printed it entire, but the American Revival has been so frequently and fully discussed in our pages that it seems superfluous to enter upon the subject again at any length. The concluding part of the paper, however, is devoted to an inquiry into the practical lessons which the Revival may teach us. This portion of it, therefore, we gladly insert. It may suffice to say that, in the portion which we omit, the writer arrives at conclusions strikingly similar to those announced by Dr. Wayland in the letter which appeared in our last number.]

IN our attempts to come to a satisfactory conclusion as to the true character of the Revival we labour under the disadvantage of not seeing the movement on the spot, and with our own eyes. There are innumerable facts, favourable and unfavourable, with which we are necessarily unacquainted; and the day may not yet have arrived for arriving at a perfectly conclusive estimate of its results. Yet, arguing from the facts with which we are acquainted, the movement in America appears to us to be *a genuine work of God, in the awakening of sinners and the revival of the church*. Our object, however, is not so much to detail or to discuss facts as to offer a few remarks of a practical nature on some topics suggested by these American Revivals. We hope the observations to be made will be found of some value to us as associated Christian churches.

1. The first thought, then, that is suggested by the Revivals refers to the surprise with which the reports concerning them have been received. *The church of Christ in this country must have sunk very low in her spiritual vigour if such tidings as have reached us awaken at first only astonishment and incredulity*. Why should a great movement like this surprise us? Why should we suspect its genuineness when we can no longer resist the facts? Why not take the Revival as a matter of course? Or, if there be astonishment, let the wonder be its having been so long delayed. Is not this vigorous life which we denominate *Revival* what ought to be the normal state of the church in its aggression on the world? But in what condition must we be as Christian churches, when the present state of things among American Christians appears to us an unnatural degree of life and vigour? We seek revival at home; and it is well we do so. But let us admit that the state which we call "revival" is that state in which Christ's church ought always to be:—not an abnormal condition to which she can hope to be raised only at distant intervals—why should the Lord be to us "as a stranger, that turns aside with us but for a night?" He has promised to dwell with us *for ever*—"he, and the ark of his strength."

You need not be reminded that the church is Christ's "body." As this body of ours is the material organ of the soul that animates it, so the church is the outward and visible *organ* of Christ in the world. In her he is *represented*, and by her he is *served*. To this end she is animated by his spirit; and thus, changing the figure, becomes the temple of the Holy Ghost. This fact is equally true of every local Christian church, as of the one body scattered over all the earth. As is the relation of the whole church to the entire world in which it subsists, so is the relation of each individual church to the neighbourhood in which it is located. Let us try to realise this as Christian churches. It is our exalted privilege, as it is our important duty, in those towns or villages within which we labour, at once to *represent* and *serve* our Lord.

Nor does this rule fail to apply to every individual Christian. You are a member of Christ's body, fellow-believer; "know you not that ye are the body of Christ, and members in particular?" The church, or any local church, is not an abstraction. It is an aggregate of persons, of whom you are one. It is *your* high privilege, as it is that of the whole church, to be animated by Christ's spirit, to reflect his image, and to do his work. Thus, *you* individually, as fully as though you were the only Christian in the world, should *represent* and *serve* Him who is your life.

And to what end is this visible organism, Christ's body, in the world? What is the work in which Christ is to be served? It is to evangelise the world; while, in doing this, it is to edify the body of Christ in the gathering in of those that shall be saved, and to present to God every converted man "perfect" in his Saviour. Nor is this a hopeless enterprise. For this are we constituted the body of Christ, whose work it is. To this end are we filled with his spirit. While it is placed beyond doubt that Jesus shall reign "over all the earth."

Brethren, these are not new things in your ears. They are "familiar" to you as "household words." But do you not feel that, if we sustain such relationship to Christ, and are engaged in a work of such magnitude and glory; if, also, we have received for our encouragement in this mission indubitable assurances equally of power for happy labour, and of triumphant success, *it is a bitter reflection on our fidelity* when Christians express surprise, not to say incredulity, on hearing it reported that in a kindred community the church is blessed with a great accession of religious life? And, further, if this of which we hear be a *revival*, to what depth must the church have previously fallen? Revival! nay, if we were now realising—we will not say all, but—*half* what God has promised, this Revival would be as much below what the church would then become as it is above her present condition.

2. But it will be unsatisfactory if we content ourselves with making this confession; let us therefore inquire into *the cause of our present state* as Christ's church.

Unhesitatingly every one will admit the cause *not to be in God*. He is not "slack concerning his promise." The cause must therefore be with ourselves. "We have not;" is it not because we "ask not," or "ask amiss?" Being in this matter "far off from God," have not our sins "separated between him and us?"

You are familiar with the sad history of the church from the apostles' days till now. Does not this reveal the reasons for her comparative want of success? But, not to dwell on the distant past, think of the present epoch of the church's history. What has hindered—what now hinders—her aggression upon Satan's kingdom? Here, however, it must be admitted that the present age is a great improvement on the past in the church as well as in the world. We have no sympathy with those who say, "The former times were better than these;" still, our present state as to truly Christian prosperity is far from that which can be called a "Revival." But *why?* we would again inquire.

With great diffidence we would reply to this question in the presence of brethren who could more successfully attempt a right answer. But is it not because the church has been too worldly? And has not too much energy been expended on unimportant matters? What time, labour, talents, and money have been devoted to things that, after all, have only embittered the asperities of denominational feeling, when every effort should have been exclusively concentrated on the work of Christ! The

result of all this has been disunion. It is admitted that God has overruled denominational independence for good. Still, Christian churches have lived far too much apart; far more effort has been expended on points of difference than has been devoted to Christ's work of evangelising the world.

Is it not further true that we have been "slow of heart to believe" what our Lord has promised. We fear that, were it reported to us that in a distant land these promises were being literally fulfilled, the words of the messengers would appear to many of us as "idle tales." While we give *credence* to the words of Christ, we seem not to *believe* them; as if their promises and predictions were not most surely to be looked for as matters of fact.

Not to continue our enumeration, if these things be true, will they not account in great measure for that state of the church which we deplore?

3. Confessing our want of success as Christ's church, and seeking its cause, we would attempt, in conclusion, *to suggest a remedy*. What should be our course of conduct, in order that our church life may become such as we hope and pray for?

Obviously, if the church has sinned, her first duty is *to repent*. "Let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

And if our repentance be of value, we shall prove it by *doing again the first works* of Christian duty. These will be, as churches and as individuals, to yield ourselves implicitly to the influences of the Holy Ghost. Thus shall we obey every command, and carry out every direction, of our Lord; thus shall we "illustrate in all things the gospel" of God our Saviour, proclaiming on every hand the "glad tidings" of salvation. This will be doubly "testifying the gospel of the grace of God." While we shall take as the centre of all our effort our own homes and neighbourhoods, passing on in ever-widening circles to a circumference coincident with that of the whole earth. Reverting thus to the simple elements of Christian duty, we shall at once become prepared for the blessing to be poured out upon us, and efficient for the labour in which we shall be engaged.

But it must be distinctly recognised that the responsibility of all this efficiency and work *can by no means be delegated to another*. The individual cannot throw the onus on the society. Ministers, associations, or churches cannot relieve one person from the pressure of accountability. Every man in the church of Christ has his post of duty, and is adapted for the peculiar work to which he is called. This post it is at his peril to quit; for his labour he is bound to be efficient, and in his work to be faithful. All have thus a "ministry," and all are required of that "ministry" to "give full proof." When these facts become generally and adequately realised we may expect, through the divine blessing, results of the greatest magnitude.

As it is incumbent on all Christians and on every church thus to be ready and faithful, so is it required that they shall *use the means* which God has appointed for the achievement of his work. These are the usual and recognised means of grace; but to be adapted with the utmost skill, and employed with the utmost assiduity. These means may be classed as, 1, those which bring the workers and the work into immediate and constant fellowship with Christ; and, 2, those which place the gospel, with that Holy Spirit who gives vital power to its announcement, in contact with men. To the former class of means we may apply the generic term

worship: the latter may be denominated *instruction*. Of worship the chief agency is *prayer*; that mighty engine before whose power we may well stand in awe. Let prayer become general, constant, and believing, and that same word which now falls powerless on listless ears, disseminated by the same instruments, will have "free course" in the race, will "run" successfully, and "be glorified" with a crown. Of instruction the principal means will be preaching Christ—preaching in the double sense of *proclaiming* and of *teaching*. While, to use this means well, it will be necessary that we follow the apostolic example equally in the subject, the mode, and the object of preaching: "We preach Christ; warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Thus employing the means which God has appointed, and being individually prepared for duty, and faithful in its discharge, we shall be and do this—not at intervals only, or in seasons of so-called "revival," but *regularly and constantly*, "in season and out of season." We may feel the utmost assurance that God will not be wanting when the church shall be so ready for conquest that nothing shall be needed but his divine power. Let us, then, be instantly and always ready, as a bark upon a becalmed sea, with every spar set and every sail spread for progress; and, ere we are aware, the heavenly breeze will arise to bear us on in triumph to our "desired haven."

With fidelity individual and corporate, a fidelity constant in its effort and implicit in its reliance on God, we may *await the glad result with calm assurance*. The end is certain. "We run not as uncertainly;" we "fight not as those that beat the air." The battle is not ours, but God's. The victory is sure. Already the festal table is spread in the presence of our enemies. At that feast we shall ere long be seated, when our "cup" of triumph will indeed "run over."

And how encouraging to us in this struggle are "the signs of the times!" How plainly do those signs give evidence of approaching glory! Everywhere the things that are to perish are "waxing old," and are "ready to vanish away." China, with more than a quarter of earth's population, is opening to the gospel. British India, with her two hundred millions of souls, has just been irrigated by Divine Providence for the heavenly seed. The Turkish Empire has conceded equality of civil rights to her Christian population, and thus has opened the way for evangelical effort among her people. The islands of the seas have received their bands of missionaries; the entire population, in some cases, as one man, having confessed Christ. In Europe, mind is awakening, inquiring, and freeing itself from every yoke, priestly or imperial. And over the entire globe the Bible is sown broadcast in nearly every tongue. Who does not feel encouraged to assured hope? Who doubts the aspect of the times? What Christian heart leaps not as the approaching glory beams upon his eyes? It but requires that all these agencies, with the men that work them, shall be filled with the influence of God's spirit, and the predicted work will be accomplished: the kingdom of Christ will extend "from sea to sea, and from the river to the ends of the earth."

So noiseless has been the recent progress of events, so suddenly have all human influences and tendencies assumed a consistent form, the whole pointing to one end, that it appears to have been effected "while men slept." We have been in the valley, embedded in darkness and enveloped in mists; and now these have somewhat passed away, we lift our eyes to the surrounding hills, surprised to find their tops already gilded with the rays of the advancing sun.

Then let us unite with the ancient church in pleading for the early accomplishment of these predicted events: "God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations. . . . Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

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J. L. WHITLEY.

THE APOSTOLICAL FATHERS.

III. IGNATIUS AND HIS WRITINGS.

PATRISTIC theology is "*a dry morsel*" at best, and unfortunately it is not always to be had with the condiment which the wise man commends, viz., "*quietness therewith.*" For the contentions which have been excited by the mere settlement of the text of Ignatius alone, have now extended over two or three centuries, and have latterly been revived more vigorously than ever. Into the history of this famous controversy we shall not enter at length, but shall merely indicate its salient points and general results.

Ignatius is the connecting link between Clement, whose life and writings we have already reviewed, and Polycarp, whom we shall notice in our next paper. As an apostolical man considerable interest must attach to his history and opinions; and if they can but be ascertained they will throw much light upon the darkness of the earliest church history.

Unfortunately, however, but little is known of this Father. The place of his birth is uncertain. Some say it was Nora, in Sardinia, while others affirm, with greater probability, that it was some town in Syria. Metaphrastes and Nicephorus say that he was the child whom the Saviour took in his arms and presented to his apostles as a model of lowliness (Matt. xviii. 3). Hence, say they, Ignatius received his additional name of Theophorus. A very pretty fable, without doubt, but *only* a fable.

The earliest writers unite in affirming that Ignatius was favoured with the society of St. John, and of other apostles, and enjoyed the benefit of their instructions. This is the testimony of Chrysostom especially.

Eusebius says, "When Enodius, the first bishop of Antioch, died, Ignatius was appointed the second" (*Hist. Eccl.* iii. 22). Hieronymus says, "That Ignatius was the third bishop of the church at Antioch after Peter the Apostle" (*Lib. de Viris Illustribus*, cap. xvi.). It is believed that he was ordained by the apostle John, about A.D. 67.

At Antioch, Ignatius laboured with exemplary zeal and self-denial in the cause of Christianity, until his course was arrested by persecution. He was revered throughout Asia Minor, as was evident from the honours paid to him when on his way to the scene of his martyrdom. When eighty years old, he was sent from Antioch to Rome, by order of the Emperor Trajan, to be thrown to wild beasts in the amphitheatre, which was done, according to Bishop Usher, in A.D. 107; according to Eusebius, in A.D. 110; according to Marianus Scotus, in A.D. 112; and according to Bishop Lloyd, in A.D. 116. "The relation of the martyrdom of St. Ignatius, written by those who were present at his sufferings," says that it took place after the ninth year of Trajan's empire, which would be about the year A.D. 107, 108. Hieronymus says, "Ignatius suffered in the eleventh year of Trajan, about 109" (*De Vir. Illus.*). The most probable supposition is, that Ignatius was born about A.D. 31, two or three years before our Lord's crucifixion; was ordained A.D. 67, and died about A.D. 111.

In his painful journey from Antioch to Rome, chained as he was, to use his own words, between ten leopards or blaspheming soldiers; in his examination before the Emperor Trajan; and in the last sad scene of all, when he was torn

to pieces in the amphitheatre by beasts of prey, he displayed a sublime moral courage. His friends gathered together the few bones of his which the beasts had left, and took them to Antioch, where "they were put in a case, as an inestimable treasure." "Ages after they were taken up from the place where they were first deposited, as not honourable enough for them to lie in, and were brought into the city, where he was once bishop, and a yearly festival was instituted in memory of his death."

But the point which is to us of the greatest moment is, has Ignatius left behind him any writings; and if so, where are they to be found? The literary history of the matter is briefly as follows:—

The first printed edition of three of the supposed epistles of Ignatius, with one from the Virgin Mary to that Father! appeared at Paris in 1445. In the edition published at Cologne in 1536, fifteen epistles were ascribed to him! In 1557, the Greek text of twelve of the Ignatian epistles was published at Dillingen, by Hartung Frid, from an Augsburg MS. In 1560, another edition in Greek, from an independent source, appeared, and these two have since constituted the basis of what is known as the larger recension of the Ignatian epistles. In 1623, Vedelius divided these twelve epistles into two classes, genuine and spurious, receiving as authentic only the seven ascribed to Ignatius by Eusebius. Moreover, he expressed great doubts as to the purity of the text even of these seven. Archbishop Usher's edition appeared in 1644. The Medicean Greek text was printed by Isaac Vossius in 1646; then followed the edition of Cateletius, in 1672; and finally, Dr. Jacobson, Regius Professor of Divinity at Oxford, carefully collated the printed texts of former publications with the Medicean MS. for his edition of the "Patres Apostolici."

Thus, since 1646, nothing very remarkable had come to light for the elucidation of the Ignatian epistles, until the discovery of the ancient Syriac version of these epistles in the monastery of Santa Maria Deipara in the Nitrian valley of Egypt. This important version, two distinct manuscripts of which are now in the library of the British Museum, *contains only three epistles, viz., those to Polycarp, to the Ephesians, and to the Romans.* These, with an English translation and notes, were published in 1845, by Dr. Cureton; and in 1849 that eminent scholar produced his "Corpus Ignatianum," being a complete collection of the Ignatian epistles, genuine, interpolated, and spurious; together with numerous extracts from them, as quoted by ecclesiastical writers down to the tenth century, in Syriac, Greek, and Latin, an English translation of the Syriac text, copious notes, and introduction.

By the publication of this truly learned work the old "Corpus Ignatianum" sustained a terrible collapse. The devoted friends of "black prelacy" had long doated on Ignatius as their earliest champion; but now, alas, they find his fifteen epistles reduced to three, and those three purged of their most ultra-episcopal passages! And the most remarkable fact of all is, that Archdeacon Tattam and Dr. Cureton, both clergymen in our Established Church, should have been the means of inflicting this blow upon rabid Episcopalianism! Moreover, Dr. Cureton's volume of 1845 was published under the patronage of the late Archbishop of Canterbury, and his "Corpus Ignatianum" of 1849, under that of Prince Albert! Evidently, then, there can have been no *mala fides*, no anti-episcopal bias in the affair!

It is interesting to observe how these recent discoveries demonstrate the correctness of much of the criticism to which the seven epistles previously ascribed to Ignatius had been subjected. Mosheim confessed himself unable to determine how much of them might be considered genuine. Neander considered even the shorter recension to be grossly interpolated. And Dr. Bennett had very beautifully said, "If we mourn over the many censurable things ascribed to Ignatius, we seek consolation in the hope that injudicious admirers have inserted what HE would have blushed to write. The best friends to his memory are those who would in reading these letters often exclaim—'An enemy hath done this.'" For ourselves we always felt that the most objectionable passages were pure anachronisms, that they did not belong to Ignatius or his age, and were at the very least a century too old for the place in which they appeared. And now, critical conjecture is converted into certainty, and

the fair fame of this early martyr is purged from the dishonour done to it by unprincipled corruptors of his writings. It is observable that the three epistles given in the Syriac version are the only ones from which quotations are made by authors who lived before Eusebius. The epistle to Polycarp is mentioned by Polycarp himself; that to the Romans is quoted by Irenæus towards the close of the second century; while Origen in the third century cites both the epistle to the Romans and that to the Ephesians. But no quotations before Eusebius are found from any other of the supposed Ignatian epistles. Conclusive evidence we think that none but these three are entitled to credit. "In the whole of his very extensive writings which have come down to us, John Chrysostom has not cited one word from any other of the Ignatian epistles, nor from any of those parts of the two above-mentioned which the Syriac rejects. His testimony, therefore, so far as it goes, applies solely to the recension exhibited in the three Syriac Epistles.*" And now this battery being in our possession, we turn it upon our High Church opponents, and argue, that, as full-blown Episcopacy found it necessary thus to tamper with the earlier records of the church, in order to make them serve its purpose, this fact indicates a consciousness on the part of its adherents that they had departed from the simplicity and purity of earlier times, and must therefore corrupt the writings of their predecessors, lest those writings should remain an everlasting protest against the innovations of ambition and superstition! Rampant prelacy was neither in Ignatius nor his times; but what of that? put it into Ignatius; let his professed works be a lie for all coming generations, only let our beloved system have his countenance; let historical truth go for nothing; let us prop up our notions and institutions at the expense of fidelity and honour! However, the trick has at length been discovered, and the dark deeds of corruptors and interpolators have been exposed; and all honour to the men who have laid bare the imposture!

But what of the three epistles of Ignatius which are left like a small residuum at the bottom of the crucible of patristic criticism and research? Well, we candidly confess that we can discern nothing in them to compensate for all the labour that has been expended upon them, so far, at least, as their intrinsic merit is concerned. Any Californian gold digger would think such a result of so much "washing" a very poor one. The three remaining epistles are unsatisfactory productions, both as to matter and style. The best thing that can be said of them is, that they contain no dangerous error.

We must confess, however, to a strong suspicion that even the Syriac version, as given by Dr. Cureton, contains passages which belong to a somewhat later age than that of Ignatius. What guarantee have we that the Syriac translation was made from a perfectly uncorrupted Greek text? Knowing as we do how soon the writings of this Father were tampered with, we confess that we despair of ever seeing anything that can be regarded with certainty as a perfectly pure text of his epistles. Dr. Cureton has, without doubt, produced the nearest approximation to such a text that the world has yet seen. With this reservation, then, premised, we proceed to mention some of the leading features in the teaching of the three epistles, as given in the Curetonian text.

In the leading doctrines of Christianity, so far as he alludes to them, Ignatius is free from error. He bears this glorious testimony to the person and work of Christ:—

"Expect Him who is above the times, Him to whom there are no times, Him who is unseen, Him who for our sakes was seen, Him who is impalpable, Him who is impassable. Him who for our sakes suffered, Him who endured everything in every form for our sakes." (*Ep. Polyc.*)—"My Spirit boweth down to the cross, which is an offence to those who do not believe, but to you salvation and eternal life." (*Ep. Ephes.*)—"The bread of God I seek, which is the flesh of Jesus Christ, and his blood I seek, a drink which is love incorruptible." (*Ep. Rom.*)—Referring to the persecutions of his enemies, he says, "I am the rather instructed by their injuries; but not on this account am I justified." (*ἡδδικαίωμα.*) (*Ep. Rom.*)

He recognises the existence of a Trinity in the Deity in the following fantastic passage:—

* Cureton's Corpus Ignatianum. Introduction, p. 66.

"Ye are prepared for the building of God the Father, and are raised up on high by the engine (*διὰ τῆς μηχανῆς*) of Jesus Christ, which is the Cross; and ye are drawn by the rope, which is the Holy Ghost; and your pulley is your faith; and your love is the way that leadeth up on high to God." (*Ep. Ephes.*)

He inculcates the reality of divine influence in conversion, and of our dependence upon it:—

"For those who are carnal are not able to do spiritual things, neither the spiritual carnal things; likewise neither faith those things which are foreign to faith, nor lack of faith what is faith's. For those things which ye have done in the flesh even they are spiritual, because ye have done everything in Jesus Christ." (*Ep. Ephes.*)

He evidently received what we now term "the doctrine of Election." Thus he commences his epistle addressed to the church at Ephesus:—

"To her who was separated (*τῇ προῶρ ἰσμένη*) from eternity to be at all times for glory that abideth and changeth not, and is perfected and chosen in the purpose of truth, by the will of the Father of Jesus Christ our God."

He lays no claim to the possession of apostolical authority (*Ep. Rom.*), but admits his inferiority to Peter and Paul. He avows his faith in the leading facts of the miraculous incarnation, the life, and death, and resurrection of our Lord, and his confident expectation of a glorious resurrection:—

"But if I suffer I shall be the freed man of Jesus Christ, and I shall rise from the dead in him free." (*Ep. Rom.*)

Thus earnestly does he protest his willingness to die for his Master:—

"Fire and the cross, and the beasts that are prepared, amputation of the limbs, and scattering of the bones, and crushing of the whole body, hard torments of the devil—let these come upon me; only may I be accounted worthy of Jesus Christ." (*Ep. Rom.*)

His exhortations to faith and holiness and prayer, to love and zeal and good works, are fervent and frequent; and the spiritual tendency of the three epistles as a whole is unquestionably good. Sometimes there is a descent to the puerile, but even the puerilities of Ignatius are harmless.

The questionable parts are the following. The advice which is given to slaves:—

"Let them not desire to be set free from the common (property), that they may not be found the slaves of lust." (*Ep. Ephes.*) Compare this with *1 Corin.* vii. 21.

His high encomiums of celibacy *for its own sake*, and not as Paul commends it "*for the present distress*" (*1 Cor.* vii. 26):—

"If any one be able in strength to continue in chastity (*ἀγγελία*) to the honour of the flesh of our Lord, let him continue without boasting; if he boast, he is lost: if he become known (*ἰάν γρωσθῆ*) apart from the bishop (*πλὴν τοῦ ἐπισκόπου*), he has corrupted himself." (*Ep. Ephes.*)

His extravagant desire for martyrdom, which amounts to a positive weakness. He declares that he prayed daily for death; he forbids his Christian friends to seek for his deliverance, but commands them to pray that he may fall a victim to the beasts:—

"Let us be emulous as to who shall be injured and oppressed, and defrauded more than the rest." (*Ep. Ephes.*)

But the greatest blemish in the epistles of Ignatius is the extravagant demands which he makes of obedience to the ministers of religion. Addressing Polycarp, as bishop of the church at Smyrna, he says:—

"Let nothing be done without thy will."

In the passage already given from the epistle to the Ephesians, and in the context, he forbids the contraction of the matrimonial tie apart from the consent of the bishop; and again,

"Look to (*προσχερε*) the bishop, that God also may look upon you. I will be instead of the souls (*ἀντίψυχον*) of those who are subject (*υποτασσόμενοι*) to the bishops, and the presbyters, and the deacons;—with them may I have a portion near God." (*Ep. Polyc.*)

Now, we have strong doubts of the genuineness of these passages, though they are found in the Syriac version. They savour too strongly of spiritual despotism to suit either Ignatius or his times. They are the thin end of the wedge of interpolation. The corruption of the writings of this Father was doubtless a *gradual process*, and in these passages we think we discern its commencement. The epistle of Polycarp, who died half a century later than Ignatius, contains no such extravagancies. Besides, we question whether the *distinction* between the Episcopos and the Presbyteros was thus clearly developed in the days of Ignatius. Undoubtedly, a mild form of Episcopacy very soon appeared in the Christian Church. As the accurate and impartial Neander says:—

“However the case may have been as to this point *originally*, our information of the institutions existing in the second century enables us to infer that very soon *after* the apostolic age, the standing office of the Presbyters must have been formed; and that to him, as having pre-eminently the oversight of all, there was given the special name of Episcopos, which thus distinguished him from the other presbyters. Thus, the name came at length to be applied exclusively to *this* presbyter, while the name presbyter remained common to all; for the bishops, as presiding presbyters, had as yet no other official character than that of Presbyters. They were only, *Primi inter pares*.” (*Church History*, vi. 264.)—*Bohn*.

This is the only satisfactory theory of the origin of early Episcopacy. But Ignatius wrote when the second century was yet in its infancy, and before even this very mild form of Episcopacy had come into general existence.

There is but one reference to Baptism in this Father, according to Dr. Cureton's text:—

“Let our baptism be to you as armour (*ἄπλα*), and faith as a helmet, and love as a spear, and patience as a panoply.” (*Ep. Polyc.*)

The explanation of these figures of speech we leave to our readers' critical skill; there is certainly something grotesque in the comparison of love to a spear!

Devonport.

JOHN STOCK.

THE RIGHTEOUSNESS OF GOD.

To English ears the expression, the “righteousness of God” conveys but one simple notion, viz., *the righteousness which God possesses* as an attribute of his character. We believe that an English reader, unacquainted with the ancient languages, and not instructed in their peculiar idioms, would understand the phrase in this way, and in this way alone. It is also equally certain, that by this misunderstanding the force of several passages in the New Testament is not only obscured, but eclipsed. In the Epistle to the Romans “the righteousness of God” is spoken of seven times, but only once with the English meaning. Now as “the love of God” means *subjectively* “the love which God has,” or is the subject of; and *objectively*, “the love which one has towards God,” or of which God is the object; so in at least five out of these seven instances “the righteousness of God” signifies “the righteousness which God looks for, requires, and desires in believers.*

In reviewing these two classes of passages, we take the larger class

* Hence Luther felt himself obliged to make a distinction, giving for the subjective use *Gottes Gerechtigkeit*, but for the objective, *die Gerechtigkeit die vor Gott gilt*.

first; then the smaller; then notice a passage where commentators are divided as to which class it belongs to.

I. Objective.

(a.) Romans i. 17. For therein is the *righteousness of God* revealed from faith to faith: *i.e.* For in this Gospel which I preach is made known that standard of righteousness in man which God has appointed, which both results from faith, and is a means to greater faith.

(β.) (γ.) Romans iii. 21, 22. But now the *righteousness of God* without the law is manifested, being witnessed by the law and the prophets; even the *righteousness of God* which is by faith of Jesus Christ unto all and upon all them that believe: *i.e.* But now, in these last times, apart from the instrumentality of law, the righteousness which God requires has been clearly set forth in the gospel, to which indeed the Scriptures of the former dispensation bear witness; and mean that righteousness which is the result of faith in Jesus Christ, which is offered to all, and is enjoyed by all who believe.

(δ.) (ε.) Romans x. 3. For they being ignorant of *God's righteousness*, and going about to establish their own righteousness, have not submitted themselves unto the *righteousness of God*: *i.e.* For the unconverted Israelites, not recognising the only righteousness which now, since the gospel, avails with God, and attempting to establish their righteousness by their own compliance with the demands of the law, as under the former dispensation, have refused to submit themselves to God's appointed method of obtaining righteousness, which is by faith in Christ.

This *righteousness of God* then describes the moral condition of all believers arising from faith, and resulting in *justification*. We have in these verses, rightly understood, proof enough of the necessary and essential connection between faith and good works; and proof enough of the impossibility of justification for those who pretend to have faith, but in whom it is inoperative and dead.

In one passage, the phrase we are considering is as plainly—

II. Subjective; the righteousness of God as an attribute of his character.

Romans iii. 5. But if our unrighteousness commend the *righteousness of God*, what shall we say? *i.e.* If by means of our unrighteousness God's righteous treatment of us is manifested—if man's impiety has been the means by which God's righteousness has been established—are we therefore to pronounce him unjust in punishing the sinner?

One passage remains, about which there are many opinions, which may be seen in the commentaries, and with which we do not trouble the reader now, but will merely state the most probable interpretation.

Romans iii. 25. Whom (Christ) God hath set forth to be a propitiation through faith in his blood, to declare *his righteousness* for the remission of sins that are past, through the forbearance of God: *i.e.* The setting forth of the atonement is the way in which God declares (makes clear) that, with unimpaired justice, he can become the justifier of the penitent. Here *God's righteousness* is his JUDICIAL RIGHTEOUSNESS, or JUSTICE,* not as an abstract attribute, but in its relation to his method of dealing with fallen man.

Enfield Highway.

E. S. J.

* As Alford holds: other interpretations will be found in his note, A. 1.

Reviews.

Memoirs of the Life and Labours of the Rev. Samuel Marsden, of Paramatta, Senior Chaplain of New South Wales; and of his Early Connection with the Missions to New Zealand and Tahiti. Edited by the Rev. J. B. MARSDEN, M.A., author of "The History of the Early and Later Puritans," &c., &c. London: Religious Tract Society, 1858.

TWENTY years have elapsed since the subject of this memoir died, honoured and beloved, at the antipodes, in the seventy-fourth year of his age. More than one affectionate friend promised a history of his life, but Lieut. Sadleir, R.N., appears to have been the only one who thoroughly carried out his purpose. For many years no one could be persuaded to take up this biography. The late Josiah Conder felt stirred by the perusal of the MS., but he dreaded the controversies which might arise upon it, and declined the task. At last, by a series of unlooked-for circumstances, the MS. was placed in the hands of the Tract Society; at the same time, the MS. of J. S. Nicholas, Esq., bearing upon New Zealand, came to the same Society, and thus the accomplished editor, from these and other sources, has been able to produce a volume of no ordinary interest. Mr. Marsden, the editor, is not related to the deceased, and he does himself an injustice in supposing, in the "Introductory Note," that he was solicited to edit the work on account of the similarity of name. It came to pass in this manner. An eminent London solicitor read Mr. Sadleir's MS. with considerable attention, and, awakened to enthusiasm by its perusal, strongly recommended its being rewritten with a view to publication, and named Josiah Conder and the Rev. J. B. Marsden as eminently fitted for the task. Mr. Conder declined on the ground already mentioned; Mr. Marsden was not then accessible, but as soon as the MS. was committed to the Tract Society he was nominated as the very man for the purpose. May such happy selections abound. The editor has not only produced an entirely new life, founded on authentic documents, but he has dexterously avoided giving cause of offence. As the biography comes from this pen, some few survivors of the hot strife of former days will greatly modify their judgment of the late Mr. Marsden, and be subdued by the soft answer which turns away wrath. The book, however, is far from being a tame one, and many a racy anecdote of old colonial life will be found in it. The life is every way deserving of study; it is that of a man fighting against vice where vice was despotic; of a civilian and man of progress where the rude wind blew the flame of the torch held by the enlightener back into his face; of the Christian seer who pierced the darkness of a heathen night, and aided to disperse it; of a captain who led the assault into the very citadel of the enemy.

One very important lesson is to be learned from this history—that the minister of the gospel should not entangle himself with the affairs of this life. Mr. Marsden accepted the magistracy, and this was an unfailling source of trouble. His motives were doubtless pure, but he took a false step. The editor extenuates his conduct, but we are happy to see he is clear in his condemnation of clerical magistracy, a folly and a fault not yet extinct in Britain. Mr. Marsden also engaged largely in farming, but here we justify him; he could not "provide things honest" in the first instance without it; afterwards, he could not set an example of industry and thrift to the idle or wasteful hands of the colony; and finally, when the first, and, we will add, the main objects in view were accomplished, he allowed his flocks and herds to multiply under the care of others. He became rich, like Abraham, because God shielded and prospered him. And if further vindication were necessary, it may be boldly stated that the early missions in the South Seas would have been crippled, perhaps destroyed, but for the ready diffusion of his wealth. The present volume amply sustains this fact. He was liberal toward all Christian bodies, and as an illustration it is but right to say he gave, unasked, a generous donation to the building of the Baptist chapel in Sydney. Such was the man.

Those who only saw the outer husk in his latter days beheld a rough farmer, with a broad beaver to shade him from the sun, and looked up to at a cattle-show as judge. But in this work we behold him as his intimate friends knew him: we have the gem which sparkled in so dim a matrix—here is his soul.

In justice, however, to the memory of another good man, we must except to a contemptuous reference, in page 191, to the late Rev. William Pascoe Crook. He is called, "Mr. Crook, a person in the colony, who had formerly been intended for the South Sea Mission." We shall not revive the contest to which the editor refers; it was a case of interference with liberty of conscience and freedom of worship, and some one was certainly to blame, not Mr. Crook, but those who interfered with him, and if Mr. Marsden is exempt from the charge, in point of fact, so much the better. But Mr. Crook was no mean man in the history of missions. In the "Duff's" first voyage, 1796, she touched at St. Christina, one of the Marquesas, to land two missionaries, but the Marquesans were such ferocious savages, and the food on the island so scant, that Mr. Crook's proposed companion drew back from fear, while he, with undaunted courage, and trusting only to the good providence of God, allowed himself to be left a perfect stranger on that isle. There he laboured, subject to much privation, for twelve months, when he was blown out to sea in a French vessel, and got himself placed upon Sir Henry Martin's, another barbarous island, sixty miles distant, where he again, single handed, laboured among the people. He was afterwards a zealous missionary at Tahiti, and when, from causes honourable to himself, he finally settled in New South Wales, he preached the gospel and administered the ordinances as a Dissenter with the same diligence that Marsden ministered in his sphere. In the rebellion, during Mr. Marsden's absence, Mr. Crook acted as colonial chaplain, and filled Mr. Marsden's pulpit, and eventually acted as a schoolmaster and preacher in Sydney and the neighbourhood, being ready to every good work. He founded several benevolent institutions, and among others, the Tract Society for New South Wales. So far societies may forget their friends, that in a course of a few years, and after death, the ever-to-be-remembered man is a mere person, undistinguished and despised in one of the Tract Society's publications. All honour, nevertheless, be to his memory. Like Marsden, he rests from his labours, and his works do follow him, works of faith and labours of love.*

The editor has done well to continue the history of the New Zealand and Tahitian Missions down to the present time, being illustrations of the text that "they who sow in tears shall reap with joy." The germs which Marsden either planted or fostered have sprung up to be trees of magnitude bearing an abundance of fruit. The New Zealand Mission is one of the marvels of modern days, and the history of its foundation by Marsden, and its subsequent expansion and power, is an interesting and delightful piece of narrative.

The sympathies of our people are now fairly awakened toward the Australian colonies, including New Zealand; let them all, and especially Sydney, be viewed in a religious light, and it will be found that the sphere of Marsden's enterprise has become a grand missionary centre, from whence the gospel shall issue forth to the isles of the Pacific. The once dreaded Botany Bay and the gospel of peace appear strangely associated, but they have been linked together marvellously. "This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working."

AUSTRALIAN.

A Commentary on the First Five Chapters of the Book of Genesis. By MARTIN LUTHER. Now first translated into English. By H. COLE, D.D. Edinburgh: T. & T. Clark; London: Hamilton, Adams, & Co.

FOR nearly ten years did Luther lecture on the Book of Genesis, beginning in the year 1536, and only ending in November, 1545. He closed his exposition

* We must remark, too, upon the singular ignoring of the Baptist Mission, on page 37. We are quite sure that the liberal and catholic spirited editor has omitted allusion to our Society from ignorance of the facts.—ED.

with these words:—"This is the dear Book of Genesis; our Lord God grant that others after me may handle it better. I can do no more. I am weak; Pray to God for me, that he may give me a good and happy last hour." Three months afterwards his prayer was heard, and "he went to God." Three centuries have elapsed, and Luther is still speaking. His life and character have told upon us Englishmen mightily, and through us upon the world. But we have only been indirectly affected by his *words*. It is singular, that whilst his name and deeds have for three hundred years been "familiar in our mouths as household words," his voluminous writings should have remained almost unknown out of Germany. Of the *nineteen folio volumes* of his works which were published within a few years of his death, only his "Commentary on the Epistle to the Galatians" is familiar to English readers. His "Treatise on the Will," his "Commentary on the Psalms," and one or two detached portions of his other writings, have appeared from time to time, but they have passed unnoticed, and failed to occupy a permanent place in our literature. We question whether the translation of his "Commentary on the Galatians" would have been as well known as it is but for its influence upon a poor godless tinker at Elstow, who has thus recorded his indebtedness to it.

"After many such longings in my mind, the God in whose hands are all my days and ways did cast into my hands one day a book of Martin Luther's; it was his 'Comment on the Galatians;' it was also so old that it was ready to fall to pieces. Now I was pleased that such an old book had fallen into my hands, the which, when I had but a little way perused, I found my condition in his experience so largely and profoundly handled as if his book had been written out of my heart. . . . This I must let fall before all men, I do put this book of Martin Luther upon the Galatians, excepting the holy Bible, before all the books that ever I have seen, as most fit for a wounded conscience."

The first edition, which was that referred to, bears the *imprimatur* and recommendation of the Bishop of London, and the sanction of "certain other godly learned men." No one can doubt that Bunyan's attestation of its excellence in his Grace abounding has carried more weight with it than them all.

The reason for this neglect of the writings of the great Reformer are manifold and obvious. Two will suffice. First, he had not time for condensation. He did and wrote so much that he was compelled to be hasty and diffuse. His thoughts had seldom time to mature themselves. He had no leisure to elaborate them. For the most part they were "born out of due time." Second, he was so intensely engaged in the controversies of the day that he could never forget them. There is scarcely a page in all the folios which he wrote without some reference to the battles of civil and religious liberty he was then engaged in fighting. Even in the volume before us, on the early chapters of Genesis, we question whether there is a single section without repeated references to the Papists, Anabaptists, and Sacramentarians. These controversies have for most part either gone to rest or changed their ground, and hence Luther's share in them has for us little more than a historical and biographical interest. We think, however, that the writings of Luther ought to be better known to English readers than they are. The brawny muscular sense, the sound Christian doctrine, and the vigorous vivacious phraseology of the "solitary monk who shook the world," deserve more students than they have found of late in England. We can never read any of his writings without being reminded of his own remark on the Epistles of Paul,—“St. Paul's words are not dead words; they are alive and have hands and feet.” Surely an enterprising publisher might bring out some well-translated selections with advantage both to himself and the public.

The volume before us labours under a special disadvantage. Anatomical, geographical, and geological science have thrown so much new light upon the Mosaic narrative of the creation, that expositions produced prior to these discoveries are obsolete. It is very curious to read important deductions drawn by Luther from the assumptions that the earth is the centre of the universe; that the sea is higher than the land, and only kept from overflowing it by a constant miracle; that fishes, flies, and other creatures are produced by equivocal generation from wind or water, without spawn or seed of any kind, &c. Notwithstanding these inevitable defects, it is a volume of great interest, and

affords an admirable illustration of the power of the great Reformer as an expositor and theological lecturer. We have rarely or never seen the history of the Fall discussed with a profounder sense of its spiritual meaning. Whilst the scientific details of creation are constantly misconceived, as was inevitably the case, the religious meaning and force of narrative is admirably deduced. The exposition of the first chapters has an additional interest from the fact that it shows how geological science, so far from increasing the difficulties of commentators, has only shifted, and on the whole diminished them. Luther, and the theologians to whose interpretations he refers, were no less divided in opinion as to the precise meaning of the Mosaic narrative than modern reconcilers of geology and Genesis. We have only space for a single extract; it illustrates the mingled boldness and reverence of one who was, to use his own phrase in his "Exposition of the 51st Psalm," "a lion to men, a lamb before his God."

"We will omit another question—What was God doing before the creation of the world? To this question Augustine introduces one replying, 'He was making hell for profane searchers into his secrets!' This reply, saith Augustine, was made to elude the violent and audacious blasphemy of the question. This modesty of St. Augustine sweetly accords with my own mind, who elsewhere says, that in all cases he draws in the sails of his thoughts. For if we speculate and dispute to infinity, these things still remain incomprehensible. Even of those things we see we can understand but very little. How much less shall we grasp in our knowledge such things as these! Let us determine that God, before the creation of the world, was incomprehensible in his essential rest; but that now, since the creation, he is within and without, and above all creation; that is to say, he is still incomprehensible. . . . It is fanatical, therefore, to dispute concerning God and the divine nature without the Word, or some veiling representation. Yet thus do heretics, who think and dispute respecting God with the same unconcern as they would respecting a hog or cow; and therefore they receive the due reward of their temerity, for they are dashed on the rocks of every peril. He who would contemplate such mighty things in safety must confine himself in all simplicity within those representations, signs, and veils of the Divine majesty—His word and his works. For it is in his word and his works that he discovers himself to us: and such as attain to the knowledge of these are like the woman labouring under the issue of blood—healed by touching the hem of his garment."

Brief Notices.

RECENT AMERICAN PUBLICATIONS.

1. *The New York Pulpit in the Revival of 1858. Being Sermons preached in New York and Brooklyn.* New York: Sheldon, Blakeman, & Co. 1 vol., price 1 dollar.
- 2. *Narratives of Remarkable Conversions and Revival Incidents.* By W. C. Conant. With an Introduction, by H. W. Beecher. New York: Derby & Jackson.
- 3. *Theodosia; or, the Heroine of Faith.* 2 vols. Nashville: Graves, Marks, & Co. London: Trübner & Co.—4. *Bibliotheca Sacra and Biblical Repository.* London: Trübner & Co.

WE regret that the first two volumes on our list have not a London publisher, having been forwarded to us direct from America; but as we suppose that they can be procured by order, we call the attention of our readers to them. The "New York Pulpit" consists of sermons preached during the Revival by twenty-five ministers in that city. They were not prepared

for publication, but were delivered in the ordinary course of their ministry by the several preachers. A very large proportion of them are by clergymen of our own denomination. One, on the "Choice of Moses," by Dr. Lathrop, appears in the present magazine. They are clear, forcible, practical discourses, admirably free from the rhetorical flights which are the bane of the modern pulpit; they go straight to the point, and make their appeal without exaggeration on the one hand, or hesitation on the other. Bearing in mind that they were written to be preached, not to be read, they strike us as deserving very high praise.—The second work is somewhat less to our taste. It consists of a series of narratives of remarkable conversions, to the number of some hundreds, which are striking enough, but want authentication. Many, indeed, are historical events of undoubted accuracy—such as the conversion of Luther, Bunyan, Colonel Gardiner, and others; but the majority have no indication as to name,

place, or date. "Dr. Nettleton was preaching in the State of —," "A godly minister once visited a gay person." "In the backwoods of America a minister was preaching in the open air," &c. A few well authenticated instances, in which the career of the convert was clearly traced, and the work of grace upon his heart unfolded, would produce a far deeper impression than this heterogeneous heap of dubious and anonymous cases. Much of the volume, however, will be read with interest and profit. The history of several great revivals is given with great clearness and force; and the wonderful awakening still in progress throughout the Northern States is admirably described.—In "Theodosia; or, the Heroine of Faith" (3), we have a thorough Baptist tale. The two volumes are distinct from one another. The first is devoted to a discussion of the Baptist Controversy; the second to a consideration of questions of Church Polity. Of course the argument terminates in the triumphant victory of the Baptists, who not only confute their opponents, but convert them. Mr. Courtenay, the Baptist schoolmaster, is certainly a most amazing controversialist; he is never found tripping, or off his guard, or unprepared for a moment. He is a perfect master of "a short and easy method with a" Pædobaptist. In sober earnest, the argument is very ably conducted. On a slender thread of fiction is strung the argument between ourselves and our opponents; and we are at a loss to conceive how the discussion can fail to carry conviction to every candid mind. Our young members who need to be instructed in the baptismal argument, and our elder ones who need to be reminded of its importance, will read these volumes with profit. The defence of close communion against the charge of bigotry, as brought by the Pædobaptists, is most conclusive; we will not say what we think of the argument as against open communion.—The "Bibliotheca Sacra" (4) for July contains elaborate articles on the Greek Church, on the True Theory of Missions to the Heathen, on the alleged residence of Peter in Rome, on the Scriptural doctrine of a future state, and on Congregationalism and Symbolism. Whilst all the articles are able, as usual, that on the Roman Residence and Bishopric of Peter is, we think, of greatest interest and value. The conclusion arrived at is one we have long held,—that Peter never was at Rome, and that among all the impudent fictions by which the papacy has endeavoured to bolster up its pretensions, this holds a chief place.

MISCELLANEOUS.

1. *Brief History of the Baptist Church in Little Wild Street, from 1691 to 1858, with Biographical Notices of the Pastors, and other Eminent Persons.* By Christopher Woollacott. J. Briscoe; Houlston & Wright. Price 6d.—2. *The Duty of the Church towards her Ministers; a Charge delivered to the Baptist Church, Salisbury.* By the Rev. C. Bailhache. Heaton & Son. Price 2d.—3. *The Evangelical Preacher, or Studies for the Pulpit.* Vol. 3. J. F. Shaw.

WE have to thank Mr. Woollacott for the deeply interesting records which he has here strung together. The preservation of such records is a boon to the church. To wise men the past becomes an instructor of the present, and a guide for the future. Surveying the course our fathers pursued, we learn how to imitate their virtues, and avoid their errors. There is something bracing and invigorating in the atmosphere which was breathed by men who made sacrifices for conscience sake. Differing in minor points from some of the "worthies" whose names are recorded in this memorial of their worth, we yet feel an honest pride in belonging to the same denomination with them. Great advantage must accrue from familiarising the present generation with the noble actions of their fathers. (*M. S.*)—Mr. Bailhache, of Leeds, at the recognition of his brother to the pastorate of the church at Salisbury, delivered a charge to the people, which was deemed so excellent by its hearers, that its publication was requested. It contains a clear, lucid, and forcible view of the duties of the church and congregation towards their minister. Its counsels and suggestions are admirable. We wish for it a wide circulation.—Where outline sermons are employed not as the resource of indolence or of incompetence, but as the stimulus to invention, their use is not only justifiable but beneficial. Saturday comes, and the preacher has not been able to fix upon a text. A multiplicity of passages float before his mind, and none of them have power to retain it. At such times a volume of outlines may be serviceable, rather from the topics they suggest, than in any other way. The volume before us may answer this purpose as well as any. The skeletons are for the most part orderly and logical in their arrangement, and convey fairly enough the lesson of the text. They lack, however, originality of conception and unity of design. Many good and appropriate things are said about each passage, instead of its one lesson being deduced and enforced.

Intelligence.

SWEDEN.

THE great majority of our readers have already learned the particulars of the visit of Dr. Steane and Mr. Hinton to our Swedish brethren; but as there may be some who yet need to be informed upon it, we give in a somewhat condensed form—

1. The report of the deputation to the Committee of the Baptist Union.
2. The correspondence between Dr. Reuterdaahl, Archbishop of Upsala and Primate of the National Church of Sweden, and our brethren.
3. The Statistics of the Swedish and German churches for the past year.

We have retained the words of the original documents, simply omitting a few comparatively unimportant passages, so as to reduce the statements within the limits our space will allow.

To the Committee of the Baptist Union, the Report of the Swedish Deputation.

After a long and fatiguing, but, through the kind providence of God, a safe journey, we arrived in Stockholm on the afternoon of Friday, June 11. At the very moment of our arrival—the prospect of which had excited no inconsiderable sensation in religious circles—and in the very hotel in which we had taken apartments, there was in process a meeting of the Swedish Organization of the Evangelical Alliance. Our presence was forthwith announced, and, even before we could take any refreshment, we were required to participate in the proceedings. We were most cordially—it may be truly said, enthusiastically—received by the assembly, and we endeavoured in a few words to contribute to its object.

The General Conference of the Swedish Baptist Association commenced on Saturday morning, June 12, under the presidency of the Rev. A. Wiberg, elder of the Church in Stockholm. The assembly consisted of somewhat more than a hundred persons, and was composed of elders and members of forty-five Baptist churches in various parts of Sweden (all formed within a period of three years), an undefined number of Lutheran brethren, and of two foreign deputations—Messrs. Oncken and Köbner, from Germany, and ourselves from England. The English deputation were received with the liveliest demonstrations of interest and affection; and they having presented the letter which they bore from the Committee (which was read in Swedish by the Chairman), and having also severally expressed their sentiments of Christian regard, a vote of welcome was most fervently passed by the assembly, and presented to them in an address by the Chairman. At two o'clock dinner was partaken of—standing, after the manner of an English *soirée*, the foreign brethren alone, together with a friend who kindly acted as interpreter, being supplied with seats and a table. This little round table soon became the centre of attraction to almost the whole company, many of whom seemed to look with an insatiable

curiosity upon Christian brethren who had come so far to see them, while a circle gathered closely round to listen to the conversation which the deputation carried on with several individuals. The interest and gratification felt by all parties was evidently intense.

The general impression made upon us by the aspect and proceedings of the Conference, and by our varied intercourse with the brethren, was of the most favourable kind. We soon felt that they were one with us, and with the English Churches at large, in all that is essentially Christian; while their continual display of good sense and good feeling, together with their air of firmness and resolution, made us feel them to be a body of men from whom, under God's blessing, no trifling results might be expected.

The Conference being ended, we directed our attention to another aspect of our mission; namely, to interviews with public men in relation to the question of religious liberty. Through the kind foresight and arrangement of a personal friend of Dr. Steane—to whose assiduous attentions throughout the whole of our visit we were deeply indebted—we had already seen the Chancellor of Justice, Mr. von Koch, having devoted the early part of Saturday morning to this important interview, Mr. von Koch being about to leave Stockholm on the following day. This gentleman kindly explained to us at some length the position of the question of religious liberty in Sweden, together with the views and difficulties of the Government, the earnest attention of which he strongly assured us would be directed to the preparation of an acceptable measure for the next Diet.

On Wednesday morning we had an interview with Dr. Reuterdaahl, Archbishop of Upsala, the first ecclesiastic in the Swedish Church. On Thursday afternoon, through the kind interposition of the Hon. Mr. Grey, the British Chargé d'Affaires—to whom we had a letter of commendation from Lord Malmesbury, and whose courteous attentions we have most gratefully to acknowledge—we had an interview with Baron Manderstroem, the Swedish Minister for Foreign Affairs. On Friday we had an interview with Mr. Anjou, the Minister for Ecclesiastical Affairs, to whom Count Platen, the Swedish Ambassador in England, had obligingly given us a letter of introduction. And on Saturday morning we concluded our series of calls on official personages by waiting on Count Hamilton, the Governor of the City of Stockholm, to whom we had to present sincere thanks for the course he has pursued towards our brethren there. All the official personages we saw unequivocally reiterated to us the assurances we had received from Mr. von Koch, that it was a matter of universally admitted necessity to relax a law which Sweden had outgrown, and to make some well considered concession in regard to freedom of worship; and that the Government would earnestly apply itself to the solution of this question, in anticipation of the next Diet.

After our interview with the Archbishop,

he sent to the friend by whom we had been introduced to him a letter on the subject of our visit, evidently intended for the use, not of ourselves only, but of our Swedish brethren also. In this letter he expressly requested (what, indeed, he had suggested in his conversation with us) that the Baptists should prepare a memorandum, stating what they desired, and explaining their doctrinal, confessional, and ecclesiastical organization, and he promised to make an official and confidential use of such a document. This important letter we at once communicated to the brethren, who readily undertook to fulfil its request. Shortly before our departure we had the pleasure of a second interview with Mr. von Koch, to whom we recited all we had done, and who manifested a cordial interest in our proceedings.

In addition to our interviews with official persons, it appeared to us both desirable and useful to avail ourselves of such opportunities of social intercourse as might present themselves to us in Stockholm; and, through the kindness of a friend already referred to, we were much favoured in this respect. [Here follow the names of a large number of influential persons, nobility, and others, with whom interviews were obtained.] Subsequently to these receptions we were invited into several most respectable and most agreeable family circles, our visits frequently bringing us into contact with members of the Diet, our intercourse with whom was in several ways highly conducive to our object.

Although it was not immediately connected with our object, a meeting which we convened at our hotel in order to give some explanations in relation to the Evangelical Alliance (which we found to be much misunderstood), was practically conducive to it. The meeting was held on the evening of Saturday, June 19, and consisted of about forty persons from all religious circles, who, having courteously responded to the invitations we had ventured to address to them, came face to face with one another in a manner entirely unprecedented in Sweden. In this group several Baptists were present, and never had they been received by their Lutheran brethren with so much cordiality as on this occasion. The Rev. Mr. Wiberg did himself especial honour, by an explicit acknowledgment that some language which he had used in relation to the State Church, and at which offence had been taken, might have been better chosen, and he frankly asked pardon of his Lutheran brethren for every instance in which he had thus pained them. It is but just to add that this expression of Christian feeling was cordially responded to by one of the Lutheran clergy present, who proposed that there should be an immediate exercise of united prayer, and that Mr. Wiberg should conduct it—a proposal which was carried out with universal cordiality. We think it scarcely too much to say that one effect of that meeting was to place the Baptists in Sweden on a new footing with their evangelical Lutheran brethren.

We ought, perhaps, to mention that, at the request of our brethren, Mr. Hinton preached for them on the 20th of June, and Dr. Steane on the 27th. We have reason to

think that our services were very kindly accepted.

On the whole, our visit to our brethren in Sweden has afforded us no ordinary amount of gratification. A work is assuredly manifest among them for which the God of all grace is to be thanked and adored, and our intercourse with them has knit our hearts to them in a bond of vital sympathy and fraternal love which will not speedily perish. That our brethren were greatly cheered by our visit was manifest; and while it is certain that influences entirely apart from us are rendering necessary and inevitable an extension of religious liberty, and this in a degree which will leave little cause to regret its temporary postponement, we believe that our intercourse with Swedish statesmen and ecclesiastics, as well as with general society, will sensibly contribute to this result.

Although it is scarcely pertinent to our immediate object, we cannot withhold a brief reference to the religious aspect of Sweden at large. At the present moment this is full of interest and promise. In many places, and in many forms, spiritual life is manifesting itself, and we cannot but think that a day of great mercy is dawning on that country. To Christian friends not a few we ventured to give an assurance that the sympathy and prayers of English Baptists would not be confined to Swedish brethren of their own denomination, and we now look to the churches at home to verify this assurance.

In conclusion, we call upon the Committee, and upon all the churches for which they act, to unite with us in giving God thanks for his abundant mercies towards us, and in prayer that the service we have willingly rendered may be acceptable to him through Jesus Christ.

EDWARD STEANE.
J. H. HINTON.

London, July 9th, 1858.

To this Report of the Deputation the Committee add, with much pleasure, the following letter, addressed to the Baptist Union:—

The Committee in behalf of the Swedish Baptist Association tender to you their most sincere thanks for the affectionate letter received from you through our beloved brethren, the Rev. E. Steane, D. D., and the Rev. J. H. Hinton, who so kindly favoured us with their presence during the sessions of our Conference. Their presence, together with that of the Rev. J. G. Oncken and the Rev. J. Köbner, of Germany, has been greatly refreshing to our spirits, and we believe that their influence, counsel, and kind Christian deportment, will be crowned with a rich blessing from on high.

In view of what the Lord has done, and is now doing among us, we feel encouraged perseveringly to go forward, notwithstanding the difficulties and obstacles which may present themselves before us, with the full assurance that He who has begun the good work will carry it on, and bless our humble instrumentality in the conversion of many precious souls. There have been added to our churches during the last year by baptism 1,292, mak-

ing the total number of Baptists in Sweden up to December, 1857, 2,105. We hope and pray that the Lord will keep by His grace all those who have named the name of Christ faithful to the end. Our churches, which now number 45, are as yet but in their infancy, the eldest being but a little over three years old; we feel, therefore, that much prudence and constant watch-care are necessary to preserve them in the simplicity of the Gospel, amidst the conflicting elements by which we are surrounded. Those who have the oversight of these churches are without a single exception humble, devoted Christians, some of them having made sacrifice of all their living for the maintenance of what they believe to be the only scriptural mode of baptism. As yet we have no meeting-houses, our members being generally those who are poor in the things of this world; but our trust for the future, both in things temporal and spiritual, is in the hands of Him who has promised to supply all our wants out of His inexhaustible fullness, treasured up in Christ Jesus our Lord.

We most sincerely thank you for sending the beloved brethren, Dr. Steane and J. H. Hinton, among us. May the Lord abundantly bless you and reward you for your labour of love. Our prayers shall follow our beloved brethren on their homeward voyage, and we trust they will be safely restored to the bosom of their families and your embrace.

Beloved brethren, pray for us and the exaltation of the Redeemer's kingdom in this country.

In behalf of the Executive Committee,
A. WIBERG, *Chairman.*

Stockholm, June 28th, 1858.

The following is the letter of Dr. Reuter-dahl and the reply to it mentioned above. After expressing his regret that the engagements of H.R.H. the Crown Prince prevented him from entering into the matter so fully as he could wish, and likewise from receiving the Deputation, he says:—

I am not commissioned by H. R. H. to communicate anything to them, but my conviction was more fully confirmed, namely, that H. R. H. would, before the next Diet, seriously consider the question in all its bearings, and take special pains to have it regulated. For the accomplishment of this, an entire knowledge of what is wished in behalf of the Swedish Baptists is necessary, and also of the guarantees that may be given, if their wishes should be granted to a greater or less extent. This is the more needed as we know two kinds of Baptists. We know of some few quiet, pious, and conscientious men, who seek for liberty to follow the confession of faith to which they consider themselves bound by the word of God to adhere. But we know also of Baptists, who for ready money become converts and instruments of converting others; who do not make it a secret that they cannot in any other way have so easy a living as by means of the English and American gold, which they, as proselytes and proselyte-makers, gain; who especially know that this gold will be poured in upon them more copiously, if they get the name of being martyrs;

who take a common stand with the avowed enemies of our Church; who are working for her destruction, and spare no pains, both at home and abroad, to depreciate her and heap reproach upon her confession, her orders, her institutions, her administration, and her administrators. We cannot, of course, hinder the last-named class of Baptists from existing. Their number seems to be increasing. But one could hardly ask of us, that we, by legalising *all* who call themselves Baptists, should undermine our own Church, which both the law and our conscience make it our duty to defend. The Lutheran Church, with its order, must not be given over to destruction. Thus, before we do anything by way of legalising, it is well for us to be informed what is desired, and what guarantee will be given, that, if that which is asked of us be granted, religious and civil order will not be jeopardised in our country. Hitherto, this order, notwithstanding all the reproach which it has daily had to endure, has shown itself to be both good and strong. We ought not, therefore, knowingly or willingly to deprive it of its strength, by opening the way for every novelty, for such novelty which has hitherto shown itself, both in individuals and in churches, to be no better than our own. I hope that we, by faithfulness to our own, shall not make ourselves guilty of injustice or extravagant severity against the foreign element. I at least wish to take care of myself, and pray God to preserve me from such severity. The readiest way to hinder such injustice and severity would be, that the foreign element openly and honestly tell what it thinks it can ask. If such a declaration is left with me, now or hereafter, an official and conscientious use shall be made of it. What will be the issue of the subject in question, it is not for me to say, as not much depends upon me. But all shall be taken into consideration. I only add, that, by way of legalising, nothing can be done before the meeting of the next Diet. May they not before that, on one side or the other, through unwise zeal and fanatical contrivances, render a calm and kind decision more difficult?

With the fullest regard,

H. REUTERDAHL.

Stockholm, June 17, 1858.

Stockholm, June 26th, 1858.

MY LORD ARCHBISHOP,

We beg most gratefully to acknowledge the kindness with which you have addressed to a mutual friend a letter having relation to the object of our visit to this country. We are particularly indebted to your Grace for the endeavours which you made to obtain for us an audience of His Royal Highness the Crown Prince—an honour which, had the state of public business permitted it, we should have highly appreciated.

As the contents of your letter are of considerable importance to our brethren in Sweden, we have placed a copy of it in their hands; and we doubt not they will give to its practical suggestions their best attention, and communicate with your Grace on the subject. This we are under the necessity of leaving to be done by them, as it is impossible for us to indicate what particular measures would

afford them the relief which they require. We can only suggest, in general terms, that freedom to maintain their worship, and to propagate their sentiments, in all such ways as are not incompatible with public order, should be secured to them by law; and such regulations made for the solemnization of marriage as may render that rite accessible to them without the difficulties which at present surround it.

On the subject of guarantees, mentioned by your Grace, we have no reason to suppose that our brethren will be wanting in what can be reasonably expected. We venture to believe that sufficient guarantees will be found in the Confession of their Faith, and the orderly constitution of their churches, a statement of which they will be happy to supply; as, also, in the acknowledged fact that the Baptists are not a political party, but at once conscientious Christians and peaceable and loyal subjects.

We can, with the strongest conviction, assure your Grace that the Baptists in Sweden have never received any pecuniary contribution from their brethren in England. That some persons, already Baptists, have received from America partial support while engaged as teachers or *colporteurs* is undoubtedly true—a practice so consonant with the usages of other churches that it can give no just occasion for censure; but we can state, with the utmost confidence, that no money has ever been given as an inducement to persons to become converts.

Again thanking you for your courtesy to ourselves personally, and for the kind attention which you have given to our object, we have the honour to subscribe ourselves,

My Lord Archbishop,

Your Grace's obedient, humble Servants.

The following statistics of the Churches in connection with the German Baptist Mission are taken from the "Quarterly Reporter," to which we would again draw the notice of our readers. The Swedish statistics are from the official report of the Baptist Union of Sweden.*

GERMAN BAPTIST MISSION.—*Number of Churches* 59. *Preaching Stations* 574. *Baptized* 966. *Present number of Members* 6,485.

SWEDISH BAPTIST UNION.—*Number of Churches*, 45. *Date of formation*, 1 in 1849; 5 in 1854; 3 in 1855; 15 in 1856; 21 in 1857. *Baptized*, 1,292. *Clear increase*, 1,196. *Present number of Members*, 2,105.

ANNIVERSARY AND OPENING SERVICES.

NEW BAPTIST CHAPEL, BIRKENHEAD.—This chapel has been erected for the church and congregation under the pastoral care of Rev. S. H. Booth. It is 106 feet in length by 49 feet in breadth. Including the gallery over the vestries, the chapel will seat upwards of 700 persons. The school-room will accommodate from 500

* Statistic för år 1857 öfver de förenade församlingarna af döpta Christna uti Sverige.

to 600 children. The cost, including the ground, will be about £4,500, and in aid of this the churches in Liverpool have very nobly contributed. The opening services commenced on Sunday, 1st of August, and were conducted by the Revs. S. H. Booth, H. S. Brown, C. M. Birrell, B. W. Noel, Dr. Raffles, and other ministers. The collections amounted to £152.

EAST COMBS, GLOUCESTERSHIRE.—On Tuesday, July 11th, the Rev. W. Brock preached anniversary sermons in this place. Between the services a tea-meeting was held. The proceeds were about £22. The sum of £50 was contributed by an aged friend as the commencement of a fund for new roofing the place of worship, which is much needed.

SHIPLEY, YORKSHIRE.—The Baptist church at Shipley having been in existence a hundred years, the friends connected with it held a series of centenary services on Sunday and Monday, August the 1st and 2nd. Sermons were preached by the Rev. Peter Scott and the Rev. James Edwards, two of the former ministers of the place. The ordinance of the Lord's Supper was administered in the afternoon. On the Monday morning, an early prayer-meeting was held, and in the afternoon an eloquent discourse was delivered by the Rev. A. Mursell, of Manchester. After this service the friends met for tea; and in the evening reassembled for the public meeting. The chair was taken by the Rev. J. P. Campbell, the minister of the place, who read a record of the history of the church from its commencement. Addresses were then delivered by the Revs. P. Scott, James Edwards, Dr. Acworth, A. Mursell, and J. P. Chown.

HATFIELD HERTS.—The anniversary of the Sunday school connected with Park-street Chapel, Hatfield, was celebrated on Lord's day, August 1st. The Rev. D. M. Evans, late of Manchester, preached. On Monday, the Rev. Thomas Crow was recognised as the pastor of the church. The Rev. James Harcourt commenced the service, made a few introductory remarks, and asked the usual questions. The Rev. W. Upton offered prayer, and the Rev. W. Spencer gave a discourse to ministers and people. The Rev. S. Bird, the former pastor, and the Rev. Mr. Wainwright, also took part in the service. In the evening a public meeting was held, presided over by the Rev. W. Upton. Tea was provided during the interval.

TRINITY ROAD CHAPEL, HALIFAX.—The congregation meeting in this place have just celebrated its fourth anniversary. On Thursday, August 5th, sermons were preached by the Rev. S. Martin, of Westminster. On Sunday, August 8th, the Rev. J. P. Chown preached in the morning and

evening, and the Rev. S. Whitewood in the afternoon. The annual tea-meeting was held on the following day. After tea a public meeting was held, over which Frank Crossley, Esq., M.P., presided, and addresses were delivered by the chairman, Messrs. Hirst, Hanson, Dyson, Illingworth, Claybrough, Hetherington, and Swindell. Although the past year has been one of unprecedented commercial depression, upwards of £400 had been raised towards the liquidation of the debt, making nearly £1,600 contributed during the last three years. All the services were well attended, and were of the most encouraging character.

OLDHAM.—On Lord's day, August 8th, two sermons were preached by the Rev. J. W. Ashworth, when collections were made on behalf of the Sabbath school, amounting to upwards of £42.

BRIXHAM, DEVON.—This chapel having undergone enlargements and repairs, was re-opened on Thursday, July 22nd. The services were conducted by the Revs. E. Webb, J. King, W. Larwill, and W. Slater. Mr. Saunders closed the deeply interesting services of the day with prayer. On the following Sabbath, 25th, the Rev. N. Haycroft preached.

CARDIFF.—A series of very interesting services have recently been held in connection with the opening of the New Chapel, Bute Docks, in this flourishing town. On Wednesday, July 18th, sermons were preached by the Rev. H. S. Brown, of Liverpool; in the afternoon dinner and tea were provided. On the following Sunday, the Rev. S. Manning, of Frome, preached in the morning and evening; and in the afternoon the Rev. Norman Glass. On the following Monday evening a tea-meeting, followed by a public meeting, was held; and on July 25th the services were brought to a close by sermons from the Rev. Dr. Thomas, of Pontypool, and N. Thomas, of the Tabernacle. The congregations were large throughout, the collections good, and great interest was excited by all the services.

WYKEN, WAERWICKSHIRE.—On Tuesday, August 10th, sermons were preached by the Rev. C. H. Spurgeon, on behalf of the debt on the school-room and grave-yard. The services were held in a tent erected on the chapel ground and an adjoining field. About 4,000 persons were present in the afternoon, and between 6,000 and 7,000 in the evening. The collections amounted to £93.

PRESENTATIONS, TESTIMONIALS, ETC.

BOLTON.—The members and friends connected with the Baptist chapel, Moor Lane, met on Saturday evening, July 24th, for

the purpose of taking leave of their late pastor, the Rev. J. M. Ryland. Mr. John Haslam was called to the chair, stated the object of the meeting, and called upon Mr. Thomas Jones, who read an address to the Rev. J. M. Ryland, together with a watch with guard and the usual appendages, as a token of esteem on the occasion of his leaving Bolton. Mr. Ryland acknowledged this valuable token of regard. The meeting was also addressed by the Revs. A. Wolfenden, J. Clelland, and Messrs. S. Wright, W. Taylor, R. Dewhurst, and J. Ashcroft.

ST. PAUL'S SQUARE, SOUTHESEA.—The Rev. C. Room, being about to resign his pastorate in this place, a meeting of the church was held, at which it was resolved unanimously:—"That this meeting desire to feel thankful to the Great Head of the church for the talented and successful labours of their beloved pastor, the Rev. C. Room, which they have enjoyed for a period of nearly twenty-one years. And they now regret exceedingly that circumstances, in the order of Divine providence, make it appear to him necessary to alter his place of residence. With one heart they affectionately commend him to the divine guidance, and trust this unexpected movement will be overruled for the increase of his ministerial usefulness, as well as for the comfort and happiness of his domestic circle."

MINISTERIAL CHANGES.

The Rev. A. Pitt, of Dover, has accepted the cordial invitation of the church at Burton-on-Trent, and entered on his labours there.—The Rev. E. Amery having accepted the pastorate of the Baptist church, Rayleigh, Essex, commenced his labours July 4th.—The Rev. S. Packer accepted the pastorate of the Baptist church, Netherton, Dudley, and entered upon his labours July 4th.—Mr. S. Hutcheson, has accepted a call to become their pastor from the church at Charles Street, Whitehaven, and will be ordained (D.V.) August 25th.—The Rev. T. Clark has resigned the agency of the Sunderland Sailors' Society. He is desirous of resuming the pastorate. His address is 7, Spring Street, Sussex Gardens, Hyde.—The Baptist church, Norton, Glamorganshire, have invited Mr. Hodges, late missionary in Jamaica, to become their pastor, and he entered on his duties the first Sabbath in August.—The Rev. J. Davis, late of Neath, having received an invitation from the church at Arlington, entered on his duties on the 8th of August.—The Rev. G. Haigh was chosen pastor of the Baptist church, Bessells Green, Kent, and entered upon his labours on June 27th, with cheering prospects of usefulness.

Correspondence.

DO WE PRACTISE IMMERSION IN THE PRIMITIVE MODE?

To the Editor of the Baptist Magazine.

DEAR SIR,—Probably the larger part of the readers of the *Baptist Magazine* have never entertained a doubt on this subject. They will at once say, “nothing can be clearer than the evidence of Scripture as to the whole of our practice in the ordinance.” To this we demur. Irresistible, indeed, are the proofs from the New Testament that baptism was performed by immersion; and we also readily concede that the precise mode in which it is administered among us fulfils all that is essential to the ordinance. But while that mode which we believe to have been the primitive one equally does this, it also does more—for it is the natural expression of devout homage to the Divine Being when openly confessing his name.

It was then, we conceive, by bending the candidates forward, and not backward, into the water, that John and the apostles baptized. If we are asked for the evidence of Scripture on this point, we frankly acknowledge that the *posture* is not alluded to *there*, so that we and the advocates of the present mode are on a level in this respect; nor could we discover in the New Testament the posture of the twelve around the Lord's table. Information on such points must be sought elsewhere; from historical documents, and ancient monuments, showing the practice of the early churches. Wherever the mode of baptism is alluded to in the writings of the earliest Christian fathers, it is described as bending the body forwards. Tertullian, one of the most learned men of the primitive church, says, that Christians of his time were baptized by *bowing down* with great simplicity, without pomp, and in few words.* The primitive mode appears to have been this: the administrator and candidate both standing in the water, the former placed his hand on the back part of the head of the latter, and bowed him forward till he was immersed in the water, in the mean time pronouncing the baptismal words. In some very ancient paintings the candidate is represented as standing in the water up to his middle, and the administrator by his side bending him forward. The evidence from these sources is condensed by Robinson in his elaborate “His-

* Quoniam tanta simplicitate sine pompa, sine apparatu novo aliquo, denique sine sumptu homo in quam demissus, et inter pauca verba tinctus. Tertullianus, De Baptismo, cap. ii. Every classical scholar knows how the Romans understood demisso capite, demisso vultu, demissis oculis, etc.

tory of Baptism;” and we cannot do better than present it in his own words:—

“The Christians of the middle ages, whose monuments remain, baptized in the following manner: The administrator walked into the water, leading the person to be baptized.” At first, all baptisteries were sunk in the ground, and were kept at between three and four feet of water, by pipes always conveying in, and by waste pipes always carrying off the overplus.† In later times some were large baths above ground, into which the candidates went by ascending three steps without side, and by descending three within side, and the administrator stood on one side without, and so administered the ordinance.‡ The candidate stood erect, and the administrator, while he pronounced the baptismal words, laid his right hand on the hind part of the head of the candidate, and bowed him gently forward till he was all under water.§ The bishop stood in the water, and the candidate, in his baptism, bowed forward, under his hand, which is the meaning of Prudentius when he speaks of baptizing the breast.|| The Greek, Nestorian, and other oriental churches also, have always administered baptism by bending the body forward, and not by throwing it backward, which would be deemed by them inconsistent with the primitive practice. John's baptism, which was the same in mode as that commanded by our Lord, was, in all probability, by bending the body forwards, according to the usual mode of ablution practised by the Jews, since it was designed to be the emblem of internal purification, the washing away of sin through repentance.”

It may, however, be argued that we have at least one inference from Scripture in favour of our present practice, that it represents more accurately the posture of our Saviour's body in the grave. This posture does not appear to us to be recognised in the Scripture figures, for the Israelites were “baptized unto Moses in the cloud and in the sea.” They did not recline, but walked erect between the miraculous and stupendous ocean walls, covered by the superincumbent cloud. If we reflect a little on the idea we associate with the word *buried*, we shall be convinced that *covering entirely over* is the only one, irrespective of position. Thus we speak of a ship *buried* in the ocean; of “buried cities,” as Herculaneum and Pompeii; of ruins that have been buried for ages; of treasures buried in the earth. The Greek word *θάπτω*, which our translators have rendered bury, means to cover a dead body with earth, or in any other way remove it out of sight, without reference to *posture*.

* S. Ambrosii de Sacram. Lib. i. cap. 5. S. Gregorii de Sacram. Lib. de Sab. Pentecost.

† P. M. Paciaudii, Antiq. Christian. Diss. ii. cap. 2. D. Bertoli Antichita di Aquileia.

‡ P. M. Paciaudii De Sacris Christianorum Valneis. Paulini Nolan ad Aleth. Epist. xxxi.

§ Pauli Aringhi Roma Subterranea. Tom. ii., lib. 6, cap. 4. De Baptismo. Tabula Secunda Cæmeterii Pontianii Via Portuensis. — Joan Ciampini vet. Monumenta Ejusdem de sacris Synopsis. — Schemacrusis Missonensis apud Paciaud, ut sup.

|| Prudentii Phychomachia. — Putoribus lotis, etc.

As an emblem of burial then, it is evident that the entire covering of the body only is represented.

Thus it would be intelligible to all nations, in whatever form the body was laid in the sepulchre, whether in a sitting posture or upright, as was the case among the oriental nations, or burying the urn containing the ashes of the dead, as was the practice among the Romans. It was in addressing the latter that the apostle Paul speaks of being buried with Christ in baptism, Rom. vi. 3, 4.

Taking it then for granted that the posture, which some of our readers may call new, is really *old*, we may proceed to enforce its fitness, in several minor aspects. It is more expeditious when candidates are numerous, more easy, more graceful, more agreeable, as involving less personal exposure, diminishing the feeling produced by the rushing of the water into the mouth, and in all respects adapted to produce a more solemn and favourable impression upon spectators.

A proposal to introduce the mode we have been advocating would very probably excite opposition in some churches, and we should be far from wishing it to be imposed upon any. We would, however, recommend to any minister who takes our view of the subject to follow out his convictions, unless the candidates decidedly prefer the present form, in which case, in our opinion, he should yield to their wishes. E.

EFFECTIVE PREACHING.

MY DEAR SIR,—I agree with "A Subscriber," that "the gospel is a manifestation of the love of God to man in the provision he has made in the life and death and resurrection of his beloved Son, and the ministry of his Holy Spirit, for man's salvation." If so, the questions I proposed are answered, and the doctrine of the Confession of 1689, is not the gospel of Christ, but another gospel. But I need to be assured that "A Subscriber" means what his words imply. If by God's love to man anything is meant less than to man universally, and by the provision for his salvation anything less than God's gracious will that the gospel should accomplish this end in all, then his definition appears to me to be one of those ambiguous expressions which are intended to mean sometimes one thing, sometimes another, and sometimes nothing.

To say, that God has given the gospel as the manifestation of his love, and as a provision for man's salvation, and to add, "but with its Author rests the office of making it the power of God unto salvation," implies

that something besides the gospel (though that includes the ministry of the Holy Spirit) is needed for conversion. Is not this to dishonour the gospel and its adorable Author? An inspired apostle tells us the *gospel* is the power of God unto salvation; but your correspondent says, by implication, that it is not so: of itself it is vain and powerless, it needs the addition of something supplementary.

If words have their usual signification in such passages as these,—"Jesus was made a little lower than the angels, that he by the grace of God should taste death for every man" (Heb. ii. 9.), "God our Saviour will have all men come to the knowledge of the truth and be saved" (1 Timothy, ii. 3, 4),—then a preacher may cordially, and without misgiving, invite all to come to Christ, and assure all that God has made provision for their salvation, and waits to bestow it. Paul says, "He loved me, and gave himself for me," and every sinner may say the same; not like him in the sense of grateful experience, but in the sense of divine assurance and invitation. Go to the sinner farthest off from God, and if there is a message from God adapted to bring him nigh, and quicken him to penitence and faith and love, this is it. Tell him anything less, and it is less than his case demands. God sparing not his own Son, but delivering him up for US ALL. God inviting, waiting, beseeching, striving! When I think of love like this rejected and spurned, I am prepared to hear the awful sentence, "He that believeth not shall be damned;" but if the Confession were true and scriptural, I cannot see how any unconverted man could be assured that there is a possibility of his salvation, nor what there is in the gospel for him to believe, nor how there could be sin and guilt in unbelief. If "A Subscriber" will take my word, he may rest satisfied that I reverently believe in the existence of the Holy Spirit, and the indispensable necessity of his operation to renew the soul. But I do not believe that God, whose tender mercies are over all his works, whilst he has placed all men to whom the gospel comes under the responsibility of receiving it on pain of everlasting condemnation, has by eternal and unconditional decree left millions destitute of all interest in the sacrifice by which alone they could be redeemed, and in the grace by which alone they could be converted. What would the gospel be to them but an inevitable curse; inflicting its penalties without mercy, but excluding them from the remotest hope of any interest in its blessings? This appears to me to be the representation of the glorious gospel of the blessed God given by the Confession.

A BAPTIST DEACON.

August, 10.

THE MISSIONARY HERALD.

DELHI.

UNDER the name of Indraprestha, the Hindu Puranas announce the origin of this imperial city. Legends connect its foundation with the chief of the race of Heri, known in Grecian fable as Hercules. For thirty-one generations his descendants ruled on the banks of the Jumna, until, "neglectful of all the cares of government," the deposition and death of the last monarch introduced a new dynasty. Other Hindu sovereigns succeeded; yet not without an interval of many years in which the seat of supreme power in Hindustan was removed elsewhere. The Tuar tribe of Rajpoots, claiming descent from the original line of sovereigns, at length refounded the city, and gave it the name of Delhi. In the twelfth century, the last Rajpoot sovereign was dethroned by the all-conquering Moslem, by whose taste and munificence it became fitted to be the seat of empire. Three centuries after the Moslem conquest, it was thus described by a traveller: "It is a most magnificent city. Its walls are such as to have no equal in the world. This is the greatest city in Hindustan, and, indeed, of all Islamism in the East. It now consists of four cities, which, becoming contiguous, have formed one."

Few eastern cities, however, have passed through greater vicissitudes. At one time it has been the residence of the mighty rulers of Ind, at another the "resort of owls, and a dwelling-place for the beasts of the desert." Often has it had to endure the ravages of war. The vengeful Timour gave its rich men to the sword, its women to dishonour, and its wealth as booty to the Turkoman hordes. Nadir Shah ordered a massacre of its wretched inhabitants for some act of treachery towards his Persian soldiers. Twelve miles of ruins emphatically tell to this day of the extent and grandeur of this noble city. From the Ajmere gate to the Kootub Minar, the traveller passes over plains strewed with the remnants of palaces, mosques, and tombs, while the pillar of Feroze Shah discourses of dynasties which reigned at the commencement of the Christian era, professing the Buddhist faith; and the Hindu corridors at the Kootub Minar speak of the rise and sovereignty of the Brahminical creed, displaced at the Moslem conquest by the religion of the impostor of Mecca. On the defeat of the Mahrattas, in 1803, and the release of the captive monarch of Delhi, the British found the representative of the Moguls a blind old man, and his dominions circumscribed by his palace walls. Then the sceptre passed into the hands of the English, whose power now exceeds that of the emperors of Delhi in their palmiest days. Under their reign the population of Delhi greatly increased, many of its magnificent structures were repaired, uninterrupted peace and prosperity prevailed, until the frightful slaughter which overtook the English residents in the great revolt of 1857 once more made the streets of Delhi run with blood. The siege which followed has again brought ruin and desolation on the devoted city, and the dynasty of the Moguls to extinction.

In the census of 1853, the population of Delhi numbered 152,424 persons, in the following proportions:—76,034 Mohammedans, 76,390 Hindus. There were 260 mosques for Moslem worship, among which stands pre-eminent the magnificent Jumna Musjid, built by the Emperor Shah Jehan. The Hindu temples are for the most part small, and hidden from the public eye, to avoid the intolerant interference of the Mussulmans. They numbered 188.

The gospel was first introduced into Delhi by that honoured servant of Christ, Mr. Chamberlain. Often while at Sirdhana did he desire to cover the entire district with the seed of the word of God, and very diligently did he devote himself to the preparation of the Scriptures in the Brij Basha, the vernacular of the country. "Had I a suitable colleague," he said, "what a field for itinerating I have around me!" A copy of the Gospel of Matthew fell into the hands of a native of Delhi, by name Paramanund, a Brahmin. In his blindness he had in former years gone on pilgrimage, exposing himself for seven months to the glare of the sun by day, and the damps of night, among the Nagrakote hills. He now sought out Mr. Chamberlain, was engaged as an amanuensis, and in this capacity assisted the missionary in the translation of other portions of the New Testament. The instructions he received speedily touched his mind, and he began actively to aid Mr. Chamberlain in his labours. He attended constantly in the bazaar to spread the knowledge of the gospel. Voluntarily he undertook the charge of a Hindi school; and in several hymns he expressed his attachment to the Saviour of men. He soon desired to be baptized.

Already portions of the Scripture had been sent to Delhi, when, in January, 1814, an opportunity was afforded to Mr. Chamberlain to visit that great city. He went in the train of the Begum Sumru, taking Paramanund with him. In April, the missionary thus relates the results of his visit:—"I have had a grand campaign this year. Six weeks I was much employed in the imperial city, where I found the Mussulmans much better disposed apparently than I ever found them in any place in India. Five or six hundred books were sent abroad to make known the truth in Delhi. The books went into the palace among the princes, and an Arabic Bible was sent to the heir-apparent, and it was recorded in the royal gazette."

In these labours Paramanund was of great assistance. He brought inquirers to the missionary. His wife and sister were persuaded to lay aside caste. He endured with patience the violent threats of adversaries, and often read the Scriptures and preached to the people who encompassed his steps. Thus was the gospel first preached in the city of the Great Mogul.

In a few months after his return from Delhi, Mr. Chamberlain left for Serampore, but without baptizing Paramanund. The evidence of a real change of heart was not satisfactory, but at Meerut, two years later, Paramanund joined the Church of England, and became a useful catechist. The very interesting circumstances attending his arrival at Meerut are related at length in the Memoirs of Mrs. Sherwood.

For a short time, in the year 1815, Mr. Kerr, a member of the church in Calcutta, proclaimed the gospel in Delhi; and on his departure for Hansi, left three native brethren to carry on the work. It was not, however, till the year 1818, that Delhi became a mission station of our Society, when, on the 3rd April, Mr. J. T. Thompson arrived, and continued, with a few interruptions, to reside there till his death.

The missionary found himself alone in this great city. Not a friend was there to bid him welcome, "and under great depression of spirits" he began his ministry as a servant of Christ among the thousands of heathen and unbelievers which inhabited it. We find him, however, the following day at the ghats of the Jumna, preaching to the fakirs, the Brahmins, and the bathers, who are ever found in great numbers at the river side, and distributing among them the holy Scriptures. The Jains, a Buddhist sect, and the drummers of the native regiments, became his hearers. A learned Hindu, who had listened to the voice of Mr. Chamberlain, found out the missionary. Three Mussulman inquirers spring up. Gosains, who had received tracts and books at Allahabad two years before, recognise the missionary, and come and converse with him, and prove their acquaintance with the books by repeating choice parts of them. It is their habit in their pilgrimages to rest under a tree, and have the books read in their hearing. Here also he meets with Paramanund, who has come to Delhi to seek out a body of persons called Saads, reported to be Christians. This, indeed, is discovered not to be true; but these Saads had received at Hurdwar fair several copies of the gospel from Mr. Chamberlain four or five years before, the perusal of which had led them, to a certain extent, to separate from the Hindus, and for a time to appear favourably inclined to the truth. Mr. Thompson further finds encouragement in hearing of a native reading out of a tract or gospel to numbers of his countrymen, who throng to hear him, while several yogis attentively and frequently listen to the preaching of the word. Some even come to the missionary's home, read with him the Scriptures, and awaken hopes of their conversion. But the cares of this life and the fear of man choke the good seed, and after a few days they are seen no more.

Later in the year, Mr. Thompson reports that several eminent pundits had visited him, seeking for copies of the Scriptures in Sanscrit and Hindi. A native of Cashmere bears away a copy of the Sanscrit Testament to place it in his Shivali, or temple dedicated to Shiva, for the perusal of the pilgrims and other visitors. Sundry priests and gosains frankly acknowledge "that they continue in idolatry only for their bellies; but that ours is the way of truth and life."

In anticipation of the formation of a Christian school, Mr. Thompson made some inquiries as to the extent of native education in Delhi. There were about thirty schools, in which Persian was taught, and four or five colleges for instruction in Arabic. The number of Hindi schools was not ascertained; but, in 1847, we learn that Delhi contained not fewer than 196 schools of all kinds. Indigenous schools are very numerous in large towns throughout India; but the instruction imparted is of a very meagre sort, seldom proceeding beyond the power of reading and the keeping of accounts. Mussulmans are particularly anxious to master either Persian or Arabic, and to the present day exhibit contempt or dislike for English.

In 1819, Mr. Thompson commenced that series of visits to the most celebrated places of pilgrimage in the north-west which forms so marked a characteristic of his missionary life. In January he was at Ludianah; in February, at Hurdwar; in November, at Gurmukteswar. In his journey through the Punjaub he met with Jats, Punjaubis, Hindus, and Sikhs, preaching to all, and giving to all tracts and portions of God's word. At Thanesar, he says, "the Thanadar conducted me to the fort, and gave me my choice of its apartments. Placing my baggage in one, I

went up to the Sikh temple, where I saw Baba Nanuk's Grunth, an immense folio, which was read or chanted by a young Sikh. The multitude thronged about me; I therefore read out of the 'Gospel Messenger,' or (as it is in Punjaubi) 'Messenger of the Excellent Book,' and as I proceeded, it led to a great deal of conversation. I had a great call here for the Punjaubi Scriptures, and enjoyed great satisfaction in reading and distributing the word of God in a new language, and amongst a strange people. The Sikh mahant, an old man, promised to teach it to the young Sikhs who attend his school in the temple. I left a volume of the Sanscrit Scriptures here with two principal pundits."

On his journey to Hurdwar Mr. Thompson took particular note of the schools in the towns he passed through. In 13 places he found 30 Hindi schools, containing 1,000 children; near 30 Sanscrit schools, with 200 students; and 30 Persian seminaries, containing 250 children.

(To be continued.)

FERNANDO PO.

THE arrival of the West African Mail permits us to continue the narrative of the interruption occasioned by the Spanish Government. As intimated in our last "Herald," Mr. Saker, in the afternoon of Lord's day, May 30, gathered a few of the members of the congregation in the wilderness, and under the overhanging branches of forest trees conducted the worship of God. The weather was not propitious. But some were prevented from joining the assembly by the Romish priests, who prowled the streets of the town throughout the day. Many armed sailors also moved about, Governor Chacon having been informed, by an adversary of the people, that they were being moved to mutiny and insurrection. It was even said that they would *fight* for their worship. However, the day passed in quietness, and the voice of prayer and praise was heard in nearly every cottage, the proclamation forbidding only public worship in the chapel.

On the following day the answer of the Governor-General to the request for delay was officially forwarded to Mr. Saker, and in the evening the people gathered in public meeting to consider their future course. Fearing interruption, were any open act of worship performed, at Mr. Saker's request, the assembly sat for a few minutes in silent prayer. Not without reason was this abstinence, for the assembly was closely watched by the priestly soldiers of Spain. The deliberations of the meeting were finally embodied in the resolutions given below, and with another act of silent worship the people separated.

It will be perceived that the inhabitants generally have resolved to leave Fernando Po, and have given notice to that effect to the Spanish authorities. Whether the entire colony will break up their homes we are not informed; but certainly not less than one-half, some five hundred persons, are prepared to go forth and "seek another country," where liberty of conscience and of worship may be enjoyed.

By the evening of the next day Mr. Saker was ready to enter on his tour of exploration. Wednesday morning was wet and gloomy; but, in company with Mr. Fuller, a native brother, five boys, and two women, at eight o'clock he sailed in a small native craft for Bimbia. The passage was

unusually long. Heavy rains, chopping winds, with intervals of dead calm, delayed the vessel's progress. Worst of all, in the confusion occasioned by taking on board a number of packages, the basket of provisions was left behind. The little tea and sugar on board had got mixed with pepper. Hungry, wet, and sick, the voyagers at length reached Bimbia on the following Sabbath. Four days and a half had been spent in a voyage usually of but twelve hours' duration.

King William, the Bimbia chief, had now to be seen, and his consent gained to the occupation of such a part of the coast as might be found suitable for a settlement. Previous voyages along the coast pointed out the Bay of Amboises as a favourable spot; and, at Mr. Saker's formal request, the chief willingly consented to sell such a tract of land as might be wanted. He also promised guides when the missionary should go on his exploring expedition. The weather being very stormy, Mr. Saker proceeded to his station at Cameroons, where arrangements were requisite for the reception of some of the children from Clarence. The boat being prepared and provisioned, Mr. Saker started on Monday, the 14th June, for Bimbia. By nightfall the bar of the river was reached, where the boat was anchored till next morning. A night of storms, rolling, and discomfort followed. The small canoe was lost. Taking advantage of the tide, the bar was, however, safely crossed in the morning, and the missionary reached Bimbia in the afternoon. After a hurried dinner, Mr. Saker, with Mr. Fuller and a guide, set out to explore the neighbouring Bay of Amboises, lying under the mountains behind. With rapid steps they penetrated the wilderness. They soon came out again upon the sea, at War Bay, under a cliff three hundred feet high. The passage round the bay was exceedingly troublesome, over broken rocks and boulders, loose and rolling, with slippery surfaces and jagged edges, the evidence of mighty volcanic action. Again in the wilderness, the path led them through ravines, rivers, over cliffs, and along the base of the mountains which here approach the sea. The wilderness was as dark as night; but the level land exhibited a rich soil, well timbered and watered.

The Bay of Amboises reached, it was too late to explore it. The sun was setting; so the return journey was begun. The dark wilderness was darker by night. The guide lost his way. Then came the necessity of forcing a path through the thick underwood. The rocks had to be scrambled over by the light of the stars, precipices avoided, and the deep ravines crossed. Amid these arduous labours the night wore away. For six or seven hours this weary wandering continued. At last the roar of the sea was heard. Trembling and thankful, the wanderers reached War Bay; but their labour was far from over. "To walk over these stones by the faint light of the stars," says Mr. Saker, "was impossible; yet go we must. Weary and sore we began. On my knees, my toes, and with my hands, I laboured for two hours over that dreadful road." The cliff reached, it was too dark to find the path to ascend it; so, being safe from the tide, the travellers lay down, under God's protection, on the stones, and tried to sleep. "The cold was too great; Fuller and I lay close to be warm, but we could not sleep. In about an hour and a half the first faint streak of morning aroused us. Soon, very soon, we found the track, and then we ascended. By half-past six we had reached Fuller's house." Shoes, trousers, hat, umbrella, all were torn or battered to pieces; the hands were pierced with thorns, or gashed with the sharp edges of the rocks.

Undismayed by this perilous adventure, the indefatigable explorers

again took boat after breakfast, and set out for the Bay of Amboises by sea. In the Niger expedition of 1841 this bay was visited and surveyed by Captain W. Allen, the commander of the expedition. On several occasions the ships anchored within the islands which shelter the entrance; but the officers of the survey received the impression, that while the anchorage was safe, the climate salubrious, and the proximity of the mountains favourable for health, the bay did not contain a safe landing place. Nought but a heavy surf was visible from the deck of the steamer. "But now," says Mr. Saker, "that I need a home for our people, where a trade may be created, and to which commerce may be drawn, I search for a landing only, and behold! God hath hidden up a deep interior bay—for ages—a bay with nearly two miles of beach, without a stone, and almost without a wave, large enough to contain a thousand boats and small vessels; while the Amboises Bay will contain a navy. Into this bay the sea-breeze blows in all its purity, and the mountain wind at night is all freshness."

"Here, if her Majesty's Government sanction and sustain our efforts, can be coal stores, provision stores, building yards, and every other essential for commerce. Here too, a highway may be made into the interior, and the native produce shipped in smooth water for Europe. Here the Mail Company will find ultimately its largest claims and greatest support. It will be a centre of civilisation, freedom, and light. It will be essentially a religious, enlightened colony." And here also, under British protection, the Lord's people may worship God without molestation. During a lovely day the exploration of this beautiful retreat was completed. The toil of the previous days was forgotten in the success which had been achieved, and the missionary returned to Clarence, with a glad and grateful heart, to report to the brethren how the good hand of God had led and prospered him in the way. On his arrival in Clarence, Mr. Saker found in the cove three more Spanish men-of-war.

During the absence of the exploring party Mr. Diboll was engaged in sustaining, by conversation and domiciliary visits, the faith and courage of the people. Arrangements were made for little prayer-meetings in every house, especially on the Lord's days. On one occasion a larger meeting was attempted in a remote corner of the town. Mr. Diboll also paid a visit to the jungle towns, where the aborigines dwell. They learnt, with strong expressions of regret, the anticipated departure of the missionaries, and openly declared they would not submit to the Spanish authorities, but assert their independence.

Strangely enough, almost every Lord's day witnessed the funeral of some inhabitant of the town. As the missionary is allowed to perform the last offices for the dead in the usual manner, these funerals have provided an opportunity for public worship. "How solemnly," says Mr. Diboll, "does the Lord thus open the way for us to address the people. Thus every Lord's day I am preaching in the open air, and over an open grave. How wonderfully does the Lord mix mercy with judgment. May his voice be heard in this the day of his visitation." He adds, "We have continued to hold our secret meetings, and so the spark of devotional fire is kept alive. This morning (Sunday, 27th June) one party met at four o'clock, another at five, another at six, and another at seven."

On the 17th a letter was received by Mr. Diboll from the Lieutenant-Governor, charging him with creating disaffection among the colonists to the Queen of Spain's authority. This, with Mr. Saker's reply, we give below.

It is not expected that the Governor-General will throw any obstacle in the way of the proposed emigration; but it is obvious that it will entail upon the mission and the people heavy losses and expenses. The Committee have already addressed the British Government on the subject, and would fain hope that the cruisers on the coast may be directed to afford assistance in transporting the people and their property. They have a fair claim on the English Government for this act of kindness. Some of them were slaves liberated by the slave squadron, while others settled in the colony as British subjects, when it was founded in 1827 by Captain Owen.

Meanwhile we commend these suffering disciples of Christ to the sympathy and prayers of the churches. In our next issue we hope to be able to present some account of the locality in which the new settlement will be formed.

ALFRED SAKER to the Lieutenant-Governor of the Colony in Fernando Po.

May 31, 1858.

SIR,

I beg to acknowledge the receipt of your favour of this day, enclosing the final reply of the Governor-General to the requests of the colonists.

I have requested the people to meet me this evening to receive this communication, and to take into consideration the offered aid of the Governor-General respecting a petition to her Catholic Majesty.

I am, Sir, your most obedient Servant,

(Signed)

ALFRED SAKER.

At a meeting of the inhabitants of Clarence, convened to take into consideration the final answer of the Governor-General to the request made on the 27th inst., and again on the 28th, to permit the continuance of public worship as heretofore, pending an appeal to her Catholic Majesty the Queen,

Resolved—1. That inasmuch as the Governor-General declines the responsibility of permitting the continuance of our worship in public during the few weeks necessary to communicate our petition to the Queen, therefore that we, on our part, resolve to leave the island as early as possible.

Resolved—2. That, inasmuch as the Governor-General has positively forbidden all worship in public and all teaching in schools, Mr. Saker be requested to provide a home and teachers for our children at Cameroons, to remain there until our final location be fixed upon.

Resolved—3. That every member of our church and congregation be urged carefully to obey the laws as established, that the charge of disobedience be never rightfully made against us.

Resolved—4. That Mr. Saker be requested to prepare a letter expressive of our determination to leave the land, and that during our stay of rendering obedience to the constituted authorities and laws of this colony.

Mr. Saker having written and read to us the letter—

Resolved—5. That this letter be adopted and signed for us by our chairman, and transmitted, with a copy of these resolutions, to the Lieutenant-Governor, to be forwarded by him to the Governor-General at his pleasure.

Resolved—6. That the thanks of this meeting and of the whole colony be given to Mr. Saker, for his kind assistance in this hour of trial.

To the Lieutenant-Governor of the Colony.

FERNANDO PO,

June 1, 1858.

SIR,

Having received the answer of the Governor-General to our request to be allowed the liberty of public worship pending an appeal to her Catholic Majesty, we beg to express our deep regret at his fixed determination not to grant a favour so small.

We fully concede to her Catholic Majesty and Government the power and right to decree and ordain whatever laws they deem most beneficial to the people and nations over whom they rule. Moreover, if her Catholic Majesty and Government think it right to

invade the domain of conscience and forbid the public worship of the Most High God, we declare it as our fixed resolve not to contend nor set at defiance their authority; but as soon as possible, and for ever, to leave a land where we cannot longer act according to the dictates of our own consciences.

In the few weeks that must elapse ere we, our families, and property, can be removed, we announce to you our intention of obeying God to the utmost of our ability without violating the harsh and uncalled-for decree that forbids our worship. God helping us, you shall have no cause of complaint against any of us, man, woman, or child.

While we thus declare our intention of yielding obedience to her Catholic Majesty and Government, we request protection from the priests, who begin to invade the sanctity of our homes. We wish for no intercourse with them; we concede to them no right over us. We acknowledge the Queen of Spain the lawful Sovereign of this land, and our duty to obey and revere her. But for all that relates to the practice of piety and truth we have our own teacher.

Signed on behalf of the inhabitants of this colony convened in public meeting this evening, May 29th, 1858.

Your obedient servant,
(Signed) JOSEPH DIBOLL, Chairman.

To the Lieutenant-Governor of the Colony in Fernando Po.

June 1, 1858.

DEAR SIR,

Having met the people of the colony last evening to communicate to them the final answer from the Governor-General, as well as your own letter advising present submission as the best means of securing a peaceful issue to the present difficulties,

I am requested by them to communicate to you their thankful regard for your kind sympathy, and at the same time they regret that they cannot follow the advice you offer to them as to remaining here in hope of a peaceful issue.

If the law forbidding worship cannot now be suspended, there is, in our opinion, no hope of its being ultimately repealed, and to remain here with the continued exposure to confiscation of goods and banishment for doing what is our paramount duty to do is an evil too great to be endured.

In thus closing our correspondence on this painful subject, we unite in earnest wishes for your welfare and prosperity, both in this world and the world to come.

I remain, Sir, your obedient humble servant,
(Signed) ALFRED SAKER.

The Governor of Fernando Po to the Baptist Missionary.

FERNANDO PO,
June 17, 1855.

Having understood in a positive manner that, taking advantage of the influence that you had upon the inhabitants of this colony, you create a bad feeling amongst them against the authority of Spain in this island, hindering, in an indirect way, my operations in the same,

I give you this present warning, advising you to abstain yourself in future to interfere in the least in our operations; or, on the contrary, you must leave the island in twenty-four hours notice in one of the boats of my steamer which will put you on the opposite coast of Africa.

May God preserve your life for many years.

(Signed) CARLOS CHACON.

A. SAKER to the Governor-General of Fernando Po.

SIR,

June 22, 1858.

On returning from Cameroons I find a communication, addressed "to the Missionary," who is the teacher of the people in this place.

In that communication you attest to having received positive information that Mr. Diboll, taking advantage of the influence he has with the inhabitants of this colony, has sought to create a bad feeling against the authority of Spain in this island, and hindering your operations.

I have conversed with Mr. Diboll on this matter, and am most positively assured by him that in no sense is the above accusation true. That neither by word or deed, directly or indirectly, has he sought to excite the people against you or your Government, but has, on the contrary, sought to allay any and every feeling that may have been excited by the sudden deprivation of public worship.

The Governor-General may rest assured that in all that relates to the missionary or the enlightened Christian community he has nothing to fear,—wrong doing cannot justly be charged against any of them; and he who can secretly accuse them to your Excellency is equally the enemy of your Government and of our peace.

Should such accusation be repeated to you, we have too great a reliance on your just decision to fear the banishment of the missionary without an investigation.

I remain, Sir, your obedient servant,

(Signed)

ALFRED SAKER.

Should it be necessary to write again to the missionary, the Governor-General will confer a favour if he will cause it to be written in English.

FOREIGN INTELLIGENCE.

MONGHYR.—The loss of the *Ava* deprived us, in ordinary course, of the annual report of this interesting station. It has since come to hand, stained, and in parts almost illegible, from its immersion in the sea. From Mr. Lawrence's statement we extract the following paragraphs:—

“What the effect of this great outbreak and its suppression may be upon the native mind it is perhaps hardly possible at present to say; but I think there is reason to hope it will be favourable to Christianity rather than otherwise. Whenever I have spoken on the subject to the people in the bazaar, I have found the Hindus ready to join in condemning the mutineers, but not so the Mohammedans; they generally remain silent and look glum. It is evident, however, that neither has any affection for the British Government, and were it to be overthrown, the great majority of both classes would rejoice in its downfall. . . . Even those that appear to be loyal are so from interested motives, and not because they have any partiality for the British. Nothing but the strong arm of power will keep the mass of the people, especially the upper classes, loyal. Henceforth, to trust them with military and civil power as they have been trusted will be madness. Until they are Christianised they will be unworthy of confidence.

“Though surrounded by dangers, and often experiencing great alarms, we cannot be sufficiently thankful that there has been no outbreak at our station. . . . Through the kind interposition of Providence, the dwelling-houses, chapels, and school-houses belonging to the mission all remain untouched. And, notwithstanding the many interruptions, we have been able to finish our new school-house, and the funds have been forthcoming to defray all the expenses connected with it. It is a substantial and commodious building; its dimensions are nearly as large as the bazaar chapel, near which it stands; and it cost rather more than a thousand rupees. Mr. Broadway

removed his school into it last week. The school, I am glad to say, continues to improve. During the great excitement there was some fluctuation in the attendance of the boys; but for the last two months there has been a steady increase. Under Mr. Broadway's management I doubt not the school will continue to prosper. He requires, however, a superior teacher, which I fear we shall not be able to afford without some assistance from England.

“Two of the old schools have been broken up, and some of the boys have entered the new school. One of the old schools is still kept on, and now there are about forty boys in attendance. Preaching in the bazaars and villages, of course, was much interrupted during the past year. For the first four months the work was carried on as in previous years, but subsequently only to a very limited extent. In October, bazaar preaching was resumed with regularity, and has since been maintained as far as practicable. The Hindus behave with as much respect as before the outbreak; but the Mohammedans generally keep out of the way, or if they do stop to listen, they do not oppose as before. The regular services in the native chapels were not interrupted more than a few times. The attendance, for a time, was very small, but not more than twice or thrice were the chapels closed. The same may be said of our English services. They were never entirely omitted, but for about three weeks we were unable to meet in the English chapel, owing to the fort gates being closed. Then our congregations assembled in the house of a friend. The attendance was for a time much less than usual,

owing to the departure of some of our female friends to Calcutta. But in December the absentees began to return, and since then our English congregations have greatly improved.

"The Lord has most mercifully spared the little church from being scattered by cruel enemies, but he has visited it with other trials. It has been more reduced in number, either by removals or by death, than in any one year for many years past. At the beginning of the year it was deprived of the valuable labours of Mr. Parsons, who had endeared himself to all the members by his faithful and affectionate ministrations for more than sixteen years. With our much esteemed friends, Mr. and Mrs. Parsons, two native members also removed to Agra; and since the month of June the church has lost six members by death. Four of them were aged and infirm, and they appeared to be waiting and longing to depart to be with Christ, which, for them, is far better than remaining in this world of sin and sorrow. A fifth was a European sister, remarkable for her humble, quiet, pious spirit, and her love to the house and people of God. To her death has been gain. The sixth was our excellent native preacher, Nainsukh, who died as he had lived; humble, prayerful, peaceful, hoping and rejoicing in the love of God, and looking for the mercy of the Lord Jesus Christ unto eternal life.

His death has been a great loss to the native church and to the mission here. For nearly forty years did he sustain his Christian profession without blemish, and for the greater portion of this long period was he engaged in preaching the gospel to his countrymen. He was greatly beloved by his brethren, and much respected by all classes to whom he was known.

"Since the month of August our native preacher, Sudin, has been in Calcutta. For the past four months, Bandhu has been the only native preacher we have had to aid us, and by him the native services of the Sabbath have been generally conducted. His preaching is acceptable to the native church. In June there was an addition of two members to the church by baptism. One is an aged native female, and the other a young Israelite, whom Mr. Broadway brought with him from Benares. He has since gone to Calcutta, where he hopes to be useful among his own countrymen as a missionary. There are two or more natives who are now anxious to be baptized, respecting whom we hope well. Amongst the heathen there are several who continue to read the Scriptures and to profess their faith in the Lord Jesus Christ; but one or two who once appeared almost ready to join us have been caught in the snares of Satan, and gone back to the world."

BARISAL.—Too late for our Annual Report, we have also received from Mr. Page a sketch of the missionary proceedings of the year at this very important station. The mission churches extend over a very considerable space of country, and which, during the annual inundations, is rather difficult of access. Still here the gospel has found a home, and there are very many natives rejoicing in Christ's salvation.

"Though in every respect the year has been very unfavourable to any progress in the work we have in hand, we are still able to report some things which may keep us from desponding.

"I. *Our Christian congregations* have remained undiminished in numbers. In all the stations the usual services have been continued as in years past. And I have endeavoured time after time to furnish the native preachers with subjects and heads of discourses suitable to the peculiar circumstances in which we have all been placed. Month after month one and another have dropped in among us. Sometimes a single individual, sometimes a pair, sometimes whole families, so that now we number some 2,300 souls in the Christian community. I cannot honestly say that there are not, among so many, several, both men and women, whose conduct has caused us both trouble and sorrow—in single families there is occasionally a 'black sheep'—but

on the whole the *mass* is certainly much better than the same number of Hindus and Mohammedans are or can be. The past year has been peculiarly calculated to try all who worthily or unworthily call themselves Christians; and yet of our people I can truly say that none has, from fear or shame, disowned his name, or denied his faith. 'Come what will, we are Christians!' they have repeatedly said.

"On two occasions many of them were required in the station (Barisal) to act in the capacity of a special police. In the first instance they were sent for as a measure of precaution, and came in to serve permanently. In the second case they were called in by us on our emergency; but on neither occasion did they manifest the least disposition to shrink from danger, or to back out of a Christian profession because the times were against them. They were too glad to be trusted by the authorities, and too anxious to show that Chris-

tian men were worth more than Hindus or Mohammedans, other things being equal. Several of them endured some loss in answering my second summons to them. It was harvest time when they were called; but their remark was simply this, 'How could we stay at home on such an emergency?' I feel particularly grateful to the authorities for the confidence they manifested in us for once, and almost long for the day when we may be able to show both our loyalty and our Christian devotion to the cause of justice, truth, and good order, in a more unmistakable form. If the Government desire a Christian police, our people will gladly serve; and we the missionaries will do our best to make them servants deserving of trust and encouragement.

"II. *The Church.* Of the church, or rather fifteen churches, larger or smaller, while in one respect I can report favourably, in another respect I must speak unfavourably. We have had comparatively a large addition, numbering in all fifty-one baptized in the year; and there are not wanting more candidates for baptism in several of the stations. The *exclusions* have been fewer than usual, amounting to *twelve*. By *death* we have lost *six*. Our present number of members in full communion is 366. The whole body of members are regular in their attendance on the means of grace, and cannot, generally speaking, be found fault with as regards their outward conduct. They have continued steadfast. *They are as they were.* And herein is our discouragement. What intelligent, rightly-feeling Christian does not wish to see progress not only in numbers but in the divine life, even in the few, nay, in the individual? We cannot rest satisfied with mere harmlessness. What marks the actual progress of a mission station is the positive improvement—the living, growing, transformation of character—be it in many or in few. Christianity is aggressive, though not in the sense of Mohammedanism. It must *grow*, or our Lord's parables do not teach aright. It must *attack*, or the kingdom of heaven is not taken by force. There is in our holy religion not only a power to *bear*, but a power to *do*. It must be so, if men are to flee from Satan to God, and to be taken from earth to heaven. But herein we are in fault, grievously in fault. Some few there are who do grow in spirituality, understand, feel, and exemplify the power of godliness; but of the majority I cannot say anything like this. And herein we are dissatisfied, and humble ourselves before our heavenly Father, and pray that he would in mercy pardon us, and in the midst of the years revive his work among us.

"III. *Schools.* We have, as in other years, three kinds of schools. There is, first, the *girls' boarding school*, under the charge of Mrs. Martin. There are also some *adult female schools* in the villages. Three of these have been continued through the year under many discouragements, while others have been held off and on. On more occasions than one, the fact that Chandal women, wives and mothers of poor peasants, when they had become Christians, can read books, has excited no little astonishment among the more respectable people in the neighbourhood. Our three *boys' schools* have numbered in all only from fifty to sixty children, taught in three different places, at a cost of about nine rupees a month. This may seem a strange and painful fact, when we have at least some 250 children who might attend school; but there is a cause, a reason for this as for most things. The price of the chief articles of food has increased a hundred per cent. lately. The 'oldest inhabitant' cannot tell you when, even in the days when Dacoits ruled the district, food was so dear. Let me state one fact. Rice sells twenty seers (of sixty tolahs) for a rupee. One such seer is but sufficient for a Bengalee peasant man or woman, while the wages of a common labourer average (if he get work) between three or four rupees a month. Tell us now, dear Christian friends who do not know what want is, or rather ye who *do* know the pinchings of want, how a labouring family, which lives from hand to mouth, can afford to send their sons, the immediate useful members of the community, to school. . . . Yet there never was a time perhaps when we were more imperatively called upon to do something for the children of our Christian communities. The road in every direction may soon be open to Christian people; and well-educated lads will, before long, have a prospect of employment such as they never had; while the church has through them, if employed, the hope of considerable assistance in maintaining its own cause in this land. What can we do for our Christian boys? is a question I often ask myself.

"IV. *Preaching to Hindus and Mohammedans.* This part of our work has, as every one will understand, experienced many interruptions during the ever-to-be-remembered year of 1857. On one or two occasions we did not think it right to leave our families alone while we went abroad. On other occasions, when the minds of the people seemed unsettled, we considered it unadvisable to afford them any handle by which they might, if so inclined, hold on to their suspicions and misunderstand the policy of the Government, or consider us

as its emissaries. Still there has been no direct or long cessation of this work. Mr. Martin has given his attention solely to it, though I have been only now and then able to help him. Some melas and very many bazaars have been visited. Some scores of markets have been attended, and the gospel has been proclaimed to thousands of even new hearers. On the whole, too, our message has been well received. In most places the preacher has been encouraged by the attention of his hearers. In a few places we have been led to hope that inquiry has followed our visit.

"Here I cannot but mention the great loss we have experienced in the death of our dear brother, Lalchand, in November last. His chief work was that of preaching, and he often joined Mr. Martin and his native preacher, Bolaram. He was a con-

sistent Christian, an amiable man, an earnest and ready preacher, and possessed knowledge and a teachableness such as would have made him one of the first men among the native agents in the mission. In 1856, we lost Birkounthonáth, the best of our village pastors, and have not been yet able to supply his place efficiently. Just a year and fifteen days after died Lalchand, the best of the preachers. Both men I dearly loved and greatly valued. Their deaths have weakened our hands considerably; *but the Lord liveth for evermore.* Oh! may He strengthen us to bear the heat and burden of the day; and give us grace to persevere through evil report and good report, in sorrow and in joy, now and unto the end, in the great work unto which he has called us."

CUTWA.—We have to record the death of the missionary of this station, the Rev. J. Parry. For many years he laboured in Jessore very successfully, but about three years ago removed to Cutwa. He had scarcely settled there, when the disease which has terminated his life attacked him, and for the last two years he suffered much from debility and pain. In May he removed to Sewry for medical advice; and there, on the 3rd of June, he expired. Mr. Parry joined the mission in the beginning of 1832.

AGRA.—Writing from this important city on the 1st of March, Mr. Evans tells us that the people listen to the gospel with more calmness and attention than ever. Formerly the work of the missionary in Agra was most discouraging. Rudeness and impertinence often interrupted his attempts to gain a hearing for the gospel. Now, large and attentive crowds assemble in the very heart of the city.

We may here mention that Mr. Evans has found a very suitable partner in the granddaughter of Mr. Rowe, one of the earliest missionaries of the Society.

At a later date, Mr. Evans writes:—"The change in the tone and conduct of the authorities towards native Christians is wonderful. They are now, not as usually looked down upon, but *sought* for, in order to give them situations of trust and confidence, as heads of police, jemadars, &c." Six weeks later, Mr. Evans reports that the same favourable feeling was evinced by the people, while preaching had been extended from the city to the villages around. Generally the mornings were devoted to these village journeys, Mr. Evans being accompanied by Mr. Gregson and Bernard. In the afternoon the missionaries divided into two bands. Mr. Parsons, with Mr. Harris and Sukh Das, at one place in the city, and Mr. Evans, Mr. Gregson, and Bernard, at another; not seldom hundreds at a time listening to the word of life. It will give our readers pleasure to know that the Government has listened to the appeal made to them on behalf of the widow of the martyred Walayat Ali, and have allowed her eleven rupees a month, in consideration of the losses she has sustained.

Mr. Gregson arrived in Agra early in March, and immediately began to share with the brethren the labours of the station. The native chapel was shortly repaired, and it was proposed to use it for the present for the worship both of the English and native church. The English congregations were on the whole good, while Bernard continued to minister to the native Christians, both the Chitoura and Agra converts being united under his pastoral care. It is probable that many of the Chitoura Christians will take up their abode in Agra, as they have obtained remunerative employment in various Government situations. "We have yet," says Mr. Gregson, "to learn what the ultimate effect of this mutiny will be upon the prospects of Christian truth. Native Christians are indeed already put upon a new footing. They are eagerly

sought after, and the danger now is that the thing may be overdone; and by the employment of native Christians in offices for which they have had no training, and for which they possess no aptitude, an unfavourable reaction may be occasioned." Mr. Gregson also speaks with much satisfaction of the attentive and unusually respectful audience the people give to the gospel; but laments the absence of any deep and abiding conviction of its truth among the hearers. Mr. Gregson also reports the satisfactory intelligence that the zemindar of Chitoura had been adjudged by the Government to pay 2,000 rupees for the damage he had done to the mission premises in the Christian village. The money had been received, and the bungalows were undergoing repair, in anticipation of the return of Mr. Smith.

The increasing heat and confinement of the fort led the brethren, in April, to repair the Benevolent Institution, and this for the present is the abode of Mr. Parsons and Mr. Gregson. Mr. Evans has been able to secure a small bungalow. In Mr. Parsons's hands, the revision of the New Testament in Hindi continues to make progress, and has proceeded to the 10th chapter of John.

HOME PROCEEDINGS.

THE public recognition of Mr. Joseph G. Gregson, as a missionary of the Society, took place on the 18th of August, in the Baptist Chapel at Hackney. The opening part of the service was conducted by the Rev. S. Brawn, of Loughton, under whose care Mr. Gregson has for some weeks pursued the study of theology. Mr. Underhill presented a brief sketch of the history of the Monghyr station, to which Mr. Gregson is appointed; and Mr. Gregson replied as to the motives which actuated him in giving himself to missionary work, and the truths which he proposes to preach. After prayer, by the Rev. J. H. Hinton, commending the youthful missionary to God, the Rev. D. Katters, his pastor, addressed to him some earnest cautions and exhortations. The attendance was large, and the service of a very interesting character. Mr. Gregson sailed in the *Agamemnon*, on the 26th of August, with Mrs. John Gregson, Mrs. Sampson, and Miss South, who are on their return to India.

The appointment of Mr. Joseph G. Gregson to Monghyr, and the departure of the brethren Williams and Smith, have enabled the Committee to make the following arrangements for the occupancy of the stations in the north-west. Mr. Broadway, now at Monghyr, will become the colleague of Mr. John Gregson, at Agra; Mr. Parsons will occupy Benares with Mr. Heinig; Mr. Williams and Mr. Evans will return to Muttra; and Mr. Smith to Chitoura. It is, however, arranged that Mr. Williams should arrest his progress to Muttra at Allahabad for a short time, to ascertain the feasibility of reviving the Society's mission in that city, now for some years interrupted. It is understood that Allahabad is henceforth to be the capital of the north-west provinces. Many of our Agra Christian friends have in consequence removed thither, and are desirous of being constituted into a church, and of retaining their missionary connection with the Society. Mr. Williams will confer with them, and report the result of his inquiries to the Committee.

We are happy to say that the Committee have accepted the offer of Mr. W. A. Hobbs, of Margate, for mission service in India. Mr. Hobbs will, however, spend some months in study before his departure.

We have the pleasure of naming the safe arrival in Kingston of the Rev. S. Oughton. He has met with a very cordial welcome from a large number of his former flock. Divine service has been recommenced in the chapel, and the prospects are encouraging that the cause will be revived under his ministry.

SPECIAL EFFORT FOR INDIA.

CONTRIBUTIONS continue, with more or less frequency, to reach the treasurer; but we fear that the auxiliaries and secretaries of associations are not so actively engaged as we could wish in preparing for the special services and meetings which the resolutions passed at their annual meetings have led us to anticipate. A very gratifying exception to this remark is found, however, in the Bristol Association. Not only is the active secretary giving much time to personal visits in various localities, but he has favoured us with a copy of an admirable circular, which he has prepared and addressed to the friends of the mission cause. Its length, we are sorry to say, precludes its insertion here; but we shall be happy to reprint it in any quantity for the use of our friends, on receiving intimation of their wish. Unless the agents and officers of the Society throughout the different auxiliaries bestir themselves, it is not to be supposed that the large sum proposed to be raised can be accomplished. For the reconstruction and enlargement of the mission we want £5,000, and another £5,000 ought to be added to the annual income of the Society. *Resolutions are like faith, dead without works.*

FOREIGN LETTERS RECEIVED.

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| <p>AFRICA—CAMEROONS, Saker, A., June 25 and 26.
CLARENCE, Diboll, J., May 26, June 8; Saker, A., May 23, June 28.</p> <p>AMERICA—BOSTON, Davies, S., May 31.
NEW YORK, Colgate and Co., July 13 and 27.</p> <p>ASIA—AGRA, Evans, T., May 27; Gregson, J., June 4.
ALIPORE, Pearce, Geo., June 18.
BAEISAL, Page, J. C., June 25.
BENARES, Heinig, H., June 24.
CALCUTTA, Lewis, C. B., May 15 and 17, June 2, 3, 7, and 18, July 3; Thomas, J., May 18, June 4 and 19, July 3; Wenger, J., June 19.
COLOMBO, Carter, C., June 9.
DACCА, Bion, R., June 30; Supper, F., May 28.
DINAGEPORE, M'Kenna, A., May 6.
JESSORE, Anderson, J. H., July 1.
MADRAS, Page, T. C., July 9; Christian, M., and another, July 7.
SERAMPORE, Robinson, John, May 31; Sampson, W., June 7; Trafford, John, May 31.</p> <p>AUSTRALIA—GEELONG, Slade, Geo., June 15.
MELBOURNE, Kerr, R., June 15; Taylor, James, May 14.</p> | <p>BAHAMAS—GRAND CAY, Rycroft, W. K. May 19, June 16.
INAGUA, Littlewood, W., May 22.
LONG ISLAND, Littlewood, W., April 24.
NASSAU, Davey, John, May 11, June 11.
HAITI—JACMEL, Webley, W. H., May 28, July 27 and 28.</p> <p>JAMAICA—BROWN'S TOWN, Clark, J., July 3 and 8.
CALABAR, Henderson, J. E., June 24.
FALMOUTH, Dendy, W., and others, March 31.
KINGSTON, Oughton, S., June 25, July 26.
MONTEGO BAY, Henderson, J. E., June 7, July 7; Reid, J., July 8.
MOUNT CABBY, Hewett, E., June 6, July 6.
ST. ANN'S BAY, Millard, B., July 8.
SAVANNA-LA-MAR, Clarke, John, June 14.
SPANISH TOWN, Phillippo, J. M., June 26.
STEWARTON, Knibb, Mary, June 8.
SUMMER HILL, East, D. J., July 3 and 20.</p> <p>TASMANIA—LAUNCESTON, Dowling, H., May 10.
TRINIDAD—PORT-OF-SPAIN, Gamble, W. H., July 23; Law, John, June 7.</p> |
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ACKNOWLEDGMENTS.

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

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| <p>The Sunday School Union, for a grant of books, for <i>Rev. J. Davey, Nassau</i>;
Friends at Kingsbridge, by Rev. Thomas Peters, for a box of useful articles for <i>Rev. A. Saker, Africa</i>;
Mrs. Cozens, Clapton, for a parcel of magazines;
A Friend, by Rev. Thomas Pottenger, for four volumes;</p> | <p>Mrs. Jordan, Camberwell, for a parcel of magazines (5 years);
W. Bowser, Esq., for a parcel of magazines;
Mr. Knightley, for two boxes of magazines;
Mr. A. M. Flint, Nailsworth, for a box of magazines, &c.;
The proprietors of the "British Evangelist," for 275 monthly numbers of that periodical.</p> |
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CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1858.

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

ANNUAL SUBSCRIPTIONS.		BEDFORDSHIRE.		£ s. d.	
	£ s. d.		£ s. d.		
Farrington, Mr. B., Cork	1 1 0	Toddington—		Eastington, Napend—	
McR., T. J. (1 month)..	0 10 0	Collection, for India		Collection	1 10 0
Taylor, Mrs., Whetstone	1 0 0	Special Fund	3 8 9	Sunday School	4 13 0
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E. M.	1 1 0	Brill—		Hampton—	
Gurney, Joseph, Esq.,		by G. E. Foster,		Collection	1 0 4
for India Special Fund	100 0 0	Dodwell, E., Esq. (2		Stroud—	
Hales, Misses, by Rev.		years)	4 0 0	Collection, for India	
W. H. Denham, for		Swanbourne	0 13 8	Special Fund	5 0 0
Scrapmore College.....	1 1 0			Contributions, for do.	10 10 0
LEGACY.		CAMBRIDGESHIRE.		Woodchester—	
Purser, Jno., Esq., late		Cambridge, on account,		Collection	0 17 0
of Dublin.....	100 0 0	by G. E. Foster,		HERTFORDSHIRE.	
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Alfred Place, Old Kent Road—		India Special Fund	20 0 0	Do., for W. & O. ...	0 10 0
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Special Fund	2 4 0	Collection	3 2 0	Collection, for India	
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Collection, for do.....	10 16 6	Chesterton—		KENT.	
Less expenses.....	0 6 6	Contributions.....	0 5 0	Markyate Street—	
	10 10 0	Do., Sunday School	0 19 3	Collections.....	3 15 5
Camberwell—		Cottenham	18 8 0	Contributions.....	2 2 6
Collection, for do.....	44 6 4	Ely	2 2 6	Do., Sunday School	1 2 7
Nash, Mrs. W. W., by		Landbeach	3 4 0		
W. L. Smith, Esq.,		Melbourn—		Less expenses	7 0 6
for do.	20 0 0	Collections	5 14 3		0 4 3
Chelsea, Paradise Chapel—		Contributions.....	2 2 0	LANCASHIRE.	
Collections, for do. ...	2 3 9	Do., Sunday School	1 3 9	Bootle—	
Church Street, Blackfriars—		Shelford, Great.....	6 2 2	Contributions.....	3 0 0
Collections (part)	6 8 0	Swavesey.....	7 2 8	Liverpool—	
Dalston, Queen's Road—		Wilburton—		Great Crosshall Street—	
Contributions, for In-		Contributions.....	2 5 0	Sunday School	5 6 5
dia Special Fund... ..	8 0 0	DEVONSHIRE.		Myrtle Street—	
Do., Sunday School,		Dartmouth—		Juvenile Society, for	
by Y. M. M. A. ...	1 3 9	Collection	2 9 2	Rev. W. K. Ey-	
Hammersmith, on ac-		Contributions.....	0 5 1	croff's Schools, Ba-	
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Henrietta Street—			0 14 3	Do., for Sutcliffe's	
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Special Fund	6 6 3	Devonport—		maica	5 0 0
Islington, Cross Street—		A friend, by R. W. O.,		Do., for Makawitta	
Collections, for do. ...	16 1 4	for Serampore Col-		School, Ceylon... ..	5 0 0
Mazepond—		lege	1 0 0	Do., for Rev. J.	
Collections, for do. ...	12 16 0	Devonport, Hope Chapel—		Smith's N. P. Chi-	
Shadwell, Rehoboth Chapel—		Collections, for India		toura	6 5 0
Proceeds of Bazaar,		Special Fund	10 0 0	Pembroke Chapel—	
Juvenile Association,		Plymouth—		Contributions.....	75 0 0
by Y. M. M. A.,		Collections, for do. ...	23 6 0	PADHAM—	
for Rev. J. Sale's		Shaldon—		Collection, for India	
School, Barisal	7 0 0	Contributions.....	1 0 0	Special Fund	1 6 0
Shepherd's Bush, Oaklands		ESSEX.			
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Collections (part), for		Contributions.....	3 14 0		
India Special Fund	5 5 0	GLOUCESTERSHIRE.			
Walworth, Arthur Street—		Chalford—			
Collections, for India		Collection	1 10 0		
Special Fund	10 10 0	Contribution	2 0 0		
Contribution, for do. .	2 0 0	Coleford—			
	12 10 0	Collections	9 15 9		
Less expenses	0 6 0	Contributions.....	11 10 0		
	12 4 0				

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Rechdale—		Cullingworth—		SOUTH WALES.	
Collection, for India		Proceeds of Lecture,		GLAMORGANSHIRE.	
<i>Special Fund</i> 23 8 3		by Rev. J. P. Chown,		Aberavon—	
Contributions, for Ja-		for India <i>Special</i>		Contributions, for In-	
maica Institution ... 25 0 0		Fund..... 2 10 0		dia <i>Special Fund</i> ... 1 0 0	
Tottlebank—		WALES.		Do., for N. P. 2 5 0	
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Warrington—		Jenkins, for Chapel,		Collection 1 15 8	
Sunday School, for		Brittany 50 0 0		Contributions 4 1 1	
India <i>Special Fund</i>		NORTH WALES.		Less expenses..... 5 16 9	
..... 0 14 0		ANGLESEA.		0 0 9	
NORTHAMPTONSHIRE.		Amlwch, Salem—		5 16 0	
Clipstone, on account ... 1 3 6		Collection 0 18 6		Blaenavon, Horeb—	
Guilsborough 9 0 0		Contributions..... 6 0 0		Contributions, box ... 2 4 2	
SOMERSETSHIRE.		Do., for India <i>Spe-</i>		PEMBROKESHIRE.	
Bridgwater—		cial Fund..... 0 10 0		Pembroke—	
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Do., for India <i>Spe-</i>		Contributions..... 0 5 0		Pembroke Dock—	
cial Fund..... 6 0 0		Amlwch, Bethel—		Collection, for do..... 8 13 6	
Isle Abbots—		Collection 0 15 0		Less expenses 15 17 6	
Collection 0 12 6		Contributions..... 0 7 6		0 18 6	
Paulton—		Capel Newydd—		14 19 0	
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STAFFORDSHIRE.		Contribution 0 2 6		Tubbermore—	
Mining District Auxili-		Llanfair—		Contributions, by Miss	
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Rev. B. C. Young..... 24 0 0		Contribution 0 2 6		Do., Sabbath School,	
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Do., Sunday School		Collection 0 8 6		count, by Rev. J. E.	
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6 17 4		Collection 0 2 6		rica 20 0 0	
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6 11 10		Contributions, by Rev.		Contributions, by Rev.	
Shrewton—		J. Prichard, for In-		J. Reid..... 2 10 0	
Profits of Mission hen,		dia <i>Special Fund</i> 4 19 0			
by Miss Sarah Fel-		Do., Hafody Maidd,			
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YORKSHIRE.		MERIONETHSHIRE.			
Beverley—		Pandyr Capel—			
Sunday School and		Collection, for India			
Friends, towards re-		<i>Special Fund</i> 0 14 7			
pairing Rev. J. Greg-		Contributions, for do. 0 14 0			
son's loss by fire at		1 8 7			
Agra..... 4 1 0		Less expenses..... 0 0 4			
		1 8 3			

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, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and Rev. C. B. Lewis, Intally. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

SEPTEMBER, 1858.

RATHMINES, DUBLIN.

THE SECRETARY of the Society spent the month of August in visiting several of the stations in Ireland. He supplied two Lord's days at Rathmines. His visit has fully confirmed every anticipation of the success of the effort to establish a Christian church in that important suburb of Dublin. The few friends resident there who are associated in the good work, are devoting themselves most earnestly to it. The congregations are very encouraging, the hall being nearly filled in the morning, and still more so in the evening. Persons of various denominations have become regular attendants, and thankfully avail themselves of the means of grace thus presented to them. The spirit that prevails is such as to give the greatest encouragement. Every prospect is presented of a still larger congregation being gathered when a suitable chapel has been erected. This cause promises to be, by the divine blessing, one of the most successful efforts the Society has ever made.

CORK.

The following communication from Mr. McCLELLAND relates an incident marked by great interest. The serious and earnest inquiry after truth, and the fidelity with which conviction has been carried into practice, are well deserving of thankful acknowledgment.

"On last Lord's day I had an unusually interesting service, and, as it was one of the happiest days I have had since my coming here, I am sure you will be pleased to hear something of the occasion. Some time ago I was visited by a man named Splaine, who wished to converse with me on the subject of baptism. After repeated visits, and when I became thoroughly convinced of his desire to follow the example of Jesus Christ in that ordinance, I proposed him for membership at our last church meeting, when it was resolved that he should be baptized and received. The next day I wrote him to that effect, and appointed a day for his baptism. On Saturday last he arrived here with his son, both having travelled thirty-five Irish miles to obey the Master's command. I was pleased, delighted, to see the son who had come all that distance to witness his father's baptism; and still more delighted to see the old man so intent on following the Saviour. Forceably reminded of Jesus Christ himself coming from Nazareth of Galilee to be baptized of John in Jordan, next day I preached from Mark i. 9. The congregation was good, the people were attentive—apparently much interested—and all present seemed deeply to feel the great solemnity of the occasion; and although baptisms are so infrequent in this part of the country that one might expect some of the people to evince a good deal of curiosity, yet such was the solemn feeling produced, such the decorum observed, that I must indeed say I have never

witnessed anything to surpass it, either in this country or in England. Amongst those present on the occasion I saw Episcopalians, Presbyterians, Methodists, and Romanists; and since Sabbath I have been much pleased to hear such expressions as these from our own members:—'We never had such an occasion before.' 'The Lord was with us,' &c. Strangers, I was told, made such remarks as these:—'He was right in all that he said.' 'He had the Scriptures on his side.' 'I shall go and hear him again,' &c. But whoever might say that I was 'right,' the son of our brother *felt* it, and at once resolved to act upon his convictions; for, before leaving the place, he came into the vestry and requested me to propose him at the next church meeting, as he had resolved to follow the example of his father, and the commandment of his own and his father's God. And now do you not think I had something to feel pleased about? Here was a man who had been brought up a Romanist—still living in a Romish country, thirty-five miles distant from a Baptist chapel—never had seen a Baptist minister before—not only fully convinced of the scripturality of our views, but fully determined on following the example of the Master, at whatever cost, trouble, or risk of persecution. I might tell you a little more about him, but I prefer transcribing a sketch which he sent me some time since of his experience, views of baptism, &c.; and as I felt interested in it, perhaps

you may too; and as I shall give it *verbatim*, in reading it you will please bear in mind that it was written by a plain, unlettered countryman.

"I was born and educated in the Church of Rome in my early days; but in the year 1836 it pleased God to put the English and Irish Bible into my hands, by the instrumentality of a man who had been denounced by the Romish priests. I immediately began to compare the doctrines of the Church of Rome with the word of God, and found them quite opposed to it. I studied very closely chapters ix. and x. of Paul to the Hebrews, and I clearly saw that the sacrifice of Christ on the cross was perfect, and that satisfaction had been made for the sins of the whole world. I also saw in chapter xix. of St. John that "it was finished," by which is meant that he finished the salvation of every believer. I was fully satisfied that the sacrifice of the mass was wrong, that the Romish priests were recrucifying him. These, with some others, led to my conversion. I embraced the Protestant faith, and thought I was all right. Then I became a Scripture reader, both in the Irish and English languages; and, thank God, many believed and received the gospel through me.

"About twelve years ago it was the will of God to put into my hands a tract, with a concise view of baptism, written by J. Craps. After reading it carefully I saw that infant baptism was unscriptural and injurious. I could not find a single passage in the word of God authorising infant baptism, sprinkling, consecration of water, sponsors, confirmation, or the sign of the cross. Having considered these points, I will obey and follow my great Master, and will be immersed in the name of the Father, and of the Son, and of the Holy Ghost. I find in the New Testament that baptism is nothing until a person believes; and is then only a profession of faith in Christ."

"Now, I think this short sketch from our brother is really interesting; for, first, it shows us his earnest desire whilst *still a Romanist* to find out the truth; and from this we may fairly conclude that, although unknown to us, thousands of Romanists in Ireland and elsewhere may be, and most probably are, at the present anxiously seeking for the truth also;

and here is some encouragement for all who are labouring for their conversion. In the next place it affords us an additional evidence of the power of God's word not only to uproot Popery, and break down the strongest prejudices—consuming both together like stubble—but also of its power, through the agency of the Spirit, to convince men of their sins, convert them to God, and constrain them to become faithful followers of Christ. Here, too, we may see that the Scriptures are not merely to be read as if it were a task to read them, but, as our brother says he did, they must be 'studied closely;' and if when they are thus used they can produce such results in one case, they are of course, under God's blessing, adapted to produce similar results in any number of cases: for we may lay it down as a rule that God invariably blesses the earnest, prayerful study of his own word. Hence, then, the necessity of urging men not only to have the Scriptures in their houses, but also in their hearts: 'Thy word have I hid in my heart.' But lest you should think that I am multiplying deductions, I shall only add one more—and that is, there is in this case great encouragement for us all to work for the dissemination of the truth. When Mr. Craps wrote the tract referred to above, and when the Baptist Tract Society issued it, I suppose neither he nor they thought of it finding its way, so soon at least, into a remote district in the south of Ireland; and yet, by some means or other, it makes its way, directs the attention of the reader to look more into the word of God, and finally produces results which must last throughout eternity. Many Baptist tracts have since been sent to that neighbourhood, and circulated; and I am informed that there is now much anxious inquiry amongst the people on the subject of believer's baptism.

"My tracts are out, and I need a new supply very much. I should like to carry some there myself, and talk with the people. I have got an invitation to preach, which I mean to avail myself of; and if, when there, I should see or hear anything worth communicating, you shall have it; and I have some hopes of finding it a good field for usefulness."

CONLIG.

MR. BROWN, who labours at this station, gives the following pleasing statement of the increased encouragement with which he has recently been favoured:—

"I am glad to assure you that the favourable symptoms to which I referred in a former letter are not diminished, but rather increased. Besides preaching on the Lord's day in Conlig and Newtonards, I preach twice on week evenings in the village,

viz., on Monday evening and Wednesday evening. These meetings average about forty, and are generally attended by the same persons, comprising a few Christians of different denominations, and a number who were utterly careless before. About

forty persons, too, meet regularly in our school-house on the Lord's day, between the services, for conversation and prayer. All the meetings are characterised by an unusual degree of seriousness, and there are hopeful evidences of some conversions. Some of the most careless of the people have become greatly alarmed, as well as some who formerly thought themselves Christians, and were esteemed as such by others. One evening, for example, I preached from 2 Cor. v. 17, 'If any man be in Christ, he is a new creature,' &c., and when I had finished, an old professor came forward and declared before the people that it was his conviction that his religion was a delusion, and that he was still in his sins. This man was wont to be very much opposed to us; but his mind is now so far changed that I preach in his house; and though he does not attend on the Lord's day, he has not been absent from a week evening meeting during the last three months. Another day I was passing by the door of a man who has not been in a place of worship, I believe, for four years. He called me in, as he said he had become much alarmed about his soul, and we had some serious conversation. His convictions have become strong, and his practice is altogether changed. He not only attends our worship on Sabbath days and week days, but has set up an altar in his family—a duty which would require no small amount of courage, as his children are grown up and opposed to these things, as he himself formerly was. I understand that he prays

publicly and with much propriety at the fellowship meeting on Lord's day afternoon. I may also mention the case of a young man who seems recently to have been brought under concern. On the evening of Monday was a week, I preached from Isa. xxxiii. 14, 'The sinners in Zion are afraid,' &c. During the time of preaching I observed much emotion in the meeting, and some cheeks moistened with tears. Next day one of the deacons told me that this young man had expressed his feelings on leaving, and begged another man to go into a field with him that they might pray. The young man prayed himself, and on rising from his knees said, it was the first time that he had prayed in his life. I called on him to say that I should be glad to see him occasionally; that I had learned that he was anxious about his soul. His lips quivered, and he was unable to make any reply. He also regularly attends, and would not be absent under any consideration. I hope he may be soon introduced into the liberty of the gospel. There are other cases which I could name, but these are the most strongly marked, and I forbear to mention them lest I make this letter too long. Last evening, when I went to the meeting to preach, I found the people on their knees, and a member of the covenanting church leading their devotions—a good preparation for hearing the gospel. May the God of all grace pour out his Spirit upon us more and more, and cause 'the wilderness and the solitary place to be glad, and the desert to rejoice and blossom like the rose!'"

ATHLONE.

MICHAEL WALSH, the Scripture reader at this place, states in recent communications:—

"I have been engaged as usual in relating to my fellow-men the simple story of the cross. I shall narrate a circumstance just as it occurred. I met with the subject of my narrative more than seven years ago. He was then teaching a little school, called in this country a *hedge school*. It was outside the town in the Connaught district. After some conversation with him, he came to my house, and I gave him a Bible. After a little time he left the place and, I believe, wandered to various parts of the country; some time since he came back to the adjoining parish, about two miles from the town. Last April, I went to that neighbourhood to visit an aged Protestant man

whose wife is a Roman Catholic. There I met this man and had a close conversation with him. He had become convinced of the errors of Popery, and said, 'I have the Bible that you gave me still.' Now, to bring my narrative to a close, he came boldly out from among them in the past month, and went to the little church in that locality, passing the Roman Catholic chapel and the people going to mass at the time. I trust this man and his wife are brands plucked from the burning. In the course of the past month I have had interesting conversations with some Roman Catholics."

In a subsequent letter Mr. W. says:—

"My constant theme is the finished work of Christ, persuading those whom I visit, that we have boldness to enter into the holiest by the blood of Jesus. I find, by experience, that the less we dabble in controversy with Roman Catholics the bet-

ter, so that we bring prominently before their minds the great truth, that Jesus is the way, the truth, and the life; and that no man can come unto the Father but by him. The month before last, I gave some account of the time-keeper that attended

the building of the Roman Catholic chapel, and stated that I had given him a Testament early in the spring. He has since called frequently at my house, and we have had many profitable conversations. He is

quite convinced of the errors of Rome. He has also become acquainted with two readers in connection with the Irish Church Mission. He is, I believe, just on the eve of coming out from Rome."

MR. BERRY gives the following report of his labours, and of the congregations under his care:—

"You will be glad to hear that our heavenly Father is blessing and sustaining me. I am in a measure realising the promise that the morning weeping seed-sowers will in the evening rejoice in the full sheaves; may we all more fully have this experience. The past (though suffering much from a hurt which prevented visiting) has been a month of much comfort, joy, and hope. I was able to preach as usual at all my stations, and had the happiness of seeing increased attendance, increased earnestness, and unmistakable evidence of a shaking among the dry bones, and among the members an evident influence of the Spirit of God. In the four little churches under my care, there is an increase of number, union, peace, and joy; also in every congregation a steady improving increase. With deep gratitude, I have to say, 'The Lord is doing great things for us, whereof we are glad.'

Rahue.

"I had a happy day in Rahue last week. It having been known there was to be a baptizing, a much larger congregation than usual was present, and much serious, solemn attention. One lady especially and a young man I saw weeping. After the sermon, I proceeded to the 'Silver River,' an appropriate name, for the water is clear like crystal and the sand like silver particles, and there I baptized two dear young friends. The day was fine, the people orderly, and Roman Catholics and Protestants said plainly by their looks, 'We respect your practice.'

"I made these arrangements for another baptizing the end of this month. Having spent the day at Rahue, I saw and heard much to cheer me. A young man asked me would I baptize him? I found with joy that he read his New Testament with profit, and that he was the nephew of the

deacon at Cork when Mr. Trestrail presided there;—a pastor and deacon never to be forgotten in Ireland.

Moate.

"— who came first to the Baptist chapel at Athlone to hear you preach, and whom you noticed weeping, now resides at—; he is constant with us, and has proposed for communion with the church. I do hope soon to have to report from Moate a greater cause of joy than baptism—remarkable conversion.

Auburne.

"Here there is cause of much thankfulness in the continued desire of the people to hear. One of the brethren said, after service last week, 'You must get us more room.' The place is literally filled. It has been more than a year on trial, and well does it prove it to be a station blessed by God.

Athlone.

"The congregation is now what may be called a good congregation for this town; and the revival meeting still improving, and I trust yielding fruit.

"Yesterday [August 3rd] Mr. Turner, from Doone, visited me with a request from himself and neighbours that I should establish a school there. They offer a house and garden, &c., and £15 a year, which equals £20. Would you kindly add £10? If I had there a good man that would visit in the evenings, I would expect much good; it is one of my preaching-stations, and one that would yield fruit. Other pleasing details I will reserve till next month. We hope when you have a minister established in Rathmines, to be favoured with visits from him, and indeed it will form no inconsiderable portion of joy to him or us if he bestows such visits."

The List of Contributions is necessarily deferred in consequence of the Secretary's absence from London.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

THE
BAPTIST MAGAZINE.

OCTOBER, 1858.

THE CHRISTIAN'S RESOURCE IN AFFLICTION.

BY THE REV. J. J. BROWN.

"Is any among you afflicted? let him pray."—JAMES v. 13.

HUMAN life consists of alternations of joy and sorrow. These make up both the experience and the discipline of the present state. They form the chief elements which enter into individual experience, and they mark the changes which constitute the history of families and of nations. The one follows the other in rapid succession; and sometimes joy and sorrow are so intermingled that it is difficult to determine which feeling preponderates. No one is entirely free from "affliction;" no one is wholly precluded from being "merry." Now adversity depresses the soul, and then prosperity elates the mind. Joy and sorrow are frequently found mingled in the same families, oftentimes struggling in the same heart. They resemble the changeable season of spring: as at one moment the sun shines in mild, but unclouded radiance, and at another the heavens are clothed with vapour, and the refreshing shower descends; so at one instant the heart is "merry," and the smile lights up the countenance, and at the next the tears suffuse the cheeks, and chase away the transient gleam.

The gospel of the Lord Jesus Christ is designed to regulate every state in which we can be placed. Its holy and consolatory influences extend to every condition and circumstance of human life. It is intended to sanctify both our trials and our pleasures. It does not promise exemption from affliction, but it provides a resource for the afflicted; it does not secure constant joy and gladness, but it increases, purifies, and regulates them when possessed. There are many who reserve religion for special seasons and circumstances. They deem it suitable for adversity, affliction, and death. They think it can minister support in trial, consolation in sorrow, and hope in death. It enters the house with the physician, and leaves it with him also. They do not see its excellency, nor feel their need of it in prosperity. They think it detracts from their enjoyments, and casts a gloom upon their happiest moments. It interferes with the desires, affections, and pursuits which they cherish. It prescribes a dis-

cipline, and enforces duties for which they have no taste. In short, with multitudes religion is a refuge to which they would escape at last: under the influence of the gospel they fain would die, but would not live.

The holy Scriptures present religion to us in a very different light. Religion has its place in joy as well as in sorrow. It has modes of expression suited to the meanest heart as well as the saddest spirit. It has mercies designed for the heights of prosperity and for the depths of adversity. It has its seat in the soul, and rules over all the affections of the inward man, and all the actions of the outward man. It furnishes holy vent for all the emotions of the mind; it teaches the afflicted soul to pray, and the merry heart to sing.

"Is any among you afflicted?" If this inquiry were put in any moderate-sized company, it would be sure to be answered in the affirmative. There is a large amount of affliction in our world. We continually witness it in others; we sometimes are the subjects of it ourselves. Some suffer acutely in body, others suffer yet more acutely in mind. "Man is born unto trouble;" it is the common patrimony of our race. In every period of life, in every station of society, we are exposed to suffering. There are griefs which are common to all; there are others which are peculiar to some. There are afflictions with which we can all sympathise, for we have experienced them ourselves; there are others, the intensity and bitterness of which we cannot comprehend, for we have never passed through them. We can trace physical suffering in the prostration of the outward frame; we can see the effects of mental suffering in the saddened countenance; but there are depths of sorrow which we cannot penetrate, and which can only be fully understood by God.

The manner in which affliction is borne, and the effects which it produces, are very varied. With multitudes who are acquainted with the great truths of the Christian faith, it does not lead to humble, penitential, fervent prayer. By many affliction is borne with almost total insensibility. They endure it in proud, hard, cold indifference; it is looked upon as inevitable, and must be borne. The losses, and bereavements, and sufferings of life, are treated as the decrees of some stern power against which it is in vain to contend. They regard themselves as the slaves of circumstances. They are ready to say that they must submit to their destiny. They are "dumb" under afflictions; not from the conviction that they are wise, and just, and good, but from a feeling which is akin to despair. The trials of life lead to no serious reflection; they excite no deep and solemn feeling; they are associated with no cause, and are regarded as conducive to no end. God is not recognised in them; the discipline of life is not advanced by them.

There are many upon whom affliction produces a different, but by no means a better, effect. It excites irritation, discontent, and murmuring. It is regarded as a wrong inflicted. The sufferer rebels against the chastening hand. He does not attempt to conceal his dissatisfaction. It is proclaimed by his lowering brow; it is seen in his morose, impatient, fretful temper; and sometimes it finds utterance in express complaint. It has the effect to bring to light those moral humours which lay latent in the soul, as medicine does those which lie concealed in the body. But it exercises no soothing, subduing influence. It produces no purifying effect upon the soul. It does not lead the sufferer to pray. He may cry out, but it is in impatience, for the removal of the affliction itself. He is silent, but it is in hard, reckless endurance of what can

neither be alleviated nor removed. There is no supplication for strength to bear the affliction, or for grace to submit to the Divine will. There is no desire that the visitation may be sanctified, and that the spiritual interests of the sufferer may be subserved by the affliction. There is no faith in God; no confidence in his wisdom and goodness; no humiliation under his chastening hand. What is uttered is the language of complaint, not of prayer. It is the expression of the discontented, rebellious spirit; not the supplication of the humble, contrite, believing soul. These are the ways in which affliction is borne by the great majority of mankind. It is submitted to in hard, thoughtless insensibility. It is regarded as the result of blind fortune, or inevitable destiny. It gives utterance to complaint, and not to prayer.

This is very far from the Christian spirit and temper. The afflictions of the Christian lead him to prayer; the experience of every believer harmonizes with the apostolic precept. The first thought which suffering excites in the Christian mind is that of prayer. The natural prompting of the renewed mind directs the believer to the mercy seat. He goes to his Heavenly Father, and unbosoms all his griefs before him. With the humility of a sinner and the confidence of a child, he will pour out his heart. He will wait for no other consolations; he will apply to no secondary sources of comfort and strength; but he goes at once to the throne of grace. Valuable as is the privilege of prayer at all times, it is especially precious in seasons of affliction. It is sweet to confide our cares to a tender and kind friend. It affords some relief to pour our sorrows into his bosom, and to be assured that we have his sympathy. But human sympathy is difficult to excite, is weak and changeable when awakened, is not equal to the demands which suffering makes upon it, nor can the afflicted always calculate upon it. But it is not so with the Divine tenderness and sympathy. He "knoweth what is in man." He "knoweth our frame; he remembereth we are dust." "Like as a father pitieth his children, so the Lord pitieth them that fear him." He knows how little we are able to bear; how ready we are to despond and faint in our minds; and, therefore, we may go to him in the "full assurance of faith" that we shall meet with acceptance, sympathy, and consolation.

There are many reasons which show how peculiarly suited prayer is to the afflicted. Let us cite only two of them.

In the first place, we thus recognise the Divine agency in superintending them. We are in danger of losing sight of God in the secondary agencies which we are able to trace. The Divine agency is imperceptible, though always operating. No sense can discern his movements. We hear not his steps—we see not his hand. This organ is deranged, or that member is inflamed. One part of the frame discharges its functions too rapidly, and another too slowly. One portion of the organisation has been heated to excess, and another has been chilled. We rarely rise from these secondary causes to the great First Cause on which they all depend. We rest in that which is seen, understood, and explained by us. And yet "affliction cometh not forth out of the dust; neither doth trouble spring out of the ground." As our "times are in the hand of the Lord," so are all the events and incidents through which we have to pass. Prosperity and adversity, health and sickness, life and death, are superintended by him. He mingles the ingredients in our cups; he chooses our inheritance for us. As we "receive good at the hand of God," so too we "must receive evil." In all this he has wise and beneficent purposes to

accomplish. He is excellent in counsel and wonderful in working. He sees some diseases which need to be removed; or some graces which require discipline for their development and growth. He has perceived some sins of which you need to be convinced. They may have been committed in secret, unseen and unsuspected by you, and the more dangerous on that very account; but they were not unknown to God. In affliction our sins are often brought before us in bold and striking relief. We see how gradually and imperceptibly we were becoming worldly and carnal. We discover the sinfulness of our selfish and un sanctified tempers. We feel our need of sympathy and tenderness from others; and thus are prepared in some measure to cultivate the same dispositions towards those who require them. We are ready to exclaim, "Who can understand his errors? cleanse thou me from secret faults." He designs to promote your holiness. It is trial by fire, in order to purify; it is pruning, in order to growth and fruit-bearing; it is discipline, in order to spiritual health, vigour, and progress. "By this shall the iniquity of Jacob be purged, and this is the fruit of it, to take away his sin." "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby." "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Now, in prayer, we acknowledge the agency of God in the afflictions through which we pass. We rise superior to visible, secondary, human causes; we rest only in unseen, spiritual, Divine agency. We trace the confusions of time to the order of eternity; we associate the changes of earth with the immutability of heaven. In prayer, we say emphatically, "It is the Lord" that acts; he elevates, he depresses, he kills, he makes alive. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We "humble ourselves under the mighty hand of God."

In the next place, the seasonableness of prayer in affliction arises from the peculiar grace which we need. It is exceedingly difficult to bear suffering well. We are naturally disposed to murmur and rebel. We do not welcome the visitation; we do not feel our need of the rebuke or the chastening; we are ready to ask in tones of sullen peevishness, if not of positive anger, "Wherefore dost thou contend with me?" Divine assistance is especially necessary in seasons of trial. We need strength, and patience, and resignation, and we must pray for them. Would you be still, submissive to the will of Heaven, in the hour of trial? Then retire from the world and pour out your souls before God in secret. Would you derive from your afflictions all the good they are designed to confer? Then pray that God would teach you the end for which they are sent; would sanctify them and accompany them with gracious effusions of his Holy Spirit. The power of prayer is confessedly great. The apostle James says, it "availeth much." It has stayed the sun in his daily march, and the moon in her nightly walk. It has made the heavens as brass that they should not rain; and it has caused the fertilising showers to descend. It has healed the sick. It has raised the dead. Even in our own experience it is impossible to estimate its influence. It is quite impossible to say how many blessings we have received in direct answer to prayer. We are not able to trace the connection between the cause and the effect, and we are scarcely willing to believe there is one. We are infidels on our very knees. And it is equally impossible to say

how many mercies we "have not, because we ask not." Without expecting any supernatural intervention in answer to prayer, its power is great; it calms the spirit and strengthens the mind of the afflicted. "From the ends of the earth will I call upon thee, when my heart is in heaviness;" and if the answer comes in no other form, it will come in the form of peace to the soul. It will be found the antidote to despondency. It will silence complaint and murmuring. It will impart a softness and tenderness to the very sorrows which he endures. It will calm the perturbed passions of the human spirit. It will help to cherish child-like confidence and submission. It will bring down the sanctifying blessings of God upon our trials.

There are many other arguments by which the seasonableness of prayer in affliction might be urged. Let these suffice. "Is any among you afflicted? let him pray." From whatever cause the affliction arises, this is the best resource to which you can apply. In every personal sorrow be humble, fervent in prayer. In every domestic trial go to the throne of divine mercy. In every calamity bow yourself before the Lord of heaven and earth. If the affliction is to be removed, this is one of the means to effect it; if it is to be borne, this is the quarter in which you must seek the requisite strength. To pray is your duty, to pray is your privilege.

While you thus pray in your own afflictions cultivate sympathy with others. "Weep with them that weep." While you may be "merry," there are others who are deeply "afflicted." In the very same street, in the very next dwelling, they may often be found. You may lighten their sorrows and cheer their hearts. The very expression of your countenance and the tones of your voice may impart comfort. Alas! for that person who has never sympathised with others! When he most needs sympathy himself, he will be incapable of receiving it.

Birmingham.

EARLY METHODISM.*

In a foot-note we point the attention of our readers to a book well worth procuring and studying. Besides the deeply-interesting matter it contains, the style in which it is written is at once chaste and lucid, and bears everywhere the mark of the finished scholar. It is a fault in sundry Wesleyan biographers which we have read, that the writers seem systematically to ignore the existence of any other great man, and almost any other denomination than their own. Dr. Etheridge has too wide and catholic a spirit for this exclusiveness, and, glancing out of his own immediate religious circle, occasionally shows his appreciation of greatness and goodness other than Wesleyan, not passing by the names of eminent men in our own denomination.

If any class of her Majesty's subjects, more than another, has reason to be thankful for abundance of good advice, it is the class of ministers of religion. Besides the rich variety of counsel which flocks are very fond in general of bestowing gratuitously upon their shepherds, there has been, especially of late

* The Life of the Rev. Adam Clarke, LL.D., F.A.S., M.R.A., &c. &c., by J. W. Etheridge, M.A., Doctor in Philosophy of the University of Heidelberg, and member of the Asiatic Society of Paris: Second Edition. London: John Mason.

years, a "huge froth-ocean" of works, varying from the magazine and review article to the thick and imposing octavo volume, all uniting in the laudable purpose of testifying to ministers what they ought to be, and to do. We should, however, advise our ministerial readers to peruse thoughtfully such memoirs as this life of Dr. Adam Clarke; and we are much mistaken if they do not find it a far better stimulant to inspire them to aim at building up a sublime life, a robust healthy character, and effective ministry, than any number of "Sermons to Ministers," "Addresses to Students," articles on "The Pastoral Office," "Students' Guides and Manuals," which they can either hear or read. It not only shows what work *ought* to be done, but it presents us with a magnificent specimen of *work* actually accomplished; of splendid results—not theories; of rich fruitage—not mere barren advice. To the reflective reader it presents incidentally admirable counsel; teaching it, not in the unpalatable shape of dictatorial instructions, but in the unobtrusive form of what was once verified in living example and fact. One owns to a wholesome feeling of dissatisfaction and humiliation at the puny results of ordinary ministerial labour and study, compared with the colossal toils and finished works of this devoted and eminent servant of God. Wholesome, we say, since their contemplation is sure to lead, in well-constituted minds, to a healthy desire to follow, if it were but at a humble distance, the steps of one who was such an illustrious ornament to the Christian church.

Since the Reformation there has been no moral and religious movement of so remarkable a character as that which took its rise in connection with the labours of John Wesley and his coadjutors. Sceptics may sneer at it as an outburst of fanaticism; but it is enough to say that the results of that movement of spiritual feeling have done more to civilize, elevate, purify, and bless society, than all the teaching and writings of sceptics have done since the world began, or shall do till the world shall end. The service rendered to the cause even of civilization by the labours of John Wesley and his compeers, will stand comparison with that accomplished by the "high priest of infidelity," Voltaire; or with the good works of any other sceptic, of any shade of scepticism, whoever has lived, or shall live, on this earth. "By their fruits ye shall know them."

We are not Wesleyans; nor do we coincide with them in very many of their views of doctrinal truth, or ecclesiastical polity, yet it is with pleasure that we take this opportunity of paying our meed of homage to those great and good men, from whose self-denying labours so much of the highest good has emanated. The present race of Wesleyans differ very much in their condition from their fathers; and for much of that difference they have reason to be thankful. Their preachers are not now stoned, bespattered with mud, assailed with less odorous missiles, drenched by the public fire-engine, dipped in filthy horse-ponds, fastened in the stocks, dragged to prison, or made the marked victims of the press-gang, by raging mobs, often led on by infuriate parsons and besotted magistrates, as were their early preachers, for no other sin than preaching "the glorious gospel of the blessed God." Varily our Wesleyan brethren have reason to give thanks that *now* they can "sit every man under his vine and under his fig-tree, and none shall make them afraid," and may congratulate themselves that, in great measure, by the sufferings, and patient courage, and toils of their founders and fathers, things are so beneficially changed. Wesleyanism has now settled down into a quiet, well-to-do body of people, living and working very much like other Nonconformists, and exerting a comparatively silent, yet powerful and wide-spread influence for good on

society. The wild mountain-torrent, after forcing its way through dark and frowning barriers, has expanded, deepened, and settled down into the still, tranquil river, purifying cities, and laving and enriching flowery meadows. We have not at hand the most recent statistics of the Wesleys, but quoting from an excellent lecture by Rev. Luke H. Wiseman, on "Agents in the Religious Revival of Last Century" (delivered before the Young Men's Christian Association, and published in the volume for 1854-5), we find that "the few Methodists who went, in 1770, on a missionary errand to the United States, have multiplied and become the largest religious body in that republic, numbering 700,000 communicants, and having under their care one-sixth of the population of that mighty country." In our own land they unquestionably rank in numbers next to the Established Church. From an authentic source we learn that this year, as far as can be ascertained, in our own country they have a *net increase* of 6,854 members, with no less than 21,352 persons admitted on trial for membership at the March visitation of the classes. The total of the home and foreign receipts for their Missionary Society for the present year amounts to £123,062 18s. 11*d.* Such a body of people is a mighty fact, and their existence and history are a wondrous proof of the results that may be achieved by the devoted toils of a few resolute, laborious Christian men.

Were an "historical picture" of these men to be painted, John Wesley would be the centre figure of the illustrious group. Of him *The Illustrated News* recently wrote:—"Mr. Wesley, whose zeal and success are now beyond all dispute, was regarded, even to his death, by the great bulk of the population as little better than a fanatic; and the terrible convulsions which threatened to destroy his societies, almost before his grave was closed, had led to the general belief that his system was unsound and ephemeral, and would soon become utterly defunct. That belief exists no longer." Still there are many things in his system we do not admire, more especially its self-seclusiveness, in some cases amounting to a religious selfishness, so that in an undesirable degree it may be said of them, as Balaam said of Israel, "The people shall dwell alone." This isolation is the more noticeable, inasmuch as Wesley and his immediate coadjutors were men of eminently catholic spirit, and so fronted by a dark and frowning world of evil that they gladly threw themselves into the fellowship of all true disciples of the Lamb, even though in minor matters they might have differed. In this spirit he prefaced his Notes on the New Testament: "Would to God that all party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot, and that we might all agree to sit down together, as humble loving disciples, at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life in our own."

It is said that there was a distant relationship between the late Duke of Wellington and the Wesley family. At any rate, it is certain that a Mr. R. Wesley, a gentleman of large fortune, in Ireland, offered to make Charles Wesley his heir, on condition of his residing with him in Ireland, which, however, he declined to do. On this circumstance Watson remarks, that "the person who inherited the property intended for Charles Wesley, and who took the name of Wesley, or *Wellesley*, in consequence, was the first Earl of Mornington, grandfather of Marquis of Wellesley and the Duke of Wellington." Looking at the portraits of the Duke and John Wesley, there is certainly something of a family likeness discernible in the aquiline nose, and keen-searching eye, of both these distinguished men. Their mental structure is still

more strikingly alike. Indeed, one can hardly have a better idea of what manner of man John Wesley was, than by imagining what the Duke of Wellington would have been had he been under equally strong religious convictions, and like the founder of Methodism, devoted himself to preaching the gospel. Both were remarkable for a calm, clear, unimpassioned, and logical intellect, for large foresight, love of order, penetration into character, and great power of endurance and of organization. There is a marked similarity, too, in their style of composition, and curt, pointed, and prompt reply. The style of much in Wesley's journal, and in his correspondence, strongly reminds us of that of the Duke's despatches. For instance, how like the Duke is this reply to one of his Majesty's commissioners, who doubted whether or no he had sent in an accurate account of his plate, which, in those days, was subject to taxation:—

"Sir,—I have *two* silver spoons at London and *two* at Bristol. This is all the plate which I have at present: and I shall not buy any more while so many round me want bread.

"I am, sir, your most humble servant,

"JOHN WESLEY."

Take this, too, from his journal, on the occasion of his wife (to whom he had been unhappily married) deserting him—it is the only note he made upon the subject. "*Non eam reliqui, non dimisi, non revocabo;*" I did not forsake her, I did not dismiss her, I will not recall her. Take again this reply to a lady who once asked him, "Mr. Wesley, supposing that you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied, "why just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the Societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

Combined with John Wesley in the work of that great revival, was his brother Charles, a very different man; and though he now and then fell out by the way with his brother, yet he was, upon the whole, a faithful, devoted, and loving labourer with John in the work of the gospel. Charles was deficient in his brother's clearness of conception and calm methodical purpose; but he had more of exuberant love in his nature, was equally unmoved amidst furious mobs, and flying missiles, and cruel abuse, and was altogether, as we say, a man of more "heart," at least he showed more of it. As a preacher, he was even more popular than his brother, especially in the open air. But the great service he rendered to Methodism was by his hymns, which "did as much as John Wesley's rules to bind together the rough material of early Methodism." Great poetical talent is displayed in them, and a nice and discriminating musical ear, as well as deep and fervid evangelical sentiment. Some of these hymns are not surpassed by any other compositions of the kind. The history of one of them is interesting. As Watts, standing at full tide by Southampton Water, looking at the rich and verdant shores of the opposite side, wrote:—

"Sweet fields beyond the swelling flood
Stand dress'd in living green:
So to the Jews old Canaan stood
While Jordan roll'd between."

—So Dr. Adam Clarke gives us this account, in a letter, of the influence of scenery in suggesting one of Charles Wesley's grandest hymns:—

"October 11th, 1819.

"I write this on the last projecting point of rock of the Land's End, upwards of two hundred feet perpendicular above the sea, which is raging and roaring tremendously, threatening destruction to myself and the narrow point of rock on which I am sitting. On my right hand is the Bristol Channel, and before me the vast Atlantic Ocean. There is not one inch of land from the place on which my feet rest, to the American continent. This is the place where Charles Wesley composed those fine lines,—

"Lo, on a narrow neck of land,
'Twixt two unbounded seas I stand.'"

It has been remarked of Tennyson's "In Memoriam," that the poem is distinguished by an almost unbroken music of rhythm; and that in this respect the laureate is especially successful in the *ending* lines of the short poems into which the memorial is broken. The same musical ear for rhythm is very discernible in Charles Wesley, who is especially happy in giving a sweet cadence to the closing line of his verses, and in ending them frequently by the very words of Scripture, only often more poetically arranged than as they stand in the common version. Take this for example:—

"Vain delusive world adieu,
With all thy creature good;
Only Jesus I pursue,
Who bought me with his blood:
All thy pleasures I forego,
And trample on thy wealth and pride;
Only Jesus will I know,
And Jesus crucified."

In these hymns "he being dead yet speaketh." They express now every Sabbath the religious emotions of thousands of worshippers; and in years past they have comforted the souls, and fluttered on the dying lips of myriads now before the throne. In intrepidity and courage Charles Wesley quite equalled his brother, and that not only in the presence of mobs, but in all circumstances of trial and peril. On March 8th, 1750, there was a violent shock of an earthquake experienced in London, at a quarter before five in the morning. At that time Charles was preaching at a place called the Foundery, in Moorfields, and, amidst the affrighted congregation, the earth reeling beneath them, exhibited, as Watson remarks, "an instance of what may be truly called the majesty of faith." He made this entry in his journal on the occasion:—

"This morning we had another shock of an earthquake far more violent than that of February 8th. I was just repeating my text, when it shook the Foundery so violently, that we all expected it to fall on our heads. A great cry followed from the women and children. I immediately called out, 'Therefore, we will not fear though the earth be removed, and the mountains be carried into the midst of the sea: for the Lord of hosts is with us: the God of Jacob is our refuge.' He filled my heart with faith, and my mouth with words, shaking their souls as well as their bodies. The earth moved westward, then eastward, then westward again, through all London and Westminster. It was a strong and jarring motion, attended with a rumbling noise like that of thunder. Many houses were much shaken, and some chimneys thrown down, but without any further hurt."

Fully to understand the work accomplished in the days of the Wesleys, we should observe the remarkable class of men raised up by divine Providence as fellow-preachers. John Wesley, like Napoleon, had great perception of character and ability, and hence, by a sort of intuitive tact, knew well how to put "the right man into the right place." Hence, even in his lifetime, he gradually became surrounded by a body of ministers, who, for the most part, looked up to him as their spiritual father and guide; and who, if not all men of great ability, were nearly all men of energetic and devoted godliness. It is very interesting to see, in the history of those days, the earnestness with which converted mechanics, agriculturists, and artisans, when called to the ministry, strove to remedy the defects of their early education. As the circuits were

then very extensive, most of Wesley's preachers were equestrians, and often in the deep embowered lane, or slowly skirting the breezy common, might they be met with, studying (as their steeds, not of the highest bred order, slowly and surely bore them along) "Locke on the Mind," or "Watts's Ontology;" or, deeper still, the mysteries of Hebrew grammar, or the root words of the Greek Testament. It was Wesley's constant practice so to employ his time on his journeys, and a vast mass of reading he got through in this way, as did also many of his preachers. As time advanced, other and even greater men than these early "helpers" were raised up, who greatly contributed to give solidity and position to the system. It became difficult to deride a body of people who could reckon in their ranks the philosophical acumen of Samuel Drew, the massive learning of Adam Clarke, and the majestic intellect of Richard Watson.

To see what early Wesleyanism accomplished it is necessary to contrast the state of English society as they found it with what it is now. There is a class of persons who, by the powerful aid of a vivid imagination, manage to throw all existing good into the shade, and invest with sunny and roseate hues past ages, dolefully whining over what they conceive the unquestionable fact that "the former times were better than these." Certain also by the stress of their theological creed add their testimony to the same effect. The millenarian is determined to see in all events his fundamental axiom realised—that all things, year by year, grow worse and worse, and will until Christ come in person, and, by physical force, cut the gordian knot of moral evil, after having for centuries vainly endeavoured to loose it by the power of the gospel. Now we had not the happiness of living a hundred years ago, although we lament that those who are so fond of glorifying the superior excellence of pristine ages had not their lot cast in those halcyon days which they aver are so incomparably superior to these degenerate times. If, however, there is any truth in history, it is clear to us that the years included in the reign of the four Georges, forms a period in which religious feeling and public morality were at as low an ebb as during any equal period of English history, and that our own days are far better than these. A tolerably fair idea of the moral state of things then may be gathered from the writings of Fielding and Smollett, even from the classic pages of the "Spectator," and the truthful canvas of Hogarth. Cock-fighting, badger-baiting, and prize-fighting, were ordinary Sunday sports. Highway robbery and murder were so common that people who travelled many miles from home took the previous precaution of making their wills. It was a matter of great personal risk to be out in the London streets after nightfall. The slave trade flourished, and Draco himself would have looked with a complacent eye on our code of laws. Most Monday mornings, during the reign of George III. of blessed memory, one, and very often many poor wretches, for comparatively petty crimes, might be seen dangling by the neck at Tyburn. It is on record that at this period two children, a boy and girl, of the ages of twelve and fourteen years, were strung up on the gallows in the light of God's sun, for some trivial offence, for which now they would have been sent to a Reformatory School. In the reign of George I. and II. infidelity deplorably prevailed amongst the upper classes, and the result of their creed was seen in their morals. "Marriage was despised; sisters, daughters, and wives, of the most loyal subjects, the greatest generals, the wisest statesmen, and the gravest judges, not only practised, but unblushingly avowed, the grossest licentiousness. The most noble and elegant ladies of the court, in their ordinary conversation, were accustomed to utter such oaths as are now only heard amidst navvies and bargemen." Justice was corrupt in its administration. "The

poor man withdrew unheard, the rich man transgressed with comparative impunity, and a magistrate, intoxicated as he sat upon the bench, swore, "I never have committed a gentleman yet and I never will." Intoxication was everywhere prevalent, and few who called themselves gentlemen thought of returning sober from a dinner-party. Our two Houses of Parliament are not perfect now—they were far less so *then*. Crooked as are the ways in which some still gain admission to the Commons, our purity and sobriety of election are preferable to those scenes Hogarth has depicted, and which were the rule, not the exception. The Sabbath was nowhere generally kept. Smuggling and wrecking were frightfully prevalent along the coast. As to the condition of the lower class of people, we have it pictured by Richard Watson: "The body of the clergy neither knew nor cared about theological systems of any kind. In a great number of instances they were negligent and immoral, often grossly so. The populace of the large towns were ignorant and profligate; and the inhabitants of villages added to ignorance and profligacy, brutish and barbarous manners." But were there no good and eminent men amongst Dissenters then? There were; such as Watts and Doddridge; but they were timid, and afraid of appearing informal, and more content to hold their own ground than to make a vigorous and open attack on the strongholds of national sin. To use John Foster's words, these good men were "as flowers growing on a putrid marsh." Granted that many things in the present times are very bad, and that sin, dressed in its subtlest forms, is dreadfully prevalent; still we must maintain that any man, taking a fair induction of the facts and figures illustrative of the progress of English society during the last 150 years, if he does not see a marked and beneficial change in nearly every phase of society, must, to say the least of it, be gifted with a very oblique mental vision.

It is quite clear that the revival and spread amongst us of that "righteousness which exalteth a nation," are mainly owing, under God, to the self-denying labours of the two Wesleys and Whitefield, assisted, collaterally, by such men as Howell Harris (founder of the numerous and respectable body of Welsh Calvinistic Methodists), Venn, Hervey, and Grimshawe, in the Church, and by that remarkable woman the Countess of Huntingdon, as well as by other humbler labourers, whom we have not space to notice, but "whose names are in the book of life."

Newport.

(To be continued.)

W. AITCHISON.

PARENTAL DUTIES.

THE father who plunges into business so deeply that he has no leisure for domestic pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in their present style of living without this effort. I ask, by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence which *he* desires. Is it an advantage to be relieved from the necessity of labour? Besides, is money the only desirable bequest which a father can leave to his children? Surely, well cultivated intellect, hearts sensible to domestic affection, the love of parents, and brethren, and sisters, a taste for home pleasures, habits of order, regularity, and industry, hatred of vice and vicious men, and a lively sensibility to the excellence of virtue, are as valuable a legacy as an inheritance of property—simple property, purchased by the loss of every habit which would render that property a blessing.—*Wayland's Moral Science.*

BRIEF NOTES OF A SERMON BY THE
REV. ROBERT HALL, M.A.

PREACHED AT HARVEY LANE, LEICESTER, LORD'S DAY AFTERNOON,
JAN. 10TH, 1819.

"Being such an one as Paul the aged."—*Philemon* 9.

THIS epistle has been considered a perfect specimen of manly eloquence. Among the great mass of epistles preserved from antiquity, there are none with which it will not bear an advantageous comparison; delicate sentiment, modesty and humility, are equally combined in it. The apostle had a difficult task before him to conciliate Philemon to his fugitive slave. The word *Onesimus* signifies *useful*; the apostle alludes to the meaning of this word, and says that he was "in time past unprofitable, but is now profitable."

The apostle urges two considerations, his age and his situation; each of these gave him a claim to respect and deference from Philemon.

1. *Let us first notice what is due to the aged, confining our remarks to those whose grey hairs are adorned with Christian piety.* The apostle was probably about sixty years old when he thus ranked himself with the aged.

Deference and respect are due to old age. The heathens strongly insisted upon this branch of social morality. Nothing was held in greater abhorrence than disrespect to the aged. Christianity has engrafted this branch of morality among its precepts. This principle has regulated the political condition of men. The Roman Senate (*senatus*) was originally an assembly of old men. Among the Jews the *elders* of the city exercised the office of magistrates. The *elders* of the Christian Church included, not merely persons of advanced age, but those of acknowledged gravity and prudence.

When our fellow-men are arrived at this stage of life, and are cut off from its active pursuits, they are entitled to our *sympathy*. The aged are disturbed by the melody which delights the ears of youth. Like Barzillai, they are little interested with anything that is done under the sun. This sympathy should be extended to those infirmities of temper which are attached to this period of life. Let those who have aged parents recollect that a certain peevishness of temper may consist with the highest virtue.

Perpetual succour according to our ability, is due to the aged. This forms a principal part of that honouring our parents to which the first promise in the Decalogue is made; our Saviour resolves it into furnishing them with an honourable subsistence. Paul, in his epistle to Timothy, decides that those who have near relations ought not to be supported by the church. There are some modern professors who have shamefully neglected their aged parents, and thus brought great disgrace upon religion.

2. *What are we to expect from old age?* We may expect from religious old age a greater degree of *gravity* and *constancy*.

Aged persons are supposed to have acquired fixed maxims—established principles of conduct. There is something amusing in the liveliness of youth, owing to the versatility of their taste, and the susceptibility of their hearts. But in old age we expect a degree of regularity, and a fixation of mind. Young men are pardoned in a thousand levities and sallies of animation, an exuberance of vivacity; but for old men to be light and frothy is utterly inconsistent with their period of life and the genius of the gospel. We expect a sober cheerfulness; nothing is more delightful

than to see old men happy, and this is scarcely ever wanting to a virtuous and well-spent life.

A superior degree of *wisdom* is expected in the aged, not a larger measure of artificial attainments. The memory decays first. Many stores of knowledge may decay and lie destroyed. But wisdom is very distinct from acquired knowledge. That form of wisdom denominated prudence, which treasures up the results of past experience, foresees the consequences of a complicated train of action, which makes the sapient counsellor and adviser, may be looked for in old age. If, in the body politic, young men may be considered as the hand, old men are the head, to inform and direct. Old men possess greater maturity in religion; they can give many wise and holy lessons of piety. In young persons that curiosity which induces them to "prove all things," occasions some fluctuation of sentiment. But in old age we expect a fixed and stable mode of thought and action.

A superior degree of *piety* may be expected in old age. Some forms of it, it would be unreasonable to expect. Not greater zeal or a greater spirit of enterprise, but a more settled contempt of the world, may be expected from those who have a thousand times experienced its vanity and worthlessness. To young men the world appears as a city beheld at a distance, when nothing is seen but the spires and domes of its palaces and other magnificent structures, without any of those mean and disgusting abodes of wretchedness which meet the eye on entering it. Old men look on it as a field of battle. They may be expected to have more heavenly-mindedness and spirituality of temper; as their sight decays, and bodily sensations become less vivid, their faith, hope, and love may increase in vigour. Their minds will be more habitually impressed with the prospect of immortality. Young men have two worlds to manage; to live well and to die happily. But the old man has realised what is to be suffered or enjoyed in this world; no hope now remains to him but that which "enters within the veil."

Where there are no principles of religion, avarice generally predominates. But if religion has not cured this thirst for wealth, what has it done? The aged Christian expects to hear every day the voice of Jesus Christ, saying, "Come up hither!" The piety of age exhibits a certain mellowness of the Christian temper. Aged Christians form more candid and temperate judgments; they have more of the "charity that hopeth all things." Trusting in God is a principal part of the religion of Christ. In proportion as you have a longer experience of the goodness of God, you should place greater confidence in his truth.

It is a consolation to aged Christians that they are come to a time when they shall soon pass from this world. You may now rejoice that so little remains to be suffered and endured. If men can do little *for* you, they can do little *against* you. You are just about to be born into eternity. You possess a full assurance of faith. You have had long experience of the loving-kindness of God. You can remember many a Bethel, and can say with the most graceful confidence, "I know in whom I have believed." This is perhaps the happiest period of life; shut out from many sorrows, and in the near prospect of perfect happiness.

NOTE.—It is said in the foregoing sermon that the epistle to Philemon is a masterpiece of epistolary composition, and that it will bear comparison with the finest specimens of this style of composition. It happens that we are able to compare it with one of the most admired letters of Pliny, one of the most admired

letter writers of antiquity. Within a few years of the time when Paul interceded with Philemon on behalf of Onesimus, Pliny wrote to his friend, Sabanianus, on a similar occasion. We think that the most prejudiced and hostile critic must concede the palm to the imprisoned apostle, for grace, delicacy, and elegance, as well as for touching pathos and forcible appeal. Let our readers judge for themselves :—

“ TO SABANIANUS.—Your freedman, whom you lately mentioned to me with displeasure, has been with me, and threw himself at my feet with as much submission as he could have done at yours. He earnestly requested me, with many tears, and even with all the eloquence of silent sorrow, to intercede for him; in short, he convinced me by his whole behaviour, that he sincerely repents of his fault. I am persuaded that he is thoroughly reformed, because he seems deeply sensible of his guilt. I know you are angry with him, and I know it is not without reason; but clemency can never show itself more laudably than when there is the most cause for resentment. You once had an affection for the man, and I hope will have again. In the meanwhile, let me only prevail with you to pardon him. If he should incur your displeasure hereafter, you will have the stronger plea in excuse for your anger as you show yourself the more amiable to him now. Concede something to his youth, to his tears, and to your own mildness of temper. Do not make him uneasy any longer, and, I will add too, do not make yourself so; for a man of your benevolence of heart cannot be angry without feeling great uneasiness. I am afraid that were I to join my entreaties with his, I should seem rather to compel than to request you to forgive him. Yet I will not scruple even to unite mine with his, and in so much the stronger terms, as I have sharply and severely reproved him, threatening never to interfere again in his behalf. But though it was proper to say this to him, in order to make him more fearful of offending, I do not say it to you. I may, perhaps, again have occasion to entreat you on his account, and even again obtain your forgiveness—supposing, I mean, his fault such as it may become me to intercede for and you to pardon.—Farewell.”

In order to facilitate comparison, we subjoin Conybeare's version of the Epistle to Philemon :—

“ Paul, a prisoner of Christ Jesus, and Timotheus our brother, to Philemon our beloved friend and fellow-labourer; and to Appia our beloved sister, and to Archippus our fellow-soldier, and to the church in thy house.

“ Grace be to you and peace, from God our Father and our Lord Jesus Christ.

“ I thank my God, making mention of thee always in my prayers, because I hear of thy love and faith towards our Lord Jesus and towards all God's people, while I pray that thy faith may communicate itself to others and may become effectual in causing true knowledge of all the good that is in us, for Christ's service. For I have great joy and consolation in thy love, because the hearts of God's people have been comforted by thee, brother.

“ Wherefore, although in the authority of Christ I might boldly enjoin upon thee that which is befitting, yet for love's sake I rather beseech thee, as Paul the aged, and now also prisoner of Jesus Christ. I beseech thee for my son whom I have begotten in my chains—Onesimus, who formerly was to thee unprofitable, but now is profitable both to thee and me. Whom I have sent back to thee; but do thou receive him as my own flesh and blood. For I would gladly retain him with myself, that he might render service to me in thy stead, while I am a prisoner for preaching the gospel; but I am unwilling to do anything without thy decision, that thy kindness may not be constrained, but voluntary. For perhaps to this end was he parted from thee for a time that thou mightest possess him for ever; no longer as a bondsman, but as a brother beloved; very dear to me, but how much more to thee, being thine both in the flesh and in the Lord. If then thou count me in fellowship with thee, receive him as myself. But whatsoever he has wronged thee of or owes thee reckon it to my account (I,

Paul, write this with my own hand); I will repay it thee; for I would not say to thee that thou owest me thine own self besides. Yea, brother, let me have joy of thee in the Lord; comfort my heart in Christ.

"I write to thee with full confidence in thy obedience, knowing that thou wilt do even more than I say. But, moreover, prepare to receive me as thy guest, for I trust that through your prayers I shall be given to you.

"There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

"The grace of our Lord Jesus Christ be with your spirit."

ADAPTATIONS OF REVEALED TRUTH TO THE HUMAN MIND.

THE IMAGINATIVE FACULTY.

(Concluded from page 548.)

THESE illustrations may suffice, on this part of the subject, to evince the importance of this principle, and to explain its province. But we will now add, that, *in fact*, the imagination is brought into such exercise in the mental life of Christian believers, and that, as matter of history, revelation has kindled this principle to its highest exertion, and must ever continue to do so, in the religious life of believers. In this case it is employed on sacred scenes, and not on insignificant events in human history; it is engaged in realising divine truth in its ever-expanding glory and grandeur, and not in picturing illusions; it is engaged in the service of religion, and not in the service of superstition or vanity; but it is none the less true, that the *imagination* is the principle which is thus engaged; and it would be strange, seeing the immense power it has in human thought, and its mighty influence on human action and human happiness, if a revelation from heaven had left this principle to itself, or if it had opposed to it a continual check, forbidding it to dwell, to enlarge on, to picture in thought, the glory of the things that have been, or those which are yet to be. Hence we can now say, that in virtue of the marvel-scene of the Supernatural in the Bible, revealed truth exerts the "power of a new attraction" on the *imagination*, as well as on the affections. The heathen convert of former ages found not the universe stripped bare of its glory when he gave up his mythology. He found himself summoned to the contemplation of realities unspeakably more glorious than the miserable system of legends regarding his divinities, which his imagination had revelled in before. He found the forces of his mind in every faculty, his imagination amongst the rest, drawn to, employed, and fascinated by the shifting succession of a truly divine drama, and emphatically by the grandeur and mystery of the life-scenes, and death, and re-appearance of the Lord of Glory.

We remark further, that the conceptions unfolded in revelation respecting the *nature*, *attributes*, and *government* of the Supreme Being, are such also as to make ever-enlarging demand on the faculty whose range and influence we are attempting to illustrate. We must request the reader, here again, to advert to the view already suggested of the nature of this faculty. We wish especially to insist on the exclusion of the ideas of the unreal, and of the picturesque, as being *essential* to its objective contemplations. They are not essential. Imagination, of course, can picture the unreal and false, as in the incidents of the romance and the drama; but it can dwell also upon the thought of heaven, or of the infinite amplitude of space, or on the uncommenced duration of an

eternity past; and these views, not being perceptions, or remembrances, are, however, contemplations of the *real* and the *existing*; and we frame the dim and ever-expanding conceptions of them by aid of the *imagination*. Thus reality is not excluded from its province, but simply the *perceived* and *experienced*, which appeal to other faculties. Its contemplations extend to the unknown real, as well as to ideal creations of the unreal. Neither again are its creations *necessarily* pictures, which can be represented as with sensible outline to the eye. Such pictures are part of its creations, and, as the term imagination itself would seem to imply, they may be the starting-point of its combinations, being the earliest and the most facile of its visions. But the faculty of combining the new, or of expanding the proportions of known elements to the vast and glorious, is not confined to the representation of visible outline. The characters of our first parents in their perfect state, as given by Milton; the characters assigned to angels, to Abdiel or Michael, are as much the result of the imaginative faculty in the poet, as his description of the garden of Eden, or of the empyreal glories of the heaven of heavens. The last is a picture to the eye, so to speak; the former are representations, equally intelligible, made to our spiritual intuition of excellence and goodness.

Let it not, then, be deemed a violent extension of the range of this faculty, if we assign to it, under the limitation, of course, of truth and reason, the conceptions we form of the glories of the Divine character, or of the infinite attributes of the Divine nature. The extent, the infinity of these, must ever remain unsearchable, compelling awe and adoration, and will for ever transcend the thought of created intelligence; but the *conceptions* of them in the mind are progressive, and can go on augmenting without end; and in proportion as the mind intently devotes itself to these meditations, does it realize, in ever-growing degree, the *impression* of the great truths which are held as certainties by faith.

What, then, is the expansion given to these views by the representations of Divine truth? and to what faculty does such expansion appeal, besides that of faith and reason, for their intellectual verification? To these inquiries we answer, that revelation, on all the subjects referred to, opens the view to infinity, and that, in virtue of this, it summons forth, it tasks imagination to the highest point of its capacity, and entrances it with delight in the proportion in which its contemplations go on enlarging. The infinity revealed in ever-receding extent and grandeur, opens a field of thought which meets, and which alone can meet, the endless desire of the mind for something more and further at each limit of its advance, and for that which shall endlessly transcend its own present thought. We express these thoughts very feebly and imperfectly, but we must be content with these faint indications of truth on subjects, by the very supposition, incomprehensible.

If now we turn to the sacred volume, we meet with conceptions there, which thrill us with their greatness and mystery in a manner very different from the effect of the sublimest representations of human genius in literature, except such as are borrowed from revelation, and still more different from that of the fantastic legends of heathen mythology. The first truths concerning the Divine existence and attributes given in the Scriptures are familiar enough to men's minds as *statements*, and are firmly accepted as *certainities*; but they transcend, while they endlessly excite, the imagination in the contemplation of them. When we think of the self-existence of God, of his creative will in its omnipotence,—of his infinite presence through space and through infinite duration,—of eternity, past and to come to us, as

being the dwelling-place of the One ever-blessed God,—of the awful purity and ineffable glory of goodness and rectitude at their source in the Divine nature,—of the union of infinite energy, knowledge, and love in that One Being who is light, and in whom is no darkness at all ;—to the contemplation, to the unceasing, adoring, thought of these attributes, receding in grandeur and amplitude like the heavens above and around us,—what faculty can we bring except the mind's imaginative power, under the guidance of faith and Scripture ?

We will not enlarge on these conceptions of the Divine nature ; but we cannot quit them without calling attention, again, to the *history of the intellectual influence of the Bible*, in this point of view, on all who are familiar with even its first truths. The Bible, and the Bible alone, has expanded and thrown open the universe to the mind's vision, and has developed imagination in its grander views in the nations among whom it is believed. If the imagination in respect of its habitual views, and as distinguished from its *innate creative* force, is made the point of comparison, what chance, we may say, have the conceptions of the noblest genius of heathen antiquity with the ideas which mysteriously waken the thoughts of a Christian child, on the great subjects referred to ? And can it be denied, that this enlargement of thought towards the infinite has thus been accomplished by the Scriptures, or that it is to the imagination in us such expansions of divine truth necessarily appeal ? In fact, by the revelations of Scripture, attested as they are by reason, the confined sphere of human thought, the limitation of view discernible in the speculations of antiquity ;—the thick gloom overhead which pressed upon the ablest minds, and made them feel themselves “cribbed, cabined, and confined” to this spot of earth ; the incumbent shade which narrowed the arch of their intellectual hemisphere, like the impending thunder-cloud just before the tempest ; all this overhanging gloom was broken up,—was swept in masses away to distance and evanescence, and the true heavens of the moral universe in their infinity became revealed.

Other communications there are in revelation, which demand the exercise of the imaginative principle. The annunciations of *prophecy* as regards *the future history of the present world* in connection with the triumphs of the gospel, and particularly the gorgeous descriptions of that book, which, with the exception of the gospel narrative by the same writer, contains the latest utterances of inspiration ;—the faint hints given respecting the intermediate state of souls, and the fuller announcements made of the final glory of believers ;—the predictions of the resurrection and the judgment ; the representations given of the heavenly world and the worshipping myriads round the throne of the Eternal ; the promises of future felicity, indefinite because of their grandeur, and impossible to be wholly told in human language ;—further, the mystery of the modes of spiritual existence, and yet the perpetual assertion of the advance of redeemed spirits in excellence and knowledge ;—all these are instances of communications in revealed truth, some faint and partial, others more ample, which require the exertion, along with our faith, of the imaginative principle, which in fact actually awakes that principle more or less in all believing minds, and which enable believers by aid of this principle already to live in the future, and to hold converse with the glory that is yet to be.

This enumeration of announcements in revealed truth, whether respecting the invisible state, or the glory of the believer's destiny in the ages which are to come, may serve to show in what respect the ampli-

tude of the discoveries of Christianity make demand on that mysterious faculty given to man, by which he can form to himself conceptions of the new, the grand, and the infinite, and live a transcendent life in visions of the future. Such visions, the believers in Christianity can realise as anticipations, brighter than all the creations of poetry, yet exempt from the vanity and illusion of mere human fancy. It will be seen, how there are innumerable tracks of thought, on which the imagination may proceed with secure and unfaltering steps, provided its speculations are not inconsistent with the purity and grandeur of the revealed promise; and as these views of the future, whether of terrestrial or heavenly glory—whether general or personal—are, to the believer, *anticipations* blended with ideas of felicity, the exercise of the imagination, as allied with Christian hope, becomes a *sanctifying influence*, and its visions tend to wean the spirit from the illusions and evils of time.

Further, the sublimity, the mysterious, ever-expanding grandeur of these views in Christian truth, which imagination alone can now deal with as conceptions, after their certainty has been attested by faith, will show that Christianity stands related to this wonderful faculty of the human spirit in a profounder and wider sense than merely by the beautiful analogies which adorn its record; and that in virtue of this profounder spiritual relation it can become, in alliance with the imagination, a victorious antagonist to those other influences which affect the imagination, either in the prospects of the world, or the phantasies of superstition. Where the world presents to the mind visions of riches or honour in a scene of uncertainty and suffering; imagination meets in revealed truth with the spectacle of a glory far surpassing earthly hopes, and gives the believer to rejoice in the coming victory over sin and death, and the repose of heaven. Where superstition, ancient or modern, heathen or Romanist, offers to the fancy ceremonies and forms, which affect it through the senses; Christianity can compel imagination to represent in vivid colouring the happiness of a higher and more spiritual existence, and to set before the mind visions which, when steadily contemplated, command the spirit with a more imperious influence, and thrill it with a deeper rapture. If worldly indulgence and splendour can act on the imagination, and tempt by the hopes of the present life; conceptions of the same faculty, informed by Christian discovery, can always overpower and shame such illusions by unfolding the prospects of eternity.

There are especially *three modes of thought*, in conjunction with this faculty, which it is of importance to indicate with more distinctness. They have been in part already adverted to; but as they sum up the modes of its exercise in the spiritual life of the Christian, they merit a separate reference. These are, *the conceptions of faith*, *the conceptions of worship*, and *the conceptions of futurity*. In the faith of the past or the present in regard to the work of the Redeemer, his death, his resurrection, his glory now in the invisible world, there needs not only the absolute mental affirmance of these as facts, but the habitual acting of the mind in unfolding their import; and the imaginative faculty, operating on truth, is here of grand value. Further, in *the conceptions of worship*,—in thoughts of the Divine character, the glory of the heavenly throne, the worship of the spiritual world, the intercession of Christ, the mysterious procedure of the heavenly administration in his hands,—if the mind make no attempt to realise some glimpse of these in their *meanings* and *mode*, as well as their certainty, its inward life must necessarily be feeble and low, and its faith deals in fact with the indexes of things, and almost with the mere words of a creed, rather than with the confronted

radianco of reality and truth. If it be said there is, in these efforts of thought in worship, some danger of mistake, of mysticism, or presumption, we admit this danger; nevertheless *some* activity of the thoughts in worship is essential, or the worship is not spiritual; and the higher the mind's ascent the better, if only it keeps guard against framing visions where much of abstracted thought is demanded, and if it keeps by the strict guidance of the statements of Scripture.

The *conceptions of futurity*, represent the third mode of directing the faculty of imagination in the service of the spiritual life. And the activity of the imagination here, provided, as we need not repeat, it be under the direction of revealed truth, cannot be too much indulged. They are the visions of this faculty which, in the service of faith, cheer the progress of the Christian pilgrim, and accompany him to the last moment of living consciousness, when in death they brighten and expand into the reality of a bliss which is no longer imagined but felt, and into the experience of a life never to end.

Protracted as these illustrations have been so much beyond the writer's anticipation, the views they include represent, however, but the fragment of a great subject, which branches out in many other directions, and which, for many reasons, deserves the attention of the Christian student. What has been done in these papers is, at best, but an imperfect indication of some tracks of inquiry, which, if pursued, could not fail to lay open the claims of Scripture to a profounder admiration at every step of our progress. We must not dismiss, however, even these imperfect representations, without adverting more distinctly to the bearings of the subject *historically*, and in one or two other points of view.

Historically, it is a question of deep interest, whether the development of the imagination would appear to have been promoted, or checked, in the countries where revelation has superseded the ancient mythology, and whether, if promoted, its activity has borne a nobler and sublimer character where Christian truth has freely prevailed, than in the ages and countries where superstition has reigned. Take, then, the history of the literature of our own country, and take that part of it which lies, so to speak, at the centre of Puritanism, where, pre-eminently, we may look for the most marked effect of revelation, whether adverse or otherwise, in respect of the culture, and the sublime, while purer, exertion of the imaginative faculty. And with what pride may the believer in revelation point to the names of Bunyan and Milton, as the two great representative examples of both the fact, and the character, of that influence of Divine truth on the imagination which it has been the aim of these pages to demonstrate? Can any contest the fact, that such influence on the imaginative faculty *was* exerted by the Scriptures on the mind of Bunyan, and on the still loftier genius of his great contemporary? Deducting from our present estimate the Scripture facts and ideas which pervade the prose epic of the one, and the mighty story in verse of the other; could the graphic allegory in which Bunyan traces, as with a pencil of light, the emotions of a renovated spirit's history, or could that lofty and spiritual manner of representation in Milton, in which he would seem at times to make approach, in his conceptions of the invisible world, to the visions of the disembodied state—could either of these beautiful creations of the imagination have been given, if the minds that formed them had not borrowed something more than the topics, if they had not borrowed also their whole manner of thinking, their earnest solemnity, their sublime cast of allusion, their capacity of ranging through infinity—in a word, their pure and intense inspiration, from the Bible,

from its poetry, its allegory, its conceptions of the Deity, and its visions of the heaven of heavens? These compositions of Bunyan and Milton we refer to as representative instances only, of the influence of revealed truth on the imaginative faculty. They prove incontestibly the fact of such influence, and illustrate in a resplendent manner its force, loftiness, and purity. To refer to all similar evidence of this influence, would be to adduce a list of names in Christian literature which, without revealing it in equal splendour, serve by their number and unending succession, down from Francis Quarles and George Herbert to Cowper and James Montgomery, to show the reality of the same imaginative tendencies in alliance with revelation, and prove that profound and prayerful converse with Divine truth no way acts as a weight on the nobler aspirations of the mind, but invariably tempts forth its musings to a loftier and freer range.

We must be permitted to fetch the proof of our position from another quarter. We will appeal to those centres of human population which in modern times have evinced, in the most striking degree, the power of evangelical truth in moulding the spirit to its sway; and again compare these with portions of the human world which have not been subjected to this influence; and then we must test in these classes respectively, the development, force, and purity of the imaginative tendencies. Let, then, whoever is familiarly acquainted with the history and biography of Puritanic times, or with the writings, not strictly theological, of that period and people,—let him ask if, among the Puritans, imagination was dormant. And if the answer be, that it had in some cases an over-intense action, and wore a grotesque garb, still let him confess that, on the whole view of the intellectual life of that people, the imagination had a manifestly powerful and ennobling influence. If it tempted them to copy fanciful analogies of Bible names and Bible incidents, it, however, informed their spirits with the sublimest conceptions regarding a better world, and made them fearless of all earthly reverse and suffering by the ever present visions it borrowed and expanded from Scripture of a glory beyond the grave. Take, again, the population brought much later under the intensest influence of evangelical truth, by the effectual blessing which rested on the ministry of Whitfield and Wesley. Take the masses of these, where, by the wonderful blessing of God on the ministry of these apostolic men, they are to be seen in *masses* of converts, and that among the very lowest grades in culture and habits; take the Cornish miners in the first triumphs of Methodism; and trace the progress of Methodism in all ranks since; and can it be said of this people, representing in the tensest force, if we may so speak, of the influences of the Bible on the human mind, that amid the wakening of conscience, reason, affection, and hope which is there revealed, fancy gave no murmur of her existence, that her lights and shadows passed away from human thought, and that intellectual life in these thousands in Cornwall, or Moorfields, or in Wales, while it became intensely Christian, became also a sterile, formal monotony of cramped belief, and regulated dulness? What, then, mean those gleams of varied thought and feeling which play on the countenances of congregated masses while George Whitfield is addressing them? What mean those hymns sung in the depths of the Cornish mines? or whence that richness of thought and allusion which you will hear in the supplications they utter, whether at their firesides, or in their meetings for united prayer? Glow not their spirits often with musings they cannot utter? live not these people in higher and unseen realms, and has not Christianity not only transformed these rude sons of toil, ignorance, and viciousness, into a sober and virtuous population, but also exalted them into manly thoughtfulness, and

wakened the imagination in them to a purer, nobler activity? Has it not infused an element of the poetic into their nature that is most palpably discernible in their discourse, their prayers, and their whole manner of reference to the great concerns of futurity? Did not the religious awakening of that time create also the hymnology of Methodism, as that of the Reformation created the hymnology of Germany, both of which attest, surely, a high intensity of the imagination, no less than of devout belief and emotion?

This is the second process and province of experimental proof, as regards the imaginative influence of the Scriptures. To verify it fully, it would be necessary to appeal to the *contrast*, in the state of the popular mind in heathen antiquity or in Romanist Christendom; and it will be seen that, although the imagination in these had a certain degree of activity, its range was low and its influence debasing. Believers in divinities which had force without moral dignity, and in perils and apparitions without a name, the imagination in them had not much even of activity, except in this domain of brutish terror, and in admiration of the beauty of exterior form and spectacle, of processions and shows. Of all of lofty musing in the tendencies of thought to wander beyond the terrestrial, the mental life is vacant, dismally vacant, except in a few minds of genius, whether in the populations of classic antiquity, or in the masses in Europe who to this day slumber under the depressing shadow of Romanism.

We must add one remark more. The illustrations given in the preceding pages mark the objects of imaginative contemplation into two elements; the first the *picturesque*, and the next, what we may call, the abstract and the *spiritual*. Both these elements pervade the Scriptures; but a very different degree of importance is due to them; and it is necessary to impress on the reader, that the second infinitely surpasses the first, in importance and just and permanent effect. The picturesque element is that which consists of the colouring of forms of statement and representation, in metaphors, comparisons, allusions, analogies, formal poetry, parables, or proverbs. All these are beautiful forms of statement, or modes of representation, which adorn and pervade the record, history, and teachings of revelation, by which it attracts and delights the fancy, while it enlightens the reason, and awakens the conscience. But for what end are these poetic forms of representation permitted to be intermingled with the statement of inspired truth? Plainly that they may draw the mind to the contemplation of the spiritual truth which it is the object of a revelation to communicate. But this spiritual truth itself is that which, in the *extent* and *grandeur* of it, demands the activity of the imagination. The *infinite* regarding God, regarding duration, and in relation to man's hopes and fears for ever; the *transcendent* in the glory of God and of heaven; the *unseen* in the present mediation of the Redeemer; in a word, the grand conceptions of worship, faith, and hope, by which the mind converses with the unseen world;—all these are, as we have shown, aided by imagination. This is the great province of its Christian influence and spiritual range; and the question is, how far the teachings of the ministry should lean to the picturesque element, and how far to the spiritual; and what is that more perfect and excellent way which shall best blend the proportions of both. In our Lord's teaching, and in that of his apostles, we behold both given, and in a perfect manner; in the first, with more of the picturesque, as suited the preparatory nature of our Lord's ministry; in the second, with more of the spiritual, agreeably to the fuller and more perfect character of the revelations the

apostles were appointed to give. In the practice of the Christian ministry, something is to be allowed to the temperament and genius of the teacher, provided the main and the final grand emphasis of his teaching rests on the spiritual element, the spiritual world, and provided the faculties are called into play ultimately on this province. Thus Bunyan rested in part on the picturesque; but finally, and mainly, on the spiritual. Howe was richly imaginative on the spiritual; and his "Blessedness of the Righteous" is a grand example of the force of a lofty and Platonic imagination, under the strictest guidance of Scripture, in unfolding and amplifying the import of Christian discovery in relation to the future state of the redeemed. George Whitfield mingled more of the picturesque with the spiritual in his representations, than did his great contemporary, Wesley, who, in his most powerful representations, is powerful in bringing his hearers' thoughts to the verge of the unseen world, and compelling their gaze to the realities to be believed in, *yet also to be imagined*, there! Jonathan Edwards would not be deemed, in the vulgar sense, an imaginative preacher, yet imagination in him had its mightiest potency, only that it gazed on the spiritual, and realised, with an awful intensity, the glories or the terrors of the world unseen. And *here* is the region of all its moral power. Here alone it is that the preacher, however gifted with the perception of analogies in richest luxuriance and beauty, will find *that* element of the infinite and endless in sorrow or joy, in hope or fear, which can, by the heavenly blessing, sway the human spirit, and compel its submission to the overtures of the gospel; and no mistake can be greater, or more fatal, than to presume that he has succeeded in his mission when his preaching has only for a brief moment beguiled the fancy of his hearers, and delighted a puerile taste for the dramatic and picturesque, when these exhibitions are separated, as is the preference of the vulgar, from the lofty, the solemn, the unbounded, in spiritual contemplation.

We conclude with remarking, that the relation, which we have imperfectly unfolded, of Christianity as a scheme of truth, and a mighty source of influence, to this faculty of the human mind, is itself a sublime attestation of its own truth and divinity. The mind of man, and that precisely in virtue of this faculty of the imagination, is formed for the infinite; is impatient of what has limits in thought, in excellence, in knowledge, in felicity, in duration. It can frame imaginations and wishes which always transcend any limits, and though never able to grasp and comprehend the infinite, neither is it able to pause and be at rest in the finite. Now Christianity alone meets and answers to this transcendence of human thought beyond the finite. The conceptions given in the Scriptures regarding the infinite in the divine existence, in the divine perfections, and in the vast and endless in human destiny, and in knowledge and happiness to the believing and obedient;—these conceptions exceed, while they provoke, the utmost and endless demands of human imagination. Now, can it be, that the record of these discoveries of the divine greatness, of the infinite in the divine glory and goodness, and of the infinite too in the prospect of man's better destiny, is a legend? Can it be, that the Christian system, which answers to man's grandest aspirations, which meets him at the bounds of the finite and offers to his gaze and pursuit the infinite for ever, is illusion all, and a dream; or does not rather its divinity gleam from its adaptations, which thus confront and transcend the brightest visions of the spirit of man? Innumerable are the historical and internal evidences which attest the truth of the Christian religion; but not the least impressive may be reckoned what may be styled this its intellectual adaptation to the grandeur and ceaseless activity of human thought.

WANTED—A MINISTER.

We have been without a Pastor
 Some eighteen months or more,
 And though candidates are plenty—
 We've heard at least a score,
 All of 'em "tip-top" preachers,
 Or so their letters ran—
 And yet we can't exactly hit
 Upon the proper man!

The first who came among us,
 By no means was the worst,
 But then we didn't think of him
 Because he *was* the first:
 It being quite the custom
 To sacrifice a few,
 Before the church in earnest
 Determines what to do.

There was a smart young fellow,
 With serious, earnest way,
 Who but for one great blunder
 Had surely won the day;
 Who left so good impression,
 On Monday, one or two
 Went round among the people
 To see if he would do.

The pious, godly portion
 Had not a fault to find;
 His clear and searching preaching
 They thought the very kind;
 And all went smooth and pleasant
 Until they heard the views
 Of some influential sinners
 Who rent the highest pews.

On these his pungent dealing
 Made but a sorry hit:
 The coat of gospel teaching
 Was quite too tight a fit;
 Of course his fate was settled,—
 Attend, ye parsons all!
 And preach to please the sinners,
 If you would get a call!

* * * * *

Next we despatched committees,
 By twos and threes, to urge
 The labours for a Sabbath
 Of the Rev. Shallow Splurge.
 He came—a marked sensation,
 So wonderful his style,
 Followed the croaking of his boots
 As he passed up the aisle.

His tones were so affecting,
 His gestures so divine,
 A lady fainted in the hymn
 Before the second line.
 And on that day he gave us,
 In accents clear and loud,
 The greatest prayers were e'er addressed
 To an enlightened crowd.

He preached a double sermon,
 And gave us angels' food
 On such a lovely topic,
 "The joys of solitude,"
 All full of sweet descriptions
 Of flowers and pearly streams,
 Of warbling birds and moonlight groves,
 And golden sunset beams.

Of faith and true repentance
 He nothing had to say,
 He rounded all the corners,
 And smoothed the rugged way;
 Managed with great adroitness
 To entertain and please,
 And leave the sinner's conscience
 Completely at its ease.

Six hundred is the salary*
 We gave in former days,
 We thought it very liberal,
 And found it hard to raise;
 But when we took the paper,
 We had no need to urge,
 To raise a cool two thousand*
 For the Rev. Shallow Splurge.

In vain were all our efforts,
 We had no chance at all,
 We found two city churches
 Had given him a call;
 And he in prayerful waiting
 Was keeping all in tow,
 But where they bid the highest
 'Twas whispered he would go.

And now, good Christian brothers,
 We ask your earnest prayers,
 That God would send a shepherd
 To guide our church affairs;
 With this clear understanding—
 A man to meet our views
 Must preach to please the sinners,
 And fill the vacant pews.

American Paper.

* Dollars we presume.—ED.

THE LORD'S DAY.*

AN intense individuality of religious opinion has generally characterised the Baptists. They have for the most part made truth their standard, and have always been ready to submit their views to the test of God's Word. Hence has arisen among them a considerable variety of opinion, which, had it not been for the simple and elastic constitution of their churches, must have introduced disaster and confusion. Their very diversity, however, has not only served to show that considerable freedom of opinion may exist among them without detriment to their spirituality, but has also induced a more healthy and vigorous unity of feeling and action. Among other matters respecting which an allowed difference of opinion prevails, the principles upon which the observance of the Lord's day should be founded are in dispute. As for ourselves, we conceive that the institution has *the highest authority short of absolute law, and that its observance in a spiritual manner is the voluntary homage which Christian love and Christian wisdom agree to render to their risen Lord.* And in this opinion we believe that a multitude of Christian men sympathise. Brought up, as it regards this question, among the "straitest sect, a Pharisee of the Pharisees," our present views have been taken up in spite of early teachings and hostile prejudices, and nothing but a conviction of the paramount value of truth could have induced the avowal of them. Already, however, we have seen the advantage resulting from them in controversy with the Papist and the infidel. The Papist has little opportunity of ridiculing the Protestant boast,—“The Bible, the whole Bible, and nothing but the Bible,”—while infant sprinkling and a Judaic Sabbath are together discarded; nor can the secularist put to shame those who rest Sabbath observance not upon legal enactment but upon the generous sympathies of Christian men and the value of the institution itself. Long ago some of the pious leaders among the Baptists had followed out the Judaic principles, first prominently advanced by the Presbyterians, to their legitimate result, and had returned to the observance of the seventh-day Sabbath; while others, rejecting those principles, employed themselves in urging the observance of the Lord's day by independent arguments better suited to the freer genius of a spiritual dispensation. A similar difference of feeling still exists among us. There are some, though it is believed the number is diminishing, who would retain the Jewish Sabbath in more than all its original strictness, only altering the day of its observance; others are disposed to relinquish it altogether; others, perplexed and confused by the contradictory arguments for and against it, hold their judgments in suspense; and others, we believe a rapidly increasing class, convinced that there is no *legal* authority in the Christian church for its observance as a positive duty, are yet conscious of the immense advantages, physical, social, and spiritual, which result from it, and therefore feel that on that ground they can both keep it themselves and commend it to others.

In the December number of this magazine a paper on the Sabbath appeared, giving in a spirited form some of the main arguments relied upon by those who maintain the universality and perpetuity of this institution as a positive command. Two points were specially insisted on. 1st. Its Adamic origin. 2nd. The absence of repeal.

We admit, too, that if these two points can be established as facts, the conclusion sought to be drawn from them is unavoidable. We admit, too, that if the first hypothesis be successfully maintained, the mere assertion of the second is sufficient for the writer's purpose in the absence of positive evidence on the other side. The onus of proving the first lies upon him, and, only in the event of his having succeeded in his proof, is there any necessity for adverting to the second. Then, and then only, it would become incumbent on us to prove the

* The following paper has been in hand some months. Indeed it is in reply to an argument in defence of the Universality and Perpetuity of the Sabbath, which appeared in our December number. For various reasons it has not appeared till now. The Magazine is, of course, not to be held committed to the views here maintained. The writer, who prefers to withhold his name, is a layman, holding office in one of our most influential churches, and is a very active labourer in the Lord's vineyard.

repeal. But we shall almost entirely confine ourselves to the first point, and endeavour to show that—

THE EVIDENCE ADDUCED TO PROVE THE ADAMIC ORIGIN OF THE SABBATH IS INSUFFICIENT.

Let the reader observe that we do not *deny* the ante-Mosaic existence of the institution. It may have existed from the first, and yet no record of it be left us. We only allege, that the proof is insufficient to show that it did. The evidence to which we demur is sought to be derived from three distinct witnesses, and is supported by the introduction of an analogy and an apogetic parallel. The character of the witnesses is unexceptionable and absolutely beyond impeachment. The account given of their testimony is, however, extremely partial, and only lends the faintest support to the view of which it is the supposed buttress. On the other hand, if the witnesses be fairly interrogated, they will furnish a body of testimony that entirely nullifies the mere probability which a partial examination might seem to favour. As for the analogy and parallel referred to, that can only serve to suggest a *probability* that God *may* have acted in the manner he is supposed to have done, and can never prove that he actually *did* so. We shall, therefore, first discuss the justness of these presumptions, and then proceed to consider the only real and effective proof, namely, the positive testimony.

As to these presumptions:—1. It is argued, that as the institutions of the Passover and of the Lord's Supper had their commencement from the time of the events to which they refer, so also we might expect that the observance of the Sabbath would commence immediately after the creation. And this would seem to be a very reasonable supposition, if we were prepared to fall in with two positions silently assumed and necessary to the efficacy of the argument;—1. that there is no great variety in the methods of Him, "who, at sundry times, and in divers manners, spake in times past to the fathers by the prophets;" 2. that the institution was *solely* commemorative of the rest of God. Passing at once to the latter assumption, we have to object that it is in direct antagonism with the account of Moses. Giving a twofold narrative of the same solemn transactions, he also gives a *double* reason for the institution, and it is by no means safe to ignore either. From the passage (Deut. v. 15) we find, that the Sabbath was intended to remind the Israelites of their merciful deliverance from the bondage and toils of Egypt; while from the passage (Exod. xx. 11) we learn, that its appointment to the seventh day was determined by the fact, revealed to Moses, and, for aught we know, never before made known to man, that God had employed six days in his creative arrangements, and had ceased from his work on the seventh. And the first recorded observance, prior to its formal incorporation with the Mosaic code, was the consequence of the declaration, "Jehovah hath *given you* the Sabbath," and is recorded emphatically by the sacred historian and eye-witness; "so," as the consequence of the foregoing declaration, "the people rested on the seventh day" (Exod. xvi. 23, 29, 30). And, indeed, it would seem, that only the week previously the people had undertaken all the bustle and labour of a march, instead of resting, as they surely would have done, if Moses had known of any such law at that time. We have, therefore, as will appear from a careful examination of the two accounts, the first certain intimation of the Sabbath marked with peculiar emphasis by descent of the manna, and the first observance of it, as the consequence of the Divine declaration proclaimed through Moses: and in its enrolment with the Jewish code, we have the double reason of the institution; firstly, that the day and its recurrence was a memorial of God's rest; secondly, that it was given *them*, that they might remember their extraordinary escape from bondage in Egypt. And if this be the Scripture account of the Sabbath, what becomes of the long interval imagined to exist between the institution and that which it commemorates? Ceremonial in its nature, it properly belonged to Israel, as distinguished from the Gentiles, just as the glorious and spiritual rest which it typifies belongs to the church of God, as distinguished from the world. If, therefore, it be argued that the institution ought to succeed immediately upon the event memorialised by it, we reply that the

argument tells for and not against us, for, though it does sometimes happen that a memorial ordinance is issued some time after the event, it is scarcely possible that it should be issued previously to it. How then could an institution commemorative of the Exodus be ordained before that event?

2. The parallel drawn between the marriage and the Sabbath as to the mode of their institution is not just, and, if it were, would only amount to an interesting coincidence, and would prove nothing essential. The institutions are totally different in their nature, and might therefore be expected to differ in the mode of their announcement. Indeed we can hardly suppose that those who plead for an ante-Mosaic Sabbath can lay any stress upon an analogy so dubious and remote, not to say imaginary, as that in question.

We turn now to an examination of the positive testimony, which is all that can be considered of much value. If the witnesses, Moses, Christ, and Paul do really assert that the institution was ante-Mosaic, we instantly receive their testimony. But we shall not be contented with remote reasonings, or doubtful inferences opposed to the general tenour of their evidence.

1. It is contended that "the fact of the Creator's resting on the seventh day, and the fact of his blessing and sanctifying it, are, as to *time*, linked together." If this is the case, the Adamic origin of the Sabbath is of course settled. But this is the very matter of debate, and to assert it thus broadly, without pointing out how its truth was ascertained, looks very much like a *petitio principii*. The writer of the article which we have in view must have known, for he quotes Paley's own words, that that clear thinker came to a conclusion the very opposite to this.

"The words do not assert that God *then* blessed and sanctified the seventh day, but that he blessed and sanctified it *for that reason*." . . . The order of *connection*, not of *time*, introduced the mention of the Sabbath in the history of the subject, which it was ordained to commemorate."

Is it sufficient to reiterate without proof, in the teeth of Paley's denial, that the blessing and sanctifying took place *at the time*? Surely not. And here we might fairly close the discussion on this point. But lest it should be thought that we evade the question, we will glance at the only shadow of evidence for concluding that the blessing of the seventh day recorded Gen. ii. 3, and its setting apart as a day of rest for man, was coincident with the completion of the creation. It rests upon the word "and" which connects the verses, and hence it is inferred they must be simultaneous. But is this so? "And" often serves to connect *sense* without reference to time. Every tyro in Hebrew knows that the Vau conversive here represented by "and" is habitually so used, and often stands at the beginning of a paragraph. It will not be pretended that the events of the first verse were simultaneous with those of the second, and yet they are thus connected. Note too how Moses repeats words used in the two verses as though to disconnect them, making each verse stand distinct and complete in its meaning, which he would hardly have done had the events narrated been as simultaneous as those who maintain the Adamic origin of the Sabbath suppose. We believe then that on the face of this record we can discover a strong probability that Moses meant to give here a reason for the observance of the seventh day which God had just instituted, and not narrate it as a historical fact that God had ordained it 2,500 years before.

But it is asked, If the institution be Mosaic, how can we account for its finding a place among the early records of creation? Now the word "early" here is out of place, and introduces confusion. The records are not early in relation to Moses, but contemporaneous. For "early," read Mosaic, and the force of the objection ceases. Seeing that Moses did give the Israelites a Sabbatic law, and that he likewise wrote these records by inspiration, what more natural than that he should advert to one of the chief grounds and reasons of it, when he was narrating the event to be commemorated? It would rather have been matter of surprise if he had not adverted to the institution when he was narrating the fact.

We do not, indeed, suppose that the *sole* object of the inspired narrative was to furnish the seed of Abraham with a reason for venerating the Sabbatic institution. The primary reason of God's cessation from his work undoubtedly was that his vast designs had been perfected. God saw everything that he had

made, and behold it was very good. "Thus the heavens and the earth were finished, and all the host of them." That he should have revealed the fact to Moses, and made it to have an abiding place in the memory of Israel by connecting its revelation with an important typical law, should convince us that the fact itself may have most important uses, and should set us upon investigating them. Among these we mention, as by no means one of the least important, the nurture of a sound faith in the great fact that God's creative power produced the *present furniture* of this earth by an immediate and terminating action of his will, and not through any development of previously existing beings, nor even by the gradual introduction of fresh creatures in the process of ages. Of what value this information is, may be judged from the presumptuous follies of heathen mythology and infidel philosophy in all ages, not to mention the wild conjectures of dissentient geologists in our own days.

2. The passage in Heb. iv. 3 next claims our notice. This is declared to "render it unmistakably obvious that the seventh-day rest had been 'entered into' *from the beginning*." We are at a loss to know what is meant by such an assertion. What the text asserts, as it stands in our version, is merely that the works (doubtless of creation) were finished from the foundation of the world, and no one disputes this fact for an instant. It tends to create a prejudice against the view we are opposing, that any attempt should be made to support a questionable interpretation of one passage by a still more questionable interpretation of another. With few exceptions, commentators have agreed that the translation in our version makes no sense whatever, and the majority would nearly coincide with some such rendering as the following:—"As I have sworn in my wrath, They shall not enter into *MY* rest; that is to say (*καίτοι*), *his* rest when the works were finished at the foundation of the world." The inspired writer is showing that the declaration *MY* rest implies a *divine* rest. The rest, he reasons, cannot be interpreted of any inferior earthly rest, for God calls it *HIS* rest—such a happy and glorious rest as he himself enjoyed, when he rejoiced over the perfection of his creative designs, "when the morning stars sang together, and all the sons of God shouted for joy." For this was the rest emphatically predicated of the Divine Being in the writings of Moses, and in the words immediately quoted, "*God did rest* the seventh day from all his work." A spiritual, glorious, and beatific rest of an ineffable kind and analogous to God's rest was reserved for believers.

3. We pass on to the third testimony that has been tendered for our acceptance. It is found in Mark ii. 27, and looks very plausible when separated from the context, and with a silent suppression of the following antithetical clause. Let any intelligent man read the whole account as given in the Gospels of Matthew and of Mark, and we venture to say, that prejudice itself will not be able to prevent the rise of doubts as to the reasoning founded upon it. The Pharisees wished to elevate the Sabbatic into an equality with the moral law. The Saviour assumes, what he knew even they would not dispute, that the law was not moral, and reminds them that God had always preferred the observance of the moral law to the most scrupulous conformity to typical institutions. He ranges the Sabbatic law with that of sacrifice. "I will have *mercy* not *sacrifice*." "The Son of Man is Lord of the Sabbath." He may, if he shall please, abrogate it, though this can never be the case with the great moral requirements which you neglect. It is not an absolute and inviolable law, to which man's interest must give way. It was *made*—originated in positive institution, and had not existed, like the laws of morality, from all eternity. For these latter, indeed, man was made, and in his condemnation or redemption would add to their solemn glory; but the former belonged to the merely human, the ceremonial; in fact, to that system which, while it had its own glory, might be considered as shadowy and unsubstantial, and which, in comparison with the spiritual system he was about to ordain, might be considered as "beggarly elements" and "carnal ordinances imposed on them until the time of reformation." The complaint of the Pharisees was, that the law had been broken. What person of common sense can suppose that the Saviour, in answer to such a complaint, would allege that the law was of universal and perpetual obligation, that this law was made for all men, an allegation which would only add emphasis to the complaint?

Having thus followed out the various reasonings by which it is attempted to make a single dubious passage, we may almost say a single conjunction, bear the chief weight of an argument intended to support a system in antagonism both with the freer genius of the gospel, and with the principles of the great reformers, Luther, Calvin, and Cranmer, we might, without logical impropriety, quit the subject. Before we do so, however, we may be allowed to register a plain denial of certain things, which are roundly affirmed to be *indubitable*. We know of no indubitable traces of the existence of a Sabbath in patriarchal times, nor of any allusions to its observance in the wilderness prior to the descent of the manna. And as to the almost universal division of time into weeks, who does not know that the most barbarous nations have not been slow to divide the year into "moons," according to the natural operation of the ordinances of God, who gave "the moon to be for seasons?" And who does not see that the most natural division of moons would be into quarters or weeks, and that these quarters would even be indicated by the very phases of the moon? And who does not see that the first race of men, so long-lived, and therefore so experienced, could not have been without so natural a division of time, and that from them it would be propagated to nearly all nations? And what scholar does not know that we never hear of any weekly Sabbath in heathen classics, except the Sabbath of the Jews, and that we have met with no nation having a vestige of such an institution, except such as have been at some period connected with Jew or Christian by religion or conquest?

But not only is there an absence of sufficient proof of the Adamic origin of the Sabbath, there is a considerable body of evidence to prove its essentially Judaic character. And it is to this fact, apparent to the most prejudiced, that we owe the ingenious device, by which it is sought to eliminate the elements of the law unpalatable to Christian tastes. On this point Calvin speaks with great severity in the following manner:—

"In this way we get rid of the trifling of the false prophets, who in later times instilled Jewish ideas into the people, alleging that nothing was abrogated but what was ceremonial in the commandment (this they term, in their language, the taxation of the seventh day), while the moral part remains, namely, the observance of one day in seven. But this is nothing else than to insult the Jews by changing the day, and yet mentally attributing to it the same sanctity, by thus retaining the same distinction of days, as had place among the Jews. And of a truth we see what profit they have made by such a doctrine. Those who cling to their own constitutions go thrice as far as the Jews in the gross and carnal superstition of Sabbatism."

If time or space allowed, we might show that the language of Scripture in various places seems to warrant an advance beyond the position we have assumed, and to lead us to believe that there is positive evidence that the institution was *exclusively* Judaic (see Ex. xxxi. 13, 17; Deut. v. 15; Ezek. xx. 12, 20).

The *incongruity* of a Sabbath before the fall is also a forcible objection to the view we controvert. Were there, then, two commands imposed upon the innocent, newly-created man? Had all theologians been mistaken up to the time of the recent Sabbath discussion, when they unanimously asserted that there was but one great command issued as a test of obedience to the yet unfallen pair?

Besides, does it seem consistent that a law, adapted to regulate a condition of things that could not exist in Paradise, was there ordained? Why should it be inculcated upon Adam that he should neither himself labour nor allow his servants to do so, seeing that a servile class could scarcely exist in a society where each was animated with entire affection, and that no labour could be harassing where sin had not found an entrance? As well might it be supposed that angels require to abstain from the employments in which their immortality is spent, or that the glorified saints can devote but one-seventh of their time in the continuous exercise of their faculties upon the congenial service of God, as to think that unfallen man needed to have prescribed to him a day for rest and for pious exercises. Then, indeed, we might well cease to sing of the future world of light as an eternal Sabbath, or of its having no temple, since our halting arguments would confess that the perfection of knowledge, of love, of will, of soul and body, accompanied by the continual favour of Omnipotence, is unequal to maintain in man's ill-adapted constitution a vigorous and perpetual

flame of devotion. Alas! if Paradise needed such an arrangement, this world of briars and thorns, this world which affords "no rest because it is corrupted," needs that not one nor two days, but that all should be given for the purposes of devotion.

After the foregoing expression of our sentiments in reference to the evidence upon which the Adamic origin of the Sabbath is supposed to rest, there can be no necessity for us to show that the law of the Sabbath, whensoever originated, has been since repealed. We should, however, be prepared to support the following assertion:—

The Sabbath institution, being of a typical or ceremonial nature, is swept away together with the whole ceremonial law. Nor would its existence prior to the time of Moses, if proved, save it from this fate, inasmuch as sacrificial institutions, circumcision, and distinction of animals into clean and unclean, all certainly prior to Moses, have nevertheless "waxed old and vanished away." Also, the first Christians did not observe any rest day. Lastly, those who advocate the perpetuity of the institution do, without authority from the glorious Lawgiver, violate it both as to the manner and the time of its observance.

In conclusion, we would exhort all parties to remember the apostolic maxim in regard to such things: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ," Col. ii. 16, 17. (See also Rom. xiv. 1—6, and Gal. iv. 10, 11.)

HOPE FOR INDIA.

India is a sphere of boundless hope. There is hope from the past. What are all the prayers that have ascended from purest lips and holiest hearts? Have they been dissipated by the winds that wafted them, and ceased to be? No; they are all registered before God. Where are all the labours of the past? Are they gone with the days and hours which witnessed them? No; they are also "before God." "He is not the God of the dead, but of the living." The Great High Priest will turn them all to due account. They shall re-appear in blessings in India. There is hope in the present. The fact of the agency already at work and constantly increasing is one strong ground of hope. Believing that every godly labourer is called of God, and is Christ's gift, we receive the aggregate of labourers there as Christ's own pledge that he will convert the people. The fact of his sending them proves that he has a design. Can that design be less than the calling out of "much people" to himself? Nor are the hopeful elements to be ignored, which arise from the great company of godly men whom Christ has raised up in European society, mostly occupying influential positions, and who would seem to be a pledge of future blessing to the land; nor again should we be heedless of the measures now in progress to secure the dominance of Christian principle in the government of the people, and the abandonment of all official countenance of the religion of the country.

But there are hopes founded on intrinsic, as well as extrinsic, circumstances. We have hope from the constitution of Hindoo mind. That mind, now at all points so opposed to truth, needs but to be touched by the finger of God, and it becomes in harmony with it. The very habits and associations which have made it inimical to the gospel will, under Divine teaching, secure a strong desire for, and appreciation of, the gospel: for what are the prominent religious ideas of the Hindoo who is earnest in his religion? Salvation and deliverance. These are the poles around which his mind ever revolves. Deliverance from the delusions of the senses, the deceits of the world, the passions of the body, the ocean of sin, the myriads of births, the depths of hell, is the ruling, absorbing idea of his religious life. Now the gospel is a deliverance. Christ is a deliverer. The Hindoo aspirations for deliverance need but to be rightly directed by the Holy Spirit, and he embraces Christianity. What a mass of religious thought and association is also found within the Hindoo mind, comprising the attributes of deity, the relations of man to

a "true teacher," a "substitute," an "intercessor!" Let the sentiments be diverted from their false objects, and Christ becomes the "desire" of this nation. The author keenly feels the force of this argument. He has known Hindoos whose minds, under Divine influence, apprehended with ease evangelic truths, and whose moral constitution seemed penetrated with them, to whom, not only the gospel seemed adapted in every way, but who themselves, by past associations, seemed adapted to the gospel.

Further, we draw hopes from the constitution of Hindoo society. Here again social influences, now keeping the entire mass compact, and preventing individual desertion, thus barring even the entrance of the gospel, need only to be rectified, and they become the greatest auxiliary to its progress. Mind transferring its own impressions to other minds, friend helping friend, and brother teaching brother, "to know the Lord." The consolidated mass that now resists innovation will, when its own conscience is on the side of Christianity, allow an entire impetration. Thoughts all suggestive of hope crowd on us when contemplating the character of Hindoo mind and the framework of Hindoo society. When we think of the plastic nature of the Hindoo, a fact which the god of this world has hitherto turned to his own account, moulding it in every conceivable form of evil, both in principle and habit; of the teachableness of Hindoo childhood, and the readiness with which they learn their own tongue, with its facile character and simple principles; when we take into account the mild susceptibility of womanhood, and the extensive ramifications of closely-bound family relationships, the compactness, also, of the village system, and the consolidation of society in large towns, with all the habits of inter-communication near and distant; when we remember the readiness with which the entire mass ever receive and transmit influences and propagate sentiments; when we see a Christian native agency, already existing, able to teach others, and possessing a host of appliances in Scriptures and books,—the conviction is irresistible that whenever from any cause there be a popular diversion towards Christianity, the teaching and learning will be so multiplied in the study and in the school, the preaching and hearing so intensified, the social converse so frequent and so diffused in the market and on the journey, in the house and by the wayside, that multitudes will come under strongest evangelistic influence, and souls be gathered in with a rapidity that shall make Zion ask, "Who are these that fly as a cloud, and as doves to their windows?" Blessed are ye, labourers, whoever you are, and wherever your term is fixed and lot is cast, who shall reap the waving harvest of India's plains and hills: but no less blessed in the kingdom of God are those who preceded you, weeping as they sowed, and returning empty. They shall look down and rejoice together with you, in an unutterable sympathy, or if they await "the restoration of all things," then meeting you in holy companionship, they who have sowed, and you who have reaped, shall rejoice together.—*Christ and Missions, by J. W. Clarkson.**

CHARACTER OF SAUL OF TARSUS CONFIRMATORY OF CHRISTIANITY.

THE history of Saul of Tarsus has often been cited with happy success in confirmation of Christianity. Part of the evidence which it supplies is common to other narratives of conversion; but a greater part is of a character quite distinct. As, in all, it is competent to set over against each other *mistake* and *deception*, so we might in this show the impossibility of such a mind being seduced into error or tempted to imposture. If the *first*, then the most masculine mind, the most powerful counter-impression, a judgment most cautious in its use of evidence, a sobriety most jealous over each exercise

of imagination, proofs always abundant and always augmenting, sign and suasion, are no presumptions of truth, no means of certainty. If the *second*, we must transform the human being, and conceive of selfishness covetous of sacrifice, ambition intent upon dishonour, pleasure wrapped in austerity, hypocrisy sighing for death.

His accession to the Christian side derives much of its singularity from his hostility—hostility neither ordinary nor in the least degree controlled. It could only, at any time, have been exasperated into fiercer fury by the suggestion that he

* See notice of this admirable volume on page 633.

should soon be won to the number of the proselytes and defenders already enlisted. Had augur or soothsayer hazarded the prediction, no improbabilities could have occurred to the hearer more blind and excessive.

If any name sounded dreadful in the ear of the first Christian, it was that of "the young man who kept the raiment of the first martyr, Stephen." That name was a brand of cruelty, it was a voice of blood. It passed forth as an omen, as when nations have beheld the meteor-sword flashing above them. In vain do we search for any redeeming virtue, any exculpating circumstance in his character and history. The ordinary palliatives of youth—temperament, inexperience—supply the actual aggravation. A rank maturity of evil contrasts itself to his youth, a phlegmatic steadiness of malignity does violence to his temperament, and an inventive redundancy of aggressions more than makes up for the disadvantages of inexperience. He settles into a cool and gloating ferocity, he revolves new and more dire schemes of persecution. He can revel in the carnage of a promiscuous massacre with an unshrinking eye and unrelenting heart. He never seems warmed by a generous enthusiasm. There is none of that fine sentiment, that moral poetry, which sometimes has retrieved the sallies of an extravagant zeal. His acquittal of dishonesty is the condemnation of his cruelty.

And if any conversion appeared placed beyond the limit of hope and all reasonable expectation, if any could be termed "too hard for God," or lying within those moral impossibilities which he allows because they establish his perfection of nature and rule of will, who would have wavered to pronounce that it was this? Sooner might it have been surmised that Caiaphas would have "looked on him whom he had pierced," and, in bitter compunction, would have rent his ephod, and cast his tiara into the dust. Sooner might it have been anticipated that Pilate would have worshipped that King whom neither the seal, nor cohort, nor death itself, could imprison in the tomb. And even when the thousands of the populace, which had insulted him in every form, spit on him in the hall, and jested with him on the cross, are "pricked to the heart," it does not impress us as so strange, nor does its announcement strike us as so unlikely, as that this stern foe should pause, that this fell monster should soften.

His earliest prepossessions would render the contingency of such an event most minute and distant. The blood of his high ancestry would rebel against the change.

His education at the feet of a Rabbi would confirm his attachment to the "Jews' religion," would enable him to defend it with adroitness. His sect, as a Pharisee, would induce the pride of a more strictly ceremonial consistency. Bigotry would call in public favour to its aid, for he was esteemed the champion of his nation and his faith, of his country and his God.

Persecution could not find a more ready instrument. He enters into its service with an unparalleled quickness and force of congeniality. He is formed to it at once. He puts forth all its perfect instincts and fangs. Who does not tremble as he proceeds? "Damascus is waxed feeble and turneth herself to flee." The terror, scourge, and spoiler of the church—the pestilence withering all into a desert—the conflagration "setting on fire the course of nature, and itself set on fire of hell"—the star of disastrous influence, which falling to the earth, converts its waters into gall and blood—to what can he be compared? How long shall he be suffered to make havoc of the saints? Will not "God avenge his own elect?" "Are not his eyes upon the truth?" Where sleeps his thunder? "Judgment slumbereth not." The rebel falls: amidst his most intoxicating dream, his most applauded career—in "the greatness of his way"—he falls! Jesus of Nazareth has struck down his foe. Well has the bolt sped, true has the arrow flown! But that light streams not to blast, that voice upbraids not to condemn, that power smites not to destroy. Oh, what a change has moved over his heart! What "a new creature!" He weeps. He abhors himself. "Behold, he prayeth." The hands which "hailed men and women to prison," which a few hours ago received the fatal commission, and until this moment, grasp the murderous weapon, are now penitently clasped, and suppliantly uplifted! The knees which shook not when he was surrounded by the wailings of mothers and children, whom he made widows and orphans, now pliant as the infant sinew, are bent in earnest transfixing prayer! The eyes, no longer bent in moody scorn, or shooting with wrathful glance, now overflow with tears! The lips which "breathed out threatenings and slaughter," now utter the cry of shame and surrender, "Lord, what wilt thou have me to do?" What a conquest! What a spectacle! So sudden, so enduring! "Where is the fury of the oppressor? It is a trophy of grace. It is a marvel of Omnipotence." "The lamb may lie down with the lion, the sucking child may play on the hole of the asp, and the weaned child may put his hand on the cockatrice's den."—*Rev. R. W. Hamilton.*

Reviews.

Evangelical Meditations. By the late Rev. A. VINET, D.D. Translated from the French by PROFESSOR MASSON. Post 8vo., cloth, pp. 240. Edinburgh: T. & T. Clarke. London: Hamilton, Adams, & Co.

THE name of Alexander Vinet is a guarantee that this is a good book, and that of Masson is security for the excellence of the translation. We have read the volume with the deepest interest. It is not indeed equal in profundity to some of the author's other works. But though of a more popular and general character than his "Pastoral Theology," "Homiletics," "Vital Christianity," and "History of French Literature," it fully sustains his reputation as an acute thinker, an able expositor, a devout Christian, and an eloquent orator.

The style of Vinet combines *many* excellencies which English preachers would do well to imitate; though we by no means think that his discourses are in every respect suitable to the pulpit among us. Allowances must be made for the different genius of languages, and for the various mental characteristics of diverse nationalities. Vinet preached in French, and the scene of his labours was French Switzerland. None of the great French preachers (not excepting Bourdaloue, nor Fenelon, nor Flechier, nor even Massillon), can be considered perfect models of what an English preacher should aim to be; and yet much, very much, may be learned from the study of these gifted men. But perhaps the English preacher may derive more from Vinet than from any one of them.

We are always charmed with the *freshness and originality* which characterise Vinet's methods of elucidating his text. What he brings out of it, you at once see to have been in it, but you are equally struck with the originality of the method in which it is handled. You are not wearied with the everlasting *firstly, secondly, and thirdly*, in every sermon; and yet there is a logical consecutiveness in the thoughts that are suggested, which assists the memory, and enables you to retain a vivid impression of the whole discourse when you have completed its perusal. Vinet's general method is to seize hold of the leading thought in the passage under discussion, and to dwell upon this until he has compelled you to yield yourself up entirely to its force and influence. For this and for other reasons D'Aubigné has styled him, "The Chalmers of Switzerland."

Vinet has another great excellency, and that is, *his amazing power in dealing with the consciences of his hearers.* In this respect he sometimes reminds us of Massillon. How terribly does he expose "the deceitfulness and desperate wickedness of the heart." How skilfully does he probe "the inmost core of human nature, the main wound of the soul" (p. 201). With what energy and precision does he describe man as he is. He does not indulge in vague generalities or mere sentimentalisms about "the lapsed condition of human nature;" but he exposes the particular sins of the heart, and proves, with an irresistible amount of evidence, the fact of their existence and power. Happy is that preacher who possesses Vinet's might in dealing with the consciences of men.

And yet, with all this power, there is blended a *winning tenderness and pathos.* Vinet is never coarse, or harsh, or repulsive. With all their terrible fidelity there is in his discourses a pensive sweetness, and a touching pathos, which melt the soul into sympathy with the preacher. No devout person can thoughtfully read these discourses without having his eyes often moistened with tears; what then must have been their power to soften and subdue, when delivered with the living voice of the preacher! It is only rarely that power and tenderness are eminently possessed by the same preacher; but both are combined in Vinet. May all our preachers be like him!

Moreover, we admire the *sublime piety and devotion* which breathe in the communications of this gifted orator. There is no cant, no sanctimoniousness, no affectation of religiousness. There is manifestly no effort to convince you of the eminent piety of the preacher (than which nothing can be more revolting),

but you feel that everything said is the natural outflowing of a soul that is full of "the life that is in Christ Jesus;"—that you are in the presence of "a holy man of God," and that he is speaking to you out of the abundance of his own heart. Vinet must have been a man of much prayer; he must have lived very near to God; he must have walked upon the very confines of heaven. This is the impression which his writings irresistibly produce. His intense yearnings after entire sanctification sometimes remind us of the effusions of the best men of the Mystics; but his theology is vastly more scriptural than theirs.

And this leads us to the mention of another of Vinet's excellencies, namely, *his profound reverence for the word of God*. Though a continental divine, and living where German influences were powerfully felt, he never faltered in his faith in the Holy Scriptures. He was no Neologist, but accepted all the doctrines of Christianity as undoubted truths, and all its miracles as undeniable facts. His faith was strong and unhesitating. He did not shrink from the recognition of the supernatural and miraculous when he found them in the scriptural records; but with the simplicity of a child he bowed to the testimony, and accepted it as incontrovertible. Of this we have a beautiful illustration in the discourse on the waters of Bethesda.

"If, however, any of us had been present at the Pool of Bethesda, when an angel, visible to eyes of flesh, went down into the pool, and, with a heavenly hand, troubled its waters; if we had, after that, seen the blind come out with his eyes opened and sparkling with joy, the lame return with a firm and rapid step to his home, which he never entered before but with slow and hesitating progress, with what inexpressible surprise, with what deep emotion, should we have raised our looks to heaven, and praised that Father of mercies who furnished to the pool its life-giving water, and sent from heaven an angel to impart to it new efficacy."—p. 234.

Now we confess that we like this way of dealing with John's narrative infinitely more than we do any of the learned attempts which have been made to eliminate all that is supernatural from the story. Faith in God and in Scripture always rises with the standard of a man's religion. The more he has of piety, the more will he have of faith. The strength of his faith is the gage of his spirituality. (*See John xx. 29*).

The theology of Vinet is of a thoroughly orthodox character. He makes no formal parade of his evangelism, but it is the life and soul of his writings. To abase the self-righteousness of the human heart, and to exalt "the Lamb of God," are the objects which he ever keeps in view.

"When a man has perceived he is a sinner, when he has, so to speak, felt all the extent of his wretchedness, he is but the more miserable from the terrors of judgment, and his conscious inability to do or think what is good. It is then, O Jesus, that thou comest to him as thou camest to the paralytic at the Pool of Bethesda. It is then thou sayest to him, that thou sayest to us all, 'Come unto me, ye diseased souls, and I will cure you. Come unto me, all ye that labour and are heavy laden, and I will give you rest.' You dread my Father's wrath; but I am come on earth to gather you and rescue you from the impending doom. I have suffered outrages, persecutions, death, to have the right of sheltering you from divine justice. You are now mine; my blood was your ransom. Receive me by faith; return me love for love, invoke my name, and you shall obtain your portion of the spiritual blessings I dispense to those to whom they belong. The power of the Spirit will detach you from the world, will enable you to despise its vanities, will give you strength to overcome its temptations, will teach you to pray, to hope, to love, will keep you in purity and peace; in a word, will make you new creatures, worthy of God whose image you bear, and worthy of heaven, which is to be your inheritance."—pp. 237, 238.

Truly refreshing is it to meet with such sentiments in the writings of such a divine as Vinet, especially in the present day, when men are rising up among us to maintain that the tremendous agonies of the Son of God were but a weak concession on the part of the eternal Father to a prevalent *human* notion that some such expiation was necessary to man's salvation!

We have left ourselves no space to dilate upon the merely literary merits of Vinet, though these are of the highest order. We might have dwelt upon the marvellous acuteness and subtlety of his thoughts, and upon the beauty and power of his eloquence; but these points we leave; and close, by recommending our readers to obtain and peruse the book for themselves.

J. S.—D.

The Worship of God and Fellowship among Men. A series of Sermons on Public Worship. Cambridge: Macmillan & Co.

THE theology of this volume is that of Mr. Maurice, and two of the discourses are by him. In thus describing it we have no intention of branding the series of sermons with an opprobrious epithet. We simply use the phrase because we know of no better definition. The differences between the old Protestant or Puritanical doctrine, and the theological system of which he is the great proponent, are so manifold that any attempt to discuss them within the limits of a brief review would be futile. It would indeed be impossible to define them accurately without far more space than we have at our disposal, consisting as they do rather in the spirit and tendencies of the whole than in isolated opinions or specific dogmas. There is moreover no slight difficulty in discovering with certainty what are the doctrines of this school. Mr. Maurice claims to be distinguished by clearness and precision. Ninety-nine readers out of a hundred complain of a vagueness and indefiniteness which is perfectly bewildering. Beyond the circle of his professed disciples we have only met with a single individual who has professed thoroughly to understand his system—and he, we are persuaded, understood it wrong. For ourselves, if critics may plead guilty to anything short of omniscience and infallibility, we must confess to an occasional sense of perplexity not dissimilar to that described by Foster when speaking of some of Coleridge's mystic utterances: "It is like listening to a man shouting from the bottom of a coal-pit; you hear the voice, and from the earnestness of the intonation, feel sure that it is a matter of importance, but cannot, for the life of you, make out what he is saying."

That a writer so evidently in earnest as Mr. Maurice should fail in making his meaning apparent, is a singular phenomenon, to the investigation of which we may devote a few lines. It seems to arise from a combination of causes. First, from his use of ordinary theological phraseology in an unusual sense. Take for instance the controversies in which he has engaged, on such subjects as Sacrifice and Regeneration. It is evident that the disputants are using the words in totally different senses. Those who read his writings, understanding the words solely in our sense of them, are as much perplexed as if, in a treatise on colours, *grey* was always put for *white*, *pink* for *brown*, and *green* indiscriminately for *purple* or *black*. A second cause of perplexity in his language, common to himself and his school, is their habit of presenting obvious and familiar truths with an affectation of profundity and novelty. The simple-hearted reader supposes that these grand and verbose statements must cover some recondite subtlety, after which he goes mining and exploring, when all that was really meant lay upon the surface, and was overlooked in consequence. At other times he confuses his readers by indecision and fluctuation as to the doctrine to be taught. We say "indecision and fluctuation" because we do not believe the charge often made against him of wilful sophistry and evasion. We think him far too honest and truthful to be guilty of any logical artifice. But it cannot be doubted that he does constantly fall into what Whately ingeniously describes as the kaleidoscope fallacy. The objects of vision change with each change of posture. You seem to have fixed him down to one view of truth—when, hey! presto! the thing is gone and something else is there in its place. Kingsley in his "Glaucus" gives an amusing description of vain attempts to catch various crabs and zoophytes which allow themselves to be seized and then walk away in safety, leaving the claw or tail in the captor's hand. With some such grim look of surprise and disappointment does the reader of Mr. Maurice often find himself baffled as he holds fast to a paragraph or sentence, vainly hoping by its means to get a firm hold on the subject under discussion. Perplexity again is often occasioned in the mind of the reader from the outrageous nature of some of the statements. It is so difficult to believe that a man in his senses, should assert, what is yet the literal and obvious meaning of the passage, that far-fetched interpretations are put upon words, and recondite meanings are sought for, when after all the obvious sense is the one intended. The famous passage in which he makes the Athanasian creed, with its curses and denunciations, to be a great teacher of Christian

charity, is a case in point. These instances, of somewhat frequent occurrence in his writings, remind us of that curious colour-blindness, which has of late years attracted so much attention, where the eye reduces the most dissimilar hues to one or two uniform tints, and in the most glaring blues or reds can see nothing but sober browns or greens. Just so does Mr. Maurice's mind subdue to its own tendencies the most opposite and contrasted objects, whilst his readers, in vague perplexity, distrust their own senses at his positive assurances.

It is from a combination of these and some other causes which we have not space to discuss, that there is so much uncertainty as to what Mr. Maurice's doctrines really are. The orthodox denounce his tendencies to Unitarianism, the Unitarians claim him as an ally, if not a convert, whilst he and his followers steadfastly insist that he is waging a resolute warfare on the side of orthodoxy, and that his method is the true and only one for the confutation of Socinian heresy. His theological essays, which were specially devoted to the Unitarian controversy, had the singular fortune of being disavowed and condemned by the party whose cause they proposed to espouse, whilst they were welcomed with plaudits by the very heretics they were designed to confute. All this, we must confess, lends colour and plausibility to the charge so often made against him of holding an esoteric doctrine which he dared not avow. This, however, we do not credit, but believe him to be a truly honest, sincere man, struggling toward light, which he only dimly perceives, whilst he supposes himself to be walking in its full radiance.

Notwithstanding the manifold defects of style and doctrine to which we have adverted, his works contain passages of amazing force and beauty. Few writers have possessed his power of reproducing the grand old Hebrew life and character. His sermons on the Old Testament heroes glow with vital energy. Patriarchs and prophets, priests and kings, seem to live again under our eye. As an interpreter of the histories of the Bible he has few equals. Whilst deeply sensible of the dangerous tendencies of his doctrines respecting sacrifice, and kindred topics, we are inclined to think that he has made compensation for his injurious influence in these directions by the new prominence he has given to the grand truth that God is a living King over the whole earth and throughout all time; that, now in England, as truly as in Judæa 2,000 years ago, "the Lord reigneth." Though this was taught in catechisms and creeds, it had practically dropped out of notice till he began to reassert it with a constancy and reiteration which nothing but its immense importance saves from being wearisome. Though one of the most voluminous of living writers, there are few pages in which he does not recur to the one all-pervading thought that God is our King as well as the King of Jews. This grand and pregnant truth is working like leaven throughout our literature, our politics, and our religion. God himself has been teaching it to us in many ways, but among the human instructors whom he has employed he has made Mr. Maurice its special preacher.

We have left ourselves but little space to speak of the very interesting volume of sermons which has suggested the foregoing remarks. Their character and purpose are thus summed up by Mr. Maurice himself, in the concluding discourse:—

"Let us confess that we have not cared to meet God, and that therefore we have not believed his promise, 'I will meet with you.' Let us confess that we have thought him an enemy and not a deliverer and father, and that we have therefore fled from him. Oh! let us ask him now to give us a better mind! Let us ask him to make us understand the sign and witnesses which he has given to us and to our forefathers, that he is verily with us, the people of England, as he was with the Israelites of old. We have spoken to you of some of these witnesses. We have told you how God calls you by the voice of the preacher to worship him. We have told you how he has provided you with common prayers, that you may all say together 'Thou art our Father, we are not worthy to be called thy children.' We have told you how he feeds us with the body and blood of his Son, who is the perfect sacrifice, that we may be able to offer ourselves as sacrifice to him. We have told you how by his Sabbath day he bids us rest, as he rests in his well-beloved Son. And now I have claimed the Scriptures—those Scriptures which have been the glory and strength of our country and church—as the final and divine witness, that He who was the author of the Jewish worship is the author of ours; that he who was the object of their worship is the object of ours. We know the full name which they were learning by degrees. The Father meets us as his children; the Son meets us as his brethren; the Spirit meets us when we are seeking to pray, and know not what to pray for. But the Father, the Son, and the Spirit is the one God, blessed for ever, whom Moses and

the prophets worshipped. To that God we may commit ourselves, certain that his name is Love, and that he desires us and all men to dwell in his love now and for evermore."

This summary will show that there are points of ecclesiastical polity and theological doctrine, respecting which we should be compelled strongly to dissent from the views propounded by the several preachers. But we are glad to acknowledge that the sermons abound with passages of great spiritual power and value which cannot be read without profit. The first discourse on "Preaching, a Call to Worship," deserves very high praise. The great lesson it teaches, that prayer and praise, or in other words, worship, is, or ought to be, the end of preaching, involves a truth sadly overlooked in our Nonconformist system, in which the sermon has come to be the all-important part of the public service, and the devotional portion of it fallen too much into the background.

The Early English Baptists. Being the Introductory Address delivered at the Forty-ninth Annual Session of the Baptist Union of Great Britain and Ireland, April 23, 1858. By BENJAMIN EVANS, D.D. London: Houlston & Wright.

ALTHOUGH this address was inserted at the time in *The Freeman* and other newspapers, and has since appeared in the "Baptist Manual," we think the Committee of the Union have done well to give it to the public in a neat, independent, and inexpensive form. The sketch which it presents of the founders of our churches in this country, although of necessity brief and superficial, is at once wise and just, and it will, we cannot doubt, be felt by many to be interesting and instructive. It is true that it belongs to Baptists, more than to any other body of Christians, to be regardless of their place in ecclesiastical antiquity, whether more near or more remote. It is our habit to refer so immediately and so exclusively to the New Testament, that it is quite immaterial to us when and where Baptist churches may have originated, and who may have brought them into being; we feel that, even if the words of old times contained no trace of them, they would spring into existence now, with all the force and glory of a divine institution. One is our founder, even Christ. It is far from our wish to impair the integrity, or to diminish the power of this feeling, when we say that a few minutes may be neither unpleasingly nor unprofitably spent in perusing the tract now under review. Our English fathers were among those "of whom the world was not worthy," and well deserved the intelligent respect of their spiritual descendants, while an eye to their example may aid and fortify us in a cause still not without its importance or its difficulties.

In common with all well informed writers, Dr. Evans lays claim, on behalf of the Baptists, to the honour of being the earliest advocates of religious liberty; and he quotes the observation of Charles Butler, the Roman Catholic historian of England, to this effect. This claim is always, although with as little dignity as justice, resented by English Congregationalists, and it has been so on the present occasion; we give, therefore, the following passage, in which the grounds of it are stated:—

"It is true their claims as the first advocates of perfect religious freedom have been disputed, and by classes widely differing from each other. Romanists have claimed it for Lord Baltimore; the Congregationalists for some of their early ministers. The Constitution of Maryland, formed by his lordship, exhibits an amazing amount of liberty, considering the quarter from whence it emanated; yet, in point of fact, Rhode Island had been founded years before that; and, earlier still, the English Baptists had avowed it in their writings, and poured out their blood in its defence. His lordship's own words should place the matter beyond all dispute (1649): 'Blasphemy against God, denying our Saviour to be the Son of God, or denying the Holy Trinity, or the Godhead of the Three Persons, was to be punished with death, and confiscation of land and goods.' In another law, reproachful words uttered against the Virgin, or the Saviour, or the Apostles, exposed the individual to imprisonment, whipping, or loss of goods. E. Williams, two years before (1647), had adopted a code of laws, in which this avowal occurs:—'All men may walk as their consciences persuade them,—every one in the name of his God. And let the lambs of the Most High walk in this colony without molestation, in the name of Jehovah their God, for ever and ever.' As to the claim of the Congregationalists, long after the tracts on 'Liberty of Conscience' were published, the cravings of our Congregational brethren were limited to the selfish desire of toleration, and that only, in the main, for themselves; but Jews, Romanists, and others, might be left to the tender mercies of the despot who sat upon the throne. With no success has any assault upon this claim been crowned; nor can it ever be wrested from the Baptists."

Brief Notices.

WORKS ON MISSIONS.

1. *Christ and Missions; or, Facts and Principles of Evangelism.* By Rev. W. Clarkson. London: J. Snow; Ipswich: J. M. Burton.—2. *Christian Missions in India.* By Rev. R. C. Mather. London: J. Snow. Price 6d.—3. *Christian Zeal: Its Necessity and Reward.* London: Judd & Glass.—4. *The News of the Churches and Journal of Missions.* Constable & Co.; Groombridge & Co. Price 6d.

We have postponed our notice of Mr. Clarkson's admirable missionary volume (1) from month to month, hoping to find space somewhat more commensurate with its merits than a brief notice affords; but we have been still disappointed. It is a book which cannot be read without interest and advantage. It urges the claims of the missionary enterprise with arguments of great power, and in language which often rises to true eloquence. The chapter on the Morals of Heathendom and the Future State of the Heathen are very valuable. The brief illustrative sketches of eminent missionaries toward the close of the volume are well selected and ably written. Of its style we have given a specimen in an extract on a previous page. The volume has our very warm commendation.—Mr. Mather's small pamphlet on *Indiau Missions* (2) we suppose to be an amplification of his address on the same subject at the recent meetings of the Congregational Union. The statements are calm and well considered, the statistics carefully selected and digested, the pamphlet replete with valuable information.—The writer of the pamphlet on *Christian Zeal* (3) first describes the amount of existing evil in the world; and, secondly, urges upon the church to attack it with the weapons which God has put into its hands. The statistics of the first part we would fain hope are somewhat exaggerated; the appeals of the second part are earnest and forcible.—We have on several occasions called the attention of our readers to the *News of the Churches* (4). It gives every month an admirable summary of the movements of the churches, both at home and abroad. It forms a monthly supplement to the *Acts of the Apostles*. The letters by Mr. McCleod Wylie, which have appeared in it, are among the very best which have been sent home from India during the mutiny. We call the attention of our readers to efforts made by this gentleman on behalf of the *Karen Mission*.

MISCELLANEOUS.

1. *Mark Wilton, the Merchant's Clerk.* A. Tale for Young Men. London. Simpkin & Marshall; Ipswich: J. M. Burton.—2. *The Boy's Book of Industrial Information;* illustrated with 365 engravings. London: Ward & Lock.—3. *Gems from Spurgeon.* London: Partridge & Co.—4. *Our Home Islands: Their Productive Industry.* By the Rev. T. Milner. Religious Tract Society.

Mark Wilton (1) is an admirable tale; exciting without being melodramatic, full of moral and religious teaching, yet never prosy, and its morality never obtrusive, it is specially addressed to young men just entering life and launching upon the temptations of a great city, and is adapted for usefulness to them. Its great moral is the important, though much neglected one, that too great facility of temper and inability to say *No*, firmly and decisively, are fatal to excellence.—Messrs. Ward & Lock have published an admirable book for boys (2). It gives a vast amount of information about the various industrial processes of England, conveyed in a most attractive manner, and illustrated by spirited woodcuts. No lad could wish a more interesting book; no teacher could give a more instructive one. With very few exceptions, the latest improvements in machinery and manufactures are given; the descriptions are so clear, and the illustrative pictures so numerous, that the process is easily and perfectly understood.—Mr. Spurgeon's oratory is made up of so many, and such various elements, that no series of mere extracts can explain the secret of its popularity, or illustrate its power. It depends not upon any single characteristic, but upon the *tout ensemble*. The volume of *Gems* (3) perhaps contains as good a selection of single sentences and short paragraphs as could be made. But those who judge Mr. Spurgeon by it will grievously err in their estimate.—Some months ago we spoke very favourably of a volume on the *British Islands*, in their topographical features, published by the Tract Society. The volume which is now published under the same general title is quite equal to the former, and gives a clear account of the past history and present condition of our manufacturing and agricultural industry.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

KING'S ROAD, READING.—This place of worship, which has been closed for enlargement and repairs, was reopened on Thursday, September 9th. The alterations have completely changed the appearance of the building, which is now a very handsome edifice, in the Italian style, and capable of seating about 1,000 persons. The improvement will be still more manifest when the decorations and tinting of the walls are entirely completed. The morning sermon was preached by the Rev. C. Stovel, from Eph. ii. 8; and the evening sermon by the Rev. H. Allon, from Eph. iv. 21. The congregations were large; and the Revs. S. Lepine, C. Harcourt, J. Rowland, J. Drew, T. Welsh, and the Revs. W. Legg, T. G. Horton, and C. H. Bateman took part in the engagements of the day. On the following Sunday the Rev. J. Aldis, minister of the place, preached morning and evening, and the Rev. T. G. Horton in the afternoon. The total expense of the alterations is estimated at about £1,600, and of this sum about £1,200 has been already raised.

HILL STREET, PECKHAM.—This place of worship having been closed for the erection of a gallery and other alterations, was reopened on Lord's day, August 22nd, when sermons were preached by the Revs. C. Stanford, R. Robinson, and T. J. Cole; and on the following Tuesday evening a public meeting was held, presided over by the Rev. Dr. Steane, when addresses were delivered by the Revs. R. B. Lancaster, D. Nimmo, J. Pearce, and G. Rogers. From the statement made at the meeting by the pastor (the Rev. Thomas J. Cole) this rising cause presents many features of interest.

BACUP.—On Lord's day, Aug. 22nd, sermons, on behalf of the Sabbath school, Bacup, were preached in that place of worship by the Rev. D. Crumpton, of Saldene Nook. The collections amounted to £37.

SWAFFHAM, NORFOLK.—On Thursday, Sept. 2nd, the foundation-stone of the new chapel in this place was laid by the Rev. W. Woods. The Rev. J. T. Wigner gave an address, and Mr. Woods gave a brief sketch of the history of the Baptist interest in the town from its commencement. In the evening a public meeting was held, when interesting and appropriate addresses were given by the Revs. G. Williams, E. Price, S. B. Gooch, R. Williams, T. Watts, W. H. Smith, and J. T. Wigner.

HARLINGTON.—The anniversary of the Baptist chapel here was held on Tuesday, Sept. 7th. Sermons were preached by the Revs. J. A. Spurgeon and W. G. Lewis. At the close of the morning service, 260 of the congregation, after dining together, spent the interval in Christian fellowship and intercourse. The Rev. W. G. Lewis offered some remarks, and was followed by the Rev. S. Lillycrop, G. Hawson, G. Robbins, T. W. Medhurst, J. W. Shippird, Dr. Perry, Messrs. Wilmshurst and Webster.

WALTON-ON-TRENT.—On the 11th ult., a new chapel built in this beautiful and populous village was opened by sermons by the Rev. R. Kenney and the Rev. A. Pitt. The congregation on both occasions was crowded, many not being able to gain admission. The whole cost (£140) was discharged by Mr. Tomlinson, one of the deacons of Burton-on-Trent Baptist chapel. The collections at the opening were conceded by him, simply to give the public an opportunity of testifying their sympathy with the undertaking. Fourteen persons from this village have, within the last four months, been baptized and added to the church at Burton.

BARNSELY.—The Baptist chapel, Barnsley, has been closed for six weeks, undergoing very extensive improvements. The estimated costs were about £150, but Mr. Fidler generously engaged to complete them for £50. On Sunday Aug. 29th, the chapel was re-opened, when sermons were preached by the Rev. L. B. Brown, pastor, and the Rev. J. Deer. On the following evening a public tea was provided. After tea, addresses were given by several ministers and friends. About £25 are already raised towards defraying the expenses incurred.

BANBURY.—A new Sunday schoolroom was opened here last Friday. The Rev. C. Vince preached in the afternoon, after which a tea-meeting was held. A public meeting was held in the evening, at which the Rev. W. T. Henderson presided. Addresses were delivered by the Revs. W. Allen, C. Vince, J. Flecker, and other ministers.

LEANELLY.—After many years' deliberation the Baptists in this place determined to erect a chapel for the English-speaking population. It was recently opened for public worship by sermons from the Revs. N. Haycroft, W. Hughes, and J. Killorgan. The services were continued on the following Tuesday, when the Revs. L. Lewis and T. Davies preached. The subscriptions

and collections amounted to the very large sum of £708 16s. 10d.

HACKLETON, NEAR NORTHAMPTON—On Wednesday, Sept. 15, 1858, the anniversary of the Baptist Chapel, and the 45th year of the ministry of the Rev. W. Knowles, was celebrated. Tuesday evening, after baptising five candidates, the Rev. T. J. Haddy preached. On Wednesday, Rev. T. Thomas and Rev. T. T. Gough preached; and Rev. Messrs. Marriott, Dennett, Haddy, and Gough, conducted the devotional exercises; more than two hundred sat down to tea. Considerable repairs and alterations have been made. The expense—about £40—has been met by voluntary subscriptions.

RECOGNITION AND ORDINATION SERVICES.

WHITEHAVEN.—On Wednesday, Aug. 25th, the Rev. Smith Hutcheson, of Renfrew, was publicly ordained pastor over the Baptist church, Whitehaven. The Rev. A. Jack read and prayed. The Rev. J. Harbottle preached, and asked the usual questions. The Rev. D. Kirkbride offered prayer, after which the Rev. J. Pottenger gave a charge. In the evening the Rev. J. Taylor preached to the church and congregation. The whole of the services were very impressive. Most of the Dissenting ministers of the town were present, and took part.

BURTON-ON-TRENT.—On Tuesday, the 7th inst., a numerously attended tea-meeting was held to welcome the Rev. A. Pitt as pastor of the church meeting in the above place. After tea, the Rev. R. Kenney occupied the chair. Mr. Mason, sen., read an account of the circumstances which led to the invitation of Mr. Pitt. Mr. Pitt, in his reply, stated that the events to which they had just listened shut him up to the conclusion that God's hand most unmistakably brought it about. Interesting addresses were also delivered by the Revs. J. Brambridge, A. Mackennal, B.A., Messrs. Parker, Smith, and Taylor.

REGENT STREET, LAMBETH.—On Tuesday, Sept. 7th, Rev. R. B. Lancaster, late of South Shields, was recognised as the pastor. Previous to the service a tea-meeting was held. Addresses were delivered by the Revs. R. B. Lancaster, W. Barker, J. H. Millard, W. Howieson, J. George, A. G. Fuller, W. Heaton, Esq., Thomas Bell, Esq., and J. Meredith, Esq. (chairman).

THORNBURY, GLOUCESTERSHIRE.—On Monday, Sept. 6th, 1858, the Rev. J. Light was recognised to the pastorate of the church at Thornbury. A tea-meeting was held, after which a service, when the Rev. T. Young offered prayer, the Rev. T. Jones

gave the charge, the Rev. W. J. Cross addressed the church, and the Rev. G. West addressed the young and the teachers.

MINISTERIAL CHANGES.

The Rev. J. L. Whitley has resigned the pastorate at Burnham, and accepted that of East Dereham, Norfolk, and hopes to commence his stated labours there on the 25th inst.—The Rev. J. Davis of Neath, has accepted the invitation of the Baptist church at Arlington, Gloucestershire, and commenced his labours on the 8th of the present month.—The Rev. Isaac Lord has resigned the pastorate of the church at Turret Chapel, Ipswich, and accepted that of the church at Cannon Street, Birmingham.—The Rev. James Martin, of Edinburgh, has accepted the unanimous invitation of the church and congregation at Derby-road, Nottingham, to become their pastor, and will commence his labours (d.v.) on the third Sabbath in October.—The Rev. R. Hall, B.A., late pastor of the church in George Street, Hull, has accepted an invitation from the church at Olney, Bucks, and intends to enter on his pastoral labours on the first Lord's day in October.—The Rev. H. Lawrence, late of Truro, has accepted the invitation of the friends meeting in the Baptist chapel, St. John's Hill, Shrewsbury, and commenced his labours on September 5th.—The Rev. F. Nicholson has resigned the pastorate of the church at Bournton, and would be glad to supply any vacant church.—The Rev. J. Newth, having resigned the pastorate of the church at Hanham, is at liberty to engage with any vacant church. His address is 1, Colston Parade, Stapleton Road, Bristol.

RECENT DEATHS.

REV. JOHN WILLIAMS.

The late Rev. John Williams, who for nearly thirty-seven years had been pastor of the Baptist church, East Dereham, Norfolk, calmly fell asleep in Jesus, April 20th, of the present year. He was a native of Cambridge, and the child of pious parents, whose great concern was the early conversion of their children to God.

He was born January 24th, 1792. Soon after leaving school he went to London, and was exposed to much worldly influence and grievous temptation; God in great mercy overruled it for his good; he saw, as he had never seen before, the utter vanity of all earthly enjoyment, he sickened at the "pleasures of sin," which are "but for a season," and he resolved to decide for Christ. On his return to Cambridge

in 1813, he joined the Independent church, and in the same year, having strong desires for the work of the ministry, was called to exercise his gifts before that church; the result was that they unanimously recommended him to the committee of the Academy at Gosport, and afterwards as cordially recommended him to the directors of the London Missionary Society for labour in heathen land. The former recommendation was accepted, and he fulfilled his term of study at Gosport with honour, and in the esteem of the committee. The latter application was negatived; his own country was the field selected by the Lord of the vineyard for his servant to labour in.

At the close of his college term, he supplied two or three vacant churches, and finally accepted an invitation to the pastoral office at Watton, in Norfolk, in the year 1820.

Now commences a new chapter in our brother's history. Whilst a student at Gosport, doubts had arisen in his mind concerning infant baptism; these doubts had never been removed; now settled as a pastor, the question came again before him, and as his diary shows, he resolved to give the whole subject a thorough and prayerful examination; thus he continued for many months, "earnestly seeking Divine guidance, with much anguish and many tears." He became fully convinced that believers in Christ were alone the proper subjects of baptism, and immersion the mode. He accordingly resigned his connection with the church at Watton; and the church at Cambridge, hearing of the change in their friend's views, the pastor was requested to "write to Brother John Williams, expressing the good wishes of the church for the prosperity of their succeeding brother,"—a testimony as honourable to his conscientiousness as to their affection and Christian love.

Our departed friend was baptized at St. Clement's, Norwich (now the Rev. T. A. Wheeler's), by the Rev. G. Gibbs, on the 2nd October, 1821, and on the 29th same month, commenced supplying the pulpit of the vacant church at Dereham; the church unanimously invited him to the pastoral office, which he accepted, and was ordained in June, 1822, when the brethren, Kinghorn and Gibbs, of Norwich, Pickars, of Lingham, and Hewitt, of Swaffham, took part in the services. Here he patiently and diligently laboured until within a few weeks of his death; sometimes amidst dark and discouraging scenes, "faint, yet pursuing," at other times cheered with pleasing tokens of divine success. In 1827 he writes, "This has been the most unsuccessful year of my ministry; none added to

the church, nor have I heard of any good as regards conviction and conversion;" and then he breathes forth the utterances of his soul in humiliation and prayer. After this a revived state of things was enjoyed, many were added to the church, and perhaps, on the whole, the last two years of his ministry were amongst the most productive. This greatly gladdened his heart as he neared his journey's end. But whether it was gloom or brightness, wintry desolation or summer fruitfulness, Brother Williams patiently laboured on until called home.

The church at Dereham never was able to raise much salary, and our dear brother never trained them to it. For several years he kept a school, he then took a farm, and for some years before his decease relinquished the farm and engaged a mill. By these means he and his beloved wife trained up a large family in respectability and comfort. Some of these preceded him to glory, nine are left to mourn the loss of a most devoted father. It was the joy of our dear friend to see six of these give evidence of conversion to God and avow their faith in Christ ere he exchanged earth for heaven, and he entertained the hope that the remaining three had entered the same path. May that hope be realised, and all his children live to adorn the gospel here, and be finally united with their father in heaven!

He has left behind a widow, of whom it will be sufficient to say that she was in every way a helpmeet, an inexpressible blessing to him; and while she keenly feels the stroke of bereavement, is yet enabled to say, "Thy will be done," and to anticipate a reunion in a better world with the departed one, in whose company she passed thirty-six years of holy fellowship, sanctified by the gospel, and blest with the favour of their Lord.

Our brother was an eminently kind, cheerful, loving man; all his brethren loved him, all felt his removal. His home was the home for all the servants of Christ who "passed that way," to all of whom was accorded a cheerful, hearty welcome. He heartily loved Christ, and the prayer of the apostle was his, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

The remains of our beloved brother were committed to the grave, close to the place in which he had so long preached the gospel, on Saturday, the 24th of April. A large number of sincere mourners attended the solemn service; the Revs. J. B. Gooch, C. T. Keen, J. Williams (Independent), taking parts in the service, and the Rev. J. T. Wigner delivering the address.

On Sabbath day, May 2nd, the Rev.

J. T. Wigner preached a funeral sermon to the bereaved congregation in the chapel, and another sermon in the evening in the Corn Hall; the crowded congregations on both occasions, and the deep earnestness and feeling with which they listened, told how good John Williams was esteemed and beloved by all, and how sincerely his removal was regretted, whilst it verified the truth of Holy Writ, "The memory of the just is blessed."

J. T. W.

MRS. CATHERINE DAVIS.

The subject of this brief notice, Mrs. Catherine Davis, was born in the city of Worcester, May 28th, 1797. Her pious mother was a member of the Baptist church in that city, and was baptized by the late Rev. Samuel Pearce, of Birmingham, in the year 1795. Miss Day was brought up in the nurture and admonition of the Lord, and it pleased God to call her by his grace in early life, under the ministry of the Rev. William Belcher, by whom she was baptized and received into the church, at Silver-street, Worcester, in May, 1815, in the eighteenth year of her age. By unaffected piety and gentleness of manner, she secured the regard of the members of the church and the esteem of her pastor. She was an active and devoted Sabbath School teacher. Her regular attendance upon the means of grace, especially at the early prayer-meetings on Lord's-day morning, was worthy of imitation. She greatly enjoyed the word preached by her late revered pastor, the Rev. Thomas Waters, A.M., and profited much under his ministry. She always esteemed it a great pleasure and a high honour to entertain the ministers of Christ, which she frequently had the privilege of doing, as her husband sustained the office of one of the deacons of the church for ten years, until his removal from Worcester, in December, 1840. Through heavy losses in business and painful reverse in circumstances, Providence removed her and family to London, where she attended the ministry of the Rev. Joseph Davies, then the pastor of Church Street, Blackfriars Road, but now of Portsea, till his removal. The chasm occasioned by her death will be long and painfully felt by her bereaved family, who have sustained an irreparable loss. Her death was sudden and unexpected. She had been ill for a week, and suffered much pain, which she bore with Christian fortitude, but no suspicions were entertained of danger, nor did she herself seem at all aware that death was so near at hand. She fell asleep in Jesus, on Thursday, the 13th August, and on Tuesday the 18th, her mortal remains were committed to the grave at Nun-

head Cemetery, when the Rev. W. Barker delivered a very impressive and appropriate address to her bereaved husband and mourning family; and on the following Lord's-day evening, her pastor, the Rev. W. Barker, improved her death at Church Street, Blackfriars Road, from Numb. xxiii. 10: "Let me die the death of the righteous, and let my last end be like his."

H. D.

London, Sept. 30th, 1857.

MR. ENOCH GRIFFITHS

Was born in Birmingham, on the 12th of July, 1812. Both his parents were members of a Baptist church. In 1829 he was baptized, and received into church fellowship at Tewkesbury, at which place his mother then resided. In 1834 he left Tewkesbury for Birmingham, where he became connected with the friends at Bond Street. While at Birmingham he offered himself for the work of the Christian ministry; and after some time an opportunity being afforded him of engaging in the service, in the county of Norfolk, he proceeded to that county in 1839. Two or three brief engagements in different villages were succeeded by his settling as pastor of the Baptist church at Necton. On his arrival there, in 1840, the number of members was nominally 56, virtually about 46. During his ministry of less than 9 years, about 68 persons were baptized, 48 of whom continued in connection at the time of his leaving, the actual number of members then being about 80. Mr. Griffiths left Necton in 1849; and, after having ministered the Word for different periods of time at Aldborough, Upwell, and Burnham, he became, in 1856, pastor of the Baptist church at Wrexham, where, says a deacon of that church, he laboured with unremitting zeal for the welfare of the church and congregation. The same friend states that Mr. Griffiths's labours on the last Sabbath he occupied the pulpit, and the last but one of his life, were peculiarly characterised by energy and seriousness, and that he attended the prayer-meeting on the following Monday evening in a similar frame of mind. The next morning he was attacked with pressure on the brain. Medical aid was obtained, but could not avert the stroke; and early on Monday morning, the 7th December, 1857, his spirit departed. Mr. Griffiths has left a widow, but no children. Mr. Mathews, of Aldborough, in speaking of the character of our deceased brother, bears pleasing testimony to his faithfulness as a preacher, to his usefulness as a public man, his kindness, his conscientiousness, and his independence.

Correspondence.

THE RIGHTEOUSNESS OF GOD.

To the Editor of the Baptist Magazine.

DEAR SIR.—I agree with your correspondent, E. S. J., that the expression "Righteousness of God" is often misunderstood, and I conceive that his communication is a proof that such misunderstanding is by no means confined to the mere English reader. I would even venture to affirm that among the great majority of English readers who have any just pretensions to doctrinal or theological knowledge, more scriptural views as to the above important phrase obtain than those at which E. S. J. seems to have arrived. When he would have us to understand by "the righteousness of God" in those passages of Paul's writings to which he refers, and of some of which he favours your readers with an exposition, not the merit or righteousness of Christ, which is imputed to believers, but that inherent personal righteousness which is the effect of the Spirit's work in those who believe, E. S. J. must be aware that he ignores that view of the passages and expression in question which is most generally believed and cherished among us, and which has been and is held by our most eminent and learned divines. And when, as the result of his expositions, he asserts that "This *righteousness of God* then describes the moral condition of all believers arising from faith, resulting in *justification*," he ought not to be surprised when he is told that such an interpretation of the words of Paul goes to obscure, yea to alter, the way and ground of the sinner's free justification as set forth by that inspired apostle. For, if our justification results from the *moral condition* of believers, how can it be true that God justifies the ungodly? Rom. iv. 5; or that we are justified by faith without the deeds of the law? Rom. iii. 28. Indeed, sir, the expression of your correspondent, that the righteousness of God signifies the moral condition of believers arising from faith, and resulting in justification, seems to me a species of theology which does no honour to the pages of the Baptist Magazine, and which deserves to be classed among the efforts of those zealous, it may be, but mistaken men, who "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For

Christ is the end of the law for righteousness to every one that believeth."

I had intended to trouble you with the views of some of our best and greatest commentators on the expression "Righteousness of God," and the passages in Romans on which E. S. J. has offered his comments, but I am afraid of encroaching at too great a length on your space. As the subject, however, is one of vital importance, I trust you will permit me to add the following brief extract from Haldane's exposition of Rom. iii. 21. "No explanation of the expression, 'the righteousness of God,' will at once suit the phrase and the situation in which it is here found but that which makes it that righteousness or obedience to the law, both in its penalty and requirements, which has been yielded to it by our Lord Jesus Christ. This is indeed the righteousness of God, for it has been provided by God, and from first to last has been effected by His Son Jesus Christ, who is the mighty God and the Father of eternity. Everything that draws it off from this signification tends to darken the Scriptures, to cloud the apprehension of the truth in the children of God, and to corrupt the simplicity that is in Christ. To that righteousness is the eye of the believer for ever to be directed; on that righteousness must he rest; on that righteousness must he live; in that righteousness must he appear before the judgment seat; in that righteousness must he stand for ever in the presence of a righteous God. 'I will greatly rejoice in the Lord; my soul shall be joyful in my God: for He hath clothed me with the garment of salvation, He hath covered me with the robe of righteousness.'"

Let not E. S. J. fear or imagine that the faith which apprehends the sole meritorious ground of our justification in the obedience unto death, or the perfect righteousness—"God's righteousness,"—of our Lord Jesus Christ, that in any righteousness of our own either before or after we have believed, is a faith which will be inoperative. It is the very faith which cannot be alone. For what is it which, through grace, stays the enmity of man's heart, and contains the new and loving obedience of the child of God? Is it not a believing sense of God's great grace to us in Christ, and of his infinite claims upon us as God our Saviour? And when do we come fully to know this? Just when we come

to see all our salvation in Christ, or that he is made of God unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*: "That, according as it is written, he that glorieth, let him glory in the Lord."

I am, dear Sir, yours truly,

R. W.

Tottenham, Sept. 10th, 1858.

NATIONAL SOCIETY FOR AGED BAPTIST MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Permit me to inform your readers that a society for assisting aged and infirm Baptist ministers, and their widows and orphans, was formed on the 12th of August, at Birmingham. It is designed for ministers in any part of the country; and proposes giving from £20 to £40 a year.

Some of the features of this society are,—

No inquiry is made respecting a minister's circumstances, or his connection with any other society.

The annual amount to which a claimant is entitled is fixed by the rules.

Orphans, under 16, and widows are claimants, as well as aged and disabled pastors.

During the first year Baptist ministers under 45, may enter without any introductory payment.

Half-subscriptions, with the right to half the prospective advantages, are allowed.

At any time a minister may resign, and receive back all the money he has paid into the society.

And it may be added;—the rules are principally taken from two societies, one twelve years' old, the other fifty, that give more help than this society promises.

But to accomplish these objects the assistance of Christians is respectfully and earnestly sought. It was sought and obtained by the two societies referred to; and it is believed that liberality in this direction is not becoming less. It is well known that ministers generally are not able to provide for old age; that this inability is to many a source of much anxiety; and that some aged ministers, because of having no other means of support, adhere to the pastoral office when knowing that it would be better to resign.

Influenced by these facts, and feeling satisfied that a national society was greatly required, meetings have been convened, a provisional committee appointed, treasurer and secretary chosen, beneficiary members received, and contributions made towards raising a capital of £4,000.

Several gentlemen have put their names

down, promising £5 a year for three years; H. Wright, Esq., of Birmingham, has given his name, promising £20 for the first year; and W. Middlemore, Esq., has promised £20 a year for three years; and the committee respectfully ask for co-operation in this much-needed work.

Information will be given by the Rev. C. Vince, or the Rev. J. J. Brown, of Birmingham, who are on the committee; or by either of the treasurers, W. Middlemore, Esq., Edgbaston, and J. H. Hopkins, Esq., 3, Crescent; or by the writer, who will be glad to send to any applicant a copy of the rules.

I am, dear Sir, yours very sincerely,

JOSEPH BURTON.

112, Bloomsbury Place, Birmingham,
September 6th, 1858.

EFFECTIVE PREACHING.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—I am delighted to find the mind of many godly men strongly moved on the subject of preaching, so as to try to secure a more fixed and serious attention to the work in the case of the regular hearers, and attract and reach such as have long neglected to hear it. I hope that this is a good sign.

The phrase "effective preaching," now become common, if it means fervid, direct, and scriptural preaching, is suitable; but if any intend by it anything of the preacher more than *mere instrumentality*, the success and efficiency of God in the application of the truth presented out of the Scripture then it is misleading.

I see by the articles under this heading in your magazine another instance of how easily, and perhaps to the writers, imperceptibly, some persons slide away from the direct question in hand, into something more or less remote from it. The discussion has now plainly become one, not about the most useful grasping of the word, but of what is *THE GOSPEL* which is to be preached, and it is even narrower still in its range, and more irrelevant to the subject first started. The question has become this: what is the extent of redemption and atonement—is it general, or is it partial? Now I beg to say, that this mode will not do. If we are to have *THIS* question a specific topic instead of the one first put well and good, but then let it be openly avowed. But let it be also said, as it may with truth and obvious propriety, that this latter subject is too large for the pages of the magazine in these very crowding, bustling times.

The gospel in its simple meaning of good or glad tidings is—in its APPLICATION TO

religion—of very wide extent. Indeed it takes in all the teachings of the New Testament, and no small portion of the Old Testament, having reference to the times and facts of the kingdom of God, "the ministration of the spirit." In a more restricted use it means the leading doctrines of the new covenant by way of eminence, and especially salvation, by Christ alone, though not to the exclusion of other facts and doctrines. The gospel, like the atonement, which is the marrow and fatness, the life and soul of it, has many aspects from which it may be received, and perhaps cannot be in strictness of speech defined. It may be declared sometimes in one of its aspects, and sometimes in another, and if these have their *proper place and due proportion* in the continuous preaching of the Word, the gospel is truly preached as it ought to be, and men need not become one-sided in their views of it. That the gospel is the declaration of God's love to men and a provision for the salvation of all those who believe in Jesus, is a glorious truth. But it is equally true that the gospel is the manifestation of the righteousness or justice of God in exacting the penalty due to the sinner, in the person of Christ as the substitute for him—punishing Christ instead of the sinner, *so as to secure without failure in any case the salvation of every one that believeth, and to provide for the effectual change of the heart, without which provision none would ever savingly believe.* This aspect of the gospel is as prominent in the scripture as the other, and certainly it does not favour the notion of general redemption, and universal undistinguishing love, nor anything like it.

I wish all our brethren great grace and happy labour in preaching the gospel, and shall be glad to receive from any of them a guiding hint, or a healthy stimulant to improved preaching, and shall be thankful for the favour.

Yours truly,
THOMAS OWEN.

Cranfield, Beds,
September 7th, 1858.

The following Notice was omitted, by mistake, in its proper place:—

MELBOURN.—The Rev. E. Bailey who has studied under direction of the Rev. C. H. Spurgeon, and is one of the seals of his ministry, was set apart to the pastorate in this place on the 7th inst. The devotional exercises were conducted by Rev. Benj. Davies, of Greenwich. Rev. J. C. Wooster, of Landbeach, was called to the chair. Addresses suitable to the occasion were delivered by Revs. G. Rogers, S. Fordham, B. Davies, J. Ayrton, J. Garner, and after a few remarks by Rev.

To the Editor of the Baptist Magazine.

DEAR SIR,—The second letter of a "Baptist Deacon," in your number for this month, fully confirms the statements in my last, that if he fills that office in a "*Particular*" Baptist church he is not in his right position, seeing that he repudiates the Confession of Faith upon which our name as a separate body is founded.

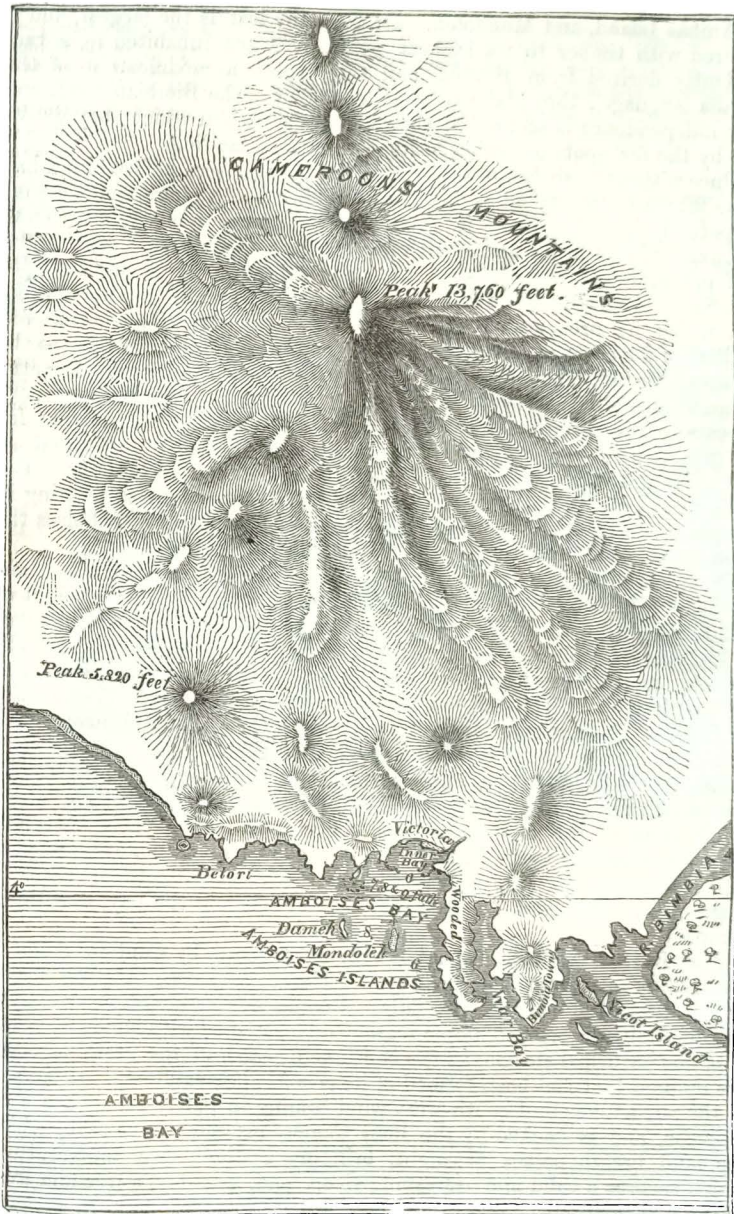
If the *word of the gospel* be sufficient (as the "Deacon" would imply), and it is in the power of all men to believe unto salvation, where is the *indispensable necessity* (which he admits) of the operation of the Holy Spirit to renew the soul? But to answer the whole of the Deacon's letter would open up the whole of the controversy as to whether the Arminian or Calvinistic doctrines are right, and although I should be very happy to do that, I know that you cannot afford the space that would be necessary in your pages, and I submit that the question in dispute is not as to the truth of those doctrines, but as to what are the doctrines of the church of which your correspondent is a deacon, and whether his views are consistent with those doctrines.

Upon the original question of, *What is effective preaching?* I contend that the Deacon's second letter does not alter the position taken in my first, and that upon his own admission of the *indispensable necessity* for the operation of the Holy Spirit to renew the soul, that, and that only, must be the most effective preaching which is most abundantly blessed by the Holy Spirit; and, in my opinion, that ministry is not most honoured by such blessing which makes most noise in the world and draws the greatest crowd of hearers, but that which is most devoted, earnest, spiritual, and persevering, and which most feelingly acknowledges and prayerfully seeks that power without which a Paul may plant and an Apollos water in vain.

Yours truly,
A SUBSCRIBER
(and Occasional Preacher).
Liverpool, Sept. 4th, 1858.

E. Bailey, the chairman concluded the service with Prayer. Tea was provided in the British School room. At half-past six, the chapel was filled with attentive hearers. The devotional exercises were conducted by Rev. W. Robinson, of Cambridge, after which the Rev. Geo. Rogers delivered a powerful and eloquent discourse. The Rev. B. Davies concluded the services with prayer.

THE MISSIONARY HERALD.



AMBOISES BAY, WESTERN AFRICA.

AMBOISES BAY.

DIRECTLY to the north-east of Fernando Po, and lying under the shadows of the volcanic mountains of Cameroons, is the Bay of Amboises. Three islands occupy the entrance to the bay, Abobbi or Pirate Island, Damch or Ambas Island, and Mondoleh. Of these the last is the largest, and is covered with timber to its highest point. All are inhabited by a race evidently derived from Bimbia, and they speak a modification of the Dualla language; they claim to be independent of the Bimbian chief, and that independence is secured by the rocky fastnesses in which they dwell, and by the few spots on which boats can secure a landing.

Once within the shelter of the islands, the voyager sees before him a bay some fifteen to twenty miles in circuit, with a rocky shore, and the surf perpetually breaking upon it. An opening in the rocky ridge, to the eastward, admits boats and small vessels into a small cove, a mile and a half in width, and having a sandy and open beach. It is on this spot Mr. Saker has fixed for the erection of the new town and mission station, and which he proposes to name Victoria. The outer bay has a safe anchorage for ships of a large size at all seasons, and is open only to the south-west wind, blowing cool and refreshing from the broad Atlantic. Though carefully surveyed by Captain W. Allen, in 1842, the cove appears to have been overlooked. He frequently resorted to the bay for the purpose of improving the health of his crew, and lamented that so fine a bay did not possess the necessary facilities for a settlement. The explorations of Mr. Saker have, however, discovered what was wanting in the judgment of that estimable officer to make the Bay of Amboises the most frequented haven on the coast.

From the shores of the bay, the Cameroon mountains commence their ascent. Within three or four miles the first summit rises to a height of 5,820 feet, while the highest peak, ten or twelve miles beyond, reaches to 13,760 feet. The sides of the mountains are clothed with forest; and old men relate that fire was seen years ago to issue from the topmost height. "They all saw it," the people said, "and they felt the earth shake like a steamboat." "The people then feared it would kill them all." This, coupled with the name of the mountain, Mongo-ma-Lobah, or God's mountain, offers a reason for supposing it might be the chariot of the gods of Hanno, the Carthaginian.*

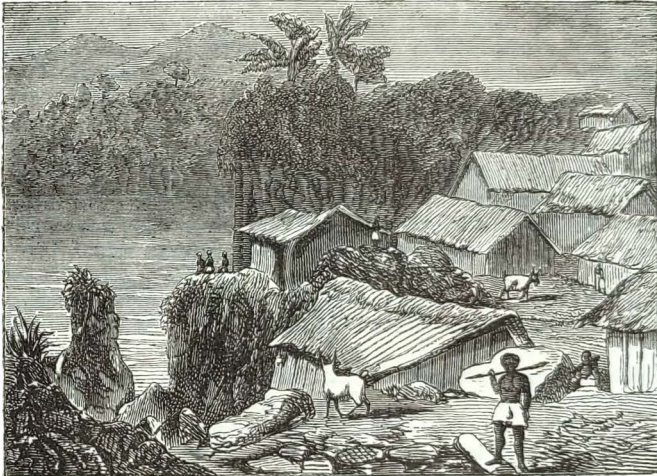
The sides of the mountains, and the valleys around their base, are generally inhabited by wild races, who hitherto have had little intercourse with Europeans, but who appear to have the usual characteristics of the Negro race. The land, however, immediately around the bay, is without occupants.

The Bay of Amboises is repeatedly referred to by Captain Allen as remarkably salubrious and healthy. "Here," he says, "the sea breeze or cool land wind hardly ever fails. During our frequent visits to the Bay of Amboises, we had ample reason to be satisfied with having selected it as our principal station, as the continued health of the crews justified the opinion that had been formed of its comparative salubrity. It is open to the almost constant south-west wind coming in purity across the wide Atlantic, and is backed by the lofty Cameroons mountains, over which the land breeze passes at night, bringing a diminished temperature, which secures a calm and refreshing sleep, and, possibly, a freedom from noxious exhalations. We experienced a few tornadoes, but, in general,

* Capt. W. Allen's Niger Expedition, vol. i., p. 273.

the weather was very beautiful, without much rain."—(p. 320.) The bay therefore appears far to exceed Clarence in healthiness, and to be every way desirable for a tropical residence. In the case of the crews of the fatal Niger expedition, fever rapidly gave way to the bracing effects of the climate of the bay.

Arrangements have been made to secure from the Bimbian chief, King William, the entire shore of the cove for the new settlement. It is understood, however, that the whole of the bay, with the surrounding country, is subject to the queen of England. Years ago the chief surrendered the sovereignty to Colonel Nichols, as the representative of the British Crown, when he received the empty title of king, in which he now rejoices. Should the English government assert their right, as it is expected they will do, then will our Christian brethren be freed from all danger of interruption in their evangelical labours. Here, at least, neither the priests of Rome, nor the intolerance and bigotry of Spain, will be allowed to interfere. Liberty of conscience and of worship will be both the right and privilege of all.



Pirate Island in the Bay of Amboises.

DELHI.

(Concluded from our last.)

HURDWAR lies at the foot of the Sewalik range of mountains, which here forms the right side of the gorge through which the Ganges flows into the plains of Hindustan. The town itself is small; but its glory is concentrated in the numerous ghats which line the banks of the holy stream, and in the profusion of temples which the superstition of ages has built in honour of the gods. Here Krishna is said to have performed his ablutions, and to have prostrated himself on the site of Hurpyree, the most sacred of all the stone ghats of Hurdwar. From this centre, within a circuit of a few miles, some other twenty-five places are reckoned sacred; and, according to Brahminical instruction, it is necessary that the pilgrim should visit them all, in order to derive the utmost good from his visit to these holy scenes. Two thousand Brahmins are entitled to receive the

offerings of the pilgrims. Houses have been built for their reception, partly by the liberality of rich worshippers, and partly by the cupidity of the resident priesthood. Even the British Government has not withheld its homage to the deities of the place, having repaired or rebuilt some of the serais and temples which the tooth of time had crumbled into ruin. These houses for the entertainment of pilgrims, with ranges of shops, form the street to the Hurpyree, and on the days of the annual festival, it is thronged with the myriads who are pressing onward to bathe in a spot so sacred as that where Krishna laved his youthful limbs. Hither come, from year to year, burdened travellers from all the countries of Hindustan, from beyond the Indus, from the lofty Himalayas, and from the gardens of Cashmere. Religion and commerce are the great attractions, and by multitudes both receive their due regard. Every twelfth year is peculiarly sacred. Then the vagabond devotees of the Hindu faith flock together in vast numbers to the "Gate of Huri."

Amidst the multitude thus assembled, Mr. Thompson for many years sought to spread the knowledge of the gospel, and his journals abound with incidents of the scenes and conversations of these visits. Often was he recognised by individuals from remote distances, who, elsewhere, had received copies of God's word, or had heard him preach. To Sikhs, Persians, the men of Cashmere, Affghans, as well as to Hindus, speaking all the languages of Upper India, he gave copies of the gospels, first ascertaining their ability to read. Thus was spread over Hindustan, and even in Central Asia, a knowledge of the true will of God. Gurus sought an exposition of the Scriptures from his lips. Brahmins came, and with avidity received instruction. Byragees and fakirs bore away with them to their desert solitudes the Scriptures, and in after years Mr. Thompson had often the pleasure of meeting many to whom their perusal had been the means of salvation.

Fearful were the scenes he witnessed at these annual melas. Sometimes the fire of a suttee glared in the evening sky. At another, hundreds of worshippers were crushed in the throng, or drowned in the holy stream, through the pressure of millions striving to bathe in its waters at the auspicious moment. One year a large number of fakirs were killed in a fight between the contending sects. Robbery was frequent enough. Even the great bell of the temple was stolen at one mela, fear of the god not repressing the cupidity of his worshippers. Many were the murders which the sacredness of the place could not restrain.

The worship of the river is performed three times a day, with the beating of drums, the ringing of bells, the clangour of the cymbal, and the blast of the conch shell. A chowree is waved over the waters, as if to cool the goddess of the stream. Incense is offered, and, as its fragrant clouds curl over the heads of the worshippers, the Brahmin chants the praises of Gunga. The bathers, however, do not join in this worship. They swim about, dive, shout, take each other by the arms, and both sexes embrace each other.

The remarks of his auditors not unfrequently encouraged the missionary amidst this scene of revelry and sin. One day while preaching at the ghat, a Brahmin said, "When this country is become dark, the religion of Jesus Christ will prevail." Inquirers would often come to his tent and seek for further illumination, and he is told that several of the followers of Shiva-narayan and Nanuk say, that "should they find anything that particularly marks the hand of God in the religion of Jesus, they will embrace it."

It will be unnecessary to describe the visits of Mr. Thompson to other sacred spots, where the Hindus annually congregate. For more than thirty years this devoted missionary spent considerable portions of the year in journeys to those places. The results of his labour in actual conversions were not very many, nor may we ever ascertain the extent to which his ministry influenced the minds of the people of Northern India. Over the wide space from the Indus to the eastern boundaries of the land, he diligently sowed the seed of eternal life. Probably the fruit would have been more immediately apparent and abundant, had he confined his labours within a more limited range. It is true that at melas and fairs great numbers of people are accessible, and the word of God may be carried from them into the remotest parts of the country. Still there are serious drawbacks to any expectation of large results. Very imperfect notions are formed of the gospel by the casual hearers at these seasons. The confusion, riot, and revelry of a fair are not favourable to the production of serious thoughts; and if a tract or book is borne away to the distant home of the receiver, yet is there in it so much that is new, so much that requires explanation, that we may reasonably fear it is seldom that the heart is stirred or the mind is opened to the illumination of truth. Experience in missionary work on the whole goes to prove, that diligent labour in some well defined area is more successful than desultory, unconnected efforts made amid the tumult and madness of an Indian mela.

Mr. Thompson diligently availed himself, during his journeys, of the means then afforded him of learning the language of the people, and which ultimately led him to compile two most useful dictionaries in the Hindustani language. He spoke the Hindi language with singular fluency, taste, and accuracy, and was always able to command a most attentive auditory. His translation of the New Testament was both idiomatic and simple, and became one of the most useful versions in circulation. He was also the author of many most valuable tracts which have had, and still have, a large circulation.

The first baptism in Delhi was that of a Rajpoot woman, in May, 1821, who afterwards became the wife of a French officer in the service of the Begum Sumru. Her admission to the church was a season of great interest; most of those present were affected to tears, as they listened to her expressions of faith in and love to Christ. At the close of 1822, Mr. Thompson had the pleasure of receiving a confession of faith in Christ from an aged Brahmin, an eminent Sanskrit pundit, a man held in the highest estimation among the Hindus. Soon after Mr. Thompson's arrival in Delhi, this man came to him; and when his determination to confess Christ became known, great efforts were made to restrain him. In the following year Mohun Singh, a brazier, was added to the church—a lost sheep found at the ghats of Delhi. In 1824 the missionary had the joy of baptizing four of his own countrymen, and also another Brahmin, who the year before had been met with at Hurdwar, and now came to Delhi to be baptized into Christ. By the year 1826 we find the church consisting of eleven persons, two only, however, being natives. Sukh Misr was actively engaged in preaching and the distribution of tracts, and several very promising inquirers cheered the missionary in his labours at the ghats and the annual melas. The nature and value of the missionary's efforts may be gathered from his report for the year 1828. He says: "Besides the persons mentioned, about 190 others have visited me through the year, either for con-

versation or books; to whom, and to the people at ghats, on the road, and in temple yards, I have given 782 books and tracts; to the multitudes at Hurdwar 3,000; and at Gurmukteswar 2,145—a total of 5,927 books, pamphlets, and tracts, in Hindi, Urdu, Sanskrit, Bengali, Nepauli, Punjaubi, Persian, and Arabic.” But, through many removals, the resident church members had dwindled down to four.

On the 28th Nov., 1830, Devagir, a gosain, was baptized in the river Jumna, at Kudsiebagh, in the presence of a large assembly of Hindus and Mussulmans. Shortly after, this pious native brother became an active assistant in the work of the Lord, living for nearly twenty years a consistent Christian life. He died on the 27th April, 1850. His end was peace. Calm joy and firm faith in the Redeemer marked his closing hours. The last act of his life was to fall prostrate, as he was wont to do in prayer; while praying he departed to the presence of the Lord, calling on his name in the words of his favourite hymn, “Keep me, Lord Jesus, I have none but Thee.” Several of his hymns are still sung by the native Christian church of Upper India.

In the five following years the work of the Lord slowly advanced—eight persons were baptized, and several inquirers were seeking instruction in the ways of God. Among the converts was Bhugwan Das, a youthful Brahmin. A year before his baptism he gave up his idols, beads, poita, and the brass, shell, and stone articles connected with his “thakurpuja,” or idol worship. The books used in worship also were cast aside. He said, “What have I any more to do with idols?”

At the close of 1835, Mr. Thompson went down to Serampore, leaving Devagir in charge of the station, who in the following year was joined by Bhugwan Das. The object of this visit to Serampore by Mr. Thompson, was to carry through the press his Hindi version of the New Testament, also the Psalms, and various tracts in the same language. The decease of Dr. Marshman, and Mr. Leechman’s departure from India, led to the request that he should stay there to take the oversight of the native church, and to carry on the correspondence of the Serampore Mission. This arrangement continued until the union of Serampore with the parent society, when Mr. Thompson, in 1839, again resumed his missionary work in Northern India.

Meanwhile the blessing of God appeared on past labours. Among those who came to the native brethren for instruction, was the Jageerdar of Bhakuri, a village between Allygurh and Delhi, by name Mukundlalljee. After some study of the Scriptures he renounced idolatry, and professed his admiration of the love of God in the plan of salvation, and his sole reliance on Christ for pardon. During his residence in Delhi he regularly attended the daily worship. The sneers of the Brahmins he met in a Christian spirit, and openly, in the midst of his tenantry, exhibited the change which had passed over his mind. The worship of his domestic god was laid aside. An upper room in his house was set apart for Christian worship, where he kept his Hindi hymn-book, the Psalms of David, and other religious works. He shortly, however, fell asleep in Jesus, leaving this testimony, “that he feared God.”

The succeeding years of Mr. Thompson’s life were passed in the same devoted labours. Year by year a few were added to the church in Delhi, while the missionary continued those extensive tours and visits to the melas of Upper India, of which we have already spoken. In 1845 he had the pleasure of baptizing a second convert made at Hurdwar fair, and five pilgrims came to remain with him for further instruction in the gospel.

In the same year the ground for a Christian chapel was obtained, and donations were freely given by the friends of the mission for its erection. It was built under the walls of the royal palace, and by the side of the road leading to the bridge of boats, the most frequented part of the city. The removal of the bridge a few years after to the other side of the city destroyed, in some measure, its value as a preaching place; but for a few years it became a spot full of interest. There multitudes of passers-by heard the word of eternal life.

In his last report to the society, Mr. Thompson speaks of his daily work among the people of Delhi. From twenty to eighty persons would stand in the streets of the city, and listen to his reading and addresses. "I have obtained from them," he said, "a more fixed and serious attention than in past years." Also in the chapel, in his house, at the drummer's place of worship, audiences of Hindus, with some Moslems, regularly listened to the word of life.

Ten days of this year were spent at Hurdwar. The people listened in a quiet manner. "Some even made solemn, and apparently sincere, affirmations as to their love of the word, their desire to know more of the Saviour and his gospel, and their wish to believe in him." At Gurmukteswar, also, crowds attended upon him, and seemed to labour under an excitement to inquire the way to God. From the Himalayas he heard of the good results of these labours. "I have heard," wrote a resident at Nynsee Tal, "many of the Gurwhal people speak of what they heard the padre sahib saying at the fair at Hurdwar. The seed, to my knowledge, has taken root, in two hearts. One man, now with me, is anxious to be baptized; and the other is, I believe, quite as sincere, and only waiting to see his friend take the final step." And of another young convert, who had gone to Benares for instruction, similar satisfactory intelligence was received. Thus the seed of the word scattered on these highways of Hindu life was ever and anon springing up and bearing fruit to life eternal, to the great joy of this devoted servant of God. During his missionary career he had been permitted to baptize sixty persons, irrespective of many who joined other missionary churches.

At length this unwearied servant of Christ was called to his rest, and Delhi was deprived of its only missionary. He died on the 27th of June, 1850. A little before his death he sung a part of the following hymn of Watts, so descriptive of the character of his life:—

"Mine eyes and my desire
Are ever to the Lord."

Even when labouring under delirium, his mind was full of his work. He sat up and talked much of revising for the press one of his most valuable tracts, on the Hindu Incarnations. His decease called forth the expression of much sympathy. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel, surrounded his grave.

Till 1854 Delhi remained unoccupied,* when our native brother, Walayat Ali, was sent from Chitoura to carry on the work of God. On 27th March, 1856, the Rev. J. Mackay arrived, and immediately commenced his missionary exertions for the spiritual welfare of the people.

* In this interval, the Society for the Propagation of the Gospel commenced a mission in Delhi. Two of its agents were killed in the massacre of the English residents in the revolt of 1857.

A school was shortly established, and largely attended, the composition of which, four Hindus for one Mussulman, soon betrayed that the prejudices with which a missionary has to contend are not only religious, but national. This is peculiarly the case with the Mussulmans of Delhi, who seem unable either to forget the proud pre-eminence they once enjoyed as the rulers of Hindustan, or to forgive the nation which has displaced them.

With earnest diligence did the missionary and his native condjutor endeavour to convey the bread of life to the people. The streets of the city were daily visited, the bazars attended, and the villages of the surrounding district explored. Inquirers began to seek for further instruction, when suddenly the fiery torrent of revolt cut short their labours, and both these devoted servants of Christ fell martyrs to the testimony of Jesus Christ. In the storm of slaughter which overtook the English residents of Delhi, we but dimly discern the close of Mr. Mackay's life. For a few days, with others, he found shelter in a large house, which was finally crushed with its living occupants beneath the iron hail of cannon, brought to bear on them by the revolted soldiery. The wonderful and providential escape of Fatima, the wife of Walayat Ali, with her children, has permitted us to learn the steadfastness with which this Christian native sealed his faith with his blood; with his dying voice, almost in the words of Stephen, he yielded his soul into the hands of the Lord Jesus.

Thus the history of our mission in Delhi closes in gloom. Its sun has set in blood. Shall it rise again? Shall Delhi, the arena of Moslem bigotry and violence, yet become the dwelling place of peace, and its ruined palaces yet echo with the songs of triumph which the hosts of the Lord shall sing in the hour of his divine and bloodless victory?

The history of the past is before us. Prophecy, the history of the future, is not ours to tell.

DEATH OF THE REV. J. THOMAS, OF CALCUTTA.

THE Calcutta mail, which arrived on the 1st of September, brought intelligence of the alarming illness of our valued missionary, the Rev. J. Thomas, who has been for many years the able and indefatigable superintendent of the Mission Press, and who, by his exalted piety, self-sacrifice, and constant kindness towards all the brethren in his intercourse with them, and in the management of the pecuniary affairs of the Indian Mission, had endeared himself to all who knew him. A telegram despatched to Kedgerree, after the packet had sailed for Calcutta, confirmed the fears of those around him, and conveyed the news of his decease early on the morning of the 20th July. The Bombay mail, which arrived on the 3rd of September, brought letters containing particulars of this melancholy event.

It appears that our departed brother was not well on the 14th of July, but he was able to attend a church-meeting at the Lall Bazar Chapel, and had the pleasure of proposing his son John for baptism and fellowship. His indisposition increasing, he somewhat abruptly closed the meeting, and at four the following morning his medical attendant was called in, and found him suffering from cholera. The more painful symptoms of the disorder abated the next day, and, on the 17th, the doctor considered his recovery very hopeful. On the 19th he began to suffer from severe pains in the chest, and it was soon seen that he was attacked by inflam-

mation. Every breath was accompanied with agony, and his power to take any nourishment was gone. Mr. Lewis describes his sufferings, on trying to take a little iced water, to have been most distressing. His anguish for several days was so great as almost to incapacitate him from saying anything about himself or his affairs. Occasionally he was able to express his steadfast hope that the Lord would continue to support him.

There are a few lines in Mr. Lewis's last letter which present a view of the closing scene of our friend's life.

"On the 19th July Mrs. Lewis went with me to see him at half-past eight p.m., and found him suffering greatly, so much so that I resolved to pass the night at his bedside. His pains now rapidly increased, and were unintermitted. Heavy groans were uttered with every breath, except when he ejaculated, Lord help me! or put a restraint upon himself while he listened to some inquiry regarding his sufferings, or to some consolatory passage from God's word. In the latter case he would say, Yes, yes; or often take up the words and himself complete the quotation. His mind evidently dwelt on no subject, owing to his anguish; but his eyes were lifted to Him from whom

cometh strength. It was evident to me that he was dying fast. . . . His family, except the very youngest, all came around his dying bed, but his anguish, though it did not prevent recognition, rendered it impossible for him to say anything in reference to his departure. Thus he lingered till midnight, the dying strife becoming less gradually severe; then his jaw fell, and for a few minutes his breathing subsided into calmness. At twenty-five minutes past twelve on Tuesday morning, July 20, there was a slight spasm perceptible at the mouth, a few last breaths, and all was over. Blessed are the dead that die in the Lord."

During the whole of this trying scene, Mrs. Thomas was wonderfully supported. She was enabled, with apparent composure, to minister continually to her suffering husband. Surrounded by the brethren, Lewis, Wenger, Sampson, Pearce, and Trafford, and aided by the kind attention of Mrs. Lewis and Mrs. Leslie, everything that Christian affection and sympathy could afford to alleviate the sufferings of the dying missionary, and the distress of his wife and family, was continually rendered. The Mission has sustained a heavy loss. Mr. Thomas was no common man. His labours for thirty-two years were incessant, and his self-sacrifice, zeal, ability, and uprightness, won him the highest regard. The whole Christian community of Calcutta laments his decease, and deeply sympathises with his bereaved widow and family. We commend them to the like sympathy of the churches at home.

The following remarks, relating to his general character, and giving details of the last hours of his life, are from the pen of his bereaved and sorrowing widow:—

"Mr. Thomas was always particularly reserved on the subject of his own experience, and never seemed to like to talk about himself; on this account, I am ignorant of the peculiar exercises of his mind; but feel convinced from his habitual calmness and placidity, as also from the tenor of his daily prayers, that, resting upon the Rock of ages, he was enabled uniformly to—

'Read his title clear to mansions in the skies.'

"His devotedness to his work I need hardly speak of. You know it well: it seemed the all-absorbing subject of his thoughts and life. True, much of his time

was occupied in labours which had but an indirect bearing upon the extension of the cause of Christ; but it was because he believed them to be connected with it, that he engaged in them with all his heart, as well as in other departments of labour which had a more direct tendency towards the extension of the Redeemer's kingdom. The circulation of the Scriptures was a work in which he took great delight, and constant and earnest were his prayers for a blessing on that department of labour. Most entirely too did he sympathise with all his brethren in their labours and cares, and made their anxieties greatly his own, taking them most feelingly to a throne of

grace, often in his family prayers, and I believe yet more often in his private devotions.

"As a husband and a father he was most tender and indulgent. Short indeed were the intervals he was able to devote to his family, scarcely more than meal times, yet those intervals will be recalled with fond remembrance, and his earnest prayers for the salvation of his loved ones will, I trust, be ever remembered by all. His temper, naturally hasty, was kept under great restraint. I never knew him to retain angry feelings for half an hour. If betrayed into the expression of an angry word, the anger departed almost immediately.

"My beloved husband had been feeling very unwell the whole of Wednesday, the 14th July, but was at his work all day as usual, and in the evening, though a wet one, attended a church meeting at the Lall Bazar Chapel. On his return he said he felt somewhat better, and sat down to read. I retired before him, but on awaking, about two A.M.; was alarmed by the increase of his illness, and after giving him medicine without effect, about three o'clock sent for the doctor. He came promptly, administered medicine, and charged him to keep as quiet as possible until his return. By eight o'clock all his symptoms denoted cholera, his suffering subsequently was very severe for many hours, so much so, that little could be said to him: nothing beyond an occasional word of comfort; and still less could be elicited from him, except as we caught at intervals the sound of prayer for patience and grace in this his hour of trial.

"On Friday, the cholera symptoms subsided, but were followed by such extreme exhaustion as to render it equally difficult to engage in anything like conversation. A word or two at a time was all he could say, and that could be heard only by the closest attention. But all that was heard indicated that his mind was fixed on heavenly things. I have the impression that up to quite the last day of his life he entertained hopes of recovery; nevertheless, he seemed to have done with earth, as he only twice, and that very slightly, alluded to worldly matters of any kind. All he did utter seemed to be texts of Scripture, verses of hymns, or prayer. He was much in prayer, often quite inaudible, but often also so that a word or two could be caught. He prayed much for patience, that he might not be permitted to murmur or repine, and asked me often to pray for the same. This was certainly granted to him, for throughout he was most patient, never showing the

least peevishness, and frequently saying, when anything was done for him, 'Thank you, thank you,' as earnestly as his feebleness would allow. Repeatedly he quoted the verse of Newton's—

'His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer, I have in review,
Confirms his good pleasure to help me quite
through.'

At another time—

'His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.'

"At one time wishing to know if he thought he should recover, I made some slight allusion to it, when he said with great difficulty, 'We are in His hands; He will do what is best.' At another time I asked him to pray for myself and the children; as nearly as I could catch his reply, it was, 'I do, dear.' He then immediately began to pray most earnestly; but though I strained my ear to catch the words, I could not. I have no doubt, however, that that prayer was for us, who now so keenly feel his loss.

"During the Sabbath he suffered much from exhaustion as well as from a slight cough and most distressing expectoration. Towards the close of the day he complained of pain in his chest and side, and on Monday morning the doctor pronounced this to be an attack of pleurisy, slight in itself, but he greatly feared the result, from the proximity of the seat of the disorder to the heart. Throughout the day his sufferings were yet greater than previously, but his mind continued in the same sweet frame. Once he repeated, with great difficulty, the lines—

'The more Thy glories strike mine eye,
The humbler I shall lie:
Thus, while I sink, my joys shall rise
Immeasurably high.'

"From this time no hope of recovery could be longer entertained, and for the last four or five hours the pain he endured was most agonizing; still he retained perfect consciousness, and when, about a quarter of an hour before he expired, I asked him if he knew me, he turned his head towards me, and said, 'Yes, dear.' But, a few minutes after, his sufferings seemed gradually to subside as death approached, and so calmly and quietly did his spirit pass away, that the exact moment could not be known.

"He rests from his labours, but his works will follow him."

FOREIGN INTELLIGENCE.

CALCUTTA.—The changes going on both in India and England, with regard to the government of India, cannot but be regarded with the deepest solicitude by the friends of missions. The following extracts from letters from our highly-esteemed missionary, Mr. Wenger, will be received as the views of a calm and sagacious observer. Writing Feb. 21st, he says, "We are now beginning to see what was the gracious object for which God permitted the mutiny. It was to overturn, and overturn, and overturn, that He might come, whose right it is to reign, even in India. The religious aspect of the mental revolution concerning India, which has taken place in England, is a subject of admiration and thanksgiving to me; and my hopes for the future, though not so sanguine as those entertained by others, are, nevertheless, very strong. Great wisdom, however, will be required, to prevent serious practical mistakes, such as deluging the country with more Scriptures than there are readers. The proposed plan for diffusing vernacular education strikes me as good, and not so impracticable as other schemes."

At a later date, June 19th, before the fate of the East India Company was known in India, Mr. Wenger says:—"The existence of the Company, as a government, cannot be prolonged, unless it can get rid of the royal army, which, I suppose, is impracticable. What the effect upon the native mind will be is doubtful. Some will say, 'If we have succeeded in expelling the Company, we may succeed in driving out the Queen's government also.' Others will say, 'If, by the greatest effort which it were capable of making, and which resulted in the fall of the Company, we gained nothing, but rather helped to establish the power of the Crown, previously unknown to us, it is useless for us to attempt to overthrow the latter.' I hope the latter reasoning will prevail among the masses. I think, for a generation or two, it will predominate; and if in that time Christianity makes extensive progress in the country, the great battle will be won. India will then belong to Christ, and I trust continue to be united to Great Britain. My hopes are based on the firm conviction which I entertain, that Christ will cause his gospel to prevail in India, and that Britain is the instrument by which that design is to be accomplished."

ALIPORE.—At the close of the cold season the members of the theological class re-assembled under Mr. Pearce's instruction. Twelve were expected to devote themselves to study during the year, most of them from our flourishing stations in Dacca and Jessore. Miss Packer's girls' school commenced the year with a goodly number of children, and further additions were expected. Mr. Pearce anxiously presses on the Society the importance of increasing its mission in Bengal, where God has so largely prospered our labours. He thinks that at present the north-west provinces are closed to missionary labour. It will, however, be seen, from our last "Herald," that the brethren in the north-west speak in very encouraging terms of the prospects before them.

SEWRY.—Mr. Williamson, under date of March 10th, has favoured us with the following brief account of his more recent missionary exertions:—

"We have undertaken two additional journeys, each, like the first, of three weeks' duration. In the first of these we went as far as Cutwa, where we had an opportunity of seeing our dear brother Parry, who was then free from fever, but very weak, and much reduced, though better than he has been since. From Cutwa we proceeded to the annual fair held at Rendoolee, twenty miles from hence. In this journey our labours and general reception were much the same as those of the first already mentioned. At Rendoolee, where, if anywhere,

we have been in the habit of meeting with opposition, but considerably less of late than formerly, unusual enmity to the gospel was evinced, owing, perhaps, to the diminished respect in which Englishmen and Christians have been held since the commencement of the insurrection. I was told, after having been a good deal annoyed one day by Byragies, that they merely intended to try us, in order to see how we would bear interruption from their singing and dancing in our congregation. From our last journey to Deoghur, distant eighty-

eight miles, we returned a few days ago. I was induced to visit that distant and celebrated shrine, on account of my health being better than usual, and because of the fair being held this year at a much earlier period (13th Feb.), by which the great heat was avoided. Having this time, as once before, taken a circuitous route both to and from Deoghur, we had a better opportunity of making known the gospel in many Bengali and Sontal villages, in both of which we were welcomed, particularly the latter, where the gospel appeared to be listened to with lively interest. In two of these villages, on my asking the principal people, Mungees and others, if they would like a missionary to speak to them in their own language, and teach them the Christian religion? they replied that they would. I am sorry they have been so long neglected, and would strongly advise a mission expressly for them without further delay. Their idols are few compared with those of the Hindoos, nor do they appear much attached to them. They have no sacred writings, nor are they a priest-ridden people like their Hindoo neighbours. And I am almost certain that had we laboured among them as we have done among others our labours, through the blessing of God, would have been better repaid. A number of schools were established among this people in the Bhaugulpore district by Government, subsequent to the late Sontal insurrection, but I hear they have been again countermanded by the Court of Directors, who have ever been inimical to the diffusion of Christian light among the natives. We found many pilgrims at the Mela, from Benares, Orissa, and the Upper Provinces, as far as Hurdwar, those from the latter place having been three months on their way, carrying Ganges water to pour upon the idol, from

which they expect to obtain the fulfilment of all their desires, which are all of a carnal nature, such as health, children, riches, &c. No one ever asks for the forgiveness of their sins, and less still, the renovation of their unregenerate minds. We preached to them the true Saviour, by the shedding of whose blood our sins are washed away, and by whose Spirit our souls are renewed and sanctified. The people generally heard us gladly, but the pundahs (or pilgrim hunters) manifested a good deal of opposition.

“You ask what opinions the natives about us entertain respecting the insurrection? Until lately the Mussulmans believed that the English would be all killed or driven out of the country; but now they are crest-fallen, and more respectful than they were. The Hindoos, on the contrary, neither wished nor believed that the English would lose the day, or cease to reign over them. Several zemindars told me they were very happy under the régime of the English, and that they deprecated any change of rulers. The Hindoos have not yet forgotten what they suffered from the Mussulmans previous to the accession of British rule. Robberies were rife, nor was their money, or their women, safe from the hands of those in power. Beautiful women, when seen or heard of, were hunted down, or carried off by stratagem to their zenannahs. The excesses of the last Nuwab, Surajooddoulah, still live in the memories of the Hindoos here,—how he used to rip up women with child to gratify his curiosity. Had the Sepoys and up-country Hindoos and Mussulmans got the better of us, the Mussulmans of Bengal would have most readily joined them, nor would the self-interested Bengali baboos have been far behind.”

JESSORE.—In our April number we gave some interesting statements respecting the work of God in this missionary district. We now continue the interrupted letter of our missionary, Mr. Anderson.

“One of the new converts who had accompanied us, remained among them to ascertain their feelings. They told him that if the people of certain other villagers became Christians they would too. There is a strong propensity among the Bengalis to act in this manner. It is a common saying, ‘The way in which other ten persons act, in that way will I act.’ In the afternoon, a youth, the heir to a considerable property in this district, resident in a Hindoo mansion, on the bank of the Bhetwa, came to my boat, and I gave him counsel adapted to his age.

“After reaching the boat, as some people

were assembled on the bank, I went out, and having read a portion of the gospel of John, addressed them, after which the Brahmin youth and a number of other Brahmins came into my boat; among them, their family priest, with whom, and with another elderly Brahmin, I maintained a discussion till the evening. . . . They left the boat much pleased, inquiring when I should return to the place again. I distributed some books among them.

“October 9th: This morning we revisited the muchee parah Santal, and remained there a long time. I spoke to them very seriously. Ali Mahomed addressed them

at great length. After our return to the boat, a young man who had been among our auditors, came and avowed his inclination to be a Christian. He thought his brother, too, might become a Christian, and one or two others who were idolaters. But the rest of the people of the parah. were Khorta Bhojas, they would not embrace Christianity. These people belong to a sect which, in these parts, embraces a great many followers, and one of whose leading tenets is, that the duties of religion are to be attended to in private, but in the world we have to conform to the practices of the world.

"October 10th. The heat of the sun during this month is very great; travelling in a small palki, is attended with much discomfort, but I wished to pay a visit to our new station at Bonyeah. The people were very glad to see me, as upwards of a fortnight had transpired since my former visit. The boys of the school came out to meet me, they were looking nice and clean, and coming to my palki, each gave his salaam. . . . After conversing awhile with the people in the chapel, I conducted worship among them, preaching from Matt. v. 3-6. I proceeded from thence to our second new station, Simlea, where our chapel was in the course of erection. I conducted worship; and some persons who had been opposed to us attended. As I was drawing the service to a close, one of the landholders of the village was waiting for me in an orchard close by, and he sent a servant to let me know that he wished to speak to me. The family of Bhattacharyas, of which he is a member, are the family priests to the Rajah of Krishnuggur; they are Kulin Brahmins and greatly respected in these parts. I had visited him some time before and had a very interesting interview with him. His relatives, who have

a share in the property, had taken and beaten three of the Christians, about a fortnight before, and I had deemed it right to enter an action against them, before the magistrate, of Kullara, in Nuddea. The baboo who called me was anxious to know what had been done; he had all along avowed his disapproval of the course his relatives had taken, and even offered to give witness against them.

"At Simlea, I met with five Christians of the village of Gungadhorpur, another of our stations where we are about putting up a house for the worship of God, also two young men who came from a village near the Isamuttee, about twenty miles from my house, as they wished to be Christians. They spent one Lord's day with me, and as I was at that time about to leave home, I sent them to Simlea to receive instruction there, while at the same time they worked for their living.

"October 13th. Revisited Ullase, went on from thence to Jeerangatchee. The native preachers had been there in my absence, and a number of young men of that place had given them the greatest encouragement, and entreated that we would look after them. They came to the boat, three miles distant from their houses, in company with the native preachers. At Ullase, however, they had received bad advice. The people there had dissuaded them from receiving this new religion, so that on my arrival I found them unsettled and disposed to wait to see what others did.

"In the evening of the day I visited the muchee parah, at Mautekomra. Some hearers listened with deep interest, but the worldly-wise among them were disposed to wait till the people of other villages should consent."

MADRAS.—In the providence of God, in the year 1847, a Baptist church was formed in this important presidency, consisting of soldiers of H.M. 84th. By the liberality of an officer of the regiment a large sum was placed at the disposal of the Committee to procure a pastor, and to support him on his arrival in India. The Rev. T. C. Page accepted the office, and has been labouring up to the present moment with very considerable success. During a portion of the time which has elapsed, the pastor was chiefly supported by the above fund, and on its becoming exhausted he depended on the voluntary contributions of the members of the church and others. The removal of the regiment to Burmah greatly lessened the number of the members of the church; but, through divine grace, others, from among the resident Europeans and East Indians, have been brought within the fold. Gradually the work has assumed the form of a mission to promote the spiritual welfare of Europeans and their descendants in India. From a paper lately issued by the church we take the following account of the nature of the work in progress, and the means by which it is carried on.

"The district occupied at Madras is that which is commonly known by the name of New Town, where a large number of East

Indians reside, and where a place of worship has been obtained in which the gospel is regularly preached.

"The duties of the missionary engaged at this station are two-fold, those of an evangelist and those of a pastor. As an evangelist, he is engaged in preaching the gospel to the congregation regularly assembling in the chapel, and in visiting from house to house on a plan similar to that of the London City Mission. As a pastor, he takes the oversight of those Christians who are gathered into church fellowship by his ministry, and who desire him to sustain the pastoral relation towards them.

"The mission is not sustained by any organised society in England, but is wholly dependent on funds contributed in India, which have hitherto been derived from two sources, corresponding with the two branches of labour in which the missionary

is engaged, viz.—1st. The subscriptions of those who, being interested for themselves or their families in the missionary's services, contribute to his support as a pastor. 2nd. The contributions of those who, desiring to maintain the means of grace for their countrymen and the large and increasing East Indian community, aid in his support as an evangelist.

"It is hoped that these two classes of subscribers will together raise funds sufficient to enable the mission to be continued and extended, and that when old subscribers are removed by death or the frequent changes occurring in Indian society, others will be found to supply their place and maintain the work."

The long-continued ill health of Mrs. Page, and the consequent impracticability of her return to Madras, has at length compelled Mr. Page to relinquish his charge, and at a time when it has reached a point most encouraging and cheering. Years of arduous labour are now bearing their ripe fruit, when Divine Providence seems to beckon him away. Under these circumstances the church, with their pastor, have appealed to the Committee to provide for them another minister, and this the Committee are most anxious to do. They will be happy to receive an intimation from any ministerial brother who may feel disposed to undertake this important post of ministerial duty. It will be perceived that the pastor's duties are primarily with an English speaking population; but we may hope that his attention will not altogether be given to them. The natives will also have a portion of his regards.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Pinnock, F., July 26; Saker, A., July 21, 24, and 30.
CLARENCE, Diboll, J., July 27; Saker, A., July 1.
PORT ELIZABETH, Geard, J., and others, May 14.
ASIA—AGRA, Evans, T., July 27, Aug. 9; Gregson, J., July 26; Parsons, J., July 23.
ALIPORE, Pearce, Geo., July 16, Aug. 3.
BACKERGUNGE, Shoron and others, one letter, no date, received Sept. 20.
BENARES, Heinig, H., Aug. 6.
CALCUTTA, Lewis, C. B., July 10, 17, 19, and 23, Aug. 4; Mendes, L., and Chill, R. W., Aug. 9; Wenger, J., July 19, (*Telegram*) 20, and 23, Aug. 4 and 5.
CUTTWA, Williamson, J., July 14.

DACCA, Robinson, R., Aug. 3; Supper, F., July 26.
JESSORE, Sale, J., July 6.
MONGHER, Lawrence, J., July 12.
PATNA, Greiffe, E., July 28; Kalberer, L. F., June 25.
POONA, Cassidy, H. P., July 16.
SERAMPORE, Robinson, J., July 18; Sampson, W., July 15; Trafford, J., July 17.
AUSTRALIA—GEELONG, Board, G., July 15.
BAHAMAS—GRAND CAY, Rycroft, W. K., Aug. 12.
NASSAU, Davey, J., Aug. 12.
JAMAICA—BROWN'S TOWN, Clark, J., Aug. 9.
CALADAB, East, M., Aug. 20.
FOUR PATHS, Claydon, W., July 8.
TRINIDAD—PORT-OF-SPAIN, Gamble, W. H., July 10.

ACKNOWLEDGMENTS.

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

Mr. W. H. Ellick, Oundle, for a box of books;
Mrs. E. H. Newman and Miss Clarke, Falmouth, for a case of magazines, &c.;
Miss Symmons, for a box of magazines and books;
The British and Foreign School Society, for copies of the Annual Report of the Society, for the *Missionaries*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 20, 1858.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
		DEVONSHIRE.		SOMERSETSHIRE.	
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McR., T. J. (1 month) ...	0 10 0	Plymouth—		Wincanton—	
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Bompas, Mr. H. M.	5 0 0	Collection, St. George's Chapel	17 12 9		
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Collection, for India Special Fund.....	24 9 2	Collection	10 2 6	Do., Sunday Schools	8 15 9
Less expenses	2 3 8	Contributions	21 15 0	Heneage Street—	
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Contribution, for do. .	10 0 0	Do., for India Special Fund.....	7 0 0	Contributions	44 8 0
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Regent's Park College—		Less expenses	75 6 6	Circus Chapel—	
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		£	s.	d.			£	s.	d.			£	s.	d.
Great King Street—					Llangollen—					Nantyglo, Hermon—				
Collections		3	0	0	Collection		1	8	4	Collections		1	1	6
Zion Chapel—					Contributions		0	8	6	Contributions		1	0	0
Collections		5	0	0	Penycse—					Newport—				
		418	14	10	Collection		0	13	9	Collection, Temple ...		1	12	5
Acknowledged before					Ruthin—					Contributions		7	15	6
and expenses		364	14	4	Collection		1	0	0	Pontaberargoed—				
		54	0	6	Contributions		0	10	0	Contribution		0	5	0
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Collections		11	5	3	Methodist Chapel...		2	6	9	Do., Crane Street...		0	10	0
Do., Broughton		0	8	0	Pandy'r Capel—					Risca, Moriah—				
Contributions		13	7	9	Collection		0	16	0	Collection		1	0	0
		25	1	0	CARDIGANSHIRE.					Contributions		0	13	6
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Contributions		1	0	0	Collection		1	17	0					
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Amlwch—					Collection		1	0	6	Rhayader—				
Collection		1	1	6	Canton—					Collection		0	12	10
Holyhead—					Collection		2	12	4	Less expenses		3	8	10
Collection		1	7	4	Cardiff—					Rock—		3	8	3
Do., Calvinistic Meth-					Collection, Tabernacle		3	8	1	Collection, for W. & O.		0	15	0
odist Chapel ...		3	4	6	Do., Calvinistic Meth-		1	0	0	SCOTLAND.				
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Collection		1	13	4	Hirwain—					FOREIGN.				
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Collection		1	13	5	Contributions		1	0	0					
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Contribution		0	1	0	Collection		1	6	0					
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1858.

THE OMISSIONS OF THE NEW TESTAMENT.

THE devout reader of the Bible cannot fail to be impressed by the richness, fullness, and variety of truth which it contains. This is the first thought which crosses his mind when the Scriptures are spoken of; and the more diligently he searches them the more does his wonder grow, that within such small compass such an infinitude of meaning should be compressed. But sometimes a different state of feeling arises, and he will wonder why, when so much was being revealed, so much should have been omitted. When the Most High was breaking the silence of eternity and entering into communication with his creatures, when he was discovering truths, suggesting thoughts, unveiling facts to us, why—we may ask the question with reverence—why did he impose such narrow limits upon the range and sweep of the revelation? How much more might have been told which it would have been both interesting and important for us to know! To such questions many answers may be given, which if they do not altogether remove the difficulty, yet very considerably mitigate it. For instance, many truths are too spiritual in their nature, too unlike anything earthly, to admit of being announced in human speech, or stated in terms comprehensible by us—they are “things which cannot be uttered.” Other revelations may be possible, but undesirable, such as would overwhelm or perplex our feeble minds, and lead us astray into misconception and error. For even truth itself may sometimes deceive, from the inability of those to whom it is communicated to receive it. “I have many things to say unto you, but *ye cannot bear them now.*” There are many truths which a father feels that it would be worse than folly to communicate to a child. Other revelations may be withheld, from the fact that they are so remote from the affairs of this life as to have no practical bearing upon it, and which would only tend to withdraw attention from present duty, and stimulate the tendency, already too strong, to unprofitable speculation and intellectual pride. And, finally, since the sum of truths and facts in the universe is infinite, *all could not be revealed.* The revelation must stop somewhere, and wherever it ceased, darkness and mystery would begin. However far into the gloom the light of revelation might reach, there would still

remain an enclosing circle of darkness, hovering round it and shutting it in. Indeed, it will at once be seen that the more extended the radius of our knowledge, the vaster must become the circumference of the surrounding circle of darkness. If such considerations as these do not quite suffice to explain the limits of revelation, they may yet help to satisfy us that its reserve and silence are dictated by divine wisdom.

But there are many omissions in Scripture to which, so far as we can see, more of these remarks will apply. There are innumerable facts which we should expect to find narrated, which the narrative passes over in profound silence. The most careless reader of the gospels must be struck with the absence of much which he might naturally look for; whilst the thoughtful reader will find the number and extent of the omissions to be far greater than he at first suspected. We propose to consider some of these.

1. We are met by the remarkable fact that scarcely a single date is given throughout the New Testament. From the Annunciation down to the death of the last surviving apostle there is not one event of which we can fix the year of its occurrence with anything like certainty. Even where we can discover the probable date of any incident, we are indebted for it, not to the direct statement of the inspired historians, but to collateral and incidental testimony. For instance, incomparably the most important event in all the centuries of our world's history is the incarnation of our Lord. It is the centre and focus of all history. The annals of time are important or trivial just in proportion to their connection with it. Yet it seems impossible to discover with certainty in what year of the world's history it happened. It is pretty evident that the date commonly ascribed to it is not the true one. It is probably wrong by about four years, but this is merely an inferential and dubious conjecture.

As we are unable to decide the exact date of our Lord's birth, a still greater uncertainty hangs about the year of his death. For we are nowhere told the exact duration of his earthly life. We know that at the commencement of his ministry he "began to be about thirty years of age." But this statement is exceedingly vague and indefinite. On the face of it, it only professes to be an approximation, and it leaves the question undecided, whether he was entering upon or completing his thirtieth year. The period, too, over which his ministry extended is equally indeterminate. We are accustomed to say that it lasted for three years. Yet this is nowhere told us. We are left to infer it by a careful comparison of "scripture with scripture." And almost every intermediate period between one year and three has found its defenders among Biblical scholars.

The day of the month is left in the same obscurity with the date of the year. Adam Clarke remarks, that "the birth-day of our Lord has been placed by Christian sects and learned men in every month of the year." We may say unhesitatingly that the 25th of December was not the day. It is improbable that Cæsar Augustus should have needlessly added to the unpopularity of a measure, in itself sufficiently unpopular, by compelling every man, woman, and child, to leave their homes and go to be enrolled "in his own city" in the depths of winter. It is incredible that "shepherds should have been *abiding in the field*, keeping watch over their flocks by night," at that inclement season. Indeed, this date was probably fixed without any regard to historical accuracy. Two reasons seemed to have dictated its selection. 1. The festival of the Saturnalia, or universal holiday among the Romans, was just closing on this day. 2.

The winter solstice, when the sun returns toward the North, bringing back the spring, seemed a fitting symbol of the birth of the Sun of Righteousness. But that the 25th of December is really the anniversary of our Lord's birth few persons in any age would have cared to contend. The day of the crucifixion is equally uncertain; and, as a necessary consequence, those of the Resurrection, Ascension, and the Pentecost, are so likewise. If, indeed, we could decide the date of the year, it would be easy to calculate the day of the month on which the passover would happen; but our ignorance of the one involves ignorance of the other.

A little reflection will show that these omissions were not accidental. The dates of the birth, death, and most important events in the life of his hero, are among the first things which every biographer is careful to fix. Let the reader call to mind all the memoirs of illustrious persons he has ever perused, and try to recollect a single instance in which dates are not given. If one of the evangelists had by accident neglected to give the particulars in question, is it within the limits of probability that four would have done so by a similar oversight? Add to this the fact that the writers were Jews, accustomed to observe the recurring anniversaries of their ritual with the utmost exactness. In the sacred writings handed down to them they found examples of the minutest accuracy in recording dates. Very many books in the Old Testament contain a summary of the chronology of the period. The great facts upon which Judaism was founded are carefully recorded and dated (Ex. xii. 40, 41; xiii. 4; Lev. xxiii. 4; &c., &c.). Is it likely that, in recording an event which was destined, as they knew, to supersede all these, four writers would accidentally omit all mention of the time of its occurrence? One of them, moreover (Luke), announces his intention to furnish an exact and orderly statement of these events, supplementing the omissions of those who had gone before him, and he especially claims to have "a perfect understanding of all things *from the very first*" (Luke i. 4). Yet he only indicates the period in the vaguest possible manner. As these omissions could not arise from accident and oversight, so neither can they be accounted for on the supposition of ignorance; for, not to speak of the fact of inspiration, the family and temple records would supply abundant information. The care with which the Jews recorded the genealogies of their families, insomuch that the obscurest Israelite could trace his pedigree up to "father Abraham," renders simply incredible that no record should have been kept of the birth of this child, who was of "the lineage of David," and in whom both the male and female sides of the royal line meet. That at least two such records of his birth and lineage did exist, and were consulted by the evangelists, we have evidence in the twofold genealogy of Matthew and Luke, quoted from them. If neither accident nor ignorance can account for the omission, still less can the supposition of forgery and imposture. For one of the very first things which every forger does, in order to give an air of reality and historical accuracy to his narrative, is to pay minute and scrupulous attention to dates. The only remaining supposition to account for these omissions is that they were designed. What that design was we will ask hereafter.

2. Another large class of facts which we should expect to find, and do not, consists of the events of our Lord's early life. We have the record of his birth, and then for thirty years he disappears from view, until the time of his "showing unto Israel." Who has not longed to raise the veil which conceals the infancy of the divine child! Who but has striven to

make imagination supply the place of historical detail, and to picture to himself how that wondrous infancy, and youth, and manhood, flowed away in the secluded Galilean village! Thirty years pass in the life of the Son of God upon earth, and leave no record or trace behind them! A single incident is recorded by Luke, referring to a special and extraordinary occasion, in which he seemed for the time to anticipate the great work upon which he was to enter nearly twenty years later; but of his ordinary life no vestige remains. We may be abundantly sure, even if we were not expressly told, that "Mary kept all these things, and pondered them in her heart," and that "his mother kept all these sayings in her heart" (Luke ii. 19, 51); that the disciples, and especially "that disciple whom Jesus loved," who "took her to his own home," would converse with "the mother of the Lord" about these things, we may believe with equal certainty. Every detail would be eagerly inquired into and fondly remembered. The curiosity which they themselves felt, they would be no less desirous to gratify in others. How universal the desire was to learn something of the early life of our Lord, and how general the expectation that it would be recorded, was proved by the numerous spurious and apocryphal gospels of the infancy which have come down to us. Many of these seem to have come into existence at a very early period. They are filled with wild and absurd legends, in which it is impossible to discover even a germ of historical truth.* With the solitary exception of the journey to Jerusalem, recorded by Luke, we have not the faintest trace of how the intervening years were spent, between the return from Egypt and the baptism in the Jordan.

Closely akin to this omission of any reference to the early life of our Lord is the absence of any allusion to his personal appearance. Here

* The very absurdity of these narratives makes them valuable, as illustrative of the truth of the gospel history. We see in them to what wild excesses the craving for the miraculous and the marvellous leads men who begin to forge or imagine a life of Christ. In the various Apocryphal gospels we have a constant and purposeless extravagance of miracles which strikingly contrasts with the sober narratives and economy in miraculous manifestations of the genuine gospels. They represent the infant Jesus as exercising his omnipotence on the most trivial occasions. He gives life to birds which he had fashioned out of mud in his sports; he kills with a word a companion who had offended him, and restores him to life at the intercession of his parents; he carries water in his apron; when in the temple with the doctors he explains the whole science of astronomy as then understood, "the number of heavenly bodies, their triangular, square, and sextile aspects, their progressive and retrograde motion, their several prognostications, and other things which the reason of man had never discovered;" to another of the doctors in the temple he is represented as having described the whole physics and metaphysics of the human body, "things which were above and below the power of nature," insomuch that "that philosopher arose and worshipped the Lord Jesus," and said, "Oh, Lord Jesus, from henceforth I will be thy disciple and servant." One of the Apocryphal gospels of the infancy represents Joseph as being a very clumsy carpenter, but the most misshapen vessels at once assumed their proper form as Jesus stretched his hand over them; the narrative proceeds:—

"On a certain time the King of Jerusalem sent for him, and said, 'I would have thee make me a throne of the size of the place in which I commonly sit.' Joseph began the work, and remained two years before he finished it. But when he came to fix it in its place, it wanted two spans of the measure on each side. Which when the King saw he was very angry; and Joseph, afraid of the King's anger, went supperless to bed, eating nothing. Then the Lord Jesus asked him what he was afraid of. Joseph told him. Jesus replied, 'Fear nothing, be not cast down; lay hold of the throne on one side, and I will lay hold of the other.' And when Joseph had done as he was told, the throne obeyed, and was drawn out to the proper dimensions of the place."

It would be difficult to imagine a greater contrast than that between such absurd legends as these, and the simple narratives of the gospel history.

again we feel a natural, but a vain curiosity "to know Christ after the flesh," many professed representations of "the man Christ Jesus" exist; but the glaring falsity of all the descriptions of His person is evident on the face of them. The letters of Lentulus and Pontius Pilate, the Constantinopolitan gem, and the napkin of Veronica, are manifest forgeries, though some of them are of early date. And we remain without the slightest hint to guide us in our endeavours to portray the physical characteristics of Him whose "visage was more marred than any man's, and his form than the sons of men."

Similar in kind, though somewhat less obvious and striking, is the vague and indeterminate manner in which the localities connected with the life of our Lord are indicated. Where was Calvary? Where the sepulchre in the garden? Where the stable in which the divine child was born? Where the house at Nazareth beneath whose lowly roof he condescended to dwell? For fifteen hundred years tradition has pointed to various spots as having been rendered sacred by these great events, and pilgrims from the ends of the earth have been flocking to them. But of the great majority of these, it will suffice to say, that they are without evidence, either in Scripture, or in secular history. The churches which profess to stand over the places of the Crucifixion, the Sepulchre, or the Ascension of our Lord, are almost universally regarded as possessing merely imaginary claims to those honours. Scarcely a single site can be certainly identified as that of the event to which it is dedicated. The place, like the time, is only marked out by general and unprecise phrases, such as Jerusalem, Nazareth, or Galilee.

It is usual to account for these omissions by quoting the words at the close of John's Gospel: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books which should be written." These words imply the truth of what we have been insisting on, namely, that an immense number of facts were known to the evangelists which they did not record; it supplies, too, one reason for the omission—the desire to keep the narrative within such limits that it could be easily used, and serve rather as a manual for the Christian life than as a huge tome for the cloister. But it does not explain the fact we have been considering. For the four evangelists, for the most part, omit and record precisely the same things, and impose upon themselves precisely the same restrictions. Many of the miracles, discourses, and events in our Lord's life are recorded in three or four of the gospels. Let it be admitted that in most instances each contributes some slight additional incident which was omitted by the others; still, if it had been left with us to decide, we should unhesitatingly have said, "Let us have one or, at most, two narratives of the same event, and let the space thus saved be devoted to recording some portion of the earlier history of the Saviour, which otherwise we must lose irretrievably."

3. The omissions already dwelt upon are remarkable, whatever view we take of the gospel history. But there is another large class of omissions which solicit the consideration only of the believer in its inspiration. We hold strongly, as a fundamental article of the faith, that the Divine Speaker whose words are recorded, and the Omniscient Spirit under whose directing influence the evangelists wrote, distinctly foreknew the whole history of the church, and the use which would be made of every portion of the record. Under this conviction one is constrained reverently to ask why an explanatory clause was not thrown in here and there to guard

important passages against the abuse and perversion to which hereafter they would be subject. There are few heresies which have not the apparent support of some text or another. Probably no unscriptural practice has less seeming countenance from Scripture than that of infant baptism. A word or two would have sufficed to guard from misconception the few passages which are deemed favourable to it, and to prevent the introduction of a usage which has worked injuriously in so many ways. Two or three passages, taken as they stand, seem strongly to favour the doctrine of Transubstantiation. We can hardly wonder that persons who have been brought up in the papal church should cling to the literal interpretation of such texts as, "This is my body," "He that eateth my flesh and drinketh my blood dwelleth in me," "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We can see the true and spiritual meaning of such passages, and may not need an interpreting clause. But in a spirit of humble, devout inquiry, not of impertinent curiosity, we may ask why He who spoke them and who foreknew the misuse which would be made of his words, did not modify or explain them, or throw the sentence into some other form less open to abuse.

It would be easy to multiply cases like the foregoing. We have not attempted to exhaust the illustrations of our statement, that the histories of the New Testament do contain many designed and intentional omissions. Our aim has rather been to select a few instances, out of many, in order to suggest thought and investigation. We hope to return to the subject next month and offer some suggestions as to the meaning of these omissions.

(To be continued.)

EARLY METHODISM.

HAVING in a former article endeavoured to estimate the amount and value of the success which attended the labours of the Wesleys and their coadjutors, it may be both interesting and profitable to inquire into the causes which led to it. Of course we are not only ready but eager to ascribe all spiritual prosperity to the agency of the Divine Spirit. The men themselves would have been the first to disclaim any idea of personal merit and to render all praise to the spirit and providence of God. But, admitting this to the full, it is yet worth while to note those characteristics in the human agents of this great work which contributed to their success. We observe the following things in them of a nature strongly auxiliary to the prosperous prosecution of their great enterprise.

(1.) A healthy vigorous body. We once heard an eminent teacher, in a public address, state his idea of the right order in which education should be conducted. "We should train," he said, "1st. The body; 2nd. The moral and religious affections; 3rd. The intellectual powers." The body is so linked by mysterious sympathies to the soul that it is every way at our peril to neglect its health. Dyspepsia is a deadly enemy to power of any kind. The early Wesleyans were rarely dyspeptic. Many of these were men taken from the field and from the forge, whose frames were knit into strong muscular vigour by the nature of their early occupation, and consequently fitted for rough and hard work, and they did not require shawls, mufflers, or great coats on a cold night after preaching. They did not know much about bronchitis, or "the ministerial sore throat," or relaxation of the uvula. Dr. Adam Clarke evidently laid the foundation of that iron constitution by means of which he

accomplished his herculean works, in great part in the early labours of the farm and its congenial pursuits. The future commentator on the Bible, and great Oriental scholar, might be seen, when a lad, taking care of his father's cows, helping at sheep-shearing and the plough; and so great a hand at peat-cutting that he could keep two persons employed in piling and carrying the fuel as fast as he digged it. Dr. Etheridge tells us, "he was not a little proud of the strength of hand with which he sent the wheat-seed broad cast over the furrowed soil. Amongst the exercises to which he was addicted, horsemanship also afforded him a vast delight. He would sometimes ride down to the shore, and, plunging with the animal through the surf, breast the waves with a long swim outwards." In this exercise, however, on that rough north Irish coast where his youth was spent, he nearly lost his life, as also on another occasion when swimming alone at considerable distance from the shore. The neighbourhood also of the sea afforded him and his father the profitable pursuits of the fisherman, so that often, and especially in the salmon season, the table at home smoked with the produce of their healthy and invigorating recreations. All this was an admirable preparatory process for the work of the ministry, especially when one had in that work "to endure hardness as a good soldier of Jesus Christ."

Great moderation in eating, drinking, and sleeping, distinguished the Wesleys and their early followers. Their general conduct was at the greatest distance from softness or effeminacy. Preaching was common in the circuits at five in the morning. One eccentric, but popular, preacher used to refresh his spirits for that early service by taking a daily bath, feeling not the least objection to plunge into the floating ice of a Yorkshire river amidst the bracing gales of a keen north-easter. The very thought of such exercise is enough to make the more luxurious of our modern divines, in their warm studies, long morning-gowns and embroidered slippers, shrink like the plants in a conservatory when a slide has been inadvertently left open in a frosty night.

This rigorous discipline was abundantly useful, not only to drive away nervous complaints, but to aid their spiritual and moral strength. Account for it as we may, self-denial is a great auxiliary to moral and spiritual power. It is said of Wordsworth, that Plutarch's Lives was a favourite work with him because of the fine bracing, moral effect the examples of the grand heroes of antiquity had upon his mind, nearly all of whom were exceedingly abstemious men, as was Wordsworth himself. Quaintly, but truly, does Pulsford, in his "Quiet Hours" (p. 80), write, "Deep earnest thoughts have often stirred in me on bodily abstinence, as the condition of helping the spirit through the straight gate of opposing animalism. . . . Finding that deep and holy spirit-breathing was suspended during bodily enjoyments godly souls have often interdicted the gratifications of the flesh, in order to help their spirits in the God-ward direction." We are no advocates of austere asceticism; but in these luxurious days we think that good men—especially preachers—would find it a source of strength to attend carefully to the practice of Paul, who could say, "I keep my body under," using, to express his meaning, the strong and expressive Greek word, *ὑποτάσσω*, signifying, "I strike under the eye, so as to beat black and blue."

(2.) The early Wesleyan preachers were men profoundly in earnest. In those days there was nothing of the snug and comfortable to lure unworthy men into the ministry. They worked hard, were often roughly handled, and the important articles of board and lodging were generally coarse and deficient. One poor brother narrates how he spent most of one stormy night in moving

his bed from one part of the room to another in order to avoid the droppings of the tempest which filtered copiously through the defective roof. Whilst another in similar circumstances had additional bedding provided in the shape of a counterpane of drifted snow. They were decidedly irregular at their meals, and the intervals between them were often longer than was agreeable to the flesh, however profitable they may have found fasting to the spirit. Few would venture into such a ministry unless through love to God and to souls.

Their earnestness was greatly helped by one of their peculiar doctrines, that it is the duty of every Christian to possess a full and perfect assurance of divine love, and forgiveness of sins; and that immediately upon conversion. The true Wesleyan preacher in those times knew nothing about "doubts and fears," but could truly say, "We walk, O Lord, in the light of Thy countenance." It is singular to notice how often extremes meet. The old Calvinistic Puritan by belief in his personal election, and the final perseverance of the saints, attained a similar assurance and joy with the Arminian Methodist, which rendered him serene and happy, when on fields of battle, amidst deadly smoke-wreaths and steel glancings, he fought out the liberties of England. Thus the early Wesleyan preacher was raised superior "to hunger and thirst, fastings, buffetings, weariness and painfulness;" and enabled to work on steadfastly to a peaceful or triumphant end.

(3.) Their organisation was to them a source of strength. Wesley's penetrating mind admirably suited his system to the work to be done in his day, although we think it wants adaptation in many respects to the present times. It was, however, a guide to both preachers and people in the minutest points of doctrine, conduct, and ecclesiastical system. Much of the system has now become obsolete, at least in the spirit and aspect in which Wesley and his compeers held it, and must be considered inapplicable to the deeper wants of this new and unresting age. We may suppose no Wesleyan preacher would now refuse a society ticket to any Methodist young lady on the ground of this stern rule by which their fathers walked:—"Give no ticket to any that wear calashes, high heels, or enormous bonnets." Still the great element of concentration is, and has been, their tower of strength, without which the early movement would have died out with the Wesleys. The class system was more especially the nourishing root of their system; now, indeed, it has degenerated into a form, but then it bound them together, as brethren in the conflict they waged against sin and error. They acted on the principle that always and everywhere "union is strength," and the want of it infallible ruin and discomfiture. Happy would it be for some dissenting churches and communities in these days if they would bear this fact in mind!

(4.) Their great strength, however, lay in the essential truth they preached. It was the grand old doctrine of *justification by faith alone*. This was no new doctrine, nor were they its only preachers. Not a few good men in those days preached it to their own people every Sunday, but too often in a cold, dull, dry, uninteresting manner. No effort of any consequence was then made to affect the masses of the people, and in this, as well as other respects, as Jay puts it, "the Establishment was asleep in the dark, and the Dissenters were asleep in the light." The Wesleys and their compeers were undoubtedly the first to take the lead in modern times in the great work of preaching to the masses of the people, and on the whole they found them, as if rightly approached they will always be found, prepared to receive the "truth as it is in Jesus."

Their work was like casting fire amidst ripe prairie-grass, and on all sides the fire spread; brightly it burns still, and we believe will never be quenched again.

It is fashionable for philosophical sceptics and Unitarians, to sneer at this doctrine and to account for its acceptance and effects by speaking of it as gross and stimulating, and suited to the coarse and vulgar taste of the common people. We take leave to say, however, that the average sense of human nature is dead against both them and their theories; and if the common people be not so highly educated as are their critics, still their sense and natural abilities are quite as good, and often better, than those who thus despise them. What, for instance, have Unitarians, with all their preaching and teaching, *done* for the human race? or what are they likely to *do*? We know that in modern times they have veered round to some extent from the bald, coarse views of Priestley and the Socinians of that day, and assume a refined, sentimental, semi-poetic, semi-philosophic respect for the Saviour, yet preach and work as they may, what fruits, what results have they to show? By the last census accounts we learn, that in this country the Unitarians have 229 separate buildings for worship, whilst the Wesleyans have 6,579. The largest number of attendants in these Unitarian places on March 1st, 1851, amounted to 27,612: of Wesleyans 654,349. We now ask how is the strange power of faith in the atoning sacrifice of Christ to be accounted for, over the human mind? The reply is obvious—the vicarious sacrifice of the Saviour meets satisfactorily a deep and universal need of the human soul. This we find pointed out in the words of the compiler of the last “Census of Religious Worship,” who, in showing that the masses are not inaccessible to religion, observes that “there still remain within them that vague sense of some tremendous want, and those aspirings after some indefinite advancement which afford to zealous preachers a firm hold upon the conscience, even of the rudest multitude.” We contend that personal faith in the atoning sacrifice of Christ can satisfy fully this “tremendous want,” and that nothing else can. Theories of possible human excellence, however beautiful, and yearnings after the future and infinite, however poetical, are all vain to replenish the need of a guilty human soul. These, though often most eloquently and touchingly expressed by modern Unitarians are felt to be like the Arctic Northern lights, beautiful but cold, and as incapable of melting the human heart into penitence, tenderness, and joyful hope, as the cold glittering moonbeam is powerless to dissolve an iceberg, however much it may sparkle on its surface in hues of beauty. John Foster, in his dying hours, touchingly expressed what every human soul in some awful crisis or another of its history is sure to feel; when confronting eternity and near its solemn margin, he said, “What should I do without an atonement *now*?” And again, “How dreary would old age and illness be without the great doctrine of the Atonement!” *This*, the central doctrine of the Gospel, without which Christianity is reduced to a bare system of ethics, the study of which only aggravates our sense of sin and wretchedness, without affording one ray of relief—*this* the early Wesleyans preached with earnest purpose, with glowing hearts, and with rich results. Souls the most unlikely to yield to religious influence were brought “out of darkness into marvellous light.” There was Thomas Oliver, “a most abandoned miscreant and clever thief,” who was brought to repentance by a sermon of Whitefield’s, and, like Zaccheus, restored his own to every man he knew he had wronged, and at the same time asked pardon of those he had defrauded. He became a most successful preacher, and was author of the hymn “Lo, He comes with clouds

descending," and of one which Montgomery pronounced to be one of the most glorious odes in our language, of which we quote the first verse:—

The God of Abraham praise
Who reigns enthroned above,
Ancient of everlasting days
And God of love!
Jehovah, great I AM!
By earth and heaven confessed:
We bow and own the Sacred Name
For ever blessed.

He was but a single specimen of many more who appeared hopelessly and deplorably lost, but by the preaching of that doctrine of Christ crucified which is "the power of God" over the spiritual world, were brought to holiness and happiness and God. Beautifully does Martineau, in his "Christian Life" (vol. ii., p. 78), contrast the period we write of, with the colder love and zeal that too much characterises many in the present, though, as we think, he fails to see that doctrine of justifying mercy through faith in Christ, which was the secret of the great strength of these wonderful men, and which lit up those days with heavenly splendours of power and grace. Martineau writes:—"In contact with every grand era in the experience of mankind, will be found *the birth of a religion*;—a fresh discovery of the preternatural and mysterious; a plenary sense of God; the descent of a Holy Spirit on waiting hearts; a day of Pentecost to strong and faithful souls, giving them the utterance of a divine persuasion, and dispersing a new gospel over the world. We, alas! are far enough,—far, at least, as the days of Wesley,—from any such period of inspiration in the past; perhaps, however, the nearer to it in the future, as there is no night unfolloved by the dawn. It is not permitted us too curiously to search the hidden providences of our humanity; but one thing we cannot fail to notice; that a return to simple undisguised affections—to natural and veracious speech—to earnest and inartificial life—has characterised every great and noble period and all morally powerful and venerable men." We regret that this eloquent writer could not see his way to add—in analysing the nature of the causes which led to such happy results—the simple, earnest, general preaching of the mystery of incarnate love, manifested in the sacrificial death, and vicarious sufferings of the sinless "Lamb of God, which taketh away (*ὁ ἀφάρ*, beareth away) the sin of the world"—apart from the proclamation of which truth no truly great, noble, spiritual epoch can now be hoped for in the history of the world—and without its reception, the deepest want of human consciousness, rest from a haunting sense of sin, can never be satisfactorily met.

When we think of the final rewards of eternity, when those shall be distinguished as "stars" who "have turned many to righteousness," what multitudes of souls shall glitter in the "crown of rejoicing" of such men as the Wesleys, Whitfield, and their compeers. What greetings they shall have in heaven from multitudes from the collieries of Kingswood, the mines of Cornwall, the potteries of Staffordshire, the dingy factories of the North, and from myriads more whose faces they never saw on earth, but who, touched more or less by the instrumentalities they set in motion—and which move powerfully still)—shall, by the Divine blessing on their heroic self-denying labours, be brought to glory in heaven. When the proudest eulogy of the world's heroes shall be forgotten, and the decisions of time reversed, these men, and such as these, "shall be had in everlasting remembrance." We would earnestly point the attention of living preachers to a renewed study of the "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of

God and our Father," which these *true* "successors of the Apostles" exhibited, not in vestments, and confessionals, and wax candles, and genuflexions, and intonings, and similar mummeries, but in going out into the "high-ways and hedges," and there by the manifest outpouring of the Holy Spirit on their labours, "opening" man's darkened spiritual vision—"turning them from darkness unto light, and from the power of Satan unto God." From such a study in this day, when there seems a revival of their spirit in the efforts being made by all denominations to bring the Gospel home to the more neglected masses of the people, much good would accrue, and many competent men be animated to "go and do likewise."

Newport.

W. AITCHISON.

THE BLUE BOOK ON SPIRITUAL DESTITUTION.

A PARLIAMENTARY Blue Book* on "The Deficiency of Means of Spiritual Instruction" in England is, we believe, an absolute, and it is certainly far from being an unimportant or an uninteresting novelty.

The world is indebted for it, not to the Archbishop of Canterbury, to whom, as primate of all England, such a movement might have seemed most appropriate, but to that energetic prelate, the Bishop of Exeter, who moved the appointment of the Committee, and, as chairman of it, generally conducted the examination. The volume is interesting in two ways: on the one hand it opens to us rather broadly the somewhat unquiet condition of our neighbour; and on the other it affords us glimpses of the view which our neighbour takes of our own. We shall briefly notice it in both these aspects.

According to the evidence here given, the Church of England may be said to be in a transition state. Wakened up in some degree from its chronic lethargy, and startled into a kind of spasmodic action by the unwelcome revelations of the census of 1851, she exhibits a partial display of new energy, and a local adoption of new methods, avowedly tentative. The whole thing, however, has its characteristic aspects. The fact which has startled the church into its new life being stated—not in the form that one-half the people of England are in a state of spiritual ignorance and vice, but in this, that one-half the people of England do not go to church—the remedy naturally accords with the alleged mischief, and the object aimed at is, not to render the people religious, but to get them to church. In pursuing this object some new features present themselves, not unworthy of notice.

Entirely novel is an inquiry into "the fittest means of meeting the difficulties of the case;" inasmuch as hitherto it has always been assumed, without inquiry, that the only thing wanted was more churches, each with its clerical staff, and the due performance of the ecclesiastical ritual. It was in accordance with this assumption that, about thirty years ago, first one million sterling, and then an additional half million, were voted by

* Report from the Select Committee of the House of Lords, appointed to inquire into the Deficiency of Means of Spiritual Instruction and Places of Divine Worship in the Metropolis, and in other Populous Districts in England and Wales, especially in the Mining and Manufacturing Districts, and to consider the fittest means of meeting the difficulties of the case; and to report thereon to the House; together with the Proceedings of the Committee, Minutes of Evidence, and Appendix. Ordered by the House of Commons to be printed, 2nd July, 1858.

the House of Commons for the purpose of church building, and that such gorgeous and costly buildings were erected with the money as the new churches of St. Pancras and Marylebone. It was in accordance with the same assumption, also, that the late Bishop of London (Dr. Blonfield) put forth his benevolent plan of building ten new churches in the district of Bethnal Green. It is something to say that this vast expenditure is now denounced by church people themselves as waste, and the principle on which it was undertaken as a blunder. The cry is reiterated by all the witnesses who spoke to this point, that the great want of the church is, not more churches, but more clergy. And more clergy too of a peculiar cast. Not men who shall occupy an incumbency for its emoluments, and content themselves with the routine performance of ecclesiastical functions, but a working clergy, consisting of men who shall be continually going among the population, and carrying to them, in every persuasive form, the elements of ecclesiastical influence.

We lay before our readers a sample of the evidence on this point:—

1309. *To the Rev. T. F. Stooks.*] Is it necessary, in your estimation, as the best course, to try to procure additional clergymen, rather than additional churches?—Certainly, in the first instance.

1310. You feel that the great want is that of clergy?—Yes, the crying want is that of clergy.

1311. With an increase of the clergy the auxiliary buildings would be much better filled?—Yes, and I also believe that the new ones would follow more easily.

1560. *To the Rev. T. Evans.*] If you had two curates to make visits to the people, and to talk with them, and induce them to see their duty, do you think it would have a better effect?—That seems to be the only hope; to bring the poor more into personal contact with the clergyman.

1561. That is a more hopeful way of Christianising a population like yours than merely building a church?—Yes, certainly; we want a large body of clergy to act upon the people, and to act upon them simultaneously in all parts.

2237. *To the Rev. Bryan King.*] Was this experiment [his parochial mission] one that occurred to your own mind, or was it suggested to you?—I have for years past been most anxious to make such an experiment. I had taken a very active part in building churches in Bethnal Green, and I acted as one of the honorary secretaries for the Bethnal Green Church Building Society. I was one of those that originated that scheme. I was disappointed with the results of it; and I was convinced that we had begun at the wrong end; that to build churches in such neighbourhoods was beginning entirely at the wrong end. I was convinced that the proper way was to begin with the exercise of the more strictly pastoral office.

So unanimous is the testimony borne upon this matter by all the witnesses called before the Committee, that their lordships, in their Report, recommend the raising, by voluntary subscription, of a fund of three millions sterling for the endowment of additional clergymen! They do not recommend an application for a grant of public money to that amount, they tell us, "for obvious reasons." We are glad that the "reasons" operating against such a recommendation were so "obvious" to their lordships; as to voluntary efforts, if it so please our liberal neighbours, we of course, can have no objection to them.

As to the practical principle here involved, the importance of "bringing the poor into personal contact with the clergyman," there can be no doubt that the clergy have at last (to use a familiar expression) hit the right nail on the head. We honour the zeal which some worthy and right-minded men among them have shown, and rejoice in the success with which their self-denying labours have been crowned. We should be glad to see the whole of England covered with such ministers of Christ as some whose names will readily occur to our readers without our making specific mention of them. The only drawback to our gratification in the

actual extension of such a system is, that it affords no guarantee, either for the character of the men employed, or the nature of the influence exerted. We are far from underrating the mercy which God has shown to our country, by the comparatively large amount of evangelical light and fervour which he has of late years poured out upon the clergy of the church of England, but it is notorious that the evangelicals are still a minority, and a small one. Even the Blue Book in our hands furnishes unequivocal examples of a very different style of instruction.

There is not much religion, for example, in the following suggestion of Mr. Brady:—

2655. I think it is a fatal mistake to place isolated clergymen in a wilderness like St. George's-in-the-East, in a district church, with a population of 10,000 or 12,000; if you plant schools to collect all the children, and so get at the affections of the parents, and invite them to come first of all to lectures or glee parties, and instruct them in church music, and take a leaf out of the dissenters' book, and give them small offices, I think we need not be afraid of dissent or Romanism.

Or take the Rev. T. J. Rowsell, perpetual curate of St. Peter's, Stepney. This gentleman, it appears, has what he calls "a school-church," and the following is the part of his examination which relates to it:—

913. Will you have the goodness to explain to the committee what that school-church is?—The name would denote, perhaps, first, that I wish to combine in a room two things, a school in the week-day, and an opportunity for nursing for the church on the Sundays. I found so many thousands did not attend church at all, and I found that their reason constantly was their clothes, and the length of the service, that I tried to meet the necessity by having a room of this kind. I consulted the late Bishop of London, who said that he was very glad it had fallen into my hands, and gave me £50 at once to do it. The present bishop entirely sanctioned it, and came and opened it, and I have short services in the school on Sundays. I leave out portions of the service, but never alter a single prayer.

914. By what authority do you act?—Under Lord Shaftesbury's Act; it is not a licensed room, but it is with the bishop's full concurrence.

915. It is 'not even licensed?—No. I have a great many meetings there; tea meetings and elocution classes, and I try, as far as possible, to associate with the labouring classes in their hours of leisure. I find those hours were the hours of all others that they least knew what to do with, and when they most want sympathy and counsel. I read to them sometimes from "Shakespeare," and sometimes I read the "Times" newspaper, and talk with and mingle with them, and my wife and daughter too: in this room we can do that; we never celebrate the Holy Communion there, or administer any baptisms; it is not a licensed room.

916. You do not indicate any special sense of solemnity?—On the contrary, I constantly wear my hat; and if I see a man with his hat on, I say, "You may have it here; it is not a church."

917. In order to keep up the notion of that being not a church?—Yes; and by nursing for the church, the result has been this, that it has crammed our church with the poor to such an extent now, that we cannot hardly give them room on a Sunday; they come from the school-room to the church.

918. You used the phrase "nursing for the church;" you meant that the school-church should have that as its end?—It is a handpost to the church.

919. You understand that as the object of the school-church?—Decidedly, to guide them to church.

920. And that they should feel that this was to be a leading to the church?—Yes; it teaches them prayers which they never heard before; many have been taught the Lord's Prayer there; and by saying it constantly, and talking with them, we find, by teaching them prayer, that they have a desire to go to church.

921. And you are enabled to show to them the meaning of a particular prayer?—Yes; going into the meaning of the prayers, and explaining them to them, and they have a desire to pray.

The following passage exhibits Mr. Rowsell's estimate of Sunday schools. Having said, "I am not very fond of Sunday schools when I can have day schools;" this gentleman is further examined:—

1088. *Chairman.*] Will you state your reasons of objection?—Generally the parents seem glad to get rid of their children, and to put them on our hands, instead of their own; they constantly send them to church and to school, but they hold it out as an excuse for themselves for not coming; they say, "My children come." Then, again, it is very irksome to children who are at school all the day to have service twice a day on the Sunday, and school; to me it is very irksome, but to a child I feel that it must be extremely irksome.

1089. *Lord Calthorpe.*] What proportion of those that come to the Sunday schools have not been to the day schools?—About 150 out of 350.

1090. *Duke of Marlborough.*] That 150 would have no schooling at all if they did not go to the Sunday schools?—Yes; they go to little schools in the neighbourhood. I think about eighty or ninety go to no school except the Sunday school.

1091. Do not you think that children would be neglected by their parents if there was no Sunday school?—I very much doubt it.

1092. Is not better care taken of them at the schools than at home?—I am not quite sure of that, nor whether we do not destroy social feeling.

1093. If the parent has so neglected church himself as to make an excuse that he has sent his child to church, do you think that he would take care of the child on Sunday?—I think he would necessarily as a parent look after the child. He feels he is in sending him away doing what he likes; but I think, on the other hand, that the parent would be induced to play and talk with the child if at home, and have that happy intercourse with the child which would be better than any sermons. If they get rid of the child altogether, they seldom hear the prattle of their children, for they seldom see them in the week.

Here is an answer from the same party, which is really a gem of spiritual wisdom and scriptural knowledge:—

1125. Will you state your view of what the parochial system properly is?—The treating the parish, as far as possible, as a family—as gathered together round one house of God, there being an entire sympathetic communion between the clergy and their flocks, visiting them and advising with them, not merely in sickness, but really sympathising with them in their hours of leisure and amusement; in other words, as *our blessed Saviour said* (!), going in and out and amongst them, and, if necessary, sitting down with publicans and sinners.

Being asked to distinguish the "missionary action" from the "parochial action," Mr. Rowsell says, "the missionary action, I should say, is partially developed in my school-church, in trying to go a great deal towards meeting the objections of the ignorant, by *humouring* them, and by sympathy" (1131). The following passage describes his treatment of infidelity:—

1148. Have infidel publications much circulation in that district?—No; but there are loose and wretched publications of an obscene character; but those we are getting rid of very fast by means of the school-church. I read out sometimes a portion of one of these to them, and I have said to them, "How sad it is that I should find these in two or three houses;" it is partly my own fault, and partly the fault of others, and we ought to try to help them out of this, and, by reading to them bits out of other works, I find they have substituted some of Sir Walter Scott's novels, and the cheap plays of Shakespeare, and things of that kind; and it is by means of constant lectures on literary subjects, and talking with them, and by lecturing upon Shakespeare and Sir Walter Scott, we have had as many as about 900 in attendance.

Having mentioned the existence of some Roman Catholics in his parish, and being asked if he can tell "the number in this nest of Irish," Mr. Rowsell says, "I should think there may be 120. When I go down there I invariably ask them if they would like their own priest, if they are very ill; and they constantly say, 'Yes, sir, if you will continue the meat.'" This is part, we suppose, of the reverend gentleman's plan of "nursing for the church."

That mere "spiritual instruction" does not always prove very attractive to the "very poor," is manifest from the following statement of the Hon. and Rev. Grantham Yorke, vicar of St. Philip's, Birmingham:—

4307. In order to meet the wants of that very poor population, I have at different times had services in the school-room in the poor district, and for a little while that has gone on satisfactorily; but when the people found that they could get nothing but spiritual instruction, they gradually fell off, so that it was necessary to close it, and after a time it was re-opened as a sort of novelty, which attracted some numbers again, but they always fell off.

We may take, as another instance, the Rev. Bryan King, incumbent of St. George's in the East. This gentleman has a body of curates whom he calls "mission clergy," and he gives the following account of their labours:—

2134. The duties of the mission clergy are of course very peculiar; it is an attempt by way of experiment. The notion with which it was commenced was this: I assigned a conventional district, remote from the parish church, to the mission clergy, and they took a house, and in a short time erected an iron chapel close to the house; but they began, first of all, to work amongst the people before they established any service; then they opened a room in their house, to induce what people they could in their immediate neighbourhood to attend short services; that led to the erection of the iron chapel; and this, I should say, was distinctly new ground. The population was precisely the population that was utterly estranged, not only from attendance on Divine service at church, but from attendance at any religious services whatever. The part of the parish in which this mission was stationed was a part consisting almost exclusively of very poor people and the smallest shopkeepers, and the families of different persons occupied upon the river and in the docks, as lightermen, watermen, dock labourers, and the wives and families of sailors. That is the character of the class of people amongst whom this mission was first established. They began purely pastorally, and not by public preachings or by any services at first, for they had no place or means; and when they had got hold of a few people, they erected this chapel four or five months after the establishment of the mission; and then they commenced the regular services of the church, dividing them occasionally, and purposely making them as short as possible; for instance, using the litany with a sermon, or, generally speaking, I think, they had the sermon first, and occasionally in the open-air, near the chapel; and then they asked the people to come in to attend the service, consisting of a hymn and the litany. They used the most extemporaneous means; they availed themselves of any sudden death that occurred, or any occurrence that gave them an opportunity of making an impression upon the people; and that has been the character of their work for two years.

How admirable and praiseworthy is all this! But what kind of teaching do our readers suppose the inhabitants of St. George's in the East receive at the hands of these devoted instructors? Not to press on the notoriously reported fact that the Rev. Bryan King is "a high Puseyite," let us make an extract or two from a catechism which is to be found in the rooms of the poor, as given to be learned by children at the schools. The questions and answers are selected from successive portions of the catechism:—

Q. How is the [Holy Catholic] church governed on earth?—A. By bishops and other clergy deriving their orders in a direct line from the apostles.

Q. Are all the bishops equal?—A. All are equal in their office, but some are higher in honour than others, as archbishops, metropolitans, and patriarchs, of whom the first is the Bishop of Rome, the patriarch of the west.

Q. Can the church err in what she teaches?—A. No; she cannot err in matters of faith.

Q. And are the faithful departed helped also by our prayers?—A. Yes, they are.

Q. To whom has Christ given power to forgive sins?—A. To the apostles and their successors, the bishops and priests of the church.

Q. By what means are sins forgiven?—A. By baptism and absolution.

Q. Who is the most exalted of all God's creatures?—A. The Blessed Virgin.

Q. Has the church power to give commandments?—A. Yes; the church has power to give commandments, which all Christians are bound to obey.

Q. What is the Holy Eucharist?—A. It is the true body and blood of Christ, under the appearance of bread and wine.

Q. Is not the Eucharist also a sacrifice?—A. Yes; it is the unbloody sacrifice of the body and blood of Christ, who is offered and offers himself therein.

Q. What is necessary to obtain the pardon of our sins?—A. Three things; namely, contrition, confession, and satisfaction.

Q. What is confession?—A. It is to accuse ourselves of all our sins to a priest, in order to obtain absolution.

Q. What is satisfaction?—A. It is doing the penance given us by the priest. †

Q. Say the three eminent good works.—A. 1, Prayer; 2, Fasting; 3, Alms deeds.

Q. Say the Evangelical Counsels.—A. 1, Voluntary Poverty; 2, Perpetual Chastity; 3, Entire Obedience.

Q. What is the first thing you should do in the morning?—A. I should make the sign of the cross, by drawing my hand from my forehead to my heart, and from my left shoulder to my right across my breast.* . . .

We make these quotations with sincere regret, but it is of great importance that the actual teaching of a large portion of the Anglican clergy should be known. The undisguised popery of such a catechism is beyond question, and we are sure our readers will concur with us in the opinion, that nothing more anti-scriptural or soul-destructive can be conceived. The more assiduously such sentiments are inculcated, the worse, and not the better, for Christianity in England.

The church of England is thus a house divided against itself, and under its common name doctrines the most opposite are taught on the different sides of a geographical line all through the kingdom. And while much mischief is thus in actual progress, no security exists for the perpetuity of the good which is mingled with it. An evangelical incumbent may to-morrow be succeeded by a Puseyite, and the run of evangelical bishops which has characterised the days of Lord Palmerston may speedily be followed by a series of appointments of a diametrically opposite character. This is one of the grounds on which we deprecate without qualification the entire system of state endowments of religion. If they infuse activity into anything, they have a greater chance of vivifying evil than good; and they will, in all probability, render the zeal of a hierarchy supported by them little more than a measure of its spiritual destructiveness.

Another new feature in the young life of the Church of England is the employment of lay agency. Time was when the performance of spiritual functions was jealously restricted to ecclesiastical persons; but, in their enlarged field of toil, the clergy have been too happy to accept the services of the laity, both male and female, and both remunerated and voluntary, in at least some of their humbler and more self-denying labours. It is to the honour of the Church of England that so many of its pious and devoted members have lent their unrequited aid in this "work of faith and labour of love"; and it is to the honour, too, of the paid agents of the Scripture Readers' Society and the London City Mission, that they have come out unscathed from the somewhat fiery ordeal to which this Committee has subjected them. Our readers may be interested by a sample of the examination. The following is an edifying specimen of episcopal jealousy towards the class of Scripture Readers. The witness is the Rev. H. Vivian:—

344. Lord *Bishop of Exeter*.] What are the duties of the scripture reader?—The Society requires them to read for six hours a day.

345. Read what?—The Bible.

346. *Archbishop of Canterbury*.] And to visit and read the scriptures?—Yes.

347. Lord *Bishop of Exeter*.] Do they explain the scriptures?—Yes; they are prohibited from preaching.

348. As it would be considered idle to prevent them explaining the meaning of

* The First Catechism of Christian Doctrine, 4th Edition. Painter and Sons, 342, Strand.

words and passages, are they at liberty to expound and enlarge upon the duties there pointed out?—Yes.

349. Therefore, in fact, they are entrusted with at least as high a duty as the church entrusts to deacons?—Yes.

350. You do not know by what authority that is done?—My own Scripture Reader comes from the Scripture Readers' Association.

351. Where is the Association in London?—In Spring Gardens.

352. They read and expound just as a clergyman would do?—Yes.

353. Are there any means of ascertaining the fitness of those persons for their situations?—They examine them carefully before.

354. Who are they?—The committee.

Our next extract is from the examination of the Rev. J. Colbourne, who, having stated that he had two city missionaries in his parish, was thus further interrogated by the Bishop of Exeter:—

562. Are those city missionaries employed by any society?—By the London City Mission.

563. Are they sent to you on your application?—They are placed in the districts independently of all parochial arrangements.

564. They are *turned loose* upon the whole district?—The district is assigned to them.

565. By whom?—By the City Mission Society.

566. Is that a church society?—It is a mixed society.

567. Composed of church and dissent?—Yes.

568. And you have two of those city missionaries in your parish?—It happens that the districts of those two missionaries are in my parish.

569. Do you yourself approve of having those strangers sent to you?—They are both consistent churchmen.

570. Receiving their mission from a society partly church and partly dissent?—Yes.

571. And those consistent church people come into your parish without your express permission, but on the mission of the society?—And my permission also.

599. With regard to the scripture readers and the London mission *personages*, do they distribute tracts?—Yes.

600. Do they distribute tracts on their own authority, or are they all such tracts as you have expressly approved of?—I approve of them, but they are of their own selection.

601. So that is an accident your approving of them?—Not exactly; they are selected from the Religious Tract Society.

602. Is that a church society?—That is a mixed society.

603. Those tracts that they distribute, therefore, are not church society's tracts, but a mixed society's tracts?—Yes.

604. And they are used by those *personages*, and distributed through the parish, without reference to your approbation or not? You approve of them, but it is not necessary that you should approve of them to enable them to distribute them?—I am sure that neither of my city missionaries would distribute tracts that I did not approve of.

605. There is nothing in the constitution of the society under which they act which compels them only to distribute such tracts as are approved by the incumbent?—Nothing at all.

606. Therefore, they distribute not according to your discretion, but according to the discretion of the society?—Yes.

607. So that, if you did not approve of those tracts, or if you greatly disapproved of them, you would have no power of stopping them?—No.

The *animus* of such an examination cannot be mistaken; and we are happy to find, in our perusal of the volume, that it was in the end effectually rebuked. Such honourable testimony was borne before the Committee, by both mitred and unmitred clergy, to the catholic and devoted labours of these humble men, that even the insolence of Henry Exeter drew in its horns, and displayed itself no more.

A third novelty in the case before us, is the large development within the Church of England of the voluntary principle. It must be obvious

that almost the whole of the labours of which we are speaking proceed on the voluntary principle. Few indeed of them, if any, are prescribed by the rubric. And, in addition to these labours, the volume before us places on record a large number of instances in which noble pecuniary contributions have been made by individuals worthy of all honour. It is obvious, indeed, from a perusal of this volume, that the revival, if so it may be called, in the Church of England, is almost entirely a development of Christian willinghood; and that, to this extent, there is little difference between Christianity in the Establishment and Christianity out of it. One of the witnesses naively admits that the more active clergy have "taken a leaf out of the dissenters' book." For ourselves, we do not grudge churchmen this lesson of wisdom; we are only sorry that they learn it so slowly, and that they are so fearful of throwing themselves wholly on the splendid and unparalleled treasury of voluntary liberality which is in their possession. Notwithstanding all the instances of private munificence, and the instances not less encouraging of cheerful and effective contribution by the poor, there is on the part of the Committee a tenacious cleaving to endowments. Let the reader ponder the following extract from the examination of the Rev. T. F. Stooks, by so excellent a man as the Bishop of Ripon:—

861. Which do you think the most desirable form in which a provision for the clergyman in those poor districts should be made? You would not, I presume, *condemn* him to the mere voluntary system?—No; I wish there was an endowment for each church.

862. You would probably prefer that there should be other modes, so that the endowment and the voluntary system might be combined?—That would be my idea of the best arrangement. I think it is very undesirable to leave any man entirely independent of his congregation; the feeling existing between them is strengthened by his not being so. On the other hand, I think it is unjust to a high-minded man to be entirely dependent, as in many instances at present, upon the prejudice or caprice of his congregation.

863. Does not that positively tend to make the ministry of a high-minded man less valuable?—Yes, it certainly tends that way.

864. Do you know how that is in the poor parishes with regard to dissenting ministers? Are they much in the hands of their congregations?—I believe entirely, or almost so.

Undoubtedly, my lord bishop, dissenting ministers in all places are "much in the hands of their congregations;" and we can inform you, if you are ignorant of it, that where they are not so the working of endowments has not been such as to make us covet them. There is something, however, even in this passage, which indicates the penetration of light even into cloister darkness. The reverend witness "thinks it is very undesirable to leave any man [clergyman] entirely independent of his congregation." And the Rev. T. J. Rowsell confirms this opinion of his reverend brother. The following is part of his examination, as conducted by the Bishop of Exeter:—

926. Do you find much annoyance from the uncertainty of your emoluments?—I did at the first; but during the last four or five years the church has been so full that I have been under no anxiety as to the amount; I can live on it; at first I was very hard pressed; it was in a very different state then.

927. What is your notion in general cases as to the clergy depending in part upon pew-rents?—Yes, I prefer it; I think *we are common human beings*, and that we should work better if our income were better according to our work.

928. Are you also of opinion that it is desirable that there should be an entire dependence upon them?—Certainly not; I should like an endowment of at least £100 a-year; then a sort of sliding scale, which will always result according, I think, to the clergyman's own work.

This is certainly an advance upon all that we have hitherto been told; and we cannot but congratulate our neighbours on their late, but valuable twofold discovery—first, that congregations will give better wages for better work; and secondly, that the clergy, being but “common human beings,” will do better work for proportionately better wages. Even the clergy, however, are not willing to trust themselves entirely to a generous appreciation of their deserts. Mr. Rowsell candidly confesses that he “*would like* an endowment of at least £100 a-year;” and Mr. Stooks assigns a reason of a different kind why the clergy should not be “condemned entirely to the voluntary system.” He says, “It is unjust to a high-minded man to be entirely dependent on the prejudice or caprice of his congregation.” The reverend witness hardly means to say, we suppose, that it is desirable for a Christian minister to be in any degree “dependent on the *prejudice or caprice* of his congregation.” If it is desirable that he should be dependent on the feeling of his congregation at all, it is surely because it may be regarded as one of prevailing Christian love and generous appreciation; and if this be the feeling supposed (prejudice and caprice being out of the question), it is still more desirable that a minister should be wholly dependent upon it, than partially so. The real reason, however, we doubt not, why state churchmen cling with a death-grasp to endowments, is their necessity to the system of patronage, and the fatal blow which the abolition of them would strike at it. Let a clergyman be wholly supported by the contributions of his flock, and in the end the flock must choose their pastor. For the spiritual welfare of England this would be a day of inappreciable blessedness; for the people know a great deal better how to suit themselves with pastors than patrons and politicians do, and will well support those who serve them in love, as the case of the Rev. R. Maguire, of Clerkenwell, a witness examined by the Committee, fully proves. But, alas! what should be done, when churches could no longer be given to graceless scions of nobility and political partisans, but only to men who, “by pureness, by knowledge, by long-suffering, by love unfeigned, by the word of truth, by the power of God, and by the armour of righteousness on the right hand and on the left,” should approve themselves as ministers of Christ to those whom they were to serve in his name?

Not unworthy of observation is the following development of ecclesiastical tactics. The witness under examination is Antonio Brady, Esq.

2653. Lord *Stanley* of Alderley.] Have you any other suggestion to make as to the source from what you think that a revenue might be obtained for church extension?—The plan that has been so successful in my own little endeavours has been using all the schools for churches. I think in that way you may get very great help throughout the length of the land, particularly in populous places. I think using the schools for church purposes is a very large gain to the church. Why wait for expensive buildings? *The apostles did not.*

2654. You think, without the erection of additional churches, if facilities were given for using the schools provided by the Committee of the Council of Education for the purpose of church worship, very great addition might be given?—I am quite certain of it, and also, from the experience that I have had, that you may get the poor into schools who will not go to church. The result of my experience is, that after you first get them to the school church, they go on to the real church.

There is something very edifying in the reference which this gentleman makes to the proceedings of the apostles. “Why,” he asks, “should we wait for expensive buildings? *The apostles did not.*” Undoubtedly, your lordships, the apostles did not wait for expensive buildings; and there are also some other things done in the Church of England which the apostles did not do. We congratulate our Anglican brethren on the introduction

of so scriptural a test, and can only hope for its more extensive application. But what is to be said to the application of public money to the work of church-extension, by "using the schools provided by the Committee of Council of Education for the purpose of church-worship"? There is another reference to this subject at Q. 4443, and we think the matter requires investigation.

We observe, finally, under this branch of our review, that all the present activity of the Church of England constitutes a condition of unstable movement, and not of repose. As, internally, the church is not what it was, so it cannot remain what it is. Either the existing spirit of exertion extends, and spreads itself through the whole body (a very small part of which, however, is yet actuated by it), tending to some indefinite and wholly unshapen result, to which, however, the Report of the Committee contributes nothing of importance; or, under repressive influences which it is not at all hard to imagine, it will be restricted and decline. The more active bishops and clergy are now, as they candidly confess, *trying experiments*, and, in common with them, we wait the result. All we say is, may God rule the issue for his glory, and the spiritual good of our country!

London.

J. H. HINTON.

(To be continued.)

FATHER EDMONDS.*

A PLEASANT SKETCH OF THE OLDEN TIME.

IN 1737 seven men and two women were constituted the first Calvinistic Baptist Church in Birmingham, England. Such was the origin of the church which has since rejoiced in the pastoral labours of the seraphic Samuel Pearce, his spiritual father, Isaiah Birt, and a number of other able and excellent pastors; and which, after sending out four or five colonies, numbers somewhere about 1,000 members. Among the members of this church, some years after its organisation, was a good man and his wife, of the name of Edmonds. They had a large family, chiefly of sons, five of whom were called by the grace of God, and were united, with their parents, to the church of which we have spoken. Two of these young men, together with the one of whom we have to speak, were for many years laborious and successful Baptist ministers.

But, alas! at the time of which we are now writing, Edward, the youngest son, and the only unconverted member of the family, was a source of grief to his parents. He was gay and thoughtless, neglected the house of God, and was ardently attached to the theatre, on the stage of which he was frequently an actor; in a word, though not *vicious*, he was "a lover of pleasure more than a lover of God."

But what cannot the grace of God effect? Even poor *Ned*, as his father was accustomed to call him, when he laid his hand on his head, and, as he lifted up his tearful eyes to heaven, prayed, "*O that Ned may live before Thee;*" even this ungodly youth at length began to feel his need of mercy to pardon his sins, began to weep over his rebellion against God, and to trust in the Redeemer for salvation. And now that his heart has been renewed by the grace of Christ—now that the prayers of his pious parents had been heard—he was baptized, and most entirely did he dedicate his power to the Lord. He

* From the Boston Watchman and Reflector. By the Rev. Dr. Belcher.

became eminently decided, bold and zealous in the service of Jesus Christ. He soon began to preach the faith which he had once wished to destroy; and as he had been forgiven much, holy gratitude impelled him to love and to labour much in the sacred cause.

Though Edward was poor, had but little education, and began as well as ended his labours in his native town, he soon gave indications of a successful ministerial career. He had natural talents of large grasp and power, ardent love to Christ and souls, and was invited by difficulties to perseverance, rather than repelled by them and driven from labour. At his outset none but a few labouring mechanics, living on weekly wages, sustained his ministry, and these persons, five of whom originally constituted the church, amidst the sneers of infidels and the frowns of the pious, erected a house for God on a spot formerly occupied as a tea garden, when it was, singularly enough, for its beauty, called "Mount Zion," and which they occupied long before they were able to place in it a single pew. Edward and his friends were often told that their enterprise would conduct them to prison for debt; but they laboured on, and prayed, and succeeded. I have heard the good man in his latter days tearfully tell, that when he set the masons to build he had but 4½*d.* in hand; but he retired to his room and laid it, as Hezekiah did Sennacherib's letter, before the Lord, pleaded with him the argument of the Divine glory, and went on with cheerful confidence. Difficulties and persecution attended them for some years, but ample evidence has been given that throughout "the hand of the Lord was with them."

It is not the design of this sketch to give a history of the church which was thus originated, or of my venerated friend during a life extending to seventy-three years, or of his family, of more than twenty children, affording him both anxiety and joy. Suffice it to say that the little band grew, so that for many years past it has had more than 900 members. Its meeting-house has been once and again enlarged, and excellent school-rooms have long furnished accommodations for more than 1,000 pupils, hundreds of whom have become useful members of the church, and some of them labour in pulpits at home, in these United States, and in missionary fields.

I wish it were possible to give my readers a sight of the holy man when, in my childhood, I first knew him. His portrait lies before me, but it does not give me a full idea of his portly form, his noble head, his speaking countenance, and his sparkling eye; it does not show me the manners of the man which called forth veneration blended with love; but yet I can again almost see him enter the house of a widow, a member of his church, where I lived, and I almost seem again to run to take from him his three-cornered hat, his gold-headed cane, and his plaid cloak, and to lay them on the table. I almost again feel him placing me between his knees, and the tears trickling down his cheeks, talk to me of my parents in heaven. He would tell me how he and my father were members of the same church, and how they both began to preach amidst many and great difficulties, and how God blessed their labours, even to the conversion of many children; he would describe how he baptized my mother before I was born, and how he visited her on her death-bed, and saw her triumphs in Jesus. He would implore me now, though I was but a little boy, to love Jesus Christ, and to give my heart and life to his service. Blessed be God for the memory which retains many, *many* scenes of this character for more than half a century, and enables me so to feel almost a desire to die, that interviews with him may be renewed in a higher and holier world.

Yes; if it were possible to suppose that my readers could be made to feel

as I do I would go on to write in this strain; but they cannot. All, then, that I shall further attempt will be, to give a few facts chiefly connected with his pulpit labours, which will furnish some idea of the man, the mind, and the preaching of Father Edmonds.

I may premise, however, that my dear old friend had somewhat of wit, shown even in many of his sermons, which gave him this advantage—that what he said was not easily forgotten; he had the passions of his audience entirely at command, and could make them smile and weep almost at the same moment; his voice was sometimes rather loud, and all his pulpit expostulations and exhortations were mingled “with many tears.”

He had great talents as a moral painter. No man was ever more graphic in description, or had the power of making you feel how easily he could commune with the absent, or even with the dead. He was once preaching on the experience of the patriarch Job. You saw the patriarch sitting in the table pew in front of the pulpit lamenting, as in the twenty-third chapter of his history, the absence of his God. The preacher seemed to condole with the holy man, and administered consolation of a far higher character than his contemporaries gave him; but all seemed of no avail. “I cannot find my God,” says the patriarch; “Oh, that I knew where I might find him. I go forward but he is not there, and backward but I cannot perceive him.” Again he looked on his right hand and on his left, but, alas! still had to mourn his want of success. The whole congregation seemed deeply interested in the matter, and sympathised with the weeping pastor and the almost present Job; when the preacher, as though a new thought had suddenly entered his mind, cried out, “*Job, Job! why don't you look up?*” The result was electric, and an effect was produced on many Christian minds which years on years have not worn away.

One morning, about half a century ago, a great excitement was created in Birmingham by a statement that, on the preceding night, a man wandering among some of the old worn-out coal pits a few miles from the town discovered that he was lost, and being unable to grope his way longer in the dark he stood still and cried, at the top of his voice, “Lost! lost! lost!” At length a poor man, a collier, was woken out of sleep by the sound, and, rising from his bed, proceeded with a lantern to the spot, where he found the lost man standing on the very edge of a deep precipice. Had he, instead of standing and crying as he did, taken another step he would have fallen in and probably been dashed to pieces. Much public interest was felt in this great deliverance.

No one of the congregation of Father Edmonds supposed that this occurrence would pass by without first furnishing something for the pulpit. On the Lord's day morning following the occurrence of the “coal pits,” instead of putting on his spectacles to read his text as usual, he laid them beside his open Bible, looked with intense interest over the whole congregation, and, as the tears streamed down his cheeks, exclaimed, in tones which seem even now to ring in my years, “*Lost! Lost! LOST!* Yes, my dear hearers, this is your condition—lost!” Then did he go on to illustrate the depravity and folly of man in departing from God, forsaking the narrow path of righteousness and duty, and wandering among the bogs and pits of a corrupted world in search of enjoyment—ever disappointed, and yet eagerly pursuing what had always eluded the grasp of man. Clearly did he show the danger of sinners thus straying from heaven, and, in millions of cases, falling into eternal perdition before they were aware of their real state; and, in contrast, he showed us the safety of the man who becomes acquainted with his real character and pro

spects, and cries out in self-despair, "Lost! lost!" "Happy man," exclaimed he, "God is appearing for your deliverance."

Then, with solemn dignity, as he puts on his spectacles, he said, "Brethren, I bring to you a glorious message from heaven; will you hear it?" Matthew xviii. 11. "The Son of man is come to save that which was lost." He showed this message of mercy to be adapted to the circumstances of sinners lost to all right feeling and happiness, to the divine glory and usefulness to men, to heaven and to God. While he presented with graphic power the transgressor against God standing on the very brink of the bottomless abyss, we seemed to hear the voice of infinite mercy saying to Divine justice, "Deliver him from going down to the pit; I have found a ransom." The infinite dignity of the Son of Jehovah, his boundless love in becoming incarnate to die in the stead of the sinner, and the inconceivable and eternal blessings he bestows on the returning penitent were beautifully presented to our view. Nor with less clearness did he prove the ability and willingness of Christ to save sinners; showing the price, even that of his own blood, paid for their redemption, and the fact that he is still engaged in the heavenly world "interceding for the transgressors." Every one seemed to feel that Jesus is still able and willing to save the vilest sinners; but that if his salvation be rejected, there remains no hope for the rebel—*no hope!*

He was once engaged in pleading the cause of the Sunday schools connected with his own church;—I remember it well, for I sat, as one of the scholars, in the front gallery immediately before him. His sermon would not have been supposed by a stranger to bear much on his object, though his own people had no doubt as to the ultimate "application." He preached very forcibly on the love of Christ in dying for sinners, especially to make them "a peculiar people zealous of good works;" and having finished his sermon sat down as though he had entirely forgotten the specific duty before him. Brother Bishop, the worthy clerk, rose to announce that "the children will sing the following hymn," but before he could read the first line the pastor was again on his feet, requesting him for a moment or two to be seated. He then told his audience that he had not forgotten his duty, and should now add 300 heads to his discourse; and requesting the children in the galleries, amounting to that number, to rise, he pointed to them as standing in a most critical situation, between heaven and hell, and after delineating their danger, present and eternal, appealed, with streaming eyes, to his audience whether they would not assist in teaching them the way of salvation, and "pulling them out of the fire?" The effect was indeed powerful, he saw that his object was accomplished, and in his own peculiar manner and tones, he said, "My dear children, sit down, these people mean to give." And give they did to an extent they had never done before.

My readers will do great injustice to Father Edmonds if they suppose that in all this there was anything *theatrical*. All in him was perfect nature, sanctified by grace; nor could he, without undue restraint, have been different to what he was. He was all ease and power, but no man in the world could have imitated him with any happy effect.

From home, it need scarcely to be said, Father Edmonds was popular; and even now his sayings and doings of half a century ago are talked of both by the aged people who remember them and their children to whom they have been told. An excellent minister of another denomination told me, that when he was a boy he heard the worthy old pastor preach at Tewkesbury on his favourite subject, the love of God in the gift of his Son. He somewhat startled his

hearers and gave them something to remember by saying, "If Brother Hiller (the minister of the place) were going to be hanged, and the giving up of one of my children to die in his stead would save his life, I would not part with any one of them;—no, that I wouldn't, though I have ten of them living; but God so loved the world that he gave his *only* begotten Son to die for sinners."

In the same sermon, speaking of the love of God to his pardoned people, and of the efficacy of the atonement in purifying their souls from sin, he asked the plain but forcible question, "Suppose one of my children were to fall into a hog-trough, do you think I should love the child the less on that account when he had been taken out and cleansed? No, to be sure I should not; but I should expect him to be very grateful and obedient in future; and so ought it to be, Christians, with you."

I remember once hearing him preach on the subject of baptism, when he made a thrilling impression on a crowded congregation by saying, in his own peculiar manner, "There are many Christians to whom the Lord Jesus cannot say at the last great day, 'Ye have done whatsoever I commanded you.' Unbaptized Christians remember that!"

The inhabitants of the rural districts around Birmingham were always pleased to get Father Edmonds among them, and always flocked in crowds to hear him preach. For many years in succession he preached in a country place, called Carter Lane, an annual sermon for the Sunday school taught in the little chapel, a branch of his own school. He was on these occasions most emphatically "at home," and always left something behind him to be talked about. I well remember one occasion of this kind. He had been urging a liberal collection, but feeling the possibility of a good act being perverted to an improper use, he added, "But don't you suppose that your giving to the collection to-day or any other good action is going to take you to heaven." He then began to calculate what he supposed the oldest and the richest man among them might have given in charity during his whole life, and contrasted heaven with the largest amount of money he could have contributed, till the absurdity of purchasing heaven in such a manner was so striking that the whole congregation laughed right out. And assuredly, on account of the force of the illustration, it can never be forgotten; nor will it on another account. A wealthy, but covetous old farmer, who had long been resting his hopes of salvation on his charitable deeds, now became so deeply convinced of his sinfulness before God, that for some weeks he was in dreadful anguish of spirit, and was only relieved by humiliation at the foot of the cross.

One fact more and I will close. He once went to preach at a double lecture in connection with a quarterly meeting of the association with which his church was united. The country house was well filled, and he ascended the pulpit in the midst of high expectations on the part of the people. He had put on his spectacles to read his text, but a sudden thought seemed to have struck him, and, according to his usual manner in such cases, he raised his spectacles, placing them on the top of his head; then solemnly pausing, and looking round on the people with great benignity, he said, "One thing, my dear friends, I *fear*—that when I read my text, you won't believe it; one thing I *know*—that you will never be able fully to comprehend its import; and one thing I *pray*—that you all may be interested in it." The people sat in profound silence and expectation, while one good, old red-cloaked woman sitting near him said, so as to be heard by others, "Eh, man, what is it?" Looking her full in the face, he read Phil. iv. 19: "My God shall supply all your need according to his riches in glory by Christ Jesus."

And now, dear reader, after looking over the sketch I have just written I am really half-disposed to put it into the fire. It is impossible fully to delineate Father Edmonds so that you should know him well. Memory sends me back to his vestry-room more than half a century since, when, on every Thursday afternoon, he catechised the children, and illustrated every proposition by delightful anecdotes and word-pictures. I remember the pride of my wicked little heart when I was raised to sit on the table as "king of the catechumens;" because I had first learnt all the 112 answers of the catechism; but, alas, I was dethroned the following week, for a little girl had then completed the task, and in her turn was dignified as "queen." But I must give up the whole task of a full delineation as impossible. I will only add that, in 1823, good old Father Edmonds died at seventy-three, and was buried, amidst the tears of assembled thousands, according to his own request, at the right hand door of his meeting-house. His works yet praise him; his memory is truly precious; many of his converts have already met their pastor in heaven, and some are still following on towards that blessed and eternal abode.

VISIT OF J. G. ONCKEN AND J. KÖBNER TO THE SWEDISH CONFERENCE OF BAPTIST CHURCHES.

WRITTEN BY THE LATTER.

Translated for the Baptist Magazine, by the Rev. H. Anderson, Bratton.

AFTER a pleasant and refreshing voyage from Stettin, over the majestic plain of the Baltic Sea, we drew near to the countless islands which gird the eastern coast of Sweden, and announce the approach to Stockholm. At first these islands are naked rocks of granite, by degrees they begin to be clothed with vegetation, and at length we find not only brushwood, but even grass-plots and cultivated fields on some of them. The farther the vessel worked its way northwards, through the apparently endless groups of islands, the more fertile were the sea-girt lands, the more charming, diversified, and surprising the views among which the steamer made its winding way. At length, when the islands, arrayed in shrubberies, beautiful lawns, and country-seats, had reached their greatest beauty, Stockholm came into view, an island-city rising out of its encircling sea. Its outlines are very distinct, and, from the highest point of the city, one has a clear view of its various parts. Most of its streets are narrow, and the paving very bad, while only a few buildings present anything interesting or fine in their architecture. We found the heat of the Swedish summer great, and were glad to find a shelter in the house of brother Wiberg, where brotherly love did everything to make our stay agreeable.

On the very day of our arrival we visited the Annual Meeting of the Evangelical Alliance for Sweden, which was held in a beautiful hall. Soon after our arrival, Br. Oncken was called on to address and greet the assembled Christians. He did so in English, which was rendered into Swedish by Br. Wiberg. In his address Br. O. drew an illustration from the islands through which he had just sailed, which, though of such various forms, were all embraced by one sea, and asked whether, even so, one sea of grace flowed not around the children of God, notwithstanding their diversified views and forms, and whether it behoved them not to be ever mindful of this. I then addressed them in Danish, and was glad to find that I was intelligible to the Swedes, and that the Swedish was intelligible to me. On the following morning there was another meeting of the Alliance, and the Baptists put off their conference that they might be able to attend. At this meeting Dr. Steane and Mr. Hinton, from England, addressed the assembly, and very important and interesting subjects were discussed. Sweden is the land where religious liberty is under the severest legal restraint, and yet I never heard such freedom of speech in any similar assembly. Neither in London nor in Berlin would they have ventured to express themselves as they did here. Even the Baptists occupied a very impor-

tant position, and the opportunity to express their sentiments was as freely and fully granted to them as to the ministers and other members of the State Church. Two of the pastors, who had seceded from the State Church, directed their strongest attack on it, making a distinction between the Lutheran Church, against which they had nothing to say, and the Swedish State Church, which relentlessly persecuted the children of God. One of them stated it as his conviction, that the Evangelical Alliance must eventually overthrow the State Church; for while the former strove to promote religious liberty and equal rights to all the children of God, the latter, with the sword of secular law in her hand, sought to destroy all who declined to obey her. They were directly antagonistic. Here arose a complaint, very naturally, that the seceders had spoken too harshly of the Church, on which a Baptist made the remark that the seceders, when they had sinned against love, should acknowledge this openly, while the Church party should no less own *their* sins and uncharitableness towards seceders. Then might both parties shake hands as offenders forgiven. It was also mentioned that the agent of the British and Foreign Bible Society had refused to sell Bibles at the common colporteur price to a Baptist colporteur, and thus presumed to make a hateful distinction. The meeting passed a resolution on the Bible Society, making a complaint on behalf of the Baptist brother.

The defence of the Swedish Church was then adduced. It was here on the spot that some facts came to my knowledge that will serve to characterise it. In the last meeting of the Diet one of the highest in authority asserted, that the conscience of every subject must yield to the *conscience of the State*. But for this foolish expression he was severely dealt with in the public prints. In Sweden, the law of the State drags every subject with an iron hand to the table of the Lord, obliging them to take the Lord's Supper twice a year at least. Whosoever neglects this can hold no office, down to that of police or night parole. Nay, he who fails in this, his *legal* duty, cannot be regularly married by a clergyman. The soldiers are tightly laced up in this barbarous spiritual strait-jacket, but many of them, either from conscientious scruple, or their dislike, evade the order. They get another soldier to take the sacrament in their name, and there are some who have taken it as proxy for others ten or twelve times a-year, for a penny, or even for a dram. When any one has suffered imprisonment for crime in Sweden, its close is marked by his restoration to the communion of the State Church. This curious reception after punishment, a prominent point in Swedish Church policy, takes place in the following manner. The criminal is brought out of prison to church by two of the military guard. There he must take his place on the stool of repentance over against the chancel, while the soldiers with drawn swords stand by his side. The clergyman in his sermon directs the attention of his audience to the culprit, and bids them take warning from him. Finally, the preacher steps down with the prayer-book in his hand, and, standing before the unfortunate restored church member, asks some questions which he reads from the book, as, whether he repents of his sins and errors before God and the church. In the book stands the prescribed answer, "Yes," but they assure me that the gaol-bird often audibly enough answers, "No." Of this, however, the preacher takes no notice, but leads him forth as is prescribed in the ritual, and declares the sinner forgiven and re-admitted to communion. He is then released from all surveillance.

I also learned that, till very recently, in certain districts of Sweden many country clergymen have been brandy distillers. I had this on authority on which I can rely, though I cannot say whether this continues to be the case. On the same authority I learned that in one district, well known to him, where the clergyman was a distiller, bloody frays had often taken place at the dancing-fêtes held there, on which account an order had been issued by the magistrates forbidding any one to get up a fête with dancing without the written permission of the clergyman. When, therefore, any one who would get up a dancing-fête went to the clergyman for a license, he would be addressed without scruple, "Why, friend, if you have dancing, you must have brandy; I hope you will get your supply from me." This, which explained itself, being answered in the affirmative, the applicant received his license.

In this land, where so singular a church, dead, though orthodox, sways her iron sceptre, has the Lord began to call glorious things to life. He has, as I was

assured, made bare his arm over the people in general, and has not only excited a remarkable eagerness to listen to the testimony of Jesus, and to receive tracts, instead of the former coldness, alternated with scorn or derision, but has already very obviously laid a bridle upon their rudeness, so that one hears much less than formerly that dreadful profanity belched forth in which not one devil but a thousand tons full of devils were invoked. Another wonder is, the power with which the conviction of the indefensible nature of religious persecution, and the absolute necessity for religious liberty, has forced itself upon all, and carried away even the members of the hierarchy. I met with sufficient proofs to convince me personally of the truth of these facts, and we have but to stand and wait till the mysterious might of the Lord obtains the victory over the rigid, granite law of Sweden.

The dawn of religious liberty is looked for at the next sitting of the Diet. Dr. Steane and Mr. Hinton have made use of their visit to Sweden in labouring for the great cause of religious liberty, and had reason to be satisfied with the preliminary results of their interviews with those in high station, among whom was the Archbishop of Upsal. In England even now there is a general movement and union of all parties, condemning the temporary banishment from Sweden of some Swedish matrons who have passed over from the Lutheran to the Catholic Church. Would that this movement, in the hand of God, might make an impression not only on the hard-hearted priests of the North, but on the heretic-hating Catholics too, and generally on all who persecute for religion!

Still, the blessed crown of all that He, who has all power both in heaven and on earth, is doing in Sweden, is the conversion of so many thousands in so wonderfully short a time. The Lord has indeed caused the children to be born as the dew out of the morning dawn (Ps. cx. Luther's version). I had no opportunity to obtain information of the progress of Christianity among the members of the State Church, but I came into contact with three Lutheran clergymen in the course of my journey, all believers in the Lord Jesus, and sincere children of God. One of them was Professor of Theology in Upsal. This made a pleasing impression on me; and if the number of conversions which are unknown to us bear any proportion to those that are known, the work of the Lord in Sweden must now be great. We know that during the last four years the Lord Almighty has granted to our prayers out of the dead world of Sweden *three thousand* dear Baptist brethren, who are to be found over all the provinces of the land, and have formed churches in *forty-five* places. And still the Lord seems to have greater things in view, for his kingdom is still marching forward in might, and the hunger and thirst for his word is still great.

By an extract from the latest published statistics of the Baptists in Sweden, their number and distribution at the close of 1857 will be seen. There were, at that time, 45 churches in 13 provinces, with 2,105 members, besides 30 persons baptized who have not yet united with any church. These churches were formed at the following dates:—In the year 1849, 1 church; 1854, 5 churches; 1855, 3 churches; 1856, 15 churches; 1857, 21 churches.

The churches publish a periodical, *The Evangelist*, which appears twice a month, and is edited by Mr. Wiberg, pastor of the church in Stockholm, formerly a clergyman of the Lutheran State Church. The same brother is publishing a revised translation of the New Testament, combined with a well-digested commentary.

I conceived a strong affection for the Swedish brethren, and esteem them highly, so full of heart, and life, and so intelligent and prudent in expression. Heart and mind so sweetly blend in them, that one feels quite at ease in their conversation and debates. Hence they have had to pass through extreme sufferings for the Lord's sake. They have been robbed of their property to an incredible amount by fines; they have suffered severe corporal punishment, and imprisonment on bread and water so long, that their lives have been in danger. Still they have manfully and boldly confessed their Lord, and made great sacrifices to extend his kingdom.

The proceedings of the united conference of Swedish brethren were very interesting. Brother Wiberg was chosen President. Some Christians were present who were not Baptists, but attached to them. These were allowed to put in a word and take part in the discussions. As guests, Dr. Steane and Mr. Hinton, from London, were present, who, both orally and in writing, presented the salutation of the English Baptist Union to the conference. The first meeting took place on the 11th

of June, and was opened by singing the well-known hymn, "Ein feste Burg ist unser Gott." The 133rd Psalm and John xvii. were then read. Prayer by a Swedish brother, resident in England, followed, and an address from dear Brother Wiberg. Brother Oncken and I were next introduced. Brother Oncken addressed the meeting in English, which was interpreted; and I spoke in Danish, which the Swedish brethren so understood as to render an interpreter unnecessary. By the constitution of the Assembly, some necessary elections had to be made; while between the addresses and the business some beautiful choral hymns, in four parts, were sung. It would lead me too far to enter on a detail of the proceedings of the conference. Two general remarks, however, I would make here. First, only subjects of weight and practical importance were discussed; secondly, no angry feeling was perceptible, though the long and often lively debates afforded occasion enough for it. I may also mention, that, in a discussion whether it was allowable to commit the religious education of their children to the unbelieving or fanatical teachers of the State Church, a pious man, though not a Baptist, who was present, offered to give 20,000 Swedish dollars to found a school on Baptist principles.

Lord's day, June 13, was a blessed season for edification, when we could worship Him to whom all power in heaven and on earth is given, who could therefore furnish a table before us in the presence of our enemies, and cause our cup to run over. The iron laws of Sweden strongly forbid the assembling of such as have withdrawn from the State Church, and banishes them out of the country; while we, unmolested, meet with many friends, in the most public manner, in a large hall close on the street, and sing the praise of God so loud that they could hear us as distinctly in the street as in the hall. Already at morning worship, every place was full, not less than 400 persons being present. Brother Wiberg preached an impressive and powerful discourse from Mark xvi. 16. In the afternoon the hall was again crushed full up to the table, behind which the speakers stood on a little platform. At first Mr. Hinton, in very animated, clear, and *decided* (entschiedenen) language, spoke on heavenly mindedness, as implying a present fitness for heaven. The conversion of a soul was the precious fruit of that discourse, which bore perhaps more than is known. Dr. Steane then delivered an address on Luke xii. 32; and, finally, I had the pleasure of presiding at the table of the Lord. With the commemoration feast of the sacrifice of Jesus closed this glorious day.

A plain mid-day meal in the hall brought many of the conference members together, with brethren and other dear Christian friends from Stockholm, to enjoy the pleasure of brotherly intercourse. One of the latter on another day had drawn to himself the brethren from England and Germany, with other friends in Christ, to a mid-day meal, which his kindness had furnished very liberally, but which the Lord furnished still more richly. At an aquatic excursion to the Thier-garten, at some distance from the city, I had an opportunity of admiring the beauty of nature in these high latitudes, and of seeing how the God of grace can call forth the glories both of nature and of the spirit where we least expect them. From what has been said, it is obvious that the Baptists in Stockholm stand in the most friendly relation to believers of other denominations there.

In Stockholm there are but few objects of interest worth visiting. Brother Oncken and I, however, did not neglect to take a view of the armour and other weapons and dress of the old Swedish kings. There we saw the thick coarse clothing of the celebrated and adventurous King Charles XII., also the horse stuffed which Gustavus Adolphus rode at the battle of Lutzen, with the complete harness he then wore, and in which he died.

At length, on the evening of June 16, the hour arrived that separated me from Stockholm and brother Oncken, as I purposed returning home through Denmark. The steamer by canal to Gotenborg conveyed me quickly from them. This canal, the most remarkable hydraulic work in the world, rises 108 feet above high water mark, cutting through Sweden from E. to S.W., and entering the sea at Gotenborg. To effect this, numerous locks—I counted fourteen in one place—have been formed; the canal joins together a series of small and large lakes, of which two are so extensive, Wetter and Wener, that the shore can scarcely be seen from the middle. The scenery in this voyage is very attractive, for soon one finds himself in a deep forest through which the canal winds, catching occasional glimpses of a beautiful landscape. Suddenly he comes out upon a great body of water, land-locked by its

nearer or more distant shores of great beauty. The grandest point was in the wildly romantic and rocky region of Frolldhatte, with its thundering waterfall of overwhelming sublimity. A clear moonlight deepened the impression on my mind; but, indeed, the daylight extends till midnight, which is so bright that one can read distinctly at least in the open air. By this I was often beguiled of my time, thinking it only nine when it was already eleven.

At length I reached Gotenborg, which is finely situated, and has nobler streets and buildings than the Swedish capital and royal residence. It owes much of its magnificence to the granite-built canals which intersect it. But, while in Stockholm we breathed freely in the Lord's service, here it is sedition, and exposes us to open violence. I found four baptized sisters here, who stand true to their profession, though they seldom enjoy the opportunity of strengthening their faith by hearing the word or holding fellowship with their brethren. I preached to them on Lord's day, June 20, with bolted doors, and we had just broken and partook of the bread, when a knocking at the door obliged us to remove the table and all its contents, ere we opened, lest the intruder should be an officer of police. It was, however, only a person having business with one of the company. After he left, the door was again barred, the table spread anew, and we partook of the blessed cup together in peace. On the morning of the same day I had heard a good discourse at the German church.

I sailed by steam from Gotenborg to Copenhagen. As we passed up the Sound a whole fleet of large vessels swept majestically by, with all sails set. So grand a sight I had never enjoyed before. At Copenhagen I was received with fraternal affection; and for all I enjoyed during my stay in the circle of old friends and brethren I must ever feel grateful to the Lord; his goodness maintaining the most cordial feeling between me and the Danish brethren.

Lord's day, 27th June, I was privileged to preach twice in Danish, and afterwards to administer the Lord's Supper; the attendance was good. Although the fullest religious liberty is allowed in Denmark, the gospel makes far less progress there than in Sweden. May the Lord pour a stream of new life upon Copenhagen, and revive his cause, as in days that are gone. In the churches of West Zealand, whose pastors I also visited, all is very pleasing, and the Lord is ever adding to them of those who shall be saved. On the whole the cause of God makes progress in Denmark, and foretells a glorious future.

I reached home, by way of Hamburg, on July 2nd, with a heart humbled and grateful that the Lord had brought me through safely in so gracious a manner. He forsakes not his children who serve him. That truth is verified ever anew!

THE ASSOCIATIONS.

WE resume our analysis of the reports of the various associations, and extracts from their circular letters.

THE LANCASHIRE AND CHESHIRE ASSOCIATION, comprising 49 churches, with an aggregate of 5,226 members, reports 363 baptisms during the year, giving a clear increase of 279. Their annual report gives, in addition, the statistics of the Yorkshire Association as follows:—total number of members, 7,279; addition by baptism, 707; clear increase, 483. The circular letter on *The Character and Work of Ministers who have a scriptural claim to the efficient support of the Churches*, is by the Rev. J. HARBOTLE.

TRUE APOSTOLIC SUCCESSION.

Much has been said in our times about *apostolical succession*, as alone giving the rightful claim to spiritual authority, and, consequently, to efficient support. But we ask, what is meant by the term? It will not be pretended that any now living can

be successors of the apostles as eye-witnesses of the resurrection of Jesus. We suppose that the meaning attached to this term by many amounts to little or nothing more than receiving imposition of hands from one that had received the same from others, in succession down from the days of the apos-

files. We object not to the laying on of hands as a solemn and scriptural form of invoking the Divine benediction, and setting apart to the service of God. But what can the outward form avail to men that have forsaken the spirit, the doctrine, and the practice of the apostles? "What is the chaff to the wheat? saith the Lord." If it were even possible to trace the succession through thirty bishops and three hundred popes, up nearly to the apostolic era; and in addition to bring the mouldering relics of all hands thus laid on all the heads to attest the fact, of what use could this be? If the spirit, the doctrine, and the practice of the apostles have been deserted, the succession is lost. The whole thing becomes a lifeless pantomime, an exhibition of mouldering bones, a scene of putrefaction and death.

But there is nevertheless AN APOSTOLICAL SUCCESSION of immense importance, and to which all *must* belong that can rightfully claim "efficient support." All such ought indeed to be successors of the apostles, in the meaning of Paul's injunction: "Brethren, be followers together of me, and mark them which walk so, as ye have us for an example." "For our conversation is in heaven." "Giving no offence in any thing, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress," &c. "By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." Ministers who have fully imbibed this apostolic spirit, belong to the apostolic succession in the best sense; and become "examples to the believers in word, in conversation, in charity, in spirit, in

faith, in purity." These may indeed be acknowledged as workers together with God. They possess an essential part of the character required to claim, or at least to deserve, the efficient support of their brethren.

HOW TO SUPPORT A MINISTER.

We have little to add, except to remind you again that "EFFICIENT SUPPORT" ought not to be confined to the mere pecuniary sense of the words. The churches of Christ are compared to candlesticks. They support those burning and shining lights which the Holy Spirit has kindled to scatter the world's darkness. That you may "efficiently" aid your ministers, we exhort you, brethren, be careful not, by any part of your character or conduct, to throw hindrances in the way of success. Even unkind or captious remarks concerning their preaching (when it is perhaps really true and scriptural) may greatly injure the mind of an inquirer. Take the stumbling blocks out of the way. Observe and encourage hopeful inquirers. Tell to others what you remember of the sermons which you hear. This may induce them to attend; and if not, you are thereby holding forth the word of life. Give spiritual attention to the welfare of the young, particularly those of your own families or kindred. Manifest a benevolent concern for the sick, the aged, or infirm; the widow and the orphans; and especially when such are brethren or sisters in Christ, or belonging to those of the household of faith. Observe how Paul showed by example and enjoined by precept, given to the elders of Ephesus, that "so labouring ye ought to support the weak; and to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive."

THE DEVON ASSOCIATION comprises 31 churches, reporting a total of 2,474 members. The additions have been, by baptism, 153; by profession, 58; the clear increase on the year, 166. The circular letter by the Rev. E. WEBB, is on *The Weekly Offering; or, the Divine Method of Giving*. As the subject is very important, and exciting great interest among the churches at large, we hope speedily to reproduce the whole of the very able letter in our pages, and therefore make no extracts from it now.

THE ESSEX ASSOCIATION includes 13 churches, with an aggregate of 789 members. The baptisms during the year are 63, giving a clear increase of 57 during the year. The circular letter, by the Rev. W. C. ELLIS, is on *The importance of Personal Effort and Organisation in the Cause of God*.

THE VALUE OF ORGANISATION.

The importance of personal effort in the cause of God cannot possibly be over-estimated, as without it no inroad can be made on the works of darkness; still the effectiveness of individual labour may to no inconsiderable extent be abridged through the lack of combination on the part of the

Saviour's disciples. That union is strength is a self-evident proposition, and has long been recognised; oneness of heart, effort, and aim, on the part of Christians, in their resolve to conquer the world and Satan, is as requisite to victory as the skill, valour, and mutual co-operation of every branch of an army to its triumph.

However desirous a man may be to

glorify his Lord, who stands aloof from others in the same service, his amount of success cannot be expected to be as proportionably great as if they had placed "shoulder to shoulder," and moved down upon the foe with a community of purpose. The Church of Christ ought not to be like a disbanded army; division of labour and strict discipline are as necessary here as with the highest military power in the world.

Organisation (by which is understood various parts co-operating with and subservient to each other) is a natural as well as spiritual law. All the forces of nature are organised in securing any one result; and the church must have a certain discipline and organisation as well as other societies, and must so far resemble the kingdoms of this world, because like them it requires that every thing in it be done "decently and in order;" and the Church should ever be the most perfect of all organisations; for here is found the soul of power, and an effective method must be attained before success can be realised; and this organised and systematic effort for which we plead, is in no degree hostile to that Christian liberty which to us all is so dear. We are to "strive together for the faith;" our weakness lies in disunion; we must draw close together with the conviction that subordination is the spirit of

order, and organisations springing from and animated by a living spirit are the mechanism which give effect to the powerful energies which move them, and that to be worth anything they must be continually at work or they will soon drop into their constituent elements, or in other words, a Church to be prosperous must be one in which its members are ever active.

NEED OF PERSONAL EXERTION.

Associations must not be substitutes for personal exertion: names and subscriptions will not themselves avail anything without the unreserved consecration of the heart. God looks for unwavering devotion in every grade of his grand army; he loves to bless willing instrumentality, however feeble in itself, that he may magnify his own power. Our piety grows in proportion to our usefulness, and the more untiring our efforts are for the enlargement of Zion, the nearer we shall approach to the bliss of heaven; inasmuch as "faith without works is dead," work for Christ brings its own reward; if we labour in the spirit of faith, and with the soul of a man, not anything will discourage, our own power to do good will not be underrated, and God will send comfort like sunshine into the heart of the earnest worker.

THE LATE REV. J. J. DAVIES.

FEW men have passed away into another world whose memory will be more fondly cherished than that of the late Rev. J. J. Davies. The event mantled with gloom the scene of its occurrence—the scene likewise of his recent labours; and the intelligence of his demise will fall, like tidings of disaster, in the different circles in which he was wont to move. It is due, therefore, to his memory and his worth, as well as to his sorrowing friends, that we present our readers with some sketch of his life and character.

He was a native of Cardigan, the son of highly respectable parents, intended by them for the ministry of the Episcopal Church, but was led to adopt Nonconformist principles and to associate himself with the Baptist body. He entered Bristol College, where he prosecuted his studies preparatory for pastoral work, and is still remembered there by the president and many of the committee of that institution as an urbane, devout, and highly promising man. Those who were his contemporaries cherish his memory as one whose clearness and range of thought were in harmony with the transparency of his character and the elevated order of his piety.

His first engagement with a church located him in Bath, whence he removed to Tottenham, where he spent upwards of seventeen years of great usefulness, not unchequered by much sorrow. His heavy trials and great labours, combined with his intense solicitude for the spiritual good of those favoured with his ministry, greatly prostrated his energies and necessitated his resting for a season. He temporarily resided at Bootle, where he recruited his health and nursed to a state of considerable vigour a new interest based on thoroughly catholic principles. Finding himself again equal to the demands of a larger sphere, he removed to Luton, in 1849, where he laboured for upwards of eight years with great devotedness and success. Failing health again compelled him to relinquish his favourite work. This time disease had made such rapid inroads upon his constitution—never a robust

one—that it speedily succumbed. Having wintered in Jersey, he returned to England to spend a few weeks amongst friends. He came home to die. And never in the memory of any now living did any death create such a sensation in Luton. The town was in tears. This was not occasioned by anything remarkable in the circumstances of his departure, for he gradually sank into "life's long sleep." The impression produced by his demise was but an approving response to his life. His name will rank with that of the sainted Daniel whom he succeeded, as one who has left the impress of his own character on many a nature. The qualities which combined to constitute that character a living power were, great clearness of thought, extensive and thorough research, leading to a calm and many-sided view of truth, a firm grasp and uncompromising maintenance of grand principles, an utter abhorrence of all clap-trap, and an ardent love of reality, the exhibition of a large-hearted catholicity conjoined with steadfast adherence to his own personal religious convictions. With the docility of a child he sat at the Master's feet and heard his word. And from the imperishable utterances of the Divine Page he loved to gather and give to his people and to the world "thoughts that breathe" a glorious life. His "Sketches from the Cross," "Felix," "Abijah," &c., may be taken as a fair specimen of his style of thinking. And he must have left behind him a mass of material equally adapted to help the devout inquirer in his searches after truth. His elocution, the peculiarly emphatic manner of his address, the benign smile that played about his manly countenance, like sunshine on the waters, and all that went to make up the individualities of his pulpit efforts, which were easy, graceful, impressive, can be chronicled only by those who "heard him gladly." In calmly reviewing his chequered course, and impartially estimating his intellectual and moral status, his perfect freedom from all narrowness of thought, creed, sympathy; his disinterestedness of spirit, unobtrusiveness of manner, untiring toil for the good of others, and great constancy and cordiality of friendship and affection—one marvels that any should have wilfully wounded a heart so tender and lovingly kind. From all that afflicted his noble nature he is now free. The mysteries of that Providence which oft led him through thorny paths are all plain to him now; and whilst his ashes peacefully rest beneath the shade of the spreading tree, his spirit "made perfect" mingles with the ransomed throng, and "rejoices with joy unspeakable and full of glory!"

Rest from thy labour, rest,
Soul of the just, set free!
Blest be thy memory, and blest
Thy bright example be.

Faith, perseverance, zeal,
Language of light and power,
Love prompt to act and quick to feel,
Marked thee till life's last hour.

J. W. T.

INCREASE OUR FAITH!

"(He) said with tears, Lord, I believe; help thou my unbelief."—*Mark ix. 24.*

GREAT Saviour! help our unbelief!
We stray too soon from out thy
fold,
Nor heed thy voice, which else would
hold
Our feet from falling, hearts from grief.
Teach us to know thy tender care
That watches us with anxious eye;
And if we set our aim too high,
Shield us from failure's black despair!
We must be humble to be pure,
And follow thee, and bear our cross,
Obey thy voice through pain and
loss,
Learning with patience to endure.

Enfield Highway, 1856.

Oh! Man of sorrows, Man of grief!
Help us to bear our little load;
We tire along the dusty road,
And only thou canst give relief.
Our spirits faint, our faith is weak;
Our courage flags before 'tis tried;
We hunt for corners where to hide,
Or in presumption danger seek.
If doubts and fears bedim our sight—
Fears of defeat, and doubts of heaven—
Surety by prayer to faith is given,
Prayer makes the Christian's armour bright.
Jesus! Salvation's mighty chief!
If patient we with thee abide,
And confident quit not thy side,
Thou then wilt help our unbelief.

E. S. JACKSON.

Reviews.

The Protestant, Theological, and Ecclesiastical Encyclopædia: being a condensed Translation of Herzog's Real Cyclopædia; with Additions from other sources. By Rev. J. H. A. BOMBERGER, D.D., assisted by distinguished Theologians of various denominations. Parts I. to VII. Edinburgh: T. & T. Clark.

BEYOND casual allusions and occasional extracts, we have not yet noticed the translation of Herzog's *Real Encyklopädie für Protestantische Theologie und Kirche*, which Messrs. T. & T. Clark, of Edinburgh, are reproducing in this country. The appearance of Part VII., which completes the first volume, furnishes a fitting occasion for calling the attention of our readers to it. Biblical scholars who possess only the slightest acquaintance with German literature are familiar, by reputation at least, with Herzog's great work. Assisted by more than a hundred contributors, which include some of the greatest names in Germany, he is rapidly carrying towards completion an encyclopædia which will cover the whole range of Biblical, theological, ecclesiastical, and religious literature. It is a perfect specimen of the patient research, profound learning, and thorough exhaustive treatment which so remarkably characterise the writers of Germany. To ourselves, and to many others, it is matter of regret that the original work is not being reproduced in its entirety. We presume, however, that few publishers could be found, either in Great Britain or America, to venture upon a work of such dimensions. We must, therefore, be "thankful for small mercies," and accept this abridged and modified version, since nothing else is forthcoming. Indeed, Herzog himself, in a letter addressed to the editor, admits that condensation and modification are not merely desirable, but necessary, in an English translation. Assuming the correctness of this view of the case, we are bound to say that the work has been done as well as possible.

How full and various the contents of the Encyclopædia are, may be gathered from the articles given under a single initial. Taking the twenty pages from the commencement of letter B, we find the following articles:—Baal, Babel, Babylonian, Babylonian Captivity, Babylas, St., Baccanarists, Bacon Roger, Baden the religious Conference of, Baden the Reformation of, Bader, Bahrdt, Baius, Balaam, Balaamites, Baladan, Balak, Baldachin, Balde, Balsam, Balsamon, Balthasar, Baluze, Ban among the Hebrews, Ban, Church Censure, Banquets, Bans of Marriage, Baptists, Baptisteries, Barabbas, Barak, Barbara, St., Bar-cochba. Of course, many of these topics are despatched in a few lines; but among them are several of considerable length and value. We may mention those on Baal, Babylonia, and the Babylonian Captivity. Some of the articles seem at first sight to be remote from the scope and design of a theological and ecclesiastical encyclopædia; but they are not so really. Under the head *Banquets* we have an account of the festal usages of the Jews. *Barley* gives occasion to a brief but valuable article, containing much information as to the period of the barley harvest, and the use of barley among the Hebrews. The paper on Roger Bacon shows his place in the history of theological opinions, and fairly estimates his influence on doctrinal development.

It would be manifestly impossible to speak in terms of equal approval of articles so various and emanating from such different sources. But, as a whole, we may express our very high admiration of the learning, piety, and impartiality they display. We would not venture to assert that nothing savouring of heterodoxy is to

be detected here and there; but we do most gladly recognise the devout and reverential spirit in which Scripture is constantly spoken of, and the decided manner in which its supreme authority is asserted. This is especially evident in an able article on Demoniacs, from the pen of Ebrard, which we hope speedily to reproduce in the pages of this magazine. The manner in which our own denomination is spoken of is thoroughly fair and impartial, contrasting favourably with the offensive and contemptuous arrogance of tone affected by our Established Church, and imitated too often by the writers of other sects. The article on Baptisteries concedes all that we require as to the practice of the early church. The notice of our organisation and history, though brief, is favourable. The biographical notices of eminent members of our body, such as Bunyan and Carey, are thoroughly eulogistic, and, for an encyclopædia, of considerable length. From the article on Bunyan we learn that during the last fifteen years as many as four separate translations of the "Pilgrim's Progress" have been published in Germany.

The principal defect we have noticed in the parts which have appeared is an occasional disproportion between the length of the article and the importance of the subject. Few topics deserve and require more elucidation than the history of Balaam, yet he is despatched in about half a column; whilst Baius, an obscure German preacher of the sixteenth century, receives nearly a column; and Balde, a minor poet, is honoured with more than two. Again, Dante and Damianus occupy much more space than David and Daniel. Sometimes, too, the bulk of the article is occupied with the discussion or illustration of what is merely incidental to the subject, whilst that which is essential to it receives very summary treatment. It is only fair to Herzog to say that these blemishes are, for the most part, due to the translator, and do not appear in the original German edition.

These, however, are but venial defects. To those whose knowledge of German does not enable them freely and readily to use the encyclopædia in the original we strongly recommend this translation. It will form an invaluable addition to the libraries of theological and ecclesiastical students; giving, as it does, a vast amount of information, compiled and condensed from sources not generally accessible, upon subjects of vast importance, by men of the greatest eminence in their respective departments. From the publisher's preface in the part just issued, we are glad to find that the work is being welcomed as it deserves.

An Earnest Exhortation to Christian Unity, by the Chief of Sinners. London: Partridge & Co.

THIS is a splendidly "got-up" volume; the paper is excellent, the printing beautiful, and the binding superb. The exterior is emphatically attractive. In the interior we become acquainted with some of the particulars of the early life of the author—particulars that, in some measure, account for his self-designation as "the chief of sinners." He magnifies, however, the riches of divine grace as illustrated in his history, and seems resolved to live for some grand purpose. We know not the denomination with which he is identified, but we more than suspect that though not a member of the "sect everywhere spoken against," he belongs to the one which is too guilty of regarding every denomination as *sectarian* except its own, and of speaking against every sect but itself. His views of the plan of salvation are evangelical, and in order to "induce all real Christians, of every denomination to form themselves into one united general phalanx of Christian brotherhood, under the single banner of the great Captain of their salvation, and so most zealously fight the battle of true Christianity against the common enemy of mankind

with all his host ;” he enlarges on “the state of disunity and sinfulness” (quoting at full length the Epistle to the Galatians, the Epistle of James, the first and second Epistles of Peter, all the Epistles of John, the Epistle of Jude, and the letters to the seven churches), “on Baptism,” “on the Lord’s Supper,” on “Paradise and Hell,” “on the state of Christian unity and righteousness,” quoting the whole of the Sermon on the Mount. Though we cannot speak of his cogency in argument, we cheerfully grant that he says many good things in a very earnest spirit ; not a syllable more eulogistic, however, dare we utter. We have met with so much of the *comical* element in the book that, coupled with the sombre tone that ever and anon mingles with it, we are compelled to regard the whole as one of the finest specimens of *medley* that can in the whole range of Christian literature—ancient or modern—be supplied. We should like to buy up every copy of the work that has been printed. We are persuaded its circulation will do vastly more harm than good. Such a jumble of what is represented as religious truth will make religion itself, in some quarters, a laughing stock. We consider the writer has sadly mistaken his calling, and as this is his “first essay to cater for the public weal,” we hope it will be his last. We have, in our progress through the volume, alternately smiled and sighed—laughed and lamented. Who can read the following extracts which we think it our duty to give, to sustain the verdict we have pronounced—without regretting that the religious press should ever allow such crudities to see the light. A favourite idea with the writer is found in the resemblance which, in some particulars, he can discern between salt and the gospel. Alluding to that condiment he declares, after quoting Isaiah lv. 1, 2 :—

“Such is the prophet’s invitation as regards the antitype. Now hear it as applied to the type, with a slight transposition of terms :—‘Ho ! everyone that eateth meats and herbs (or vegetables), and all kinds of pleasant food, come ye to the waters (the salt springs), and he that hath no money ; come ye, buy, and eat ; yea, come, buy salt, without money and without price. (For salt is like the manna, which God sent, and came down from heaven ; all that the people have to do is to gather it.)’

Once more, when warning the Christian against “casting pearls before swine,” he thus writes :—

“Would it not be an act of the greatest indiscretion, were a zealous but indiscreet disciple of Christ to procure a ticket for the opera or the theatre, not for the purpose of going there to see the performances, or beholding the vanities thereat ; but in the midst of the assembled concourse, and whilst their attention was excited to the utmost at witnessing some intense tragic, or their risible faculties stimulated at beholding some comic, scene, to get up and proclaim the truths of the glorious gospel in contradistinction to, and in condemnation of, such empty vanities and vices. Methinks, were anyone to do such an act, that something of a rather more serious character than zeal, would be attributed to him. But as more simply exemplifying this precept, an anecdote, or rather caricature of the old coaching days, occurs to my mind, and probably may to my readers. It is this :—A zealous servant of Christ was represented as sitting on the box of a coach by the side of a son of Jehu, who had in his hands the reins of four steeds, who were anything but obedient to his guiding ; which caused him, in addition to the application of the whip with the one, and the controlling power of the reins with the other hand, to bring the tongue likewise into requisition, in giving utterance to epithets which were anything but agreeable to the ears of our zealous but indiscreet friend sitting by his side ; who, in the midst of the equestrian intractableness and Jehuan irritability of temper, put his hand upon the shoulder of the latter, saying—‘Patience, patience, my dear friend, remember Job ; patience, patience ;’ and by his suddenly checking him in the management of his steeds, was nigh unto capsizing the coach ; whereupon Jehu’s son replied, ‘Yes, yes, sir, it’s all very well for you to talk about patience and Job, but did he, Job, ever drive *three blind’uns and a bolter* ?’ This was such a bolting reply to our zealous but indiscreet friend, that had he been anywhere else but on the box of a coach, the probability is that he would have bolted altogether ; for it is presumed that he was so dumfounded by the Jehuan reply, that he opened not his mouth again during the whole journey, for we hear nothing more of him ; whereas, had he abided his time, he might have given him a dissertation upon the laws of swearing, and intemperance, both of appetite and temper, until they had arrived at the place of their destination. And so it is sometimes with zealous but indiscreet members of the church of Christ.

“Even so,” we can imagine is the response of our readers who perhaps, look

for an apology from us for detaining them with such effusions ; all that we have to say in reply is, we deem it right that they should know what stuff reviewers have occasionally to handle. S.

The Street Preacher, being the Autobiography of Robert Flockhart. Edited by THOMAS GUTHRIE, D.D. Edinburgh: A. and C. Black.

THE subject of this autobiography was a remarkable man. Born of humble parentage in the West of Scotland, he received such education as five years' attendance at the parish school could afford, and afterwards served seven years' apprenticeship to a nailer ; but, being of an unsettled disposition, he enlisted as a soldier when nineteen years of age, and continued in the army till he was pensioned off in 1813, at the early age of thirty-five. He lived forty-four years after this, and died in the autumn of last year. The early part of his career was one of more than ordinary profligacy and desperate wickedness, escaping the halberts and gallows when many of his comrades suffered who were not worse than himself. His regiment, when in India, having been visited by the Baptist missionaries stationed near its cantonments, several were converted, and formed themselves into a church for communion and mutual edification. These stood aloof from Flockhart as one hopelessly depraved, but when he was laid aside by sickness at Burhampore, one of them, observing some thoughtfulness in the sick man, spoke to him, and brought the profligate to repentance. As he slowly recovered, he attended the domestic ministry of the excellent Chamberlain, by which his faith was confirmed. The regiment removing soon after to Calcutta, Flockhart, having been received by the church on the 22nd, was then baptized by Mr. Ward, in August, 1810. After the expedition which took the Isle of France from the French, he was invalided and sent home, being finally transferred to the 9th Veterans, stationed in Edinburgh. This city became the scene of his eccentric, but well-meant labours, till his death. Outrageous in wickedness before conversion, his zeal for the truth, after that event, was scarcely less so ; while in garrison, on guard or off, he ceased not to reprove the wickedness of his comrades, and even of his superiors, in language less pleasant than plain, and no doubt owed his dismissal from the army to a desire on the part of the latter to get quit of so bold and pertinent (or impertinent) a reprover. It must be owned that then, and long after, though calm when unopposed, he was wont to get excited, and used expressions in rebuking sin which no prudent Christian would utter. The truth is, though it does not appear in his autobiography, that his illness in India, the result of vicious habits and exposure to the sun, had slightly affected his brain, and he was never altogether free from occasional aberration, especially when checked in what he considered his special calling. He had been received into the church under the care of the late Christopher Anderson, but in its meetings he would break out into audible prayer and exhortation, in language which obliged the females to retire and the others to remove him, which he resisting, the interference of the police had to be called in. He was examined by medical men, one of whom was Dr. Stuart, the well-known friend of the Serampore Mission, who certified that he was of unsound mind, and sent him to the lunatic asylum. This the good man, writing forty years after, in his old age, puts down to persecution, and the unnecessarily harsh treatment he met with in the asylum is charged on the excellent persons who first saw the necessity of some restraint being put on his eccentricities ; but it is evident his memory, remarkably clear on the events of his youth, fails him greatly respecting the middle part of his course, when of unsound mind. He was often under charge of the police of Edinburgh, who were always tolerant to street-preachers as we can witness, when the thoroughfare was not interrupted, nor decency outraged.

Advancing years brought their usual sedatives, and Robert, with unabated, but better directed zeal, continued to preach in the corners of the streets when the police allowed him a standing, to visit the hospitals and jails, where his conversation in quiet was more likely to be useful than his public addresses, and to reprove the profanity and vice which he daily met with. He was much respected in his latter years, and when death closed his course, the public, for whose reformation

he had so long and disinterestedly laboured, awarded the old soldier the honour of a public funeral. Though for many years he had worshipped with the Presbyterians, he maintained to the last his views of Christian baptism, which are well expressed in p. 69. The reminiscences of intercourse with Flockhart, by Mr. Robertson, add considerably to the interest of this little volume, to the perusal of which we invite our readers.*

A.

Brief Notices.

BELIGIOUS BIOGRAPHY.

1. *Power in Weakness: Memorials of the Rev. W. Rhodes, of Damerham.* By Charles Stanford, of Camberwell. Jackson & Walford.—2. *Commerce and Christianity: Memorials of Jonas Sugden, of Oakworth House.* By R. Spence Hardy, Hon. M.R.A.S. Hamilton, Adams, & Co.—3. *A Life Brief but Beautiful; or, A Biographical Sketch of the late Mrs. W. Allison, of Leeds.* By A. M. Stalker. Heaton & Son.

The readers of the "Baptist Magazine" need no introduction to the memoirs of Mr. Rhodes. Enriched as our pages have been by some of the ablest productions of the ablest men among us, few contributions have attracted more attention or awakened more admiration than these memorials of departed piety and genius. We are glad to see the memoir reproduced in this enlarged form, and desire for it a very wide circulation.—From the memoir of a recluse student we now pass to that of an active tradesman (2). The contrast is striking, and may serve to illustrate the universal adaptation of Christianity to "all sorts and conditions of men." Jonas Sugden was a noble specimen of a wealthy devoted Wesleyan layman, who, with a princely fortune, dedicated his time (a noble example to our men of business, for he, too, was neck-deep in business), his talents, and his wealth, without stint, to the advancement of religion. Few denominations have been so favoured as the Wesleyans with admirable specimens of Christian laymen. From this memoir we gather that Mr. Sugden deserves to take his place among the noblest of them.—From the active, pushing man of business, we pass to a modest, retiring

Christian lady (3), whose "sun hath gone down whilst it was yet day." We have to thank Mr. Stalker for this record of a life which he aptly styles "brief but beautiful." Seldom have we read the record of a life which flowed on more peacefully and beautifully. The last scene of all, when the young wife passes away, is most affecting. The religious lessons deduced from the simple but touching narrative are remarkably appropriate and forcible.

POETICAL.

1. *Sorrows, Aspirations, and Legends from India.* By Mary E. Leslie, Calcutta. John Snow.—2. *Instauration: a Poem.* By R. S. R. Partridge & Co.—3. *The Strawberry Girl; with other Thoughts and Fancies in verse.* By H. M. Rathbone. Longman, Brown & Co.—4. *Sunlight in the Shade.* By Mary Amelia Jones. Hamilton, Adams & Co.—5. *The Poetry of Teaching; or, the Village School.* A Poem, by Jas. Malcolm. Partridge & Co.

From Miss Leslie—the daughter, we presume, of our esteemed missionary in Calcutta—we receive a volume of poems (1) of considerable merit. The rise and progress of the mutiny are traced in a series of thirty-six sonnets, the first of which describes, in lines of great beauty, the exquisite spring of 1857, which opened in tranquil loveliness over thousands who, in fancied security, little suspected the storm about to break upon them. The subsequent events, down to the fall of Delhi and the relief of Lucknow, have each a sonnet devoted to them. When we remember the scenes of horror through which the English in India have passed, we cannot wonder,

* A correspondent, in calling our attention to the foregoing biography, adds:—"Being stationed for a short time near a Baptist church in Ireland, he went to the pastor and said he wanted 'something to do,' and he says the 'pastor laughed for joy,' and gave him some labour. Now my object is to make our pastors 'laugh for joy,' by inducing many to go to them with the same request. How many are there in our churches and congregations who, beyond their attendance at public worship, and contributions to the cause they are connected with, do nothing in the service of Christ. If there be first a willing mind, there is abundance of work for all; and if all the members of our churches did their duty in this respect, how much greater power would the Church have, and how much more glory would be gained to God."

though we may be allowed to regret, that the craving for vengeance should find such strong expression in these otherwise admirable verses. To the sonnets succeed about a dozen longer poems, suggested by some of the legends of Hindoo mythology and history. These are very pleasing. The volume, as a whole, displays much poetical feeling, and considerable ability in the construction of verse.—Many of our readers will be familiar with Alexander Smith's "Life Drama." "Instauration" (2) reminds us very strongly of the "Life Drama" with the poetry and passion left out. That the writer has some meaning we think not improbable, though we have failed to discover it. The plot seems to be as follows:—A young man, named Edward, does not go to bed for several days and nights in succession; towards the close of the period he drops asleep every few minutes, the intervals of somnolence being marked by the word "pause" introduced repeatedly on each page. At length reason gives way, and he begins to rave. By a singular chance he meets another lunatic named Nannie. She introduces him to half a dozen more, who continue to talk crazily to the end of the volume. The ballads interspersed here and there show poetical feeling, and frequently a power of versification. But we would most earnestly dissuade the writer from ever again attempting a drama or an epic.—Every one who has read Lady Willoughby's diary—and who has not—will be prepared to welcome a volume of poems from the pen of its gifted authoress. The verses of this little volume (3), though somewhat deficient in force and poetic fire, are yet very pleasing compositions. The Village Funeral, evidently suggested by Tennyson's May Queen, is a very touching piece. In the sonnets, that most difficult form of English composition, Mrs. Rathbone is very successful. The volume is printed on tinted paper, with an admirably engraved copy of Sir Joshua Reynolds's Strawberry Girl as a frontispiece.—Sunlight in the Shade (4) is the title of a little volume of verses published by subscription. The sentiment of the pieces is always good, the rhyme and metre generally correct, and sometimes musical, the intention of the volume excellent; but there our praise must end.—Similar in its excellencies and defects is "The Poetry of Teaching" (5). It is correct, well intentioned, but prosaic. Good honest prose is better than middling poetry. When will our verse writers learn the truth of the canon of Horace, that neither "gods nor men can bear mediocre poets?"

MISCELLANEOUS.

1. *A Compendium of Universal History, Ancient and Modern.* 3s. 6d. Jarrold & Sons.—2. *The Excelsior Library.* No. VI.; *Christianity in the Business of Life. Four Lectures.* London: J. F. Shaw. 1s. 6d.—3. *Elementary Notes on the History of France.* By Mrs. EDMONDS. Tallant & Allan. 1s.—4. *The Commentary wholly Biblical.* Part XXIII. Bagster & Sons.

Messrs. Jarrold & Sons have published a very convenient Manual of Universal History (1). Though specially designed for schools, it will be useful for reference to "children of a larger growth." The history of the world is arranged in centuries, under each of which are placed the principal events which have signalised it, so that reference to any period shows what was the condition of the world at the time, and what affairs were being carried on simultaneously in its different regions. At the end of the volume are 1,500 questions for the use of teachers, and a copious index offers every facility for reference.—A valuable addition has been made to the "Excelsior Library" (2) in the shape of four lectures by the Revs. Hugh Stowell, J. B. Owen, Baldwin Brown, and Luke Wiseman. As may be surmised from the names of the lecturers, the doctrines of Christianity are applied with great force and wisdom to the ethics of business. The subjects of the lectures are, "The Young Man's Entrance upon Life," "Business without Christianity," "The Christian Man in Business," and "The Employment of Leisure Time." The volume is at once interesting, practical, earnest, and true. The lessons inculcated are admirable.—Notwithstanding a few minor inaccuracies on points of detail, the little book on French history (3) is a good one. It is designed for the use of schools, and for that purpose is suitable enough. Mrs. Edmonds, by marking out the synchronisms between French and English history has greatly facilitated the remembrance of the former.—"The Commentary wholly Biblical" is rapidly approaching completion. Indeed, by the time this notice is in the hands of our readers the last part will probably have appeared. It quite maintains the high position it took up at the outset, and still fully deserves the frequent favourable notices which have appeared of it in our pages. The illustrative passages have been selected with admirable tact and spiritual insight; the maps have been worthy of the reputation of Messrs. Bagsters; and the index given with the concluding parts affords great assistance to all who desire intelligently to "search the Scriptures."

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

BRISTOL, KING STREET SABBATH SCHOOL.—The anniversary sermons of the above school were preached on Sunday, the 26th, by the Rev. F. Bosworth, M.A. In the afternoon the children were examined by Mr. Bosworth and the Rev. Professor Gotch, in the presence of a large congregation. On the Monday, a public tea-meeting was held in the school-room, which has recently been enlarged, from plans prepared by Mr. H. Crisp. After tea addresses were delivered by the Revs. F. Bosworth, Thomas Winter, M. Dickie, Thomas Crisp, F. W. Gotch, R. Morris, and G. Howe; also by Messrs. J. Edwards, R. B. Sherring, T. C. Dudley, J. C. Cummins, and S. Short. The cost of the alterations amounted to 470*l.*, the whole of which had been promised.

ZION CHAPEL, BRIERY HILL, EBBWVALE.—The anniversary of the above place of worship was held on Sunday, October 3rd, 1858, when the Rev. J. H. Hill, of York-place, Swansea, preached morning, afternoon, and evening. The services were well attended, and the collections were very good.

UNION CHAPEL, LUTON.—The church members' annual tea-meeting was held on Wednesday, October 6th. The Rev. J. Makepeace presided. It appeared that 448 members stood on the church-roll. The schools and classes contained 654 pupils; there was a staff of 77 teachers and of 11 village preachers. The contributions were all in advance of the previous year.

BLACKPOOL LANCASHIRE.—The want of a place of worship for the Baptist denomination has long been felt by both the inhabitants of this much-frequented watering-place and its visitors. To meet this exigency, a spacious room, capable of accommodating nearly 300 persons, has been engaged and fitted up, and was opened on the 16th instant, by Rev. H. S. Brown. The services were continued on Lord's day, the 19th, under circumstances of great encouragement, by Rev. W. F. Burchell. Mr. Burchell supplied the pulpit also on the 26th, and had the pleasure, in the afternoon of the day, of forming a church of 16 members. The Rev. J. Acworth, LL.D., occupied the pulpit on the first and second Lord's days of October.

WARMINSTER.—On Wednesday, the 6th instant, services were held in connection with the opening of the new school-rooms, erected by the Baptist congregation in this

town. A sermon was preached by the Rev. H. Quick, of Bristol. At half-past five 200 persons sat down to tea in the school-room. After tea a large and enthusiastic meeting was addressed by Messrs. Young, Toone, Targett, Farmer, Fuller, of Melksham, Toone, of Salisbury, and the pastor. The chair was taken by Mr. Thomas Hardick. In the course of the evening a set of hymn-books was presented for the minister's use by the members of the Female Bible Class. Mr. Farmer, on behalf of the building Committee, presented the Historical Picture of Baptist Worthies to the architect, Mr. Thomas Hardick, as a recognition of the great skill, attention, and generosity with which he had gratuitously carried forward the beautiful structure to its completion. The building has cost £333, which, with the addition of £42 for former repairs of the chapel, made a liability of £375. The congregation had raised £333 towards this requirement. The Rev. H. Quick suggested, at the close of the meeting; that an effort had better be made to clear off the small deficiency of £42 at the meeting; and the whole amount was provided for, so that the rooms are free from the debt.

COLEFORD, GLOUCESTERSHIRE.—This chapel was opened on Tuesday, Oct. 5. In the morning Rev. C. Vince preached. The evening service was commenced by Rev. W. Collings, after which the Rev. J. H. Hinton, M.A., preached. A tea-meeting was held in the old chapel, henceforth to be used as a school-room, when 530 partook of tea, many being unable to obtain admission. On the following Lord's day the services were continued by discourses by Rev. W. Aitchison, of Newport. Both days were full of interest, and it is hoped profit, to the numerous friends who took part in them. The entire outlay is £2,200, and the present debt between £600 and £700. The chapel contains 800 comfortable sittings, about 200 of which are free.

RECOGNITION AND ORDINATION SERVICES.

LONGFORD, NEAR COVENTRY.—A meeting was held in Union Place Chapel on Monday, 20th September, in connection with the settlement of the Rev. E. Price as minister of the place. The chapel was filled for the meeting, and all appeared to feel a deep and solemn interest. The Revs. W. Shilito, W. Rosevear, R. P. Macmaster, T. Goadby, B.A., J. Pritchard, W. Chapman, R. J. Langridge, G. L. Withers, S. Hillyard, and J. E. Sargent, were present and took part in the services of the day.

BOXMOOR.—Services in connection with the settlement here of the Rev. H. C. Leonard, B.A., were held on September 19th and 20th. On the 19th the Rev. F. Leonard, LL.B., preached. On the day following, addresses were delivered by the Rev. Dr. Angus and J. H. Hinton, M.A. A tea-meeting was then held, presided over by the Rev. J. H. Hinton. The Chairman, Professor Hoppus, the Rev. Giles Hester, W. Emery, F. Edwards, and W. Payne, addressed the meeting successively, and the Rev. F. Leonard closed with prayer.

ROTHERSAY.—Mr. John Mansfield, who, during the past twelve months, had supplied the pulpit of the Baptist church, Ardbeg, Rothersey, was ordained as pastor of that church on Tuesday, September 28. Mr. James Blair preached the ordination sermon; Mr. Thomas Veasy asked the usual questions; Mr. A. Macleod, of Glasgow, offered the ordination prayer, and addressed the newly-ordained pastor; and Mr. J. Shearer, of Glasgow, addressed the church. In the evening, a *soirée* was held in the chapel, at which there was a very respectable attendance, as there was also at the ordination in the afternoon.

PRESENTATIONS, TESTIMONIALS, &c.

GREY FRIARS STREET CHAPEL, NORTHAMPTON.—The teachers of the Sunday school belonging to this place of worship held their quarterly meeting on Wednesday, Sept. 22. The Rev. E. Dennett, the minister of the chapel, presided. After the routine business of the school had been transacted, the superintendent, Mr. J. E. Ryland, made a short address, introductory to the presentation of a testimonial from the teachers, in consequence of Mr. Dennett's resignation of the pastoral office, owing to the state of his health, which imperatively demands a residence in a milder climate. The testimonial consisted of a copy of the *Memoirs and Correspondence of Dr. Chalmers*, in five volumes, handsomely bound. It contains an autograph letter of Dr. Chalmers, and the following inscription—"This copy of Dr. Chalmers's Life and Correspondence is presented to the Rev. Edward Dennett by the superintendent and teachers of Grey Friars Street Sunday School, as a memorial of their affectionate esteem, and of their gratitude for the benefits conferred upon them by his brief but highly-valued pastorate. Northampton, September 22, 1858."—Mr. Ryland was followed by Mr. Lenton, one of the deacons of the church, who, in the name of various persons belonging to the church and congregation, presented an electro-plated inkstand, with a suitable inscription. Mr. Dennett, who had not been previously apprised of these

testimonials, received them in a manner expressive of his vivid sense of the kindly feeling they betokened. During the evening several of the teachers addressed the meeting, expressing their regret at being deprived of Mr. Dennett's highly esteemed ministry, and their earnest wishes for the establishment of his health, and the success of his labours in that part of the country to which he is about to remove.

ASHTON-UNDER-LYNE.—On the evening of October 2nd about 150 persons sat down to tea in the school-room of the Baptist chapel, Welbeck Street. After tea the Rev. W. K. Armstrong, B.A., stated that the occasion of the meeting was the removal of their kind and generous friend, Mrs. E. Lees, to a neighbouring town, and their wish to show the respect in which she was held. He warmly eulogised the great and long-continued services of Mrs. Lees and her family, and presented her, in the name of the scholars, teachers, and friends, with an elegant work-box containing an inscription, beautifully engraved on a silver plate, stating the gift to be a "small acknowledgment of their gratitude in return for her many services rendered to the cause of Christ during the long period of her connection with that place." S. H. Armitage, Esq., M.D., briefly responded on her behalf. Mr. James Ashton then read a report, from which it appeared that, in addition to many minor improvements, the school-room had been substantially panelled, and the furniture remodelled and increased to a very large extent. The cost had been defrayed chiefly by the contributions of the teachers and scholars. Mr. Hart and Mr. Shaw followed. The meeting throughout was characterised by affectionate feeling for the lady in whose honour it was held, and general pleasure at finding the school in a position of prosperity it has never before reached.

MINISTERIAL CHANGES.

The Rev. C. H. Hosken has removed to Fenny Stratford, after sustaining the pastorate at Crayford for the last eleven years.—After a pastorate of more than fifteen years, during which a larger chapel has been erected, and the church and congregation have increased, the Rev. T. Avery, Aston Clinton, Bucks, has sent in his resignation, and is open to invitation.—The Rev. H. Watts, of Grant-ham, has received a cordial invitation to the church at Golear, near Huddersfield.—The Rev. S. Odell, late of Horton College, Bradford, has accepted the cordial and unanimous invitation of the church meeting in George Street, Hull, and commenced his labours last Lord's day.—The Rev. J. W. Kirton, late of Burslem, has removed to Stafford.

RECENT DEATHS.

REV. MOSES NOKES,

Late Pastor of the Baptist Church, Cutshill, near Bromsgrove, Worcestershire.

THE subject of this brief memoir was born at Stoke Prior, in the county of Worcester, about the year 1777. After satisfactory evidence advanced of a divine and saving change, he was baptized by the Rev. John Scroton, of Bromsgrove, in the year 1808. Shortly after this, impelled by love to Christ and love to souls, he attempted to make himself useful by preaching the gospel to those around him. The necessity for his efforts was great, and they were sooner owned with manifest tokens of the divine blessing. His first effort was at Bromsgrove, amongst a few poor people in a cottage. Afterwards he established a preaching-station at the Lickey End, some short distance from Bromsgrove, and there preached and laboured with success. His theme from first to last was, "The cross,"—"the unsearchable riches of Christ;" and the simple yet willing utterance of his lips, as well as the deep feeling of his heart, was, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The people loved him and gathered to hear him. Eventually the cottage in which he held his service was found too small for the numbers who came, and in 1825 a plot of ground was purchased at Catshill, and, after much persevering effort on the part of our departed brother, a chapel was erected upon it.

In 1830 a church was formed, of which he continued the faithful and affectionate pastor for a period of twenty-seven years. During this long period he was deservedly beloved and esteemed by all who knew him, and by a holy and blameless walk and conversation, by his deep sympathy with the poor and suffering around him, who frequently received from his slender income what he much needed for himself, by his untiring efforts to do good, as well as by his earnest labours in the pulpit, he commended to others that divine religion, the rich pleasures and hopes of which gladdened his own soul, and of which he had been made a minister.

In him the world saw that the religion of the Bible was pre-eminently a sanctifying and gladdening and sustaining power within. His early educational advantages were few; but he faithfully employed and produced a rich return from the talents entrusted to him. He was not a great man in the world's estimation of greatness; but he was truly great if real goodness, singular devotedness, and sterling piety constitute the true standard of greatness. His life was one of retiring, unassuming piety, but of gospel consistency to its close. Many have gone

to join the church triumphant above, and many still remain on earth, the seals of his ministry, the souls he has gathered to the fold of the Great Shepherd. He loved ardently and to the last his Master's work, he lived to promote his Saviour's glory—to advance his Saviour's cause, and in him we learn how much of real good very limited ability may do when associated with sincere piety and perseveringly directed to a sanctified and sublime end. Our venerable friend and brother has left behind him a noble monument to his self-denying zeal and efforts as a minister of the gospel of Jesus Christ. A church has been gathered as the result of his labours, numbering at the present about fifty members; a substantial place of worship erected, and now entirely free from debt; a sabbath school in operation; and one or two village stations supplied by the church over which he presided. After nearly half a century spent in the service of Christ, the Master called, and the servant obeyed. It was said unto him, "Come up hither," and on 30th Nov., 1857, he gently and peacefully fell asleep and was gathered "as a shock of corn is gathered in its season."

His death was improved on the Lord's day following his decease by Rev. William Green, of Bromsgrove, to a large and sympathising congregation, the preacher selecting on the occasion the words which perhaps were never more appropriately applied, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Bromsgrove.

W. G.

MR. THOMAS BUMPUS, OF NORTHAMPTON.

Mr. Thomas Bumpus was born at Buckingham, January 15th, 1780. His parents were in humble circumstances, but respectable in character, and with their children attended the Established Church. Convinced of the value of education, they struggled hard with poverty to secure its advantages for their children. To their affectionate self-denial in this respect Mr. Bumpus was wont to refer, ascribing, under Providence, all his temporal success thereto. Quick and ready in natural abilities, he made more than ordinary progress in education. In the course of his removal from one school to another, after a strict examination, the conductor declined to receive the boy among his pupils, as he could readily work problems in advance of his own knowledge. The last school he attended was conducted by the Rev. J. Burkitt, into which he was admitted on easy terms as a reward for good behaviour. Here he remained until between fourteen and fifteen years of age; at this time a tradesman of Northampton, on a visit to the Rev. J. Burkitt, inquired if he knew of a youth he could recommend

for business? The reply was, "I have a boy in my school possessing the elements you require, but he is born to poverty." The premium was finally dispensed with, and the youth was bound for the usual period of apprenticeship. Before the term expired, the foreman left; the proprietor, having full confidence in the apprentice, placed him in the vacated situation.

During the five years' service as foreman, he married, and joined the church meeting in College Street, then under the care of the Rev. G. Keely. A rising family suggested the necessity for a change of situation to supply more ample means; and committing his way to the Lord, he diligently watched for a providential opportunity, which shortly occurred, by the death of a young man who was conducting a business at Daventry as agent, who, though surrounded by many external advantages, turned aside into the paths of sin, and paid his life a forfeit. The number of applications made in London for this place were so numerous as to render the Lord's hand very apparent in the bestowment of it. The influence necessary to obtain it was furnished in the person of Mr. J. Hall, banker and manufacturer, of Northampton. Mr. Bumpus's removal to Daventry dates January 1st, 1805, where he remained six years. On the Sabbath he attended at Bramiston, there being no Baptist interest at Daventry. Soon afterwards he was called upon to exercise his talent for preaching, and was sent out into the villages on Lord's-day evenings. From this time he was much engaged in filling vacant pulpits and supplying destitute churches. By his pastor, the Rev. Dr. Ryland, he was requested to dedicate himself wholly to the ministry, but he declined on the ground of not discerning his divine call to the work. Mr. Bumpus was elected to serve the church as deacon, as well as to supply their pulpit, which was then vacant. At the expiration of six years, an opening for a more extensive business occurred at Northampton, and the proprietor directed his agent to remove thither. The Bramiston church followed his departure with an epistle expressive of deep regret and affection, and with the presentation of a piece of plate as a memorial of their esteem. In a private sketch of his life, he writes—"I went to Daventry with a wife and one child, with little of this world's good; I returned back to Northampton with a wife and four children and a surprising accumulation of property for so brief a period." He was now to be received into partnership with the London proprietor; but prosperity must levy its tax; the pressure of care greatly increased, and the check was at hand. The sudden close of the French war struck at the heart of one

branch of commerce throughout this country. His difficulties were greatly increased by one of the partners precipitately drawing out his capital; but the word of the Lord was sounded to the ear of faith, "Fear not, the righteous shall not be greatly moved."

After upwards of thirty years connection in business, Mr. Walter resigned his Northampton branch in trade into the hands of Mr. Bumpus, proposing to leave part of his capital in the concern, to be repaid at any time, and requiring no other security than a note of hand. Thus did the Lord sustain his servant, and while his mind filled with gratitude to his benefactors, it was to the Divine arm he ascribed all his help and deliverance. Mr. Bumpus received his dismissal from the church at Bramiston to that of Northampton, Jan. 1st, 1811. In 1816 he was called by this church to take the office of deacon. In reference to this, he writes thus:—"I regard it as somewhat remarkable, that when elected deacon by the two churches, one more was chosen with me, and both of these individuals made shipwreck of their faith, and lost office and membership for life. Who hath made me to stand? by the grace of God I am what I am. Why was I preserved from the same apostacy? with others I should have fallen had I not have been preserved by divine grace. Not unto me, not unto me, oh Lord, but unto thy name be all the glory." To this church he served in office the term of thirty-four years. The office of treasurer was held for a rather longer period. In this capacity 10,000 pounds passed through his hands with only a single error, amounting to a halfpenny.

Three attacks of illness had now invaded the strength of the outward man, in two of which a blood-vessel burst upon the lungs. His medical attendant stated that if this occurred the third time, it must prove fatal, and that withdrawal from business was absolutely necessary. He therefore gave up business in 1836. After having had a succession of heavy losses, he retired with the wreck of his property submissive to the voice of his Lord.

As the close of life drew on, from frequent and long-stated seasons of private devotion, his spirit seemed to break away from earth and his mind passed into the full habitude of prayer. As the close of his pilgrim course approached, the spiritual life concentrated its whole strength of being in God. It was usual for him to fall asleep at night repeating evening hymns, and when returning day awoke him from slumber his spirit first greeted his Maker in one or other of Dr. Doddridge's morning songs of praise. The love of his Bible increased to the last;

it had been his guide through the long wilderness, and he pressed it to his heart, as he came up to the swellings of the Jordan. In departing he said, "God will not forsake me now, for the Bible says so, and I believe it." "The lesson of my life," he said, is this: "Trust in the Lord, and be not anxious or afraid." His extreme deafness precluded much conversation; but his acquaintance with the sacred word was so enlarged, that, though unable in his illness to read it with the bodily eye, he knew no lack of spiritual food, for large portions of it were engraved in his memory. Humility, the cardinal grace which had shown through his life, richly mellowed its even-

ing in beauty. His spirit was sweetly chastened, its culture for glory was highly finished, his life had been a perfected discipline. Its morning was bright, its noon relieved by the passing shade, its evening somewhat clouded by social and domestic discomfort, closed in upon a course that now needed to be drawn away from earth and the creature, to rise to God and enter home. Like an infant, without a sigh, he gently fell asleep upon his Saviour's bosom, August 12th, 1857, aged seventy-seven.

His death was improved on Lord's day morning, by the Rev. J. Brown, his pastor, from Rev. vii. 14.

Correspondence.

THE METHOD OF BAPTISM.

To the Editor of the Baptist Magazine.

DEAR SIR,—A correspondent in your September number recommends a change in our mode of administering baptism. His only plausible argument is based on a quotation from Tertullian, for his other references are of too late a date to be of value. Tertullian's phrase, I believe—and I write from home and without the magazine before me—is, *Homo in aquam demissus*. *Caput demissum*, your correspondent argues, means the head bent forward, ergo *homo demissus* means a man bent forward. But the inference is a fallacy. The participle does not define the mode of bowing down. A man cast backwards from a battlement is as truly *homo demissus*, as one cast on his face. In the phrase *caput demissum*, it is the noun, not the participle, which indicates the mode of inclination.

However, I write, sir, not to argue, but to supply a caution. The mode of baptizing your correspondent recommends may succeed, if the candidates be much accustomed to bathing, and quite self-possessed; but in eight cases out of ten would lead to painful confusion. I know a minister who once tried your correspondent's plan, but he took care never to repeat the experiment.

Yours,

F.

To the Editor of the Baptist Magazine.

DEAR SIR,—Having immersed upwards of 400 persons—some scores in the sea, the majority in lakes and rivers—I am in a position to form a judgment as to the comparative advantages of the mode proposed by your correspondent, and that in use among ourselves. For myself I am thoroughly convinced that the present method is best. For the following reasons:—

1. To baptize forward, you would need either to have the water at least five feet deep, or the candidate must go down on his knees in the water.

2. The Scriptural symbol of burial is more strikingly suggested and more distinctly retained in the ordinary mode. It would be almost or entirely lost in that proposed.

3. It is certainly preferable that in the rite which symbolises burial and resurrection the face should be turned heavenward rather than earthward. The upturned look to Christ the Heavenly King is certainly to be preferred to the look down into the watery grave.

In conclusion, I may say that if the administration be kind, considerate, and calm, no difficulty or confusion need arise in the ordinance. Let it be administered slowly, tenderly, yet firmly, and I am sure that our mode of administration is both unobjectionable in itself, and more speedy and solemn than that suggested.

I am, yours truly, ANOTHER E.

Editorial Postscript.

THE forthcoming number of the Magazine will be a double one, containing our usual December supplement. No pains are being spared to render it the most complete and accurate which has yet appeared. A large number of slips containing lists of Baptist Ministers will be issued for correction. May we earnestly request that those to whom they are forwarded will have the kindness to assist our efforts by making any needful correction and returning them as directed.

Three articles which have recently appeared in our pages, have called down upon us a hailstorm of letters. If we were to print all the communications we have received upon these unfortunate papers, the whole space of the magazine would be insufficient to contain them. Several pages of another number would be required. Besides which, the views taken are so contradictory, that, like an acid and an alkali, they would but neutralise each other. As it is clearly impossible to print all, and selection would be difficult, we propose to give a summary of the whole.

1st. *Wanted—A Minister.* Several correspondents have written, thanking us for the extract from an American paper under this heading, as being a witty, clever, good-humoured exposure of the undue deference often paid to wealth, and an effective caricature of the style of preaching now growing so fashionable, in which the peculiar truths of the Gospel are slurred over, and a semi-poetical natural religion substituted for them. Others have written in tones of grave remonstrance, or stern upbraiding, condemning the extract as coarse and untrue. It may perhaps be conceded to our critics, that the extract in question was hardly suited to the pages of the magazine.

2nd. We have received a still larger number of letters complaining of a communication entitled; "The Righteousness of God." The objections to this paper were stated in a letter signed, "R. W.," in our last number. The innumerable letters we have since received upon the subject, go over the same ground, and point out similar doctrinal deficiencies in the obnoxious communication. The writer, however, replies, that he does not call in question any doctrine, but merely discusses the precise meaning of certain passages—that in his interpretation of them, he is borne out by Whateley, Conybeare, and others—and that his view of them, fairly considered, is perfectly compatible with justification by faith in Christ alone, a doctrine which he holds as firmly as his critics can do. The objection felt to the interpretation, however, is not that it is inconsistent with justification through faith in Christ, but that it is incompatible with salvation through the imputation of his righteousness. This we think must be admitted, though by an oversight it had escaped notice before its insertion.

3rd. The article on the "Lord's Day," has excited the largest amount of epistolary activity. By far the majority of communications received have thanked us for inserting a paper so calm, temperate, and able, on an aspect of the controversy largely debated in private, but excluded from religious periodicals. One esteemed correspondent, on the other hand, amused himself and us by an allegory to the effect that now-a-days there are only nine commandments in the decalogue, the tenth having been expunged by Paley, Whateley, and an anonymous writer in the *Baptist Magazine*. And another correspondent, whom in his present temper we cannot esteem, literally raves at us as being in league with "secularists," giving "admission to Infidel articles," with much more to the same effect. He knows better, and when his passion has subsided he will do us justice. Meanwhile the writer of the original article on the Sabbath, to which that on the Lord's Day is a reply, does not feel that any further discussion is needed. He leaves his argument in defence of the universal, perpetual obligation of the Sabbath-day, to stand or fall upon its own intrinsic value, and deems his position unshaken by the assault made upon it by the correspondent in our last number. The articles may stand side by side to speak for themselves.

THE MISSIONARY HERALD.

SKETCH OF THE LIFE OF THE LATE REV. J. THOMAS.

BY THE REV. G. PEARCE.

MR. THOMAS was born Sept. 18th, 1799, in Bewdley Forest, Worcestershire, but his parents soon after removed to Broseley, in Shropshire, where his father was the pastor of a Baptist Church for many years. Of his childhood and youth I know but little, but it would appear that he came to London when about sixteen years of age, where he was brought to surrender his heart to the Redeemer. At about eighteen years of age he was baptized by the Rev. Mr. Williams, pastor of the Baptist Church in Grafton Street, of which he was admitted a member.

His mind soon after his conversion turned strongly towards the ministry of the gospel, and consequently, in the year 1821, he entered as a student the Baptist College at Bradford in Yorkshire, then under the direction of two eminent men, the Rev. Dr. Steadman and Mr. Godwin, since Dr. Godwin. To both his tutors Mr. Thomas was warmly attached, and doubtless profited much by their instructions. He has often mentioned to me with deep interest the Dr.'s pulpit exercises. There was one drawback to literary progress at that Institution which Mr. Thomas often regretted: owing to the number of churches at that time in Yorkshire destitute of stated pastors, the time of the students at Bradford was unusually called on to supply the deficiency; a circumstance which of course interfered much with their general studies. But for this, judging from the character of our friend's mind and his subsequent attainments in the Hindustani language, he would doubtless have excelled in classical acquirements.

My personal acquaintance with Mr. Thomas commenced at the beginning of the year 1826. I was then a student at the Baptist College at Stepney. He had been accepted as a candidate for Missionary service in India, and had come up from Bradford preparatory to his embarking for that country. Our destination being the same, from that time a friendship began which continued unbroken to the last.

In our intercourse I soon found that he was a man of a right spirit, and that his heart was greatly devoted to the object to which he had consecrated his life. The latter was especially evinced by the zeal and diligence with which he at once commenced the pursuit of two objects which he deemed of importance in his future course, viz., the study of the Hindustani language under Dr. Gilchrist, and an attendance at the London Hospital in Whitechapel Road, where he hoped to gain some knowledge of surgery and medical practice that might be of use to him when settled among the natives of India. These two objects occupied the whole of the four months of his residence at Stepney. In the studies pursued at that College he did not join. In his habits at Stepney I first witnessed that diligent and undiverted application of his energies which has since so remarkably characterised his life. About the middle of May we received our notice from the Committee to prepare for

embarkation. The diary which he then kept, and which has been kindly placed in my hands, supplies an interesting passage, which shows the state of his mind on the receipt of that notice. He writes, "I have been mercifully preserved since my last memorandum, but have been the subject of a great variety of feelings. My prospects are now particularly solemn. A few weeks, and I must bid adieu to the land of my fathers,— must leave my father's house and my kindred, and go to a distant land, not knowing the things which will befall me there. Oh Lord, may my motives be pure, my heart sincere, my sacrifice and labours accepted for the sake of Him who died for the ungodly; and let thy presence go with me and abide with me, or carry me not up hence! The time of parting will be trying, especially to my poor dear mother, in her delicate state of health. I fear it will prove too much for her to bear; but the Lord is all-sufficient. Oh let her have much of the love of Christ shed abroad in her heart, to compensate for the loss of earthly enjoyments! Oh that I could go without occasioning one pang!"

Mr. Thomas was ordained at Shrewsbury to the work of a Missionary, June 7th, 1826. On this occasion his father offered the ordination prayer, and his beloved tutor, Dr. Steadman, addressed him and the congregation from the words, "He endured as seeing him who is invisible;" and on the 22nd of the same month, in company with myself, he embarked at Deal on the "Florentia," and arrived in Calcutta on the 22nd of October following. The Mission here being thus strengthened, Mr., afterwards Dr. Yates, who was at that time in very infirm health, availed himself of the opportunity thus afforded to revisit his native land, when our friend became for the period of two years the minister at the Circular Road chapel. The charge of an English congregation was, however, not his wish: he yielded only to the necessity of the occasion, and therefore he pursued his application to the study of the Hindustani language with undiminished zeal. That he laboured hard, notwithstanding his English pastoral duties, for its acquisition, is evinced by the fact that at the end of the time when he was relieved from the work of this pulpit by the return of Mr. Yates to India, his progress in the knowledge of the Hindustani was such as to enable him to enter with much efficiency on labour among the natives. In 1829 he removed to Howrah, but there also it fell to his lot to minister to an English congregation. Here, however, he soon established Mission schools, one of which was for instruction in English, to which he devoted a portion of his time. Impressed with the importance of out-door preaching to the heathen, he delayed not to use his knowledge of Hindustani by going about from house to house for conversation with the people. Feeling his way in this manner, it was not long ere he commenced longer addresses by the road-side, which he continued during his residence in Howrah. At this period also he often crossed the river for visits to the chapel in Jaun Bazar. While here he was cheered by the proof that his labours were not in vain, for, besides the additions to the English church, which were several, he was permitted to rejoice over the conversion of an interesting native youth, a pupil of his school, named Ram Krishna, whose subsequent Christian course afforded our dear brother and the Mission generally much satisfaction. This convert, however, was soon called away into the presence of that God and Saviour whom he had, amidst much persecution and difficulties, so recently confessed, by that dire disease whose stroke has now removed our brother himself. Beside his preaching labours at this station, Mr. Thomas devoted a good deal of time to the preparation of

Hindustani tracts, six or seven of which have been adopted by the Calcutta Tract Society, and one in particular, entitled, "Reasons for not being a Mussalman," has gone through several editions, and been widely circulated.

I now come to the most important period of Mr. Thomas's life: viz., his connection with the Baptist Mission Press; important indeed from its responsibilities, his labour therein, and its special exemplification of his character. This embraced, with only three months' interval, the lengthened period of twenty-two years. The occasion of his removal hither was the departure for Europe of Mr. W. H. Pearce, the original founder of this important establishment. The appointment of Mr. Thomas to this post of duty by his Missionary brethren testified most clearly to their high appreciation of his character. Their estimate of his intelligence, integrity, and general fitness for the position, has been more than borne out by the result. After what has been said of his preference for a life devoted to direct labours among the heathen, it will be seen that it was at no small sacrifice of feeling that he consented to this arrangement; but he felt it his duty to defer to the wishes of his brethren. He was also encouraged by the consideration that he would be contributing largely to the preparation and distribution of the Holy Scriptures and religious tracts throughout the country. After his removal to the Press he continued to supply the pulpit at Howrah for at least three years, a work of love which could only have been effected at the cost of considerable fatigue and self-privation. It may be mentioned here, in proof of the fertile resources and energy of his mind, that Mr. Thomas had no previous knowledge of the several branches of business carried on at the Baptist Mission Press, *i. e.*, printing, type-founding, and book-binding. All the preparation he had was what he obtained by attendance at the Press for about a month before his predecessor's departure; yet so quickly and efficiently did he obtain an insight into the business, that little or no interruption was experienced by the change, and eventually he considerably enlarged it, and maintained its high character to the last. But the business of the Press by no means included the whole of Mr. Thomas's labours here. To this must be added, the work entailed by his position as Corresponding Secretary of the Mission Stations through the country, a duty which drew largely upon his time; the pastorship of the Lall Bazar Church for thirteen years; and the revision of the Hindustani New Testament, to which also he added marginal notes. This accumulation of labour necessarily occupied every moment of his time, and more indeed than the twelve hours of the day given to a man to work. It trenched upon the allotted rest of night: seldom did he retire to rest before midnight, and frequently it was later. It is wonderful how his constitution bore it all, and bore it so long. It is also remarkable that he was never ill more than twice, I believe, during his long residence of thirty-two years in this country.

Thus did our dear friend, like David, "serve his generation by the will of God." Religion was truly the grand spring and sustaining power of Mr. Thomas's laborious life. He gave himself in his youth to the service of the Saviour, and throughout his days he constantly maintained the dedication. In every movement of his life he seemed to have respect to the will of God: that was paramount with him to every other consideration. He felt that he was not his own, and might not live for himself; he was therefore anxious in all that he did to commend himself to his Master's approbation, that whether present or absent he might

be accepted of Him. I have been favoured with a sight of his will: it is a most solemn and affecting document, and forcibly confirms all that has now been said. It might be characterised more as a willing away of himself, than of his property. In words indicating the deepest feeling of soul, he committs himself, his family, and all his concerns to the care and disposal of God his Father and Redeemer.

Hence he was a man of eminent integrity: he acted in the fear of God, as in the presence of God. His brethren had always perfect confidence in him. The Society at home had perfect confidence in him. Two deputations from the Baptist Mission in England have visited this country within the last few years; they both looked into the affairs of the Press; they did so carefully; and both deputations left behind them the most ample and honourable testimony to our friend's upright and efficient management of the establishment. With respect to integrity and correctness in its multifarious concerns, he leaves not a stain nor the shadow of one behind him. Mr. Thomas seemed always cheerful and happy; he ever greeted his friends with a smile, however he might be engaged. Overladen with work as he always was, I do not remember seeing him at any time peevish, or hearing him complain of the drudgery connected with his situation. As he looked up from his desk on your visiting the office, there was often a peculiar liveliness in his eye, which was most assuring of welcome and of his pleasure in seeing you: his heart seemed ever full of benevolence.

As Secretary of the Mission his correspondence with the brethren throughout the country and attention to their concerns gave, I believe, universal satisfaction. Mr. Thomas was slow in speech, but not in correspondence: in that he was most apt, and the brethren had seldom to wait long for an answer to their communications. He took a deep interest in their work and in all their concerns. He had, too, a tender sympathising spirit, and hence when a Missionary brother had troubles to unfold or sought assistance in his work, he was found always a feeling friend, ready to do all that lay in his power to console and help.

Mr. Thomas's religious views were those usually termed Calvinistic, after the pattern of Andrew Fuller. It was his nature to do everything carefully, and therefore his religious sentiments were not adopted in haste or without due consideration, consequently he held his opinions with much tenacity. I do not suppose that his doctrinal views changed hardly an iota from the first.

He was, however, a man of a candid and catholic spirit, and he truly loved all who loved and honoured the Saviour, whatever the section of the Church might be to which they belonged. The great Missionary cause throughout the world was most dear to his heart; he well supplied himself with the periodicals of the day, and always managed to find time for their perusal. Doubtless his attachment to Missions increased with the increase of his years.

FOREIGN INTELLIGENCE.

HAITI.

JACMEL.—Our readers will peruse with great interest the following narratives communicated to us by the missionary, the Rev. H. Webley. Under date of Nov. 26, 1857, he says:—

“Since I last wrote to you, the young man mentioned in my letter of July 24th has put on the Lord Jesus and been received to the bosom of the church. The female of whom I spoke in the same letter is still faithful, and will I trust soon follow his example. As to the young man, I think I may safely say I never proposed to the church a person whose admission gave me more pleasure or the church more satisfaction. His experience was indeed a commentary upon those well-known and oft-repeated words:—

‘I’m a poor sinner and nothing at all,
But Jesus Christ is my all in all.’

When asked what reason he had to suppose himself a Christian, his simple reply was, that ‘he did not know whether he was one or not, but that he wished to become one, and begged God to make him one.’ When asked if he had reason to believe that the love of God was shed abroad in his heart, he said, he ‘hardly knew whether he loved God or not, but that he wished to love him with all his heart.’ When asked if he requested baptism from the hope that it would wash away his sins, he said, ‘nothing but the blood of Christ could do that, and that his only motive for seeking baptism was that he might obey his Lord’s command.’ Similar replies to other and like questions having been obtained, the church gladly and unanimously received him. He was baptized on the 30th of October, and is now going on his way rejoicing. Of him, then, we have every reason to hope that, to use Dr. Judson’s expression, ‘he has got grace.’ May we never have occasion to doubt it.

“Last Sabbath too there were present at all three of our services a man and his wife from the mountains, who are asking their way to Zion with apparently their faces thitherward. A few weeks ago they sent me their scapularies, crucifixes, charms, and portraits of saints, in such a disgustingly filthy state as to prove that they had been long and frequently used. They requested, in exchange for these, copies of the Scriptures, which of course were but too cheerfully handed to them. They both belonged to confreries in the Roman Catholic Church, and their defection has already caused no little alarm and hubbub amongst their former co-religionists. They

have been told that we are ‘demons,’ or worshippers of the devil, as many persons here are; that we are the Jews (!) who crucified our Lord; that all who join us are lost and damned; and as a climax of horrors with a Roman Catholic, that the authorities refuse us burial in consecrated ground, and that at death our bodies are thrown into a hole outside the walls of the grave-yard, side by side with criminals. These and many other palpable falsehoods are constantly and unscrupulously propagated here by Roman Catholics, and are believed in not a few cases by ignorant persons who have no means of ascertaining the truth for themselves. Perhaps after all, however, one of the most serious charges brought against us by the priests, and zealously promulgated by the people is, that a change of religion is tantamount to a change of government; that those who join us do so because they dislike the religion of the *State*, and that therefore Protestants are enemies of the present Government—very lucid and very conclusive reasoning, of course! Happily for us the head of the *State* knows us better than that—knows indeed well who are his friends and who are his foes, and perhaps would not be sorry if all his Catholic subjects were as faithful to his rule as are the poor ‘Methodists.’ Be that as it may, I cannot but hope that the two persons mentioned above will be able to hold on against this tide of opposition. The poor man, on hearing one of our members read a portion of God’s word and pray, said that that was just what he wanted, and what he had been seeking for years. Hence his decision to send me at once all his Romish trash, and to beg me to send him God’s word instead. May grace in them complete what grace seems to have begun!

“Then, again, a few weeks ago, one of our deacons announced to me that his mother-in-law and his youngest brother-in-law had been for some time past studying the Scriptures, and that he hoped they were making them wise unto salvation. These too have long given up every object of Romish worship they had in their possession, and have expressed a wish to unite with us. As yet, however, I have not seen either of them, as the old lady is infirm, and

both reside at a distance. The fact, too, that they live in the mountains precludes the possibility of my visiting them, as, at least in this district, no white man can travel without a passport, and then on the high road. I trust, however, soon to see them.

"The case of another young man, formerly from Jérémie and now residing in this town, is interesting. For some weeks past I remarked him as a constant and attentive hearer of the word, and last Sabbath I had some conversation with him. It appears that he had already heard the gospel at Jérémie, and that for some time past he has been anxious to become a convert. I told him I was glad to see him attend so regularly, begged him to accept of a copy of the Scriptures, and urged him to read them carefully and prayerfully, and to give his best attention to the salvation of his precious soul. To all this he assented, and although he had not much to say for himself, yet he seemed highly gratified. Of him, as indeed of all, I fear yet to say too much. So many and similar fair prospects have so often opened up only to add to our ultimate grief and disappointment, that the more carefully we report them the better.

"It is now my painful duty to add, that we have just lost, by death, one of our best members, in the person of Corinne Pijean, so long known as a teacher in our school and as a member for years of the mission family. From the earliest development of her mind she seems to have had an innate love for divine things, and became therefore an easy and early convert to the faith of Jesus. Prior to the arrival of your first mission band to this station she had already obtained a copy of the Scriptures, and carried it about from house to house, in search of some one to explain its truths and to 'teach her to pray.' A short time after our arrival she was admitted into the mission family, and under Mrs. Job's and others' judicious and Christian training was not long before she gave very decided evidence of enlightened and high-toned piety. After years of opposition on the part of her friends, she was at length baptized, December 26th, 1850. Her death occurred on the 23rd of last September, so that for nearly seven years past she had been walking in the ordinances of God's house, we may almost say, 'blameless.' Her malady was pulmonary consumption, and during her three months' illness we had ample opportunity for testing her piety and principles. I of course often visited her, as did all her brethren and sisters in Christ. On these occasions she was never happier than when we read, prayed, or sang with her the songs of Zion, whilst towards the last not a day transpired without religious exercises of

this sort, to which, I am thankful to say, no opposition was made by her Catholic relatives. During her illness, too, we once had the happiness of surrounding with her the table of our Lord, and those who were present on that occasion will perhaps never forget it. Many even of her unconverted friends were constrained to admire in her the grace of God, and one of them was heard to say 'she could not understand what kind of a religion that could be which could enable so young and so lovely a creature to anticipate death with so much pleasure.' For their conversion she never ceased to pray or to labour, and her only source of sorrow upon a death-bed was the unconverted state of her poor mother. Towards the last she even longed for death, and often said, 'Come, Lord Jesus, come quickly;' often repeating the following stanzas of one of our most beautiful hymns:—

'Bientôt pour moi le terme du voyage
Amènera le moment du repos;
Et du Seigneur le puissant témoignage
Me gardera contre les grands eaux.

'O mon pays, terre de la promesse,
Mon cœur ému de loin t'a salué;
Dans les transports d'une sainte allégresse,
O Dieu! ton nom soit à jamais loué!

Her burial was indeed an event in the church and in the town. The night preceding it was spent by us in singing and prayer, and never did our people sing more sweetly, or pray more fervently, than they did around the corpse of their departed sister. When the hour came to bury her, I and my two deacons proceeded to the house of mourning, which we found literally crowded with persons of every age and every class, come to pay their last tribute of love to the memory of one who was so justly and so universally esteemed. I thought I could not do better than read to them on such an occasion the ever-memorable and sublimely beautiful account of the death and resurrection of Lazarus. After this we sang our French translation of 'We are travelling home to heaven above,' and then knelt down for prayer, but could hardly get through from our own feelings, no less than from the sobs of weeping friends.

"We then left for the chapel, followed by something near five hundred persons, more or less, whilst, as we proceeded along the streets the very town seemed to be in mourning. Our chapel was so crowded that not a seat remained unfilled, and chairs had to be placed in all directions. After a service as solemn and impressive as, by God's help, we could make it, and with which our Catholic friends—many of whom had never been in the chapel—seemed particularly struck, we left for the cemetery. All along the way scarcely a word was

uttered. All seemed spell-bound, awe-struck—a thing quite unusual at Catholic funerals. As she was only twenty-three years of age, she was carried to the grave by young men of the church, and as they lowered her into the grave they did it so carefully, that I could not help feeling that they considered it some sacred, holy thing they were then consigning to its long resting-place; and sacred it was indeed. Four funeral orations were pronounced over her grave—one by myself, and the other three by young men of the town, evincing in no small degree how much the departed was admired, respected, loved. Slowly and solemnly the procession then broke up, and one and all returned home. I have entered thus minutely into these details, in order that you may see how our funerals are conducted, in contradistinction from those of our Catholic friends; and that you may see how anxiously we embrace every opportunity for disseminating gospel light amongst this benighted people. I am convinced that never was there a funeral in this town which was conducted with so much solemnity, never a death which caused so much unaffected mourning.”

INDIA.

BACKERGUNGE.—The Committee have received with very great interest the following document, both in the original Bengali and in a translation, from the pastors of the native churches in this district. There are fifteen churches over which these native brethren preside, embracing in their fellowship nearly four hundred members. The congregations to which they minister number upwards of two thousand individuals, and through their agency, combined with the exertions of the missionary, the Word of God is continually spreading in this large district. The Committee have listened with great pleasure to the application made to them with so much piety and respect, and have authorised the missionary to increase their salaries in a sufficient degree:—

[TRANSLATION.]

“The humble and short and respectful request of native preachers in the Zillah of Backergunge to the honourable gentlemen of the Committee of the Baptist Missionary Society, the well-wishers of the Christians of Bengal:—

“Gentlemen,—The unspeakable love of the Lord Jesus Christ arising in your hearts, the gospel was sent here by the good counsel of your Committee, and the gospel was preached in our country—ours who were in the land of darkness, like brute-beasts, and sunk in idolatry. On us then arose the rays of knowledge, and we obtained consciousness of sin, and an acquaintance with the Heavenly Father and the Saviour: we were also called by the wondrous and gracious design of Christ Jesus, and being supported by your substance, were appointed in service to preach the gospel of salvation to idolaters and Mussulmans of our own country: and we were comforted and rejoiced in the hope of our own salvation, and in the hope of the salvation of those who, by our preaching, and by his blessing, and through the gospel, the Lord has called to himself. In these things we acknowledge the mercy of the Father, Son, and Holy Ghost, and would be devoutly grateful for the good fruit which has resulted from your earnest endeavour, your labour, liberality, and prayer.

“Gentlemen,—On account of the distress of numbers and our people, we are compelled to communicate what in a small degree may be bitterness. At the present time, on account of wars and contentions in various places in our country, the prices of the necessaries of life have become so great that some things have increased in price double, some treble, some even fourfold. In illustration of this, we affix to this letter a list of the monthly expenses of a single individual, and we beg you will kindly look at it.

“Wherefore finding that our families cannot now be supported by the salaries we have thus long received from the Society, and by which we and our families have been supported; and that the Christian people also among whom we dwell are so borne down with the weight of their own burdens as to be powerless to help us; in such a state of things we are at our wits' ends, and seeing no resort but in the Society, we pray that you will stretch out the hand of kindness and increase our wages, and by thus saving us in the time of distress will gratify the hearts of your petitioners; and we press this request in the hope of obtaining aid.

“We pray in this letter that our salutations to the churches in England may be kindly sent, and that you will remember us and our work in the time of prayer.

"We have inserted in this letter our salaries and the number in our families. Dated the year 1858, 25th May.

(Signed)

Shoron Christian, Chhobokarsion.
Swarsop Christian, Digalya.
Sookheram Christian, Koligaon.
Roghoonath Christian, Dhandoha.
Panchoo Christian, Soongaar.

Golok Christian, Indoorkauu.
Motulal Christian, Ambolya.
Doolai Christian, Pakhor.
Gour Christian, Amgaon.
Bhojon Christian, Bugda.
Sonaton Christian, Dharaherdail.
Keenai Christian, Aohkor.
Shutol Chandto Christian, Madra.
John Christian, Barisaul.
Ramchaud Christian, Dhamshar."

COMILLAH.—On a journey taken by Mr. Bion towards the close of last year to this district, he found a very favourable reception among the people of the hills, and spent a happy season with the native church. He baptized four persons, and was greatly cheered by the consistency and Christian character of the disciples. Most of them are very poor. Nine of them are widows. For a few days they were in considerable danger from the near approach of the Chittagong rebels; but they turned aside further into the hills, fearing pursuit. In the month of January twelve members of this little but interesting church left the hills for Comillah, the chief town of the district. A piece of ground was obtained for them, and some local friends of the mission are interesting themselves in their welfare, using their influence with the Rajah of Tipperah for their protection, collecting funds for a native chapel, and for the erection of houses for the people. Two of the converts have joined the Tipperah police force, and two others from Dacca have also joined it, and settled in the new Christian village. The officials of this district have shown a commendable desire to protect and to employ such of the natives as are Christians, reversing in this respect the policy of former years. Radha Mohun has proceeded from Dacca to take charge of this native church, and thus at length to occupy Comillah as a permanent mission-station, a step that has long been desired. The remnant of the church in the hills will be visited by the native preachers as occasion serves. Mr. Bion proposes himself to visit Comillah and to stay at least two months in every year, that the town and the surrounding district may be sown with the seed of the Word of God.

In the journeys connected with his visits to Comillah, Mr. Bion has had the privilege of baptizing three persons at Munshigunge, "where," he says, "our native Christians live rather honoured than abused, among the Hindus and Mohammedans." Another convert has been baptized at a place on the Luckya river, and two persons at Doyapore have put on Christ and been united to the church.

BENARES.—Missionary labour has been fully resumed in this idol-loving city. Early in the year, Mr. Heinig hired another shop in a frequented spot, very near the famous temple of Shiva, named Bisheshwar. Four such places are now daily occupied. They are chosen in the most frequented streets. The streets of Benares are so exceedingly narrow as to preclude the practicability of collecting an audience in them. The missionaries, therefore, hire shops, or large rooms, in which the people may assemble, and turn aside for a short time from their avocations to hear the message of eternal life. The cost of these preaching places is 6s. 9d. a month. Mr. Heinig speaks with great pleasure of the attention of the people. "Oftentimes," he says, "I part from the standing crowds uttering loud exclamations at the truths they have been listening to." As a specimen of the discussions which frequently occur, we quote the following:—

"At the place that leads to the Chauk, called Machbarhatta, after having spoken to a great length, a respectable man of the writer caste or Kaisht (generally very great cavillers) came forward, saying, that all I had mentioned was true. 'But as you said that God is omniscient and omnipresent, can I not worship him in any place I like?' I said, 'Yes, provided you do it according

to his will, in spirit and in truth, and with sincerity of your heart.' 'No,' he said, 'my meaning is this: look at the sun; it shines everywhere, and sends light and warmth and other blessings to every nation on the earth: can I not worship God with full conviction of heart, in truth and faithfulness, in the situation I am (the vulgar meaning of his question was, that because

God is everywhere, therefore he is *in every one and in every thing*; to take any name and fix the mind on any thing in creation is worshipping God? But I would not allow the argument so expressed by him, and shown by the similitude of the sun. I said, 'The similitude you made is excellent; the sun is one, and spreads light, warmth, and other blessings everywhere, and upon all nations: but wherever that sun shines, there light and warmth it spreads and nothing else; it cannot emanate two opposite effects, light and darkness, warmth and cold, in one and the same moment: hence if you worship the one true God, Creator, Preserver, and Saviour, you certainly would show the effects of that one God in your walk and conversation; but we, being sinners, must first be reconciled to that God.' Now a Mohammedan stepped forward, and took the argument, thinking he could come quicker to the conclusion, and said, 'Listen to me for a moment; say where have you the knowledge of that one true God. You cannot have it except through a medium (the word means also mediator); and we, being sinners, must have a medium through which or whom we are acceptable to God.' This

sort of argument lasted for a few minutes, when I asked, to continue the argument, 'You said that on which you fix your heart in sincerity and firm belief to worship, that one God, he will hear you and forgive you your sins; but have you ever thought of that sin within us is a living, active, and powerful principle, that it does not allow us to worship that holy, true, and just God as he desires us to do; that this sin within us must first become powerless, lose its domineering activity, and become dead within us; and for all the sins we have committed that one God must first be reconciled to us; and as sinners we have no inclination to be reconciled to that God; neither can we think of him one good thought that could bring some comfort in our souls; for having sinned, the wrath of God is upon us, and we can do nothing to remove this wrath, nor check the ways and propensities of sin within us; so then that one God has mercifully appeared to help us in our difficult position;' and here I had full scope to preach Christ the only mediator between God and man. The Mohammedan by this time had slipped away; but the arguer listened to the whole till the end."

From a letter of more recent date, we learn that the same favourable attention to the gospel continues, and that Mr. Heinig has now five preaching places in the city.

HOWRAH.—In a recent communication Mr. Kerry informs us that, to his great joy, he has at length found himself able to address the natives in their own tongue. After an address by the two native preachers, by the road-side, Mr. Kerry stepped forward and spoke for about a quarter of an hour. With some blunders, which some of his hearers had the kindness to correct, he found himself very well understood. One young person has been added to the church by baptism, the fruit of the instructions and prayers of Mr. Robinson, of Dacca, who visited her during a time of sickness there. Others are inquiring after the ways of God. The condition of the railway men has lately attracted much of Mr. Kerry's attention. One poor youth came to him in great distress of mind, lamenting that he had lost all his religion since he left his native land. Many more were in the like case. Mr. Kerry proposes to devote some attention to these lost sheep of our own race in a heathen land.

CEYLON.

Mr. Allen has favoured us with the following report of a visit to the native church at Byamville, by a deputation of three of the members of the church meeting in the Pettah, Colombo. Mr. Allen urgently presses on the Committee the necessity of reinforcing, with another English missionary, this important mission. He desires us to acknowledge with many thanks the receipt of a case of clothing from Mrs. Duncan, of Edinburgh:—

"Having been deputed by the Pettah Church to visit the native church at Byamville, about nine miles distant from Colombo, we proceeded thither on Sabbath, the 10th January. John Meldor, the pastor, had given the people notice to assemble at ten o'clock; but the sun not having been observed during the morning, and the people in the jungle having no

other means of telling the time than by observing the shadows, on our arrival about that hour but few of the people had assembled. Waiting their arrival, we had some conversation with Mr. Meldor, from whom we learnt that the church now consists of sixty-four members, some of them very aged, and consequently unable to attend the public services. There are also

some candidates for baptism; and the schools are being carried on under several teachers, who were present on this occasion.

"On going into the chapel we found a congregation of about 120 adults; and the pastor conducted the service in Singhalese, much after the model of our English services. After the sermon, he called upon us to explain the object of our mission, which was done through the medium of his interpretation.

"Mr. Ferguson assured them of the interest the Pettah church took in the sister churches in the jungles, and explained that they had deputed us to convey to the church at Byamville a message of Christian sympathy and love, to inquire as to their welfare, and to incite them to a course of renewed activity and to continual perseverance in the Master's service. He did not fail to impress upon them their duty to the world around; that although it was not the duty of every Christian to become a minister, yet it was the duty of each to hold up Christ to his fellow men; that if they did not preach him publicly with their lips, yet they must adorn his doctrine and recommend his gospel by their lives. While he assured them of the prayers of the Pettah church, he begged an interest in their's on behalf of that church in return.

"Mr. Leechman had not only to confirm the message delivered by Mr. Ferguson, but to convey to them a message from some of the Christians in England, who were most anxious that native Christians themselves should be active in disseminating the truths of that gospel which they had embraced; and if people at home were anxious to

impress this duty on others, it was one which they themselves did not fail to discharge; and they gave good proof of their sincerity by the money contributed, the men sent, and who volunteered to come out to heathen lands, in the interest they take in, and the prayers they offer for, the success of the missionary enterprise. Mr. Leechman explained how it was that 'faith worketh by love,' and impressed upon them that, it was only in proportion as we found ourselves actuated by this love that we had proof of our being possessed of saving faith.

"Mr. Vanderwert then addressed the people in Singhalese, to which they paid great attention.

"The service was then concluded; several of the people were introduced to us, and we shook hands with nearly the whole congregation.

"Mr. Meldor spoke much of the deputation of 1850, and with lively interest of Mr. Underhill's visit, an event which is affectionately remembered by all the native Christians. The people seemed pleased with the deputations from the Pettah church, which serve to bring them in contact with their Christian brethren, and which must produce a favourable impression on their minds. The opportunities the Singhalese who do not speak English have for acquiring religious knowledge are very limited, as the Christian literature to which they have access is confined to but a few works; and we, therefore, cannot look for that intelligence and proficiency we might otherwise expect. Let us not, however, despise 'the day of small things,' but look upon the success that has attended missionary labours as the earnest of those victories that are yet to be achieved."

AFRICA.

We subjoin extracts from the letters from Mr. Saker received by last mail. They will serve to show what progress he has made in the new settlement, which he has named Victoria. All our friends will rejoice that he has found so much benefit from the climate. After all he has suffered, no wonder he speaks in such glowing terms. To eat, to sleep, to enjoy life, are new things to our devoted brother. If a removal to this spot should prolong his almost invaluable life, and permit Mrs. Saker to return to him, to cheer him in his new anxieties and labours, none need regret what has occurred at Fernando Po, except for the sake of the poor people there.

"On Monday morning, the 9th, we left Bimbia, and at two o'clock went on shore at the Inner Bay of Amboises. Of this land we took possession, with prayer. We then proceeded to erect a hut for shelter, and by seven in the evening we had a tenable abode, nine feet by eighteen. There we then assembled for united worship; and there nineteen of our company laid down to sleep that night, while I, with three of my boys, retired to the boat.

"The detail of our daily life thenceforward till I left I may pass over now. It will suffice that I write that, with short intermissions of fine weather, we laboured on for some time in almost constant rain and wind, and with such success as this paper will show.

"This inner bay I have named 'Morton Bay,' after our excellent treasurer. I have now surveyed it, and made a chart. It presents an available space for sheds, stores,

building yards, &c., in all about 1,000 yards long, and in some places of unlimited depth, being a level shore covered with timber of immense size, and elevated about eighteen inches above spring tides. On the northern side the western hills will descend abruptly into the bay, throwing out a rocky bank into the entrance of the bay several yards; on this the surf breaks very heavily. Opposite to this another rocky bank stretches out from the eastern shore, a distance of 500 yards. The whole of this is visible at low water, and much is above high water mark. This forms both a natural breakwater and the foundation of a pier. Between these two barriers into the bay is a breadth of 800 yards of deep water.

"On the level eastern shore of this bay is held the native market every third day. The natives bring the produce from the mountains, and the Bimbia canoes bring purchasers. And here, on this beach, the smallest canoes have safely landed several times during our stay, in this the very worst season of the whole year.

"Where Morton Bay terminates, N.E. with the jutting rocky pier, there begins the more elevated land selected for our new town.

"Here I have begun, and the two first trees fell by our hands. In one day there fell twenty-seven trees of this dense forest, and very much of the impenetrable underwood. Directly north of the pier, at a distance of 500 yards nearly, there issues from this forest a fine stream of pure water from the mountain regions behind. This river I visited, and explored a little way. I measured it, and found 27,000 cubic feet of water flowing into the ocean every minute. This is now the rainy season, and its volume may be increased. But its clear stream shows two things—first, that its course is over a rocky bed; second, that the land-floods, which would be muddy, do not swell the volume into a turbid, bounding torrent. The land-floods evidently find an outlet in another river I visited. The importance and value of this river you will at once see.

"I opened a roadway direct from the beach at Morton Bay to this river: this forms a first street. It is 5,480 feet long. In the centre of this track thus opened I cleared a space for a chapel; at the pier end opened a wide cross street from the

pier to the bay, and another from the chapel space to the sea. Along this first street I laid out the building lots, two in depth, each one hundred feet by fifty. The back of this first row to form the high street, which was then begun.

"In addition to this work we enlarged our rude huts on the beach, and they now form an enclosed parallelogram, with a court eighteen feet by thirty. The surrounding buildings are strong, of nine feet width, and divided into apartments for families as they may arrive from Clarence. A part is now my store, a part is prepared for our chapel, till we need a larger—this will seat about forty.

"On Friday evening, the 13th, we began our public worship, with very fervent prayers that the worship might be continued, and be pure through coming generations, and that the gospel there might be the light of life to thousands.

"Then again on the Sabbath we had our three services, as at Clarence in former days. A prayer-meeting on Monday evening, and class on Wednesday, and preaching on Friday; thus the outward worship of the tabernacle is begun, and, I hope, never to cease till the angel announces the '*end of time.*'

"About a mile from the landing the ground rises into a mount, with a vertical rocky face towards the bay—this is about 800 feet high. I have named it Helena, in honour of my wife. There I may soon erect a little cottage for her, to which we may resort in weakness and suffering. It offers also a fine position for a consul or governor's house, giving a clear prospect of the entire bays, of the township, and surrounding country.

"East of the town, distant about a mile, through a forest of mighty timber and undergrowth, lies a mountain of about 2000 feet elevation, clothed with richest foliage to its summit. This I have named Mount Henry, in honour of our excellent friend, Mr. Kelsall. The uses for this elevation are too numerous to be specified. When I come to the survey I may find it more distant than I have stated. During my brief sojourn I have only seen it once. Indeed, the heavy rains have hidden almost every distant object nearly all the time, so that I have with difficulty obtained angles for the measurement of the little bay."

The points noticed below are the healthiness of Victoria, and the ease with which provisions can be obtained. Strange indeed that Mr. Saker should be able to send some to Camerouns! That is a *new* thing. As a removal is now no longer a matter of question, the Committee will lose no time in adopting such measures as may be most expedient to endeavour to get an indemnity from the Spanish Government for the ruin of mission property at Clarence.

"In my letter of yesterday I reserved two subjects connected with Victoria that are likely to have a great influence on our mission in Africa. These I now notice.

"The first of these is its *healthiness*. Amboises Bay has long been known to us as a healthy locality. It is well known to the navy, and has been visited by them with sick crews, who there speedily recovered.

"All that Captain Allen says, then, about the beauty and healthiness of the bay is true; I doubt if he says enough. But to this now. I went there with my company in my usual health, or, rather, ill health, strong enough for work, but with little energy; a ceaseless want of food, yet no appetite, eating just enough to live. This is constant. In that state I went to Victoria, and I began to feel the effects of its air the first day. My appetite returned, and increased; my strength, mental and corporeal, daily increased. At night I slept, with my whole heart, equally as with my whole heart I do my daily work; rest was sweet, food was sweet; life was life, and not a dying death. The effects of the ten days there on my health was very great; and yet there was the absence of every comfort, except that I could get bread from Bimbia, where I left my flour for its frequent making. Our hut the wind blew through it; the rain could scarcely be escaped day or night, even under cover; I could not change my clothing. My bed was a chair; my daily food rice and fish; and yet I increased in strength daily, and my note of yesterday will show you that I had to labour.

"The vast importance of Victoria to us as a sanitarium I need not speak of to you; I entertain hopes the most sanguine. This comes unexpectedly to me. I have mentally seen it,—a *centre* of freedom, of light, of education, and commerce. It is also a highway into the *interior*. This has been

its highest glory in my eyes. If in addition to all this it shall be a refreshing, reviving locality, how great will be the advantage! how large our mercy!

"Another subject I may also mention here. You will observe that I stated there was a market held on the beach every third day. This is a provision market, chiefly of native produce. At home you would call it 'vegetable market,' being the chief of the produce of the mountain, for which the great article in demand is fish. Now at Cameroons I provided myself with a new seine for fishing, which was brought me from England, and for which I paid £18. With this seine we fished, and obtained such abundance as to supply all our wants; purchased every market a large quantity of plantain and yams, dried fish, and sent with vegetables to Cameroons, and still had abundance. There seems no limit to the supply of fish, and that will ensure a supply of vegetables in most seasons. I took with me rice and salt beef as our essentials. I had no occasion to use them after the first few days. Now, how all this contrasts with the continually recurring scarcity at our other stations I cannot stay to write, but the contrast is complete. Its effects on our families, our expenses, our health, &c., will be very great. Here the population at Victoria will now be a new want, and will materially affect the price of articles; but the fact remains, there is abundance on the mountain, and the fish at our command will cause the mountain produce to come down to us. And as to price, a small fish is demanded for a yam or bunch of plantain, for which at Cameroons I must pay a shilling; a leaf of tobacco also for a bunch of plantain, which costs me a penny. So that the mere increase of price will be of small consequence compared to the closing up of my rice-bag and the meal-barrel, both costly, and obtained only at heavy freightage."

AUSTRALIA.

The brethren in Victoria, Australia, having formed a Committee to direct missionary proceedings in that colony requested the Committee to secure for them the services of a competent minister from England. We have great pleasure in stating that the Rev. D. Rees, of Baintree, has consented to the request which has been presented to him to devote himself to this work, in which we heartily and sincerely wish him great and continued success.

The last mail brought the pleasing intelligence of the safe arrival of Mr. and Mrs. Sutton, at Melbourne, August 13, where they were kindly received by Mr. Kerr. They shortly after left, at the earnest request of the brethren in Melbourne, for the gold mines at Ballarat, the church there having sent an earnest request for his services. He has consented to supply them for six weeks.

HOME PROCEEDINGS.

THE meetings of the past week have been numerous and important. Mr. Underhill has been to Manchester, and on his return left for Scotland, to visit Edinburgh, Glasgow, Dundee, Perth, Paisley, and other places, on behalf of the Indian Special Fund. Mr. Morgan, who is gradually recovering his health, has attended meetings at Somerleyton, Lowestoft, and Beccles; and subsequently engaged with Mr. Trestrail, who has also been to Brighton, Sevenoaks, and Maidstone. Mr. Crowe has gone over the Hampshire Auxiliary; the Hon. and Rev. B. W. Noel, after taking Suffolk with Mr. Trestrail, has finished his numerous engagements for the summer for the society, by advocating its claims at the Bristol Auxiliary.

The Rev. D. J. and Mrs. East have arrived from Jamaica, having, under the necessity of broken health, been obliged to leave for a few months. We regret that Mrs. East suffered severely during the voyage—for a few days, indeed, she was in a very precarious state. Mr. East has already felt the renovating influence of the change. The best arrangements which could have been made in regard to Calabar were settled prior to Mr. East's departure.

At the recent quarterly meeting of Committee, the secretaries presented proposals for enlarging the "Missionary Herald," by taking the covers for the acknowledgment of all moneys received during the month, and filling up the three pages now used for that purpose with intelligence. As *particulars* of all cash receipts are printed in the report, the general acknowledgment each month is only of temporary interest. In addition to this change they also proposed the revival of a Quarterly Paper. The want of such a paper has long been complained of. It was given up some years ago, partly because of the expense, partly because of the great difficulty of getting parcels conveyed all over the country, and placing them in the hands of the officers of the auxiliaries. The Book-Post affords such facilities as to obviate this objection entirely. It was further proposed, in order to avoid any great increase of expenditure by these charges, to omit the usual woodcut, except in cases of special interest, as that, for instance, in last month, in regard to the new movement on the Western Coast of Africa. As it has often been asserted that the woodcuts cannot be very accurate representations,—though we are bound in justice to say that we have always striven to make them so,—our readers will gladly exchange the embellishment for additional intelligence; especially as by that sacrifice, if it be one, enlarged expenditure will be avoided. Those proposals were approved by the Committee, and we hope the changes contemplated will be effected with the first number of the new year.

A resolution expressive of the Committee's views and feelings in regard to the late Rev. J. Thomas, and of sympathy with his bereaved widow and family, was passed, and directed to be sent to them. We have not space enough to insert it here, but record the fact, that our friends may see that due attention has been given to the event.

We are sorry to hear, from the publishers of the "Juvenile Herald," that its circulation has declined during the past year. Cannot our friends in the *schools* help us in this, and prevent what must be a future evil? A little exertion from many would accomplish all that is needful. It is intended for the benefit of the young. It is edited by one who has written much for their good, and feels an intense interest in their welfare. Teachers, do you try to help the Editor. Your influence with your scholars is great, and you can use it well in this direction.

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Saker, A., August 25, 26, and 29. CLARENCE, Diboll, Jos., August 17. GRAHAM'S TOWN, Nelson, T., and Hay, A., August 12.</p>	<p>AMERICA—PHILADELPHIA, Hanna, J., Sept. 16. ASIA—AGRA, Gregson, J., August 30. BACKERGUNGE, Page, J. C., August 30. BARASET, Ram Narayan, Sept. 1.</p>
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CALCUTTA, Lewis, C. B., August 20, 21, and 25, Sept. 7 and 8.	JAMAICA—Millard, B., and others, Sept. 1.
COLOMBO, Allen, Jas., August 26.	ATLANTIC OCEAN, East, D. J., Oct. 18.
DACCA, Supper, F., August 18.	BROWN'S TOWN, Clark, J., Sept. 9.
NEWERA ELLIA, Carter, C., Sept. 11.	CALABAR, East, D. J., Sept. 9.
ROORKEE, Carey, W. H., August 22 and 23.	FALMOUTH, Milbourne, T. K., Sept. 24.
SERAMPORE, McKenna, A., August 10; Trafford, J., Sept. 6.	KINGSTON, Oughton, S., one letter, no date, received Oct. 2, Sept. 24.
AUSTRALIA—GEE LONG, Slade, G., Aug. 16.	RIO BUENO, Millard, B., and others, Sept. 2.
MELBOURNE, Kerr, Robert, Aug. 16; Taylor, J., Aug. 16.	SAVANNA-LA-MAR, Clarke, J., Sept. 24; Hutclins, M., Sept. 9.
BAHAMAS—INAGUA, Littlewood, T., Sept. 1.	SPANISH TOWN, Phillippo, J. M., Sept. 8.
NASSAU, Davey, J., Sept. 9.	STEWARTON, Knibb, M., Sept. 9.

ACKNOWLEDGMENTS.

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

Juvenile Society, New Street, Hanley, for a box of clothing, for <i>Africa</i> ;	Miss Jane Williamson, for lace, value 1 <i>l.</i> ,
Miss Michell, Redruth, for a parcel of magazines;	and Miss J. Green, Leicester, for a pair of sleeves, for <i>Rev. W. K. Bycroft, Bahamas.</i>

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1858.

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

ANNUAL SUBSCRIPTIONS.		BERKSHIRE.		£ s. d.	
	£ s. d.		£ s. d.		£ s. d.
Evans, Rev. W. W.	0 10 6	Wantage—		Do., for <i>India Special Fund</i>	0 10 0
Jackson, E. S., Esq., and Mrs. J.	2 2 0	Collections	11 8 5		
Jennings, Mr. Sam., jun.	0 10 6	Contributions	12 16 6	Less expenses	1 8 6
Johns, Mrs., Chelmsford 1 1 0		Do., for <i>India Special Fund</i>	0 15 6		
McR., T. J. (1 month) ...	0 10 0	Do., Sunday School	0 19 7		
Under 10s.	0 5 0				
DONATIONS.					
Bissett, Rev. J.	5 5 0	Less expenses	1 7 0		
Wood, Mr., for <i>India Special Fund</i>	5 0 0				
LONDON AND MIDDLESEX AUXILIARIES.		CORNWALL.			
Camberwell, New Road—		Camborne—		Do., for <i>India Special Fund</i>	
A Friend, proceeds of "Walayat Ali," by Mr. E. B. Tiddy, for <i>India Special Fund</i>	1 0 0	Anon.	0 10 0		
Camden Road—		Redruth—		Less expense	
Contribution	1 1 0	Anon.	1 17 3	20 6 10	
Do., for <i>India Special Fund</i>	5 0 0	DEVONSHIRE.		Wotton-under-Edge, on account	
John Street—		Plymouth, George Street—		15 0 0	
Contributions, additional, for <i>India Special Fund</i>	7 16 2	Juvenile Society, by Miss Square, for <i>African Orphans</i> ...	11 13 0	HAMPSHIRE.	
Kensington, Hornston Street—		DOBBETSHIRE.		Portsmonth, Portsea, and Gosport Auxiliary, on account	
Collection, for <i>India Special Fund</i>	1 10 0	Poole—		40 0 0	
Salterns' Hall—		Hodges, Mr.	1 0 0	KENT.	
Sunday School, by Y. M. M. A., for <i>Barisal School</i>	8 0 0	GLOUCESTERSHIRE.		Lewisham Road—	
Walworth, Arthur Street—		Tetbury—		Contributions, Juvenile, for <i>Girls' School, Colombo</i>	
Sunday School, by Y. M. M. A., for <i>Kaluvalgoda School, Ceylon</i>	2 14 0	Collection	4 0 3	Do, do., for <i>Boys' School, Chitoura</i> ...	
Walworth, Lion Street—		Contributions	5 8 10	9 2 0	
Collections, for <i>India Special Fund</i>	15 1 0	Do., Sunday School	0 3 4	LANCASHIRE.	
Sunday School, for <i>Chitoura School</i>	2 2 0			Bootle—	
		Less expenses	2 18 7	Contributions	
				Do., Juvenile	
				Do., Sunday School	
				Liverpool—	
				A Young School ...	
				Athol Street—	
				Sunday School	
				Pembroke Chapel—	
				Sunday School, for <i>Intally</i>	
				12 18 0	
				Soho Street—	
				Sunday School	
				3 2 1	
				LEICESTERSHIRE.	
				Arnsby—	
				Collection	
				8 7 7	
				Contributions	
				9 10 3	
				Do., for <i>India Special Fund</i>	
				1 0 0	
				Do., Sunday School	
				3 0 0	

	£	s.	d.
Blaby—			
Collections	7	14	2
Contributions	0	13	0
Do., Sunday School	0	16	10
Cosby—			
Collection	0	13	0
Husbands Bosworth—			
Collection	1	3	9
Sunday School	1	15	6
Leicester, Belvoir Street—			
Collections	33	12	4
Do., Public Meeting	10	19	0
Contributions	100	10	0
Do., Sunday School	0	14	0
Monks Kirby—			
Collection	2	7	1
Contributions	1	16	8
Oadby—			
Collection	1	12	6
Contribution	0	10	0
Sheepshed—			
Collection	7	0	2
Contributions	5	19	10
Sutton-in-the-Elms—			
Collection	4	1	0
	203	16	8
Less expenses and remitted short ...	12	2	6
	191	14	2
LINCOLNSHIRE.			
Alford—			
Collection	2	5	0
Boston, Salem—			
Collections	3	10	0
Do., Holland Fen ..	0	13	4
Contributions	3	18	9
Do., for N. P.	1	14	0
	9	16	1
Less expenses ...	1	0	11
	8	15	2
Horncastle—			
Collection	5	3	4
Do., Horsington ..	1	3	4
Contributions	6	16	0
Do., Sunday School	1	6	6
	14	9	8
Less expenses	1	2	8
	13	7	0
Lincoln, Mint Lane, on account	18	0	0
NORTHAMPTONSHIRE.			
Stanwick	1	15	6
NOTTINGHAMSHIRE.			
Basford, New—			
Collections, &c.	10	0	0
Contributions, Juvenile	1	8	6
Do., do., for Jessore School	1	0	0
Collingham—			
Contributions	14	8	3
Do., Sunday School	0	10	9
Do., Carlton-le-Moorland	1	1	0
Newark—			
Collections	5	1	0
Contributions	3	0	0
Do., Juvenile	2	18	5
Do., do., for Jessore School	1	15	0

	£	s.	d.
Nottingham—			
Collections—			
George Street	12	1	0
Park Street	3	5	6
Public Meeting	4	18	5
Contributions	97	1	0
Do., Juvenile—			
Derby Road	0	10	0
Do., for Jessore School	0	10	0
George Street	7	12	7
Do., for Jessore School	5	0	0
Park Street	2	13	10
Do., for Jessore School	1	15	0
Woodborough and Calverton	3	1	11
	179	12	10
Less expenses	8	12	10
	171	0	0
RUTLANDSHIRE.			
Oakham and Langham—			
Collections	5	6	7
SOMERSETSHIRE.			
Wells—			
Collection	2	10	11
Do., Shepton Mallet	1	3	0
Contributions	1	17	3
Do., Sunday School	0	10	0
	6	1	2
Less expenses	0	3	6
	5	17	8
STAFFORDSHIRE.			
Hanley, New Street—			
Contributions, Juvenile, for Africa	5	0	0
SUFFOLK.			
Eye—			
Collection	6	3	2
Contributions	16	8	6
Do., Sunday School	0	17	2
	23	8	10
Less expenses	0	6	0
	23	2	10
SUSSEX.			
Brighton, Bond Street, on account	18	0	0
WARWICKSHIRE.			
Coventry—			
Collections	21	4	2
Contributions	33	16	2
Do., Sunday Schools	22	0	8
	82	1	0
Less expenses	3	8	6
	78	12	6
Henley-in-Arden—			
Collection	3	8	0
WORCESTERSHIRE.			
Blockley—			
Collections	5	11	7
Contributions	13	17	2
Do., Sunday Schools	5	12	0
	25	0	9
Less expenses	0	14	3
	24	6	6

	£	s.	d.
Kidderminster—			
Contributions, by Miss Turton	3	10	0
Do., for Africa	1	10	0
Pershore—			
Collections	9	13	6
Contributions	24	16	3
Do., for India Special Fund	10	3	0
	44	12	9
Less expenses	0	12	0
	44	0	0
YORKSHIRE.			
Sheffield, Portmahon—			
Collections	20	9	1
Contributions	11	15	8
Do., Juvenile	1	14	7
	33	19	4
Less expenses	6	10	10
	27	9	6
West Riding Auxiliary—			
Barnoldswick—			
Collection	5	0	0
Barnsley—			
Collections	2	5	7
Contributions	1	6	5
Bedale—			
Collections	7	3	4
Contributions	3	10	5
Do., Sunday School	0	10	0
Blackley—			
Collection	3	1	0
Bradford, First Church—			
Collections	22	1	8
Do., Public Meeting	9	4	10
Do., Juvenile	5	2	3
United Service	6	11	8
Bradford, Second Church—			
Collections	17	11	3
Proceeds of Tea Meeting	1	10	5
Bradford, Third Church—			
Contributions	4	10	0
Brearley—			
Collection	2	8	0
Contributions	3	10	0
Do., Sunday School	1	4	0
Chapel Fold—			
Collection	2	6	0
Earby—			
Collection	3	4	7
Farsley—			
Collections	11	2	4
Contributions	6	17	0
Do., Sunday Schools	2	11	5
Halifax, First Church—			
Collections	10	7	9
Contributions	9	7	6
Do., for India Special Fund	1	0	0
Do., Sunday School	9	5	3
Halifax, Trinity Road—			
Collections	10	1	3
Contributions	13	7	6
Haworth, First Church—			
Collections	5	10	4
Contributions	3	4	0
Haworth, Second Church—			
Collections	1	0	0
Huddersfield—			
Collection	8	8	3

		GLAMORGANSHIRE.		SCOTLAND.	
£ s. d.		£ s. d.		£ s. d.	
Keighley—					
Collection	2 9 6	Cardiff, Bethany, on ac-		Stirling, for <i>India Spe-</i>	
Contribution	1 1 0	count	30 0 0	cial Fund	8 7 6
Proceeds of Lecture	0 7 8	Cardiff, Bethel	6 8 10		
Long Preston—		Cowbridge, Ramoth—		FOREIGN.	
Collections	2 10 0	Contributions	1 14 0	JAMAICA.	
Millwood, Todmorden—				For AFRICA.	
Collections	3 5 8			Annotto Bay and Buff	
Pole Moor—				Bay	4 6 3
Collection	8 11 0			Edwards, Rev. J. ...	0 13 9
Pudsey—				Bethsalem and Walling-	
Collection	0 12 0			ford	5 0 0
Rawden—				Bothtephill	3 0 0
Collections	10 3 6			Brown's Town and Beth-	
Contributions	1 7 0			any	20 0 0
Proceeds of Tea				Clarksonville and Mount	
Meeting	2 0 6			Zion	6 0 0
Rishworth—				Coultart Grove	4 10 6
Collections	6 9 0			Dry Harbour and Salem	1 8 9
Contribution	1 0 0			Ebenezer, Hayes, Green-	
Do., for <i>India Spe-</i>				ock, and Cross	6 17 9
cial Fund	0 5 0			Falmouth	2 0 0
Salendine Nook—				Fletcher's Grove	6 0 0
Collection	5 0 0			Green Island	1 13 10
Contribution	0 10 0			Gurney's Mount	6 0 0
Shipley—				Luca	8 0 0
Collections	11 12 4			Maldon	3 1 0
Skipton—				Manchioncal	3 5 11
Collection	0 15 0			Montego Bay	20 0 0
Contributions	1 10 0			Mount Angus and Wall-	
Steep Lane—				lingford	5 0 0
Collection	2 12 0			Mount Carey, Short-	
Wainsgate—				wood, Bethel Town,	
Collection	2 8 0			and Mount Peto	25 0 0
Contributions	1 6 0			Mount Nebo and Mo-	
	263 18 7			neague	11 0 3
Less expenses	12 17 6			New Birmingham	1 2 0
	251 1 1			Ocho Rios	13 14 5
				Port Maria and Oraca-	
				bessa	3 0 0
				Porus, Mandeville, and	
				Thompson Town	6 13 0
				Providence	1 10 0
				Refuge	3 0 0
				Rio Bueno	10 9 4
				St. Ann's Bay	16 16 7
				Salter's Hill	3 16 3
				Spanish Town	4 12 9
				Spring Gardens	1 0 0
				Springfield, Mount Mer-	
				rick, and Elim	6 0 0
				Staceyville	3 16 9
				Stewart Town	1 5 6
				Sturge Town	2 0 0
				Thompson Town	2 10 0
				Waldensia and Unity	6 13 9
				Watford Hill	3 6 0
					234 13 4
				Less expenses	27 13 4
					207 0 0
				Acknowledged before	20 0 0
					187 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, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

NOVEMBER, 1858.

THE INCOME OF THE SOCIETY.

THE friends of the Baptist Irish Society are respectfully, yet earnestly, requested to favour the Treasurer with their contributions as early as they can. Loans to a considerable amount have already been advanced by the bankers. These will have to be increased if liberal aid be not soon afforded. The financial affairs of the Society therefore occasion to the officers and Committee much concern. They rejoice in the hopeful prospects of the mission, but they cannot be insensible to the want of adequate support. Many churches and friends, who used to afford considerable aid in former years, have not now rendered any pecuniary help for a considerable time. These are earnestly entreated to think of the claims of Ireland. Rome is not unmindful of them. Her agents are sent forth in great number, and sometimes in great pomp, in order to sustain the claims of her priesthood. The evangelical Christians of Britain might well consider whether their zeal be properly manifested in efforts to uphold the sole priesthood of the Lord Jesus Christ. The Committee of the Baptist Irish Society are not unmindful of the fact that great demands are made on the liberality of Christians for the extension of Christian missions in heathen lands, and that these demands have been enforced by events that are likely to give to them an almost absorbing interest. Neither are they insensible to the commercial difficulties which have been so widely felt in England and Scotland. But even when the utmost allowance has been made for events calculated to divert the attention, and to diminish the means, of the Christian public, the fact must still be deplored that Ireland does not hold the place in the benevolent efforts of the friends of evangelical truth to which her wants and her capabilities entitle her.

The Committee are quite aware that in many instances the support formerly rendered has been greatly lessened, if not altogether withheld, in consequence of deputations not having been sent as in previous years. They believe, too, that since the deputational system has been partially resumed, some churches refrain from effort till such an appeal be made. The Secretary devotes to this department of labour quite as much time as can be given to it in connection with the other duties of an office in which no assistance whatever is provided by the Society. It is therefore at once evident that the help rendered must be to a very large extent spontaneous and unsolicited. It is impossible that all places should be visited without an amount of charge for deputations that the income of the Society would not warrant, and the friends of the Society would not approve. The utmost effort will be made to send suitable representatives where they are desired. But the friends of the cause are earnestly entreated to render aid of their own accord, that the expense attendant on the deputational system may be kept within limits as narrow as the interests of the Society will permit.

During the past month the Secretary, and the Rev. J. Milligan, of Dublin, have visited Scotland; but the result of their appeals cannot be known till after these lines have been sent to press. It is, however, to be feared that certain commercial difficulties that are widely felt in that country, and applications in behalf of other institutions made nearly at the same time, will be found to have so operated as to render this appeal to the churches of Christ in England not at all less urgent. Contributions, liberal and prompt, are therefore most earnestly requested.

BANBRIDGE.

THE following letter from our devoted missionary, Mr. ECCLES, will be read with much interest:—

“*Banbridge, October 11, 1858.*
“MY DEAR BROTHER,—My present address | What a difference! I am hardly yet
startles me. Banbridge, and not Belfast! | familiarised to the change. Day by day it
occurs to me in a more striking, unmistak-

able light than before. After the stir and excitement of a large commercial town, in my present sojourn I seem almost an exile. Amid the comparatively unbroken quiet that seems here everywhere to prevail, I sympathise, in a manner hitherto unwonted, with the poor mariners on ocean's too placid bosom, whose sails not even a breath from heaven any longer moves :

“ More the treacherous calm they dread
Than tempest bursting overhead.”

“ Belfast I had regarded as my home—a home peculiarly desirable in consideration for my sons, now of that age when the opportunities connected with a large and flourishing town are of special importance. But after the adhesion of a Belfast minister, himself a minister's son, widely known and respected among the other bodies in the town, and owing to local connections arising from a seven years' pastorate possessing advantages which no mere Baptist, however gifted, could command for rendering Academy Street, almost immediately, a self-sustaining church, I felt that neither my own interests nor those of my family should stand for a moment in the way of an appointment so eligible for the cause.

“ I feel the change much ; yet my judgment still approves the course I adopted. Am I a soldier of the cross ? And where, then, ought I to be but where the Captain points out as the place of peculiar need ? Ireland is not my rest, nor my reward. It is not name, place, or position I here seek. Oh, how much better when the Master cometh to receive his heart-satisfying ‘ well done ! ’ And—if I know anything as I ought to know—this has been the polestar of my labours since the day that, in youth's vigorous prime (long before I knew anything of the Baptist Irish Society, or of the magnanimity of British brethren), with my hand on my heart and my eye on the cross, I presented myself to God a living sacrifice to promote, as far as in me lay, the evangelisation of my country.

“ Many days have passed since then. Many changes I have seen.’ But ‘ hitherto hath the Lord helped me.’ And I regard it among the sweetest satisfactions of my life, when I visit the churches over which it has been my happiness to preside, to find them vigorous and prosperous, and ready to receive, as ‘ the vein of their hearts,’ this old pastor, who, they thoroughly know, entertains for them a love which neither time nor distance can impair.

After what you already know, I need not now say anything as to the disorganised, dispersed, and discouraging state of the cause here. I shall only observe, in one word, that *the work must be begun anew*, and, unfortunately, without advantages which were at first possessed. But ‘ he

that regardeth the clouds shall not reap.’ It is not to my taste to balance difficulties when sinners all around are perishing ‘ for lack of knowledge.’

“ My reception has been as respectful, cordial, and encouraging as I had any reason to anticipate. I have already had the pleasure of occupying the platform along with other ministers of the town and neighbourhood, who, I ought to say, behaved to me with much kindness and consideration.

“ I have already two stations in the country, each about two miles distant from town, where I preach the gospel regularly on week-day evenings. I hope shortly to have others also. The attendance has increased considerably. Last Wednesday evening was very wet. I was quite drenched long before I arrived at the place of meeting. It was dark, and the very worthy man—a Presbyterian—who kindly gives me the accommodation of his house, had come out to meet me and be my guide. I hesitated to ask him whether as yet any had come, as the darkness and the rain made the ways through the fields so difficult that I felt convinced that, for that night, I should have no congregation. Imagine my surprise when, on entering, I found the house crammed. And throughout the address they testified in marked attention the same warm interest; they must have felt to induce them to come out on such an evening. At the close of the service, after several had expressed aloud their intention to hear me on the Thursday following at the other station, a number of them began to gather around me to give me that peculiar love-token—‘ the pressure of the thrilling hand ; ’ not your dignified, gentlemanly touch, but a good, hearty, bone-trying squeeze, which he only understands who ministers among the poor who have no other way of testifying their kindness. The products of the richest benefice would not, I believe, yield me such thorough satisfaction as I derive from the increasing outflow of the *heart-wealth* of these people.

“ I have also an interesting Scripture class which I meet every Lord's day morning. I trust that my efforts may be honoured in imparting, not merely the knowledge that may only ‘ puff up,’ but that which is connected with eternal life. How pleasant to have won one soul as a crown of rejoicing in the day of Christ Jesus !

“ Last Lord's day was the third occasion of assembling our Sabbath school. We had forty children, and are encouraged, in respect of future effort, in this useful department of labour.

“ The attendances on the Lord's day services, both morning and evening, are, in permanency and interest, giving increased

satisfaction. Different parties, not Baptists, have expressed to me their surpriso that, in so short a time, and undor all the circumstances, I had succeeded in gathering around me the little congrecation that now worships in our chapel.

"Here I must *visita* good deal from house to house. But this is not labour that is new to me. And I have the pleasure to state that, as in my sub-stations, 'the common people hear me gladly,' so my labours from house to house, among the poor, are well received. But verily they are *poor*—poor to an extent I never witnessed before. Those whom I formerly thought badly off would, in comparison with many here, be considered quite affluent. Among such I must give all the aid in my power. If you help not the body of those who are sick or in want, you speak in vain to the soul. But my means are small in comparison with the demands. Would that those who *can* would help a little, especially now!

"I have little, as you see, to begin with here; but I am not easily daunted. Should God honour me here, as in former stations, to build up and establish a centre of evangelistic effort, he shall verily have the glory. 'In his name I have set up the banner.' I am prepared for difficulty and conflict. It is my desire to work while it is called to-day. To me I feel the night is not far distant. Various remembrancers continually admonish me to this effect. The ancient artist, anticipating an eternity of fame, was careful in perfecting his work. May I and my fellow-labourers in this much misunderstood but most important field, *act ever under the strong impulse of a kindred feeling*. Our work is with the Lord, and our reward with our God. We have nothing to expect, and we ought to expect nothing from men. We have no prestige on account of our country. It yields us little glory. It is not Hungary, for whose liberty a Kossuth nobly battles; it is not some of those justly remembered scenes of conflict, in respect to which '*distance* lends enchantment to the view;' it is *only Ireland*, the synonym of whatever is unworthy and contemptible, the residuum of the nations, the hotbed of superstition, the footstool of Rome. Yet, after all, every drawback only adds to the importance of the work. And there is yet 'a good time coming.' Even the Irish are included in the Saviour's love. Ireland shall yet 'stretch out her hands to God.' Happy they who by prayer, contributions, or personal efforts, promote, to any extent, an issue so near to the Father's heart! Oh, my partners in this holy enterprise, we are few, and too often faint, and

our 'heart discouraged because of the way.' We are nevertheless not unobserved. The eye of the Eternal is upon us. The Elder Brother from the right hand of the Majesty on high beholds us with affectionate solicitude. Holy angels who saw the agony, the bloody sweat, and the death-dimmed eye upon the cross, attend continually, as ministering spirits, upon our footsteps. Thus the *isolation* we so often mourn is far from real. Ours is a companionship of the most select and privileged kind. And, further, our time is now short. On some of our heads the frost of years is rapidly increasing. Infirmities multiply, and bid us set our houses in order. But, precious thought, there is before us 'a land of pure delight.' A kingdom and a crown await the conquerors. It is the Father's house which opens to receive his wayworn children *home!* Let us, then, during the brief interval that yet remains, be up and doing. Ear never heard, eye never saw, imagination, with all its witchery of description, never pictured, reward like that our Master is about to bestow upon us. Let us, then, gird up our loins anew, and enter the good fight with fresh ardour. There is poetry, as well as prose, even in our work. We stand, in a moral sense, in the Thermopylæ of the British empire. Like those of old, when the darts of their enemies darkened the sun, '*we fight in the shade.*' But the bow of our Leader returns not empty. Ireland shall yet be subjugated to His sway. Our countrymen, having cast their idols to the moles and to the bats, shall yet, in their right mind, and clothed in the snowy robe of his righteousness, bear their full part in those high praises which '*all nations*' shall address to Him who worthily wears the '*many crowns.*' Then shall our names be remembered. Then shall *even we* have a history. Let us not then be faithless, but believing God's good purpose as to the issue of our work, let us be '*strong in the Lord,*' and emulate the '*worthies,*' whether of David or of more modern times. May God give to us, *in its highest sense*, the spirit of the following lines:—

" 'Deeds of great men all remind us
We may make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints which, perhaps, another,
Sailing o'er life's solemn main,
Some forlorn and shipwreck'd brother
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait."

"A WORD IN SEASON."

THE attention of Christian ladies is respectfully called to the following correspondence. The first letter, addressed to the Secretary, is from one of the most constant supporters of the Baptist Irish Society:—

"DEAR SIR,—I inclose a copy of a letter from . . . relative to the box of clothing; and as the cold weather is approaching it occurred to me whether you might not, through the columns of the magazine, make an appeal for our poor Irish friends; for surely there are few families in the denomination who could not give some one or two articles of clothing; and I believe many ladies would gladly give their own cast-off wardrobes were they at all aware of the value they would be to our poor Irish friends.

"Would it not be well to name some persons who would be willing to receive small contributions of this kind, in certain districts, as many might send two or three articles who could not make up a parcel? I hope to send a package before very long for Mr. —'s other stations, although I fear not so large as the last, as it will consist chiefly of new clothing this season, which I will forward to you in due time for him. Might not some part of the inclosed be pub-

lished? It would surely excite the sympathy of some good people.

"I will tell you how we raise the fund for the clothing, which is entirely in our own family, as it may be useful to you in suggesting it to others. My little folks have each a box for different societies, one of which is for our Irish friends; and these are always brought forward on the 'first day of the week,' before they leave the dinner table, when all are expected to contribute something; and by this means a fund is raised very easily; and it is surprising how soon pence get to shillings in this simple manner. I mention this because I think if some of our Christian families were to adopt some such course, their children would not only be interested, but the funds of our societies very easily and very much increased. I must beg you to excuse me trespassing so much on your time: but I really feel much more ought to be done than is done, and especially for poor Ireland."

Copy of a letter received from * * * * *

"MY DEAR MADAM,—Our kind and good Secretary has sent to me your valuable parcel of clothing, for which I am indeed very grateful. It was a most opportune and valuable gift, to myself as well as to other poor friends of Jesus.

* * * * *

"In your letter you allowed an appropriation of part to the agent; and, indeed, the Secretary knows I need such kind of aid. 'Tis only by the goodness of the Lord in raising up friends that I am able to support a large family; and this whole winter we have had influenza and fever; and our

dear child is still in danger; so that you see, dear friend, how acceptable was your parcel; and did English friends know the value of such gifts to us they would feel thankful to the Lord for putting it into their hearts to send. Many a poor person stays at home from preaching for want of raiment; and many a poor person will be warmed by the flannels sent. You will be glad to know that the Lord is blessing me in my work, and that he gives me health and strength to preach and visit very much and very extensively."

CONTRIBUTIONS.

The list is necessarily deferred in consequence of the Secretary's absence from London.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLETON, 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

BAPTIST MAGAZINE.

DECEMBER, 1858.

THE OMISSIONS OF THE NEW TESTAMENT.

IN our last number we adduced a variety of instances in illustration of the statement that many facts which we might naturally expect to find recorded in the Bible are omitted there, and we argued that these omissions cannot have resulted either from accident or from ignorance on the part of the writers. Our present object is to show that their very silence may be instructive—that what they omit, as well as what they teach, may have its lessons for us.

1. We think that the omissions of the New Testament furnish a slight, but not altogether worthless, argument in proof of the fact that the evangelists wrote under Divine superintendence. We find four historians composing four distinct and separate narratives of the same series of events. The Person whose life they were about to commemorate passed thirty-three years on earth; yet, strange to say, they confine their history to the last three years, and pass over the first thirty. They omit just those details which natural curiosity makes us wish to know, and which all other biographers have been eager to communicate. manifold as are the differences between the gospel histories and all others in respect of what they communicate, yet more strikingly do they differ from them in respect of what they withhold. And this applies not to one but to all. By a sort of tacit understanding they record and omit the same things. Though they occupied such different points of view; though the special aim of each differed from that of the rest; though they each contemplated a side of our Lord's character, person, and work unlike that of the others;* forming, in the words of Origen, a "four-sided gospel;" yet we find that they all work within exactly the same limits, and pass over without mention exactly the same things. How is this to be accounted for? It could not result from accident. It might have been deemed accidental if our remarks had applied to one only. But that four should have done so cannot be explained upon the supposition of a casual coincidence. It cannot result from ignorance, for John at least, who wrote his gospel long

* Thus it is that the gospel stands "four square" with a side fronting each side of the spiritual world. Matthew, addressing the Jews, reveals the Messianic king; Luke, the Greek, reveals the man; Mark, showing the power and vital force of truth; and John, its attractive and subduing love. Matthew exhibits the Jewish and subordinate; John, the spiritual and divine in our Redeemer; Mark, his authority over nature and devils; Luke, his personal history as man. In all combined, Jesus is represented as the Messiah, the Teacher, the Father, the Brother, and the God.—*Bible Hand-Book*. By Dr. Angus.

after the others, was undoubtedly in a position to have supplemented their narratives, had he seen fit to do so. Why, then, should they have withheld those particulars which their natural feelings would prompt them to record, and which all their readers are most desirous to learn? We think the only adequate answer to this question is that in these matters they were withheld by a Divine influence, controlling and restraining them. Their silence may furnish us with what has been well styled, "negative internal evidence" to the fact of their inspiration. If left to follow the impulse of their own minds, they could scarcely have failed to write the history of these things; but as in the missionary labours of Paul and his companions, "*the Holy Ghost suffered them not.*"

The argument thus derived from the silence of Scripture will not be materially affected even though we should find ourselves unable to assign adequate reasons for it. We may infer the fact of design in the reserve imposed upon the New Testament writers, even though we should fail to discover what that design was; just as a barbarian who should pick up a chronometer, or other complicated piece of mechanism, would be quite sure that it was put together for some purpose, though he should be ignorant what it was. Nay, in a certain sense, it is true that the more recondite and obscure the reason for the reserve, the stronger the evidence of a Divine influence acting upon them from without, because the less likely that purpose is to have occurred to their own minds. We think, however, that sufficient reasons can be discovered, why the record has been restricted within the prescribed limits.

2. Let it be remembered that the gospel is intended to set Christ before us in a certain specific character. It does not furnish us with a biography in the ordinary sense. Its subject is one "whose goings forth have been of old even from everlasting;" and it only relates to us such portions of his heavenly and his earthly history as may suffice to convince us that he is our Saviour and King. No more is told us than is necessary to establish this. An infinity of things might have been recorded as to his existence before time began, or respecting his actions in our world's history prior to his incarnation, or concerning the transactions of his earthly life subsequently to it. A merely human historian possessing knowledge of the facts would infallibly have recorded them. But there is a Divine economy in the revelation of God. We saw, in our last paper, how the imagination of man ran riot in an extravagance of miraculous feats when they began to compose apocryphal gospels. The same applies to the legendary histories of saints in the Papal Church, which abound in a purposeless and wasteful prodigality of thaumaturgic wonders. Contrasted most strikingly with this natural tendency to excess stand the divine reserve and economy, we had almost said parsimony, of miracles as recorded in Scripture, where we find at once a manifestation and "a *hiding* of his power." Each miracle is wrought with some ethical or spiritual purpose, and has a profound ulterior meaning. Precisely so is it as respects the histories of the gospels. Those facts, and those only, are recorded which illustrate his work as our Saviour and Lord. An anonymous writer in one of the earlier numbers of Kitto's "Journal of Sacred Literature" thus sums up the facts of the gospel record. As his object was somewhat different from that we have in view, we abridge and slightly modify his summary so as to bring it into more distinct harmony with our point of view:—

"But let us examine the revealed incidents in the biography that appear like isolated rocks piercing the dark waves of silence. First we have our Lord's birth, then his circumcision at the eighth day, the presentation in the Temple at the fortieth, the adoration of the Magi, the flight into Egypt and return to Nazareth, then an interval of eleven

years, the visit to Jerusalem, another interval of eighteen years; from which time the narrative is comparatively full and consecutive. To these notices of our Lord's personal history we may add the genealogies. Now, all these points taken up by the inspired historians (except the adoration of the Magi) may be shown to have the closest connection with the Levitical types and ordinances. The infant of the early chapters of St. Luke is the future priest, the member of the house of Israel. How accurately is his parentage recorded! What careful proofs of the purity of his virgin mother! The genealogies prove his royal ancestry, and thus, in connection with the priestly office to be hereafter assumed, supply the conditions essential to 'the priest after the order of Melchizedec.' The future priest must be circumcised on the eighth day: he must be presented in the Temple on the fortieth, and the offerings made as prescribed by the law of Moses—'for thus it becometh us to fulfil all righteousness.' The descent into Egypt perfected the typical connection of our Lord with the Jewish nation, so as to make the prophecy equally applicable to both: 'Out of Egypt have I called my Son.'* Our Lord's first appearance at a paschal feast is the next break in the silence. This, also, has a distinct connection with his keeping of the whole law; for he had now reached the age at which every male Israelite was brought up to the Temple, 'to appear before the Lord.' Then, when entering upon his thirtieth year, the period at which the priest commenced his functions, he came up and demanded baptism, as the consecration to the work upon which he was about to enter as King and Priest to his Church."

To render the foregoing enumeration exhaustive and complete it is only necessary to add the appearance of the angels to the shepherds, and the adoration of the Magi. The spiritual import of these two incidents is obvious. The first shows that the babe of Bethlehem is the Lord of angels. His incarnation was not an event of merely local, provincial, or mundane interest; but one of universal concernment in which all heaven sympathised and rejoiced. The adoration of the Magi, again, has been universally regarded as symbolical of the call of the Gentiles, and their admittance to the blessings of salvation. If space permitted, it would be easy to carry out this train of remark to a much greater length, and apply it to the events of our Lord's public life, showing that the more detailed narratives of the last three years preserve the same jealous silence and reserve as to all that does not bear upon his mediatorial work. The gospels, we repeat, do not pretend to give a detailed biography of the "man Christ Jesus." They simply select those events which connect him with the types and promises of the older dispensations, and set him forth as our King, Prophet, Priest, and Sacrifice. Everything essential to this manifestation is recorded. Everything else is omitted.

Here it may be objected that these remarks only define the limits of the silence and the omissions of Scripture; that we have simply pointed out the rule according to which certain things were omitted and certain others recorded; but that we have not explained the reason of the omissions, nor shown why these limits were imposed. This we cannot do fully, but the following suggestions may be taken as contributions towards an answer.

3. The omission of less important details gives increased prominence and effect to what is revealed. If the gospel histories had resembled the ponderous biographies of modern times, in which every trivial particular is recorded, the special work of Christ as our Saviour would have been less distinctly and vividly presented. The silence and reserve of the narrative concentrates our attention upon just those points which it is absolutely essential for us to be familiar with. If Switzerland rose by a gradual ascent from the level plains of Germany and France up to an altitude of fifteen thousand feet above the sea, that sublimity and majesty which concentrates the interest of the visitor upon Mont Blanc would be lost.

* Greswell shows with much probability, that our Lord was a year old when he left Egypt; that after a residence of 215 days in that country, corresponding to the years of the Israelitish bondage, he set out for the land of his birth on the feast of the Passover, thus accurately maintaining the parallel. In whatever degree this calculation may be depended on, it confirms the reason alleged for a break in the silence observed by the Evangelist.

Additional matter filling up the space between it and its brother mountains, so far from enhancing the grandeur and effectiveness of the spectacle, would but diminish it. Similarly, the silence of the inspired volume and its teachings combine to arrest and concentrate our attention upon those single and sublime facts of our Lord's life, upon which our faith in his mediation is to rest.

4. In addition to this negative advantage of fixing the interest upon what is revealed, we can discover some positive benefits as resulting from the omissions. Just as God hid the body of Moses, "and no man knoweth his sepulchre unto this day," thus preserving the Jews from an almost irresistible temptation to idolatry, so we have mercifully been kept from "knowing Christ after the flesh." How strong the tendency in our nature is to "make a similitude" of the object of worship, and how disastrous is the result of this tendency if yielded to, we may gather from the histories of both Judaism and Christendom. The present position of even nominally Protestant churches, both in England and Germany, may serve to show how inveterate is the tendency toward superstitious veneration for symbols, days, and places. Those who know the state of society in districts where Rome has full sway, know perfectly how an undue regard for ecclesiastical anniversaries and sacred places eats the heart out of intelligent piety and needful industry. To the constantly recurring pilgrimages and festivals of the Papal Church we ascribe very much of the social misery of Catholic countries. If the habit of superstition be so inveterate and strong, even now that it is entirely discountenanced, both negatively and positively, in Scripture, may we not be thankful that it is without the apparent support which it would derive from an enumeration of the "days and months, and times and years" of our Lord's earthly life? The sensuous religion of the Papal Church, its almost exclusive presentation of Jesus as a babe in the arms of the virgin, its constant habit of dwelling on the merely external and material in his life to exclusion of that which is internal and spiritual, its devotion to shrines, the sacredness of which is purely imaginary, and its consecration of holy days, which have no shadow of scriptural warrant, may reconcile us to the omission of details which, if inserted, would give to these superstitious usages a seeming support.

5. But we are in danger not alone on the side of superstition. Speculative doubts and difficulties as to the divinity of our Lord will constantly intrude. How could Omnipotence slumber in an infant's arms? How could he who was omniscient "increase in wisdom"? How could he who was the object of infinite complacency "grow in favour with God"? Revolving such questions as these, many "have made shipwreck of faith." Unable to reconcile the facts of human life with the idea of his absolute deity, they have wandered into a cheerless system of Arian or Unitarian negation. One of the reasons which made it "expedient for us that he should go away" was, that whilst he was present with his disciples in a human form, it was scarcely possible for them to rise to the conception of his divine dignity. "The man of sorrows," surrounded and hemmed in by the limitations of our humanity, "compassed about with infirmity," could hardly be recognised as "the brightness of the Father's glory and the express image of his person." Not till his departure from earth could they understand him when he claimed equality with the Father. To a great extent the same will apply to us in the histories of the gospel. A minute and detailed narrative of his mortal, and especially his early, life would be almost incompatible with a constant and sustained faith in his divinity. The acts of his humanity would be liable to incessant misconstruction;

at any rate our difficulties would be greatly increased by such a narrative as is desired. Whilst we thankfully accept the sufficient evidence afforded us of his perfect humanity, we must surely feel that it was in wise condescension to our weakness and infirmities, that more minute details of his earthly life have not been given, else we must have been beset with still greater, and, perhaps, insuperable difficulties as to his true divinity.

6. We have yet to consider those omissions which are only remarkable from considering the omniscient foresight of the Divine speaker. Why, the question has been asked, were not explanatory and limiting clauses introduced, so as to guard the language against the possibility of error or mistake? Fully to meet this difficulty and answer this question would demand far more space than we have at our disposal. The following suggestions may suffice to indicate the directions in which a solution is to be sought. (1.) It would be simply and absolutely impossible to guard against all liability to error and misconception. No form of words could be devised which imbecility might not mistake or obliquity of purpose pervert. Legal documents attempt this, and so overload the plain statement of fact with explanatory and limiting clauses that to common readers they become simply incomprehensible; whilst to acute and perverse readers all the care frequently proves vain, and a flaw is discovered which renders possible another construction after all. (2.) Scripture throws us upon our own responsibility in our attempts to understand it. It is a test as well as a teacher. It never professes, nor does it aim, to render error impossible. Men, if they please, may "wrest the Scriptures to their own destruction." The thoughtless, careless reader is left to suffer from his own indifference and apathy. In the words of Pascal, "There is light enough for those who are disposed to see, and darkness enough for those who are disinclined. There is obscurity sufficient to prevent the reprobate from seeing, and illumination enough to condemn them and render them inexcusable. The intention of God is to be visible to those who seek him with all their hearts, and concealed from those who are disposed to shun him. His communications are plain to those who seek, and obscure to those who do not seek him." Many passages in Scripture announce this design (compare Matt. xi. 25, xiii. 14, 15; Luke ii. 34, and the parallel passages). (3.) By leaving the meaning of single passages to be determined by a careful comparison of them with other parts of Scripture a motive is supplied to a diligent search and thoughtful study of the inspired volume *as a whole*, which would not exist if each passage were perfect and unmistakable in its isolation. (4.) Upon all essential points the meaning of Scripture is plain and obvious. "The wayfaring man, though a fool, shall not err therein." A simple desire to know the truth, and earnest prayer for guidance, will insure our preservation from all serious error. And since even minor errors in divine things are such serious calamities, the possibility of our falling into them may teach us humility, reverence, and prayerfulness, whenever we read or meditate upon the sacred page.

Let us, in conclusion, remember that Scripture is but a provisional and temporary arrangement to supply our present need. By its aid we can only "know in part." We have not the immediate vision or knowledge of God, but only behold reflected, "as in a glass, the glory of the Lord." Thankful for the sufficiency of the present revelation, endeavouring to know all the truth and fulfil all the duty it reveals, we yet aspire after the fuller and directer manifestations of heaven itself. "*For now we see in a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.*"

THE WRECK CHART FOR 1857.

A DOCUMENT lies before us, the terrible interest of which might arrest the most frivolous, impress the most callous, and startle the most apathetic of men. It is the Wreck Chart and Register of the British Isles for last year. For some time past the Board of Trade has annually compiled a report of all the maritime disasters off our coasts from returns furnished by officers of the coast-guard and others. After being analysed and tabulated they are printed and presented to Parliament, accompanied by a map, on which the place of each wreck and collision is marked. The result lies before us. It presents a terrible picture of the perils by which our commerce is beset and its profits diminished. It tells, too, of many a desolate home where the mother weeps over her bright-haired boy, or the wife waits in vain for her long absent husband. The eye fills with involuntary tears as one remembers the sickness of heart, the "bitterness of hope deferred," the terrible awakening at last to the fatal truth, which each of these marks of disaster has brought to widows and orphans throughout our land.

The principle upon which the chart is constructed is, that all reported losses at sea shall be indicated in the places where they occurred by an appropriate mark. Absolute and total loss, as by foundering, has a small black dot; partial loss, as where portions of the crew or cargo are saved, has a cross; collision between vessels has two oval marks in juxtaposition, and so on. A map of our coasts is thus produced, which is girdled round by an almost continuous line of indications of disaster from Cape Wrath to the Land's End. On many points these marks stretch out to a fearful length. Off Shields, for instance, the map only just suffices to receive them. Let us count the wrecks on this fatal coast, *one, two, three, four,—THIRTY-EIGHT* in all, near the entrance of this harbour alone in a single year. Off Whitby *twenty-four* are marked. From the North Foreland to Beachy Head are *ninety-four*. The entrance to the Mersey is conspicuous from the fact that in it 54 vessels came into collision with total or partial loss. The facts and lessons of this terrible chart are instructively summed in an article which appeared in the October number of "The National Life-Boat Journal," to which we give insertion none the less willingly because it contains an appeal on behalf of the admirable institution from which it emanates.

"Compared with previous periods the Register informs us that the wreck experience of the past year is favourable; yet, if we analyse it carefully, we shall find that, without reckoning collisions, there were no fewer than 384 vessels, or more than one a day, *totally* lost on or near these islands last year. The whole of the wrecks and casualties for the year 1857 may be thus classed:—

Totally wrecked	Vessels.	Damaged seriously by collisions	Vessels.
Totally lost in collision	384		224
Seriously damaged	53		
	482	Total	1,143

"This number of disasters for one year is at the rate of more than three per diem.

"The number of wrecks in each month of the year 1857 is thus given:—

January	281	May	33	September	66	December	86
February	64	June	34	October	135		
March	166	July	33	November	94	Total	1,143
April	76	August	75				

"By these casualties 2,200 of our fellow-creatures were placed in imminent peril of losing their lives, and *five hundred and thirty-two* of them actually found a watery grave, many of whom it is believed might have been saved had the NATIONAL LIFE-BOAT INSTITUTION had the means to have placed additional life-boats on the coasts. Besides, there can be no doubt that the number of 532 persons drowned does not correctly represent the actual loss of life during the past year from

casualties on and around our coasts, inasmuch as the loss of fishermen and other boatmen is not included in the Board of Trade returns.

"If we examine closely the sites of these shipwrecks, we shall find that no less than 600, or more than one-half of the whole number of wrecks, occurred between Dungeness and Pentland Frith. Along this perilous sea, beset with sands, shoals, and rocky headlands, no less than 150,000 vessels, manned probably by half a million of men and boys, pass annually; a great part of them being ill-constructed, deeply-laden colliers; and the wonder is how they manage to survive a gale of wind. A remarkable and sad case of this description occurred only a few months ago on the Norfolk coast. Suddenly a gale of wind sprang up where one of these rotten colliers was riding. She made a signal of distress: the National Life-Boat Society's life-boat was as soon as possible brought out of the boat-house; but before the boat was launched the ship had gone to pieces, and every one of her unhappy crew had perished. On examination of the vessel's timbers they were found to be perfectly rotten, otherwise it was said she might easily have weathered out the moderate gale of wind that proved her destruction. A somewhat similar case occurred off Bridlington the year before last, when 4 or 5 poor fellows perished: so rotten was the vessel that her anchors pulled out her bows, consequently causing her instantly to sink.

"Again, the South coast, extending from Dungeness to the Land's End, is comparatively safe, only 84 wrecks having occurred in 1857; whilst from the Land's End to Greenock, where the influence of the Atlantic gales and currents is most severely felt, the numbers rise again to 286; and the Irish coast contributes a total of 173 wrecks.

"If we take a retrospective glance at the shipwrecks which have occurred on our coasts during the past five years, we shall find that no less than 5,128 wrecks and collisions took place, being an average of 1,025 a year—that the loss of life therefrom amounted to 830 a year—and that the destruction of property averaged a million and a half sterling per annum. It is not an uncommon occurrence for a single gale to strew our coasts with wrecks. In the gale of 25th September, 1851, as many as 117 vessels were wrecked; and for each of the earlier months of the present year the returns of the Board of Trade show that there has been from 4 to 5 casualties a day.

"As we have often stated before, wrecks will occur notwithstanding all the precautions, experience, and vigilance that may be exercised to prevent them; but there can be no doubt that a very large proportion of the casualties which happen must be attributed to neglect and carelessness on the part of those to whose special charge the vessels are committed, as well as to those who send them to sea ill-found and unseaworthy. It is a notorious fact that too many of these vessels have not a single appliance, such as a life-helt or a life-buoy, to save life in case of an emergency. Besides, the masters of colliers and coasters scarcely ever think of laying down courses, or using the lead, or consulting charts. Their motto is, as the Register tells us, 'follow the leader,' until they get on a shoal or sand-bank; and thereby add to the number of wrecks caused by negligence or inattention.

"These remarks are fully corroborated in the following table, showing the nature and cargoes of the vessels lost last year:—

	Vessels.		Vessels.
In Ballast, not Colliers	138	Iron and other Ores	88
Coal laden	382	Manure and Kelp	15
Colliers in Ballast	62	Passengers	21
Cotton	8	Potatoes or Fruit	16
Fishing Smacks	15	Salt	38
Fish or Oil	20	Sugar, Coffee, Spices, Tea, Molasses	10
Grain and Provisions	90	Stone, Slate, Lime, or Bricks . . .	50
General Cargo	85		

“ An analysis of the tonnage of these disasters is thus given :—

Vessels under 50 Tons . . . 172	301 and under 600 . . . 114	901 and under 1,200 . . . 7
51 and under 100 . . . 321	601 „ 900 . . . 43	1,200 and upwards . . . 13
101 „ 300 . . . 473		

“ The site of each wreck can be easily traced on the wreck chart. Let the reader pause for a moment, and look again at this grim wreck chart, and consider what an amount of misery it unfolds. Let him then inquire whether or not it be in his power to assist in mitigating the necessary evils resulting from these sad calamities, causing as they do the desolation of many a home, and many a wife to become a widow, and her children orphans. These innocent sufferers from shipwrecks are already too numerous in our coasting towns and fishing villages.

“ The following is a list of the principal sandbanks on which wrecks have occurred during the past year :—

Abertay . . . 2	Dudgeon . . . 5	Long . . . 18	Shipwash . . . 5
Arklow Bank . . 2	Galloper . . . 4	Long Scar . . . 3	Swin . . . 1
Barber . . . 2	Goodwin . . . 18	Maplin . . . 3	Tetney . . . 1
Blythe Sand . . 1	Gunfleet . . . 5	Middleton . . . 8	Whitburn Steel 1
Brake . . . 2	Hasborough . . 4	Nash . . . 3	Whiting . . . 1
Burbo Bank . . 1	Herd . . . 10	Newcombe . . . 2	Woolpack . . . 1
Cardiff Sands . 1	Holm . . . 10	Owers . . . 2	
Corton . . . 2	Kentish Knock 3	Scroby . . . 8	
Dogger Bank . . 1	Kish Bank . . . 1	Sunk . . . 3	

“ Twenty-nine vessels are recorded to have been utterly lost last year from unseaworthiness ; and many others were lost from rottenness, imperfect gear, carelessness, defective compasses or charts. There are many prolific causes of shipwreck, independent of storms, rocks, and sandbanks ; and amongst the most glaring are inconsiderate marine insurances—unseaworthiness—the overloading of vessels—ill-found in anchors, cables, sails—defective compasses—want of good charts—and incompetency of masters. If we analyse the cases of collision that occurred last year, we shall find that by far the larger portion of them occurred in the open sea, and in clear bright weather. Out of 277 collisions, involving total and partial loss, bad look-out was the cause of 88, and neglect of the rule of the road of 33 collisions. Simple and easy of performance as the casting of the lead is, it is almost invariably found, when the causes of the wreck are inquired into, that this precaution has been neglected.

“ It is satisfactory to find that collisions do diminish, and that, as compared with last year, a diminution of their number to the extent of 39 has taken place. Moreover, 662 of the wrecks, apart from collisions that took place last year, arose entirely from stress of weather, and not from the fault of any parties.

“ A most gratifying feature, however, is to be found in the Register, viz., the large number of lives saved from shipwrecks by life-boats and other means during the past year :—

By the life-boats of the National Life-Boat Institution, and local bodies . . .	398
By luggers, coast-guard boats, and small craft	512
By ships and steam-boats	507
By assistance from shore with mortar and rocket apparatus, ropes, &c.	243
By individual exertion	8
Total of lives saved	1,668

“ Although this number were entirely saved from wrecks, yet it must be borne in mind that 2,206 persons were, in addition, placed in actual danger, a large proportion of whom would probably have perished but for succour of some kind or other. In a great many instances, such as in cases of collisions and foundering far at sea, escape has of course been due to the ship's own boats or to the many fishing

vessels and other craft which are, fortunately, constantly plying about. But 398 persons during the past twelve months actually owe their lives to the life-boats of the Royal National Life-Boat Institution, and to those of local bodies. The life-boat, as is well known, is chiefly used on perilous emergencies, and when no other craft can be made available. A life-boat establishment is not like a harbour of refuge on a dangerous point, a matter of great expense. It is easily surmounted, and its permanent efficiency equally as practicable. The pecuniary means to increase the number of life-boats is now really the only important point for consideration. If there be any nation in the world which should be honourably distinguished above others for its appliances to save life in cases of shipwrecks, England is emphatically that one. It is the sea which has made us what we are, and which has borne our countrymen to all parts of the world. It is our naval preponderance which has raised us to our present great position amongst the nations of the earth. It is upon the prowess, and skill, and adventure of our seamen that the fabric of British power at the present moment rests. One might suppose then, that all persons who could afford it, would only be too ready to lend a helping hand to an institution of the character of the National Life-Boat Society, whose annual income is out of all proportion to its extensive sphere of usefulness. We, therefore, again appeal to the community at large, to help a society which has charged itself with this great work, and which has zealously and satisfactorily endeavoured to discharge its onerous duties in the cause of suffering humanity."

The statistics of the foregoing document will, we are persuaded, fill most of our readers with a sad surprise. None but those who have examined "the Wreck Chart and Register of the British Isles" suspect the terrible amount of maritime disaster constantly occurring. Few of the autumnal visitors who crowd the watering-places along our coast ever think of the multitudes annually engulfed by the insatiable sea. As they listlessly promenaded the beach, quoting heroic or sentimental poetry about the ocean, they forget that they rarely see it save in one of its moods. As it murmurs along the beach, babbles among the pebbles, dimples and twinkles into innumerable smiles in the sunshine, one finds it difficult to believe that the same sea may to-morrow have totally changed its aspect. No longer dancing in ripples along the sands, it may come rushing up in waves, foam-capped and mountain-high, like an army of lions roaring for their prey—how fierce and hungry the Wreck Chart tells us. God have mercy upon the poor souls who may even now be battling for life with the cruel, relentless waves! When "the sea shall give up the dead that are in it," may they have a place in that "new earth" where there shall be "no more sea!"

In studying this map and register we have earnestly wished that it were possible to construct one of a different kind. Solemn, impressive, and affecting as is this, one of even more tragic interest may at least be imagined—a moral and spiritual wreck chart! We, who can only mark "the outward appearance," and whose knowledge is inferential and incomplete, cannot even approximate to the construction of one. But, perhaps, spiritual existences may be able to say, Here an immortal soul made shipwreck, and went down to death, under the force of a sudden, terrible temptation—in yonder chamber the first step was taken which led down through a continuous descent to eternal death—in that alcove the subtle, snake-like tempter whispered his fatal flatteries and lies—beneath the shadows of those stately trees the seeds of infidelity were sown, which have borne so rank and poisonous a harvest! How unutterably hideous and loathsome would many a street, or house, or shady lane appear, could they be branded as they deserve! What foul blots would be seen amid many of the fairest scenes in nature! To the eye of God this is just the spectacle which our world presents.

Or, to pursue the thought one step further, suppose a chart to be constructed which should show the ruin, temporal and spiritual, which had been wrought by the various forms of evil in our world. Pride, ambition, avarice, with their thousands of slain,—drunkenness, sensuality, unbelief, with their tens of thousands! Here would be the treacherous quicksands where multitudes “have made shipwreck of faith,” and there “the foolish and hurtful lusts which drown men in destruction and perdition.” But we may thank God that all would not be thus gloomy and disastrous. If the histories of the spiritual world were made palpable and visible to us, we should behold indeed many a calamitous shipwreck; but we should see, too, many an heroic and victorious struggle. We should see “winds, and waves, and storms,” vainly striving to engulf many a frail and trembling bark. Eighteen hundred years ago, in a gale on the Lake of Galilee, there was One whose presence insured safety even in the wildest storm. He is still “mighty to save.” He still “holds the winds in his fists, and the waters in the hollow of his hand.” Millions have looked stedfastly to him “through clouds, and waves, and storms;” have surmounted all dangers, and reached the desired haven. On contemplating such a spectacle “you seem,” says one, “to see a lonely bark driving across the ocean in a hurricane. By the flashes of lightning you can just discern her through the darkness, plunging and labouring fearfully in the midnight tempest, and you think that all is lost; but then again you behold her in the quiet sunshine; or the moon and stars look down upon her as the wind breathes softly; or in a fresh and favourable gale she flies across the flying waters. Now it is clouds, and rain, and hail, and rattling thunder; storms coming down as sudden almost as the lightning; and now again her white sails glitter like an albatross in the spotless horizon. The last glimpse you catch of her she is gloriously entering the harbour, the haven of eternal rest; yea, you see her like a star, that in the morning of eternity melts into the light of heaven. Can there be anything more interesting than thus to follow the perilous course of an immortal soul, from danger to safety, from conflict to victory, from temptation to triumph, from the city of destruction to the city of God!”

THE BLUE BOOK ON SPIRITUAL DESTITUTION.

II.—EVIDENCE BEARING ON NONCONFORMITY.

ON the second branch of our subject we ought, in fact, to have nothing to say; not because the terms in which the Committee was appointed precluded them from examining witnesses drawn from the ranks of Non-conformity, but because, in their Report, they profess that their inquiry has been “limited to the Church of England.” Their lordships, however, herein have not told the exact truth. Although they have examined no dissenter, they have peered every now and then at dissent, and in a manner, we think, not altogether dignified. Thus the Bishop of Exeter examines Mr. Cotton:—

117. Do you apprehend that the dissenting ministers go with much authority among the people?—They do among a peculiar class of people; not among the very poor, but among the mechanics, and those who may be made elders, and who consider themselves as part of the establishment of the meeting-house, for that is a great attraction.

118. But with the very poor you think they have not authority?—I think they have not; I think the clergy have more authority with the very poor than the dissenters.

119. You think that the very poor consider the clergy as ministers having authority?—I think the poor look up to them.

The same examiner interrogates the Rev. H. Vivian, incumbent of St. Bartholomew's, Bethnal Green, as follows :—

323. Are there any dissenting places of worship in your district?—Three very small places.

324. Do you find their ministers hostile in their action towards you?—No.

325. You find them rather friendly, and they consider you as engaged in a common cause with them?—Yes, quite so.

326. Do you find that the people who attend those *dissenting houses* are hostile to your church at all?—Not at all; they are always very pleased to receive visits of either the clergy or the district visitors.

327. Are their own ministers, as far as you know, in the habit of pastoral visitation?—I think not.

328.—Do you think that there is any indisposition on the part of the people towards their pastoral visiting, and that that is not much their habit?—I think the ministers of those small chapels have other occupations.

329. They are in trade, or something of that kind?—Yes.

330. It is merely at the time of public worship that they are acting as ministers?—Yes.

331. And that, of course, interferes with their influence, does it not?—Yes, they ordinarily send for me in a case of illness.

332. You find no opposition, and there is every reason to hope that, if there were an adequate number of ministers in that parish, the whole of it would be brought into as satisfactory a state as that part which is immediately under you?—Yes.

333. In fact, you consider yourself responsible for all now, however imperfectly you are compelled to perform your duties by the want of adequate assistance?—Yes.

The same examiner thus questions the Rev. J. Colbourne, incumbent of St. Matthew's [Matthias?], Bethnal Green :—

612. Are there many dissenting places of worship in your district?—No, none worth speaking of, except a Unitarian chapel, which is rather influential, I am sorry to say.

613. How large is that chapel?—Not of any great extent, but it is so very liberally supported by some wealthy individual, that they draw I think, a considerable number.

614. This support is external, is it not?—Quite so.

615. How large is the chapel?—I was never inside.

616. You do not know the actual extent of mischief that this chapel does?—I cannot tell.

617. You cannot even well guess?—No; they have a school of considerable size.

618. The contributions are not made in your parish, so that it must be supported by some opulent persons at a distance?—I know that it is supported most liberally by some wealthy person at the West End.

619. Is that a common thing in Bethnal Green, and in other parishes?—I am not aware of any other chapel similarly circumstanced.

620. From the external appearance of this chapel, should you call it large or small?—Small, as compared with our churches.

621. Could you give a guess as to the capacity of that chapel?—No, I cannot; I was never inside.

622. Will it hold 200?—I cannot guess.

And thus the same examiner to the Rev. T. F. Stooks, Honorary Secretary to the London Diocesan Church-building Society :—

837. Do you happen to know whether in the dissenting chapels the charges for the seats are much higher than for the Church of England sittings?—I believe they are as high.

838. Then to what do you ascribe the readiness with which those sittings are often taken when those in the Church of England are not?—I think one reason is that they have more officers in the dissenting chapels; they have deaconships and visitors, and tract distributors: and in these ways the dissenting chapels manage to employ their people very much better than the church in general does. This is an attraction to small shopkeepers and mechanics, who find that they are looked upon as somebody in their congregation, and they are not an unheard-of unit as they are in the church congregations.

The Rev. J. T. Rowsell, perpetual curate of St. Peter's, Stepney, gives, in answer to the Duke of Somerset, the following evidence :—

1170. You also stated that there were two dissenting places of worship in your district?—Yes.

1171. Have the dissenters increased during that time?—No, they have decreased; there are two chapels. I made inquiries yesterday, and obtained that information from a tolerably authentic source; but they never oppose me, and they are always very kind persons; I have never had a word of altercation with them; but I am told that at neither of those places of worship there were more than 300 to 400 in attendance. I am rather sorry for that, for ours is full; and one of their day-schools is entirely closed, I am sorry to say.

The Rev. W. W. Champneys, rector of Whitechapel, makes the following statement in reply to Lord Talbot:—

1643. You have spoken of visiting the sick in the parish, and of there being a great number of dissenters; do you usually visit the dissenters—people who are sick?—We make no difference; we visit all who are sick, never asking any questions. In the whole of the years I have been in Whitechapel, twenty years and more, nearly twenty-one, I never to my knowledge met a dissenting minister.

1644. The dissenters receive your visits with gratitude?—With great thankfulness in many instances.

The Rev. W. Cadman, rector of St. George's, Southwark, is thus interrogated by the Duke of Somerset:—

2074. Do you know what places of worship there are in your parish for dissenters?—Very few in the parish itself; there are two chapels, I think, which are, perhaps, capable of containing about 1,700 or 1,800 between them.

2075. Is dissent diminishing or increasing, in your opinion?—Diminishing, if I may judge from the fact that the three chapels which I mentioned as being now licensed were once dissenting chapels; I suppose they found that they could not, by voluntary efforts, maintain them.

2088. Lord *Calthorpe*.] To what class of dissenters did those chapels belong?—The present dissenting chapels belong to the Baptists;—those that I now have belonged to the Wesleyans and Congregationalists.

2089. All three of them?—Yes, two at least.

The Rev. T. T. Bazely, rector of Poplar, thus answers to the Bishop of Exeter:—

2383. Is dissent very rife in your parish?—Dissent has somewhat a peculiar feature in Poplar; it has been mainly created, I may say, within the last twenty years, by the money of a single individual.

2384. Have you any objection to state the name of that individual?—I believe it is so notorious that I need not; it is the eminent shipbuilder, the late Mr. Green; he is now dead; not Mr. Richard Green, but his father, Mr. George Green.

2385. Duke of *Northumberland*.] Is it continued by his son?—The late Mr. George Green left dissent endowed so permanently, that he spent £100,000, as I am informed, in the last ten years of his life in dissent in schools and chapels.

2386. What description of dissent did he specially encourage?—He did not profess to be a dissenter himself, nor could I ever ascertain what his own views were; but the chapel he built, I believe, is ministered by an Independent minister. He contributed to build a very large Wesleyan chapel also; and he re-opened a small chapel that I hoped to purchase myself for the Church of England in the Isle of Dogs, but he overbid me.

2387. Did he show zeal in overbidding you?—Considerable zeal.

2388. Did he employ a person to bid, so as to convince you that he was determined to have the church?—I was told so, in the case of another dissenting building close to the church.

2389. He was of no special denomination himself, but only a dissenter from the church?—So I made out from conversation with Mr. Green; we were on very good terms; he was not a man to quarrel with, but a very amiable old gentleman.

2438. *Bishop of Exeter*.] Do you find in general, that those who profess to be churchmen, and are decidedly churchmen, are in the habit of going as well to those dissenting houses as to your church?—I do not think my own congregation are.

2457. There must be a great amount of spiritual destitution?—A great amount of pastoral destitution, certainly. I do not find any *visiting* on the part of dissent—not a trace of a dissenting minister in my parish among the poor.

2458. *Bishop of Exeter.*] Have you any reason to know whether they visit pastorally their own people?—I do not think so.

2459. *Chairman.*] Have the dissenting chapels free sittings?—I believe there are some in one of them. I do not know the particulars of the others; in Mr. Green's I think there are some.

2460. Any large proportion?—I do not know; I would rather not state.

The Rev. J. E. Kempe, rector of St. James's, is thus examined:—

3397. *Lord Ebury.*] Is Craven Street Chapel in your district?—Yes.

3398. Was that Mr. Liefchild's?—Yes, it was.

3399. Is that a large chapel?—I believe it is; it holds about 1,300—perhaps, with children, 1,700.

3401. Do you know whether the poor go to that chapel?—I am not able to say, but I do not think they do, to any great extent.

3402. Are there any free sittings in it?—I believe that there are; I have heard that there are.

3403. Do you know in what proportion?—I think about 100, exclusive of those for children; they have considerable schools.

3404. It is frequented principally by the middle class, is it not?—Yes, and small tradespeople.

3405. It is frequented not only by your parishioners, but by others?—Yes, certainly.

3406. It is in fact a proprietary chapel?—I suppose so.

3407. Of what denomination are they?—They are Independents.

The Rev. C. Eyre, rector of Marylebone, is interrogated, as follows:—

3547. *Archbishop of Canterbury.*] What proportion of dissenting chapels are there within your district?—There is a Roman Catholic chapel, a Wesleyan chapel, and another chapel.

3548. *Bishop of Exeter.*] Have you had occasion to discover whether the Wesleyans are faithful to the teaching of John Wesley?—I have had no opportunity of learning.

3551. *Lord Ravensworth.*] What is the accommodation given in the dissenting chapels?—I can form no opinion.

3556*. *Lord Ebury.*] Do either of the dissenting ministers apply to you for direction at all, or offer to join you?—I have had no offer of that kind, but the most friendly and kind feeling, and I have reason to think that any suggestion I might make would be entertained in a very kindly spirit.

The Rev. C. Hume, incumbent of St. Michael's, Wood Street, is thus examined by the Bishop of London:—

3610. Is there any dissenting place of worship in the neighbourhood of your church?—There is within the Haberdashers' Company premises; they have a room, which was given by some person a long time ago to the Haberdashers' Company for holding service there by some dissenting minister. There is a dissenting minister who attends there on a Sunday.

3611. Has he a large congregation?—I have no means of knowing.

3612. *Bishop of St. David's.*] That is not the place called Salters' Hall?—No, it is the Haberdashers' Hall.

The Hon. and Rev. G. Yorke, vicar of St. Philip's, Birmingham, is examined as follows:—

4404. *Duke of Somerset.*] Referring to that large population of 276,000, can you state what proportion of them are dissenters?—It would only be a rough guess; but I should say the probability is, that putting all the different denominations of dissenters together, they would be very nearly, if not quite as many as the churchmen.

4426. Do you know whether the dissenting ministers in Birmingham are in the habit of paying domiciliary visits to their people as much as the clergy?—No, certainly not; some of the denominations employ persons whom they call missionaries, but I think that that is confined to only one or two.

4427. Generally speaking, the dissenting ministers in Birmingham do not make those domiciliary visits to their people?—Certainly not.

4428. Do the people often come for spiritual consolation in sickness to the clergy of the Church of England?—Very frequently.

The Rev. C. Thorp, Archdeacon of Durham, is interrogated by the Duke of Somerset:—

4735. Have you many dissenters in that district?—A great number.

4736. What is their character; are they a moral people or otherwise?—I should say they are a moral people.

4737. Comparing them generally with churchmen, should you say they were much the same, or much better, or worse?—I do not think them so good; I may be prejudiced, but I think there is an honesty about a churchman that there is not about a dissenter.

4738. Have the dissenters many chapels in that district?—A great many.

4739. Do you know whether, in proportion to the number of the dissenters, their chapels are sufficiently numerous?—I think so.

4740. Then the dissenters, receiving no assistance of any kind, are able to find for themselves sufficient means of spiritual instruction, while the Established Church, having large means at her disposal, is totally unable to provide for itself?—The noble duke must draw his own inference from the facts.

The Rev. Dr. Baylee, incumbent of the Holy Trinity, Birkenhead, and principal of St. Aidan's College, is thus examined:—

5135. Lord *Stanley of Alderley*.] Is it not the fact that the sermons of the dissenters in Wales are generally very long?—It is so.

5136. Is not a large majority of the Welsh population composed of dissenters?—That again opens another question. I do not think that the majority of the Welsh are willing dissenters; I know that when they come to Birkenhead I do not find that prejudices against the church as a system prevail amongst them. The truth is, as I have before stated, that were the clergy really trained for the pastoral ministry, the people would return to the church.*

* We have received a letter from a Welsh Baptist minister in Liverpool (the party is well known to us) tending to show how little trustworthy in matters of fact is some of the evidence given in the Blue Book; and, in illustration, we give the following extracts from it:—

“*Liverpool, Nov. 13, 1858.*”

“A short time since my attention was called to an article in the *Morning Herald* of October 16th last. The particular part of the article which took my attention referred to Birkenhead and my countrymen resident therein.

“In the said article it was alleged, that the evidence of Dr. Baylee, principal of St. Aidan's Episcopal College, Birkenhead, went to prove, beyond doubt, not only that ordinary dissenters as a body are within reach (of the true church I suppose), but even that Welsh dissenters, usually supposed the most fiery of all, are not beyond proper management. It was stated also that the zealous Dr., with the aid of a curate, had kept services going in Welsh and English in his own church, his school-room, and the Welsh church; and that, by short services, had attracted good congregations, thus rescuing thousands from the shallow sophistries of dissent, and the falsehoods of Rome. By adopting these means the Dr. had also succeeded in drawing to his Welsh church a large number of Welsh dissenters. You will not be surprised that such a statement should cause a Welsh dissenter's blood to rise a few degrees. Having resided in Liverpool for above twenty years, I am pretty well acquainted also with Birkenhead, and since reading the above, I have made inquiry into the subject, the result of which I now place at your disposal.

“I believe the Welsh in Birkenhead number 3,000 to 4,000. They have four good Welsh chapels there, a Baptist, Independent, Wesleyan, and Calvinistic Methodist, with a total number of church members of about 450, and an average total Sunday congregation of from 900 to 1,000. Attached to each church there is also, as usual, a good Sunday School, and each of the denominations has its respective pastor.

“A few years ago Dr. Baylee, feeling, no doubt, for the spiritual destitution of the Welsh inhabitants at Birkenhead, and probably reckoning the four chapels heterodox, acquired the Welsh language, and, with the aid of good wealthy friends, succeeded in having a neat iron church put up for Welsh preaching. It was consecrated, and opened amidst hopes of great results. The Dr. also, at the time, had a Welsh curate assisting him. The Welsh curate has now left the field, but the good Dr. continues his labours, and last Sunday week, at the much talked of Welsh church, Birkenhead, during Dr. Baylee's Welsh service, the congregation amounted to nearly one dozen and a-half. Thus the evidence referred to, in so far as it respects the Welsh dissenters at Birkenhead, truly verifies the old adage, ‘Much smoke, little fire.’”

And in reply to subsequent questions, which we need not insert, he says:—

As far as my experience of the Welsh and the lower classes of England goes, it is not a question of the Liturgy or of extempore prayer, but the real question is the pastoral ministry. My experience of dissent in this country is, that it is altogether a feeling, and not a principle, that the general impression amongst the people is that a dissenting minister is a good man who knows how to deal with them.

As I have said, it is not speculative questions about the bishops, priests, and deacons, or the connection between church and state, or as to the Liturgy, or an extempore prayer, but it is the supposed character of the minister. I know that it is not a speculative question as to the church.

The Rev. Dr. Burnet, vicar of Bradford, Yorkshire, is thus examined:—

5557. Lord *Ravensworth*.] Have you a considerable number of dissenting places of worship in Bradford?—There are about twice as many as there are churches.

5558. Confining myself to the parish of Bradford, what are the number of dissenting places of worship within that parish?—Within the borough of Bradford I should think there are twenty.

5559. Can you form any correct estimate as to the amount of accommodation given to the worshippers in these meeting-houses?—I think about double what there is in the church. I calculate that we seat 9,000 in the churches in the borough, and that the dissenters seat about 20,000; I have had the calculation made.

E. Herford, Esq., “Coroner for the city of Manchester, and a practising attorney,” gives the following evidence:—

5613. Is there much of dissent in Manchester?—A great deal of dissent; and Mormonism, and Popery.

The Rev. J. F. Lingham, rector of the parish church of Lambeth, having given an account of open-air services conducted by him, is asked:—

6062. Lord *Calthorpe*.] Do the dissenters make similar exertions?—Yes, through their city missionaries principally. I do not think the dissenting ministers often preach out of doors, that is, not in my own parish.

We have thus given, and we have thought it our duty to give, *in extenso*, all the portions of the volume before us which relate to dissenters, for the information and benefit of those whom it may concern. They constitute, we think, rather a large portion of an inquiry which is professedly “limited to the Church of England.” We think, too, that it was scarcely worthy of their lordships’ wisdom to solicit from clerical witnesses information upon matters with which they could scarcely be supposed to be acquainted, and of which they sometimes frankly avowed their ignorance. If they had really desired to know anything about either the size of dissenting chapels, or the character of dissenting congregations, or the activity of dissenting ministers, there were parties who could have given them ample information, and who would readily have come at their call. As it is, the Committee have put clergymen into the insidious position of talking slipshod about dissenters, and have done dissenters the injustice of exhibiting them to the public gaze—we may say to public disrespect—on the evidence of witnesses whose testimony cannot be considered either impartial or well informed. Thus one reverend gentleman has taken the golden opportunity of casting a slur on the moral character of the entire body of dissenters, representing them as dishonest men—as less honest, at least, than churchmen. What would have been said on the other side, if a dissenting minister had borne witness that churchmen were as a body less honest than dissenters? Or what would have been thought of a member of any parliamentary

committee who should have asked a dissenting minister a leading question tending to the production of such an answer?

The questions asked respecting the visiting of dissenting ministers are scarcely less improper, and the answers scarcely less injurious. How should the clergy know whether dissenting ministers "visit among their own people"? And of what value is a clergyman's answer, "I think not?" Or even his declaration that, in the space of twenty years, he never met with one? By this process the writer of this article could prove that the clergy do not visit their parishioners; for he has occupied a London pastorate more than twenty years, and has, throughout the whole period, assiduously visited his flock; yet he never met a clergyman in any one of his visits—"not a trace" of a clergyman throughout his whole progress. Why is the demonstration in the one case not as complete as in the other? In truth, however, there is neither demonstration nor evidence at all; and both the clergy and the Committee ought to be ashamed alike of having given or elicited it. Let us not be mistaken. We are far from saying that all dissenting ministers do everything that is desirable, or everything that is possible, in the way of pastoral visitation, and we hope that those whose consciences reprove them in this respect will accept the admonition which the Blue Book incidentally conveys to them; but assuredly pastoral visitation is not, as might be supposed from the statements made in it, universally and systematically neglected. In the estimate of their labours in this department, however, especially in London, there are several things which should be taken into the account. First is the great extent over which their visits are to be diffused. Several of the London clergy forcibly exhibit the facilities afforded to their visitation by the immediate proximity of their people, but a dissenting minister in London has no such advantage of locality. His parish includes the entire metropolis with its suburbs, and the people he has to visit, instead of being crowded together on a few acres of land, are scattered over a region having a diameter of ten or twelve miles. Next is the fact that, in the work of dissenting ministers, visitation, in the clerical sense of the term, does not occupy the same relative place that it does in that of the parochial clergy. With them preparation for the pulpit is a more considerable item of labour, as preaching is a more considerable part of their public duty. Thirdly, it may be observed that the phrase, "pastoral visitation," has, in the life of a dissenting minister and a clergyman, essentially different meanings. A clergyman has to regard as his flock the district population of all kinds, even to the most profligate and degraded, and his visits to them, of whatever nature, are called "pastoral;" a dissenting minister regards as his flock only individuals or families connected with him by a religious tie, either as members of his church, or regular attendants on his ministry. Such persons are to be found thinly scattered among the general population, and a parish priest may be doing his duty a long while before he alights on any one of them, and a great deal longer before he meets even an assiduous pastor there. It may be added, finally, that a great amount of public business falls on dissenting ministers in London, which inevitably withdraws them from the sphere of pastoral visitation as it might otherwise be occupied. The secretaryships of religious societies generally devolve on ministers, and members of committees are, to a large extent, ministers also. Whether this is as it should be it is not for us now to say; but, the case being so, an allowance is obviously due on this ground.

One part of the examination is calculated to leave the impression that open-air services are conducted by clergymen only, and not by dissenting ministers. It is notorious—it may not, however, have been known to their lordships—that nothing can be more contrary to the fact. In the work of open-air preaching dissenters have been not only the pioneers, but by far the more abundant labourers; abundant in labours, too, when they were not so fashionable as they are now, and were repaid with scorn—to say nothing of less gentle proceedings—rather than lordly compliments. We are glad that so many of the clergy do it now (they are still but few, however), and, if they like it better, “in their full canonicals;” but they will surely remember that herein they not only “take a leaf out of the dissenters’ book,” but reap the fruit of dissenters’ fortitude and sufferings.

Our readers will no doubt observe the comparison which one of the witnesses draws between dissenting ministers and clergymen, and the claim set up in favour of the latter as having an “authority” which is lacking to the former. And there are pious churchmen blind enough to think this an advantage. Alas! this is one of the greatest of the many mischiefs which lurk in the bosom of every state-church. For this “authority” is, of course, only human authority, and as far as its influence is felt, it tends to supersede the divine, and to wean man from his Maker; while it obviously attaches itself alike to the false and the true, so that it is a mere chance whether it helps men to heaven or to hell. Long may it be before any such “authority” attaches itself to the person of the dissenting minister! Let him have on his lips only the Gospel of Christ, which is “the power of God unto salvation to every one that believeth.”

Nothing could be more unfair than that a question should arise from the perusal of this volume respecting the comparative adaptation of the church and dissent to provide spiritual instruction for the great masses of English poor. Of course, dissent cannot do it, hemmed in on every side by a proud and jealous hierarchy, sworn (and in some cases not loath) to apply all their resources to its extinction; and neither, it is very evident, can the church do it; but voluntary Christian zeal would do it, if the state church were out of the way. It is this within the church that is doing what is now done, and the church is to it little more than a set of fetters prohibiting its expansion, and an infusion of poison deteriorating its results.

On one point we accept with pleasure the unvarying testimony of the clerical witnesses respecting dissenters. They make no complaint of either hostility or bigotry. Dissenters accept kindly the occasional ministrations of clergymen in sickness, and show a cordial approval of their evangelistic labours. We are gratified by such a testimony from such a quarter. As for the statement of Dr. Baylee, that dissent in this country is “altogether a feeling, and not a principle,” “a question of neglect or care” (5146), it is no doubt in part true, and church people should allow that it is to the credit of dissenting ministers that it is so; but we demur a little to the use of the word “altogether.” There are at least a few, we think, who, in “the connection between church and state,” see involved a “principle” at once anti-scriptural and pernicious; and we are much mistaken if this conviction is not spreading with some rapidity within the bosom of the church itself. Their lordships asked no question upon this point; but perhaps they are not quite blind to this “sign of the times.”

London.

J. H. HINTON.

FRAGMENTS.

1. **MIRACLES.**—The question of miracles is involved in that of Christ's divinity. Once admit that he was "God manifest in the flesh," and it follows as an inevitable and logical result that "signs and wonders" should attend his path. As God, all things were made by him—made in their primal perfection. Surveying his finished works, he had pronounced them "very good;" in each of them he saw, and rejoiced to see, the perfect realisation of his divine ideal. The Enemy and Defacer marred his perfect work; the shadow which fell on man's spirit spread and darkened over all inferior things: the whole creation was made subject to vanity and imperfection. And how, for what reason, could the Divine Maker take our flesh and stand amid his marred and enslaved creatures, save to redeem and recreate them; redeem them from the bondage imposed upon them, recreate them in their ideal loveliness and perfection? And how could the Creator manifest his presence and effect his purpose but by the exhibition of creative energies, energies not natural but supernatural? The God-man was a new and miraculous person upon the earth; his works therefore were of necessity new and miraculous works, supernatural to us, they were yet natural to him. He, the Creator, came to create anew; and what *should* his work be but a new creation equally wonderful, nay, more wonderful and miraculous than the first creation whose laws we cannot trace? The invisible Christ became the visible Christ; in other words, *the invisible cause became the visible cause*; he who hitherto had wrought wonders secretly, now wrought them openly and in the sight of men. How could he manifest himself without manifesting what he was,—the cause of all phenomena, the fountal source of all law? To object to the miracles of Christ, therefore, is to object to the Scripture revelation of the person of Christ. Admit that he was what the Gospels represent him to have been, what only his Spirit in our hearts can convince us he is; and his miracles follow as the proper and natural manifestation of his mysterious person.

2. **SABBATISM.**—All men long for rest, even the most restless. They are craving and seeking what as yet they have not found. Their quest, ever beginning, never ending, bears witness to their impassioned longing for repose. Lift veil after veil, and in man's inmost heart you find the need of rest; it is the deepest, the one universal want. The Sabbath is God's provision for this want. It gives rest to the body. It bids us leave the daily round and common task of life. One day in seven it hallows to the renovation of the exhausted frame. Even this proportion, one in seven, corresponds to the necessities of man's physical nature. Other proportions have been tried; the French tried one in ten; and the most learned physiologists pronounced their experiment a failure. Those who knew most of the human frame have pronounced the one day of rest in the seven the only proportion which exactly meets its requirements; have affirmed that, even in this sense, "The Sabbath was made for man."

But there is another rest, that of the spirit; and for this also the Sabbath makes provision. Absolute rest for the body is inaction; but the rest of the soul, so far from being inactivity, is *the highest exercise of its highest powers*. That this is the rest of the soul may be inferred from the way in which men spend their holidays. Think of the thousands who in every autumnal season are to be found hastening over every land of Europe; urging their way from one storied city to another, from picture-gallery to picture-gallery, from mountain-range to mountain-range. They take more physical exercise, see more, talk more, wonder more, are more incessantly solicited by novelties of thought and scene,—in short, do more and more

exhaustive work than at any other equal season of the year. And this is their rest! Yes, and a true one. That perpetual current of novel thought and impression—for the pursuit of which English travellers are so often mocked, and blamed, and wondered at—that is their rest. It raises them out of the old weary round of thought and circumstance in which they have been travelling and toiling month after month; it keeps familiar cares at a distance which disenchant them of their wasting magic. A new and more pleasurable set of faculties is called into play, and the jaded, overtaken powers take their rest.

And so with the true rest, the sabbatism of the spirit. It is not inactivity; it is the incessant activity of our nobler faculties and affections. We leave the old weary round of care in which our thoughts have travelled through the week. We cease to plan, and calculate, and vex our immortal spirits about things that perish in the using. The anxious defiling robes of daily life fall from us; our spirits are clothed as in white festal garments. We go up to the house of God. Our thoughts feed on his truth. Our hearts, baptized and cleansed by his forgiveness, rise into communion with him. The greatness of his truths magnifies our minds. The multitude of his mercies delights our hearts. And in this intense unwearying activity of our nobler powers—for there is no weariness in faith, and love, and worship—we enter into the true rest, the sabbatism that is of God, “the Sabbath-substance which is of Christ.”*

3. **JOB'S WIFE.**—Human characters are so wonderfully complex that it is not easy to “judge righteous judgment.” To infer an entire character from a single sentence is very hazardous, and may be—almost must be—very unjust. And yet this is the measure which has been meted to the wife of Job. For one passionate utterance, because she once spake “as the foolish women speak,” she has become a by-word and a reproach; the popular impression about her being that she was a sort of scriptural Xantippe. Now that is very unjust. We, who so sorely need charitable construction, might construe her rash speech somewhat more mercifully. There are very few, men or women, who could endure to be measured by Job's standard: and it is hardly a discredit to his wife if she fell somewhat short of that, and could not rival his divine patience and magnanimity. Who could?

It is very possible, too, that her trials may have been even heavier than his. To the unselfish womanly nature it is far harder to see its beloved ones suffer than to endure suffering; and in its impulsiveness it often says, when deeply moved, far more and other than it means. Job's wife, be it remembered, had lost all that he had lost, save health; and if she were a woman of the nobler sort, it must have been infinitely harder for her to see him sitting, stunned and hopeless, on the ash-heap than to have sat there herself. She might have endured his sufferings though she could not endure to see him suffer them: and so, in an impulsive, passionate, womanly way,—saying perhaps more than she meant, not caring very much in the bitterness of her heart what she said,—she cries, “Curse God and die.” A very shocking speech. Ah! but think of what a shock it was the echo, and do not too severely scan the words of one half-maddened with sudden misery. For one, at least, I decline to judge her harshly for that single passionate outburst. Nor do I think God judged her harshly; for she, too, is raised from the dust to share the sevenfold splendour and prosperity of Job, and to bear him sons and daughters.

None the less, however, must her passionate grief and despair have embittered Job's suffering. The more he loved her, indeed, and the more worthy she was of his love, the more keen must have been his anguish at seeing her distraught by resentful passion; the more perilous must have been the temptation to adopt her

* Col. ii. 27.

desperate expedient and make an end of it, violently escaping from a world where all things seemed disordered and out of course. It makes for his patience, therefore, and not against it, to take the nobler rather than the baser conception of his wife.

4. **JOB'S HOPE.**—"I know that my Redeemer liveth."* The word translated Redeemer is Goel—the Hebrew name for the next of kin, the avenger of blood. The main functions of this Goel were these three:—1st. If any Israelite had waxen poor and lost his inheritance, the Goel was to purchase and ultimately, after certain conditions had been fulfilled, to restore it. 2nd. If any Israelite had been taken captive or sold into slavery, the Goel was to redeem him and set him at liberty. 3rd. If any Israelite had suffered wrong, and especially if his life had been taken, the Goel became an avenger, the next of kin stood forth as "the delegated hand of God" to avenge the wrong and champion the defenceless. In this Goel, indeed, we have one of the most beautiful of the many beautiful shadows which flit through the Old Testament world, prefiguring the facts and blessings of the New. Christ, the Divine Kinsman, is the true redeeming and avenging Goel; this Man from heaven, who is "near of kin" to every one of us, has redeemed our inheritance, ransomed us from our captivity, avenged our wrongs on the great adversary of souls.

Of course Job could not see in his words all that we may see in them. He was "an Arabian Emir, not a Christian;" lived many centuries before Christ, not many centuries after him. But still Job had set his heart and hope on God, and he conceives of this heavenly Friend and Vindicator as a Goel, as one who was bound to him by some mysterious tie of kinship,—as one who was bound by ties of kinship to interpose, and redeem, and avenge. *His inheritance had been rapt from him; his sons and daughters had been crushed by the falling timbers while drinking wine in the house of his first-born; the oxen and asses had been "lifted" by roving Sabæans; fire fell upon the sheep and consumed them; the Chaldeans fell upon the camels and carried them away; his servants had perished by the sword; in one day he had been stript of all that he had. But his Kinsman would redeem; the Goel in heaven would interfere, would restore the inheritance; if not now, yet before long; and, at the farthest, in those last days in which "His feet should stand upon the earth."*

Job had been brought into bondage of the Evil Power; his person had been touched, sold into the captivities of pain. He had been cruelly wronged by the Enemy and the Accuser; wronged, not simply in the flesh, but in the spirit; wronged, not only by the immediate touch of the Evil One, but through his distracted wife and alienated friends. Clouds and darkness had obscured the native serenity of his mind; pangs of unrequited and misrequited love had torn his heart. *But the Goel! he would yet redeem, he would avenge. The Lord from heaven would "turn the captivity of Job," and "bless his latter end more than his beginning."* In his more clear and prescient moments he *saw* that living Redeemer, his feet standing on the earth; and so, for the joy set before him, he endured his cross, bringing the lights of the future hope into his sorrowful and darkened present. And such hope have all the saints.

5. **KNOWLEDGE CONDITIONED BY CHARITY.**—"The eye can see only what it brings with itself the power of seeing."† Insight without sympathy is impossible. "Sympathy is the universal solvent. Nothing is understood without it. The capacity of a man, at least for understanding, may almost be said to vary according to his powers of sympathy."‡ Secret affinities guide our thoughts and studies. What we do not like, we do not care to know. What quickens no dormant sym-

* Job xix. 25.

† Goethe.

‡ Helps.

pathy, elicits no response from within, is not and cannot be brought into vital contact with the mind. We may come to know what it is called by what qualities it is, or is said to be, distinguished; we may become familiar with its surfaces, its outward form and semblance; but the thing itself, in its innermost substance and reality, we can never know. Hence the importance of cultivating a wide range of sympathies; these are the limits of our knowledge; these the measuring lines which mark out our lot in the kingdom of truth; beyond these we cannot travel. Take an illustration. Let three men—a poet, a sage, and a Christian—look at any one of God's works: what each has to say about it and will show how far his sympathies reach.

The mere sage, loving what is outward, exact, formal, will talk learnedly and wisely about its parts and their functions. He will tell you, for instance, the name of a flower; to what class it belongs; in what soil and under what culture it flourishes; what are the functions of the pistil, the stamen, the pollen, the tissues, the roots. He will bid you mark the delicate and wondrous adaptations of every part to its appointed work, and describe the relation in which the whole stands to the vegetable kingdom. But as to the witcheries of form and colour, the typical meanings, the suggestive teachings of the flower, you must not expect to hear of these from him. He has no affinity with them. These are not what strike him as he looks. At most he has but a dim consciousness of them hidden in his heart, not capable of being expressed in words.

If you would listen to sweet discourse on these, you must go to the poet. He, out of the riches of his susceptible, sympathetic heart, will put a meaning into what seems most meaningless, evolve a music from that which seems to have no voice. He will sing to you of the soul turning to love, and in its brightness unfolding its powers, as the flower opens its bosom to the sun. He will sing of the heart garnering up the tears of sorrow, and extracting from them an added strength and beauty, as the flower folds its petals on the dew. He will tell you, "in mournful numbers," that what is brightest soonest fades away. "Thoughts which lie too deep for tears," will spring up to greet his presence. He will see all manner of wonderful meanings, analogies, links, warnings, sermons, songs, in the meanest thing that is, and express them all for you in his ringing and musical verse.

But even the poet, unless the mind that was in Christ Jesus be also in him, cannot read the simplest, the divinest meanings of the flower; does not know it as God knows it, as therefore it *is*. Only the Christian can do that. All things "declare" God; it is their highest vocation. The simplest flower that blows contains a revelation of the divine. It lives mainly for the sake of that. Unless it speak to us of the wisdom and beauty, and immeasurable tenderness of our Father in heaven, it has not discharged its supremest mission, has not spoken its divinest word. And this word no man can hear—not the sage, however learned; not the poet, however gifted—unless charity, the love of God and man, be in him. Every man's knowledge is bounded by his sympathies: without charity, therefore,—which includes sympathy with God, with nature, and with man,—the acquisition of the highest knowledge is impossible.

6. CONTROVERSY.—Controversy is never so bitter as when waged on the comparatively unimportant matters of form. Even the devil and the archangel* seem to have contended more hotly over the dead "body of Moses" than they had ever done for his living spirit. No doubt Satan, *more suo*, said some very profane, biting things; and even Michael seems to have been sorely tempted to "bring a railing accusation."

Ryde,

(To be continued.)

S. Cox.

* Jude 9.

THE APOSTOLIC FATHERS.

IV.—POLYCARP AND HIS WRITINGS.

POLYCARP is the last uninspired writer who is supposed to have enjoyed personal intercourse with the apostles. After him appeared a class of men who were not only post-apostolic in age, but in many respects anti-apostolic in spirit—such as Tatian, Theophilus of Antioch, Athenagoras, Irenæus, and Clemens Alexandrinus. He, then, who has mastered the writings of Clemens Romanus, Ignatius, and Polycarp, has exhausted the mine of apostolic tradition.

What is known of the history of Polycarp is fraught with deep interest. He was born in Asia Minor, about A.D. 66, and was converted to God when fourteen years old. He was instructed in the religion of Jesus Christ by Bucolus, the pastor of the church in Smyrna, and during his pastorate was made deacon. That office he filled with great credit, and on the death of Bucolus was chosen bishop or pastor in his place. The year of his call to the episcopate is uncertain: supposing him to have been about thirty years of age, it must have been A.D. 96. It is generally believed that the apostle John assisted at his ordination. While bishop, Polycarp paid a visit to Anicetus, the bishop of Rome, touching the controversy between the Eastern and Western churches, "*propter quasdam super die Paschæ quæstiones*," concerning the right time of celebrating the festival now designated Easter. He was burned to death because he would not abjure the faith, when he was about 100 years old, A.D. 166. This tragical event took place in Smyrna, the city where he was bishop.

Irenæus, in his epistle to Florinus, speaks thus of Polycarp:—"I can tell also the very place where the blessed Polycarp was accustomed to sit and discourse; and also his entrances, his walks, the complexion of his life, and the form of his body, and his conversations with the people, and his familiar intercourse with John (*καὶ τὴν κατὰ Ἰωάννου συναναστροφὴν*), as he was accustomed to tell, as also his familiarity with those that had seen the Lord. How also he used to relate their discourses, and what things he had heard from them concerning the Lord. Also about his miracles, his doctrine, all these were told by Polycarp, in consistency with the Holy Scriptures, as he had received them from the eye-witnesses of the doctrine of salvation" (Eusebius, *Eccl. His.* l. 5, c. 20). This evidence is conclusive as to Polycarp's personal acquaintance with the apostle John, and others who had seen Christ "in the flesh." Irenæus heard all this from Polycarp's own lips.

We have stated that he was converted to God when about fourteen years old, A.D. 80. This opinion we found on the fact, that when asked, just before his martyrdom, by the proconsul, to deny Christ, Polycarp replied, "Eighty and six years have I served him;" evidently referring not to the length of his life, but of his Christian profession. Now, if he had been eighty-six years a Christian when he died, and if, as is generally supposed, he died when about a century old, he must have been added to the church at fourteen years of age.

It is uncertain in what year Polycarp visited Anicetus, the Bishop of Rome, respecting the Quarto deciman Controversy. The dates assigned by the learned range from 152 to 167. Irenæus, referring to that visit, says:—"And Polycarp, a man who had been instructed by the apostles, and had familiar intercourse with many that had seen Christ, and had also been appointed bishop by the apostles in Asia, in the church at Smyrna; whom we also have seen in our youth, for he lived a long time, and to a very advanced age, when, after a glorious and most distinguished martyrdom, he departed this life. He always taught what he had learned from the apostles, what the church had handed down, and what is the only true doctrine. All the churches bear witness to these things, and those that have been the successors of Polycarp to this time,—a witness to the truth much more worthy of credit, and much more certain, than either Valentine or Marcion, or the rest of those perverse teachers. The same Polycarp, coming to Rome under the episcopate of Anicetus, turned many from the aforesaid heretics to the church of God, proclaiming the one and only true faith that he had received from the apostles, that, *viz.*, which was delivered by the church" (Euseb. *Eccl. H.* l. 4, c. 14). It appears, however, that Polycarp and Anicetus could not agree on the point in

dispute between them, and that they separated without having at all advanced a uniformity of practice upon this matter, between Eastern and Western Christians. Polycarp was, nevertheless, received with profound respect by Anicetus, and frequently officiated in the church of which the latter was bishop.

Polycarp was bishop of the church at Smyrna for about seventy years. His martyrdom is a tale which has often been told, but of which one never wearies. We shall again relate it, omitting all that is manifestly fabulous in the accounts with which we have been furnished.

When the persecution had broken out which terminated the career of this venerable servant of God, and when he knew his enemies were searching for him, he very properly retired from the city, and secreted himself in a farm-house not very far from it, thus complying with his Lord's command recorded in Matt. x. 23. There he lay hid with a few friends, with whom he passed his time in devout conversation and prayer. When he ascertained that his enemies had discovered this retreat, he escaped to another yet farther removed from Smyrna. But his relentless pursuers in a few days discovered him there, and, coming upon him unawares, found him in an upper room resting his aged limbs. When he found that he was in his enemies' hands, he meekly exclaimed, "The Lord's will be done;" and, advancing to meet his pursuers with a serene countenance, he ordered a table to be spread for their wants, invited them to eat their fill, and requested them at the same time to allow him one hour for undisturbed prayer. After he had poured out his soul before God, he arose and told his apprehenders that he was now prepared to follow them. They placed him upon an ass, and conducted him to the city. On his way he was met by Herod, the officer of the public peace, and his father, Nicetes, who asked him to sit with them in their chariot, and in the blandest manner sought to persuade him to renounce Christianity, by sacrificing to the gods. Finding, however, that they produced no impression upon the mind of Polycarp, they brutally pitched him out of the chariot, so as severely to injure his thigh. Nothing daunted, however, the good old man calmly rose and went on his way as best he could.

At length he was conducted to the Stadium, where the sacred games and shows were exhibited, and was confronted with Statius Quadratus, the proconsul. There he uttered that memorable saying which has become a proverb in the Church of God. When asked to deny his Lord he replied, "Eighty and six years have I now served Christ, and he has never done me the least wrong. How then can I blaspheme my King and my Saviour?" Again and again urged to swear by the genius of Cæsar, Polycarp replied, "Listen, while I, with freedom of speech, tell thee I am a Christian."

Finding persuasion and entreaty fail, the proconsul resorted to threats. "Wild beasts have I ready," said he, "to these I will cast thee, unless thou repentest." The holy martyr meekly replied, "Call for them; for to us repentance from better to worse is impossible. But it is honourable to turn from things that are dishonest to those which are just." Quadratus replied, "If thou despisest the wild beasts, I will cause thee to be consumed by fire, unless thou repentest." Whereupon, Polycarp rejoined, "Thou threatenest me with fire that burns for an hour, and after a time is extinguished; whilst thou art ignorant of the fire reserved for the coming judgment, and for the eternal punishment of the impious! But why tarriest thou? bring forth what thou wilt." Finding all his efforts vain, the proconsul sent the cryer into the middle of the lists to proclaim, three several times, *Polycarp has confessed himself to be a Christian!* whereupon the multitude, both of Jews and Gentiles, loudly demanded his death. After some demur as to the way in which he should be killed, it was resolved to burn him alive.

When the executioners wished to nail Polycarp to the stake, he exclaimed, "Let me die as I am, for He who has given me patience to endure the fire, will also afford me strength to remain in the fire without moving, without your securing me with nails." His request was complied with, and he was simply tied to the stake.

When everything was ready, and the fire was about to be applied, the good old man poured out his soul in prayer to God, that he might be enabled to offer himself an acceptable sacrifice through Jesus Christ. No sooner had he pronounced aloud his Amen, than the fire was kindled; but, whether because it would not burn

fiercely enough, or from a desire to abbreviate the tortures of the victim, an executioner was ordered to stab him to the heart. Thus, partly by fire, and partly by the sword, Polycarp was dismissed from his labours and his sorrows, and entered into an eternal and blessed rest.

After his death the body was carefully reduced to ashes, but his friends gathered together what bones they could find, "deposited them in a suitable place," and celebrated a yearly festival in commemoration of his martyrdom.

Such was the life and such the death of Polycarp. It remains that we should now notice those writings of his which have survived to our day.

But, before we treat of these, we wish to advert to the epistle of the church of which Polycarp was bishop, to the churches of Pontus, giving a detailed account of his martyrdom. Most of the facts which we have related we have gleaned from this source. It is true that the epistle in question mentions many things which savour strongly of the miraculous, not to say fabulous. But we have no doubt that, as to the principal circumstances, the narrative is substantially true, or that it was written soon after Polycarp's death, A.D. 166, for the information of neighbouring churches. Credulity and a superstitious reverence for martyrs and their relics, alas! soon, too soon, appeared in the church, and gave a *colouring* to everything written on those topics.

Of this epistle Dr. Bennett says:—"A letter from the Christians at Smyrna to the Philippians, which records the martyrdom of Polycarp, is rendered suspicious by a confession, that when it was lost, and almost destroyed by time, it was recovered by a revelation from the departed saint. He is said to have been burnt alive at Smyrna in the year 166, and the stories told of miracles wrought at his death serve only to show the *simplicity and truth of the Scriptures* in their account of the martyrdom of Stephen" (Theology of Early Christian Church, p. 22).

Eusebius speaks of it as a production well known in his day, and has incorporated almost the whole of it in his Ecclesiastical History. Now he lived only about an age and a half after the writing of it. Neander, too, speaks of the epistle as undoubtedly a genuine production, at least *in its leading historical statements*, and imitates Eusebius in giving the substance of it in the body of his history. It was read publicly in the Gallican churches as late as the time of Gregory of Tours. Let it, however, be remembered, that, though Polycarp is the *subject* of this epistle, and it was written by his own church, he is not responsible for its *statements*. When it was composed he had gone to his rest.

Of Polycarp's own writings we have only one epistle left, addressed to the Philippians. There are, in addition, five supposed fragments of his collected in the *Patres Apostolici*, which contain nothing contrary to sound doctrine; but, on the other hand, some very interesting remarks on Matt. xix. 5, xx. 23, on the commencement of the Gospel according to St. Mark, on Luke xiv. 12, and on John xvii. 4.

Of the value of his epistle the very highest opinion has been expressed by the writers of antiquity. Irenæus calls it an excellent epistle (*επιστολη ικανωτατη*). Eusebius quotes largely from it, and Jerome says that it is a very useful epistle, which to this day is read in the public assembly of Asia (*Conventu Asiæ*). Whether he meant that it was read on the Lord's day in public worship, or at some periodical ecclesiastical assembly, cannot be determined.

There is internal evidence that Polycarp's epistle was written *soon after the martyrdom of Ignatius*, A.D. 111, 112; for he speaks of the death of Ignatius as having only just happened, and desires further information concerning it. Some learned men have, indeed, supposed that the passages in question were interpolated to secure greater attention to the epistles of Ignatius, which had been interpolated by the same hand. Wake, as it appears to us, successfully contends for the genuineness of the passages in dispute, and, consequently, for a period immediately subsequent to the martyrdom of Ignatius as the time of the writing of the epistle.

The letter to the Philippians contains fourteen chapters, of which only the first nine and the thirteenth are in the original Greek, the 10th, 11th, 12th, and 14th, are preserved in an ancient Latin version. The whole epistle is thus published in the *Patres Apostolici*.*

* "The Epistle of Polycarp is blended in all the Greek copies extant, with the document called the Epistle of Barnabas, so that the copyists have fused the text of the two into one

We close our paper with a summary of the theology of this venerable servant of our Lord. He quotes frequently, and always reverently, from the Holy Scriptures. Quotations, more or less direct and frequent, are found in his writings, from Genesis, Psalms, Proverbs, the Gospels of Matthew, Mark, Luke, and John, the Acts, the Epistles of Paul to the Romans, the Corinthians, the Galatians, Ephesians, Colossians, Philippians, the first to the Thessalonians, the first to Timothy, Titus, Hebrews, together with the first Epistle of John, and, most frequently of all, from the first Epistle of Peter.

It is thought that he quotes from two places in the Book of Tobit. The two passages are similar. "Since charity delivers from death," and "For charity delivers from death." The supposed quotation is:—"When ye have the power to do good, do not defer it; since charity delivers from death." We prefer, however, to regard the similarity of language in this case as a mere coincidence, and consider that Polycarp gives us simply his own original sentiment. The spirit of his language is found in 1 Pet. iv. 8, and James v. 20, but there is no evidence that he was intentionally quoting from the absurd book of Tobit.

He, like Ignatius and Clement, confirms the historical truthfulness of the great facts on which Christianity rests, such as the incarnation, the life, the death, and the resurrection of Jesus Christ.

He asserts the authority and inspiration of the Scriptures. He designates them, τὰ λόγια τοῦ Κυρίου, the oracles of the Lord, "the word delivered to us from the beginning," "the word of righteousness," "the Holy Scriptures." In his first fragment (if, indeed, it be his), he says, that when Adam uttered the words recorded in Gen. ii. 24, "Deus per inspirationem divinam in corde Adam ista verba formavit,"—"God, by a divine inspiration, formed those words in the heart of Adam;" and the whole fragment seems to imply that this was his view, not merely of the manner in which that particular revelation, *but revelation generally*, was imparted.

On the person of the Saviour his views were orthodox. In the introduction to his epistle he presents prayer to the Lord Jesus conjointly with the Father, thus:—"Mercy and peace be multiplied to you from God Almighty, and from the Lord Jesus Christ our Saviour." He styles Christ, "Sempiternus Pontifex Dei Filii, Jesus Christus,"—"Jesus Christ, the Eternal High Priest, the Son of God." In his third fragment he says, that "Luke commenced his Gospel as he did, that he might declare the deity of Christ to the Gentiles." He asserts the universal supremacy of Jesus at his Father's right hand; declares that every creature shall worship him; and that he shall come to be the universal Judge.

He asserts the doctrine of salvation by grace, "Knowing that by grace ye are saved, not by works, but by the will of God, through Jesus Christ" (c. 1).

The atonement of our Lord he fully declares:—"He suffered himself to be brought to the death for our sins;" "who bare our sins in his own body upon the tree;" "our eternal High Priest, Jesus Christ;" "be ye saved in the Lord Jesus Christ." In his fifth fragment, on John xvii. 4, he speaks of Christ's work consummated in the endurance of the cross, as being "the work of human salvation" (opus salutis humanæ).

The doctrine of immortality and of a general resurrection of the dead he clearly teaches (c. 2).

We have not discovered, either in his Epistle or in his Fragments, a testimony on the personality and work of the Holy Spirit. But in his last prayer at the stake, as recorded in the epistle of the church at Smyrna, he emphatically recognises both: "The resurrection of eternal life, both of soul and body, in the incorruption of the Holy Spirit" (ἐν ἀφθαρσίᾳ Πνεύματος Ἁγίου) "with Christ, to thee, and to the Holy Ghost, be glory both now and for ever, Amen" (c. 14).

Polycarp abounds in beautiful Christian precepts. Holiness of heart and life he earnestly recommends. And in a style truly apostolical he has a word of exhorta-

unintelligible sentence, τὸν ἥπερ ἡμῶν ἀποθανόντα, καὶ δι' ἡμᾶς ἐπὶ τὸν λαὸν κενὸν ἐτομαζῶν. The last of these words, which belongs to Polycarp, is ἐπὶ. For the rest of his Epistle we are dependent on the Latin version, and a sentence in Eusebius."—*Kitto's Journal of Sacred Literature*, vol. 5, pp. 364, 365.

tion for persons of different ages and stations, for husbands and wives, for widows and maidens, for young and old, for elders and deacons.

He expresses his compassion and sorrow for Valens and his wife, both of whom had fallen into sin, and had thus subjected themselves to excommunication. Valens had been a presbyter of the church. Polycarp beseeches the Philippians to seek the restoration of both.

"Very much, therefore, my brethren, am I sorry for him and for his wife; to whom may the Lord give a true repentance. And be ye, too, prudent in this matter, and do not think of such as enemies, but restore them as suffering and erring members, that ye may save your whole body. For doing this, ye edify yourselves" (c. 11). A passage which clearly shows, that the discipline of the church, in excommunication and restoration, *even when a presbyter was the offender*, was then administered by *the whole church*. The *πλήθς* of the disciples still maintained its ecclesiastical privileges and rights.

There is most assuredly no recognition of the episcopal system in Polycarp's remains. The only orders of clergy that he mentions are those of the presbyter and the deacon. He does not so much as once use the term *Episcopos*, but invariably employs the title *Presbuteros* when speaking of the pastor of a Christian church:—

"Polycarp, and the elders (*Πρεσβυτεροι*) who are with him, to the Church of God dwelling at Philippi." In his exhortations to the ministers of the church at Philippi, he only addresses himself to deacons and elders. "In like manner let the deacons be blameless in the sight of his righteousness, as deacons of God and of Christ, and not of men," &c. "And let the presbyters be compassionate with all mercy, converting those who have wandered, seeking after those who are weak, not neglecting the widow, the orphan, or the poor." Of the excommunicated Valens he says, "Who was formerly a presbyter among you." And again: "Wherefore it is fit to abstain from all these things, being subject to the presbyters and the deacons, as to God and to Christ" (*ὡς Θεῷ καὶ Χριστῷ*) (c. 5).

One thing is clear, that in Polycarp's day, or at least *when he wrote to the Philippians*, there was no distinction between the presbyter and the episcopos, both names being applied to the pastors of churches. Polycarp is himself styled by the church at Smyrna, in their circular epistle, "a truly apostolical and prophetic teacher, and bishop (*ἐπισκόπος*) of the Catholic Church at Smyrna." But he himself has not used the term in any of his preserved writings. If he had used it, it must have been as the ecclesiastical synonym of *presbuteros*; for, *presbuteros* he has used as the synonym of *episcopos*.

We cannot close this paper without observing how much we have been charmed with the godly simplicity of the spirit and style of Polycarp, as contrasted with the bombast and prelatic pride apparent in the spurious epistles of Ignatius. In the latter we seem to hear the footstep of antichrist in very many sentences;—visions of the great apostasy are at once called up, and we cannot help exclaiming, The germ of that mischief is here! But when reading Polycarp's simple and Christian sentences, we are led back in our reflections, and are cheered to find that in his pages we have much of the spirit of that "disciple whom Jesus loved." The past times of Christ and his apostles live again in the writings of Polycarp; but the coming times of a Leo and a Hildebrand are mirrored and prophesied from the epistles which have been so long ascribed to Ignatius, but which Cureton has proved to be the productions of a later age.

Devonport.

JOHN STOCK.

CHRISTIAN GRACES.

THE roots of plants are hid under ground, so that themselves are not seen; but they appear in their branches, flowers, and fruits, which argue there is a root and life in them. Thus the graces of the Spirit planted in the soul, though themselves invisible, yet discover their being and life in the track of a Christian's life, his words, his actions, and the frame of his carriage.—*Leighton.*

A LONG AND HONOURED LIFE THE REWARD OF THE RIGHTEOUS.*

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job v. 26.

IN immediate connection with these words we have several "exceeding great and precious promises," having reference to the blessings which God has engaged to give to his people in the present life, teaching that "godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come." Under the Patriarchal and Mosaic dispensation, temporal blessings were specially assured as the reward of obedience to the Divine laws; and Eliphaz, in what he here promises to Job, has a direct reference to the well-known engagements of the faithful Creator.

Let us come at once to the direct consideration of the words of the text, and endeavour to illustrate and establish the two following propositions:—

I. *That the belief of the doctrines and the practice of the precepts of the Bible tend to prolong man's life, and to promote his happiness in the present world.*

II. *That a death in a "full age" is to the godly a distinguished honour and privilege.*

I. That the belief of the doctrines, &c. &c. Permit me, however, to observe, that I undertake to prove the truth of this only in a qualified sense. Many bodily infirmities and weaknesses are inherited from progenitors, and many influences unfavourable to health are brought to bear upon the physical frame in connection with employments and circumstances which are beyond our control. Still, as a general truth, I am fully prepared to maintain this proposition. Under the Old Testament dispensation, as has already been hinted, the chosen people of God were assured of "length of days," and domestic and national prosperity, if they "observed all God's statutes, to do them." Hence the enjoyment of earthly prosperity, and the coming to the grave in a ripe old age, were regarded as proofs of God's special loving kindness. But, it may be asked, have we any right to expect long life under the present economy? And is it proper that we should desire it? I have no hesitation in answering both these questions in the affirmative. Whatever comes from God ought to be highly prized, and as life is his great gift, it ought to be prolonged to the utmost limits. It is given for the most high and sacred purposes—to show forth the Creator's praise, to promote his glory, to secure the inestimable blessings of redemption, and to be devoted to the extension of the Saviour's kingdom. Its prolongation is "most devoutly to be wished," because when it is even extended to the longest assigned period, it seems far too short for the full accomplishment of the great work for which is intended—to be a proper preparation for life in its highest form before the eternal throne. How short is life even at the longest! How swiftly our days and years pass away! How much precious time we waste even when we redeem time the most! And what momentous results depend upon the manner in which our earthly existence is spent!

We conclude, therefore, that it is a fit and proper thing to desire length of days. Our text implies that we shall secure this by living in accordance with God's holy word.

A great number of the diseases with which the human frame is afflicted are produced by the practice of those things which it emphatically condemns.

1. Such, for instance, as indolence. Many whose position enables them to procure the necessaries and luxuries of life without labour sink into a state of idleness and inactivity. Hence it need not excite wonder that their vigour declines, that their energies become paralysed, and that they drop into a premature grave. But there is nothing in the Word of God which sanctions such a mode of life as this. Nay, there is everything to denounce and condemn it. The Bible enjoins diligence. It will not allow any to be idle. All are to be usefully employed, and in proportion as they are so, life and health will be enjoyed.

* A Sermon preached in Union Chapel, Barton Mills, Suffolk, Sept. 12th, 1858, by the Rev. James Richardson, on the death of Joseph Tubbs, Esq., many years a Deacon of the Church assembling in that place of worship.

2. Many of the ills which afflict the frame and bring it to an early grave are produced by intemperance. Gluttony and drunkenness sow the seeds of innumerable diseases. But who does not know that the precepts of Holy Writ are particularly strict on the subject of temperance? We are not to make "provision for the flesh, to fulfil the lusts thereof." We are to live soberly, righteously, and godly; and were the divine laws obeyed in this respect, many of the worst forms of disease which now destroy the children of men would disappear, and the term of human existence be greatly extended.

3. Many persons bring themselves to an untimely end by habits of impurity and licentiousness. Thousands are annually slain by these aggravated sins. But if the gospel of Jesus Christ were made the rule of men's thoughts and lives, the frightful desolation and havoc which these transgressions produce would give place to enduring loveliness, beauty, and strength.

4. Others rob the bodily frame of its vitality by the indulgence of evil tempers and passions. Let a man make himself a slave to covetousness, to pride, to envy, to dark suspicions, to deadly enmities, and to fierce and angry contentions; and he will inevitably sap the foundation of his health and render his earthly life a desolation and a curse. How expressive the language of Peter touching this important matter! "*For he that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good. Let him seek peace, and pursue it.*"

Would any one then live long honourably, usefully, and joyfully? Would he have health and reputation? Would he spread an influence that shall enlighten, cheer, and bless? Would he have his memory revered? Would he come to his grave attended by "devout men," and be greatly "missed" when his place knows him no more? If he would, then let him enter into peace with God at the beginning of life and make it his constant effort to live as the gospel directs; and all these rewards and honours will be obtained.

II. Let us now advance to the second proposition, viz., *that death in a "full age" is to the godly a special honour and privilege.* Such a death is frequently spoken of in this light in the word of God. It was promised as a reward to Abraham, and Eliphaz here promises it to Job. The hoary head found in the way of righteousness is an honour; and for such an one calmly to lie down and die is a peculiar privilege. There is in such a case a perfect willingness to die. The aged saint is not dragged to the grave. How terrific the language addressed to the rich sinner in the gospel, "this night thy soul shall be required of thee!" But different the language which is applied to the venerable saint, "thou shalt come to thy grave." That is "thou shalt die willingly and peacefully. Thou shalt come to thy grave in a full age." "A full age" is an age which has reached the utmost period assigned to human existence. The patriarchs were "satisfied with length of days;" and when they had served God "in their generation" they were mercifully preserved from the protracted agonies of death and quietly "fell on sleep," and were buried with their fathers. Then we must not overlook the beautiful figure which our text employs in reference to the "shock of corn coming in in his season." A man full of days and full of the fruits of righteousness, holiness, and benevolence, is like the corn fully ripe and ready to be gathered into the garner. Those who are cut off when young in years may be said to resemble the green corn; but the aged saint is the golden grain brought to maturity, and only waiting to be "safely housed."

But let us consider the distinguished honour and privilege of coming to the grave in a ripe old age. Look therefore at the venerable saint when he arrives at the close of a long and useful life, and stands on the verge of the "world to come." What are his views of the past? and what his prospects of the future?

1. He is cheered and consoled with the assurance that he has in some good sense performed with diligence and success the duties of the station in which God's providence placed him. Having set out in life with the determination to secure by righteous means such an amount of temporal good as should supply his own need and meet the wants of those dependent upon him, and having obtained all necessary supplies, he cannot but feel when the labours of life are ended that his Heavenly Father has shown him special favour and crowned him with special honour. He knows that integrity and uprightness have guided and

preserved him, that he has sought to "provide things honest in the sight of all men," and that notwithstanding his many failings and imperfections he has by the grace of God glorified his Creator, Preserver, and Benefactor. Hence when he has finished his career on earth he "comes to the grave like as a shock of corn cometh in in his season."

2. The aged saint after a long and godly life is peculiarly favoured and honoured in his religious experience and usefulness.

He has seen much of the ways of God, felt much of the presence of God, and has tasted largely of the goodness of God. "Goodness and mercy have followed him all the days of his life." "The peace of God has kept his heart and mind." He has not been held in bondage to slavish and tormenting fear. Having never failed to commit the interests of his spirit unto God in Christ Jesus, he has not doubted that all necessary earthly blessings would be given him. In all his relationships and responsibilities, and in all his trials and difficulties, he has looked to the mighty God of Jacob, for help. If he has been cast down, it was only that he might be lifted up again. If he has been heavily burthened, it was only that he might be sustained. If his name has been cast out as evil, it was only that his righteousness might be brought forth as the sun. He has confided in the Divine care, trusted in Divine counsel, looked for the displays of the Divine power; and being made joyful and happy in the blessings of the Divine love, he has feared no earthly ill and dreaded no earthly enemy. He has not been overwhelmed by any earthly calamity, neither has he been swallowed up by any earthly sorrow. He has feared God, loved Christ, held communion with the blessed Spirit, read the Divine word, crucified the lust of the eye, the lust of the flesh, and the pride of life; been rich in good works, ready to distribute, willing to communicate, and thus he has laid up for himself a "good foundation against the time to come" for the hour of his departure hence; and when that hour arrives he is "as a shock of corn coming in in his season."

3. When the child of God, "full of days," receives the summons to resign his connection with the present life, he is sometimes surrounded by children and children's children, and loving friends who mourn his loss. This, too, is an honour and privilege. He who has been beloved in life is always doubly beloved in death. His defects are forgotten, and nothing is thought of or remembered but his goodness, his benevolence, and his manifold excellencies. Does he leave behind him a faithful and beloved wife? She loves him now as she never loved him before. Has he left behind him sons and daughters? and was it his privilege, ere he departed, to hear the laugh and to receive the kiss of *their* sons and daughters? They all feel a reverence and affection for him which neither time nor distance can destroy. His name is as music in their ears, or as "ointment poured forth." They lift up their heads more confidently in the world because they have such a progenitor; and they know that wherever their lot may be cast they will be esteemed and trusted if they walk in his footsteps.

How great, too, is the honour and affection in which such a servant of God as I am describing is held by society and the church. He has won "golden opinions" from the men of the world. They have observed his ways, heard his words, known his manner of life, and they esteem him as one of the "excellent of the earth," and regret that so much worth has been taken out of a world so full of deceit and villainy. The righteous is known as a man "more excellent than his neighbour"—his ungodly neighbour—and while the memory of the latter sinks into contempt, the memory of the former is held in everlasting honour and esteem.

When the good man dies, after having sustained a long connection with the church of Christ, he is deeply lamented by those who are fellow heirs with him of the "grace of life." His "works of faith and labours of love" are not forgotten. "He being dead yet speaketh." His posthumous influence shall pervade the minds of individuals and families yet unborn, and through them send a holy and saving power which will be felt to the latest periods of time.

Such are the fruits of a godly and useful life! Such the peerless glory which surrounds the righteous in and after death The crown which adorns his head

is more illustrious than that which sits on the imperial brow of the greatest earthly monarch. The laurels which he has won in the "good fight of faith," are incomparably nobler than those which the most successful earthly conqueror ever secured. The spiritual riches which he has obtained are of more value than the wealth of the globe. The satisfaction and happiness which he has, both in possession and prospect, are a treasure beyond all price. Death is conquered. The darkness of the grave is illuminated. The future is bright with glory; and he leaves the world in the hope of immortality and eternal life. "Let me die the death of the righteous, and let my last end be like his!" Let me come to the "grave in a full age, and like as a shock of corn cometh in in his season!" Let me leave behind me the fragrance of a well-spent life! Let me live in the affection of the beloved ones who will close my eyes and carry me to my burial! Let the "day of my death be better to me than the day of my birth!" And when life's duties are done, when life's conflicts are over, when life's sorrows are swallowed up, and when life's connections are finally severed, then—

"Let heaven and earth combine to say,
How blest the righteous when he dies."

The sentiments of the passage thus expounded and applied are strikingly applicable to the beloved friend whose death we deplore. All the honours and privileges I have described were largely enjoyed by him. I may be allowed to say a few words as to his most prominent and characteristic excellences, hoping on the one hand to minister consolation to survivors, and on the other to stimulate many to follow his example.

[The following heads were each of them enlarged upon at some length in the delivery of the discourse. Our space only allows us to give the outline.]

1. Our departed brother was an earnest believer in the great doctrines of evangelical religion, and he lived under their influence. His religion was a faith, a life, a power. Sin was his greatest burden, holiness his happiest element, and godliness his most satisfying portion.

2. Though admired and beloved by all, he was remarkably humble, and ever regarded himself "as the least of all saints."

3. He was no less characterised by a grateful, thankful spirit. He always felt, and was ready to acknowledge, that God had done great things for him. Unlike those who receive the gifts of heaven as the thirsty sand of the desert drinks up the shower, making no return, he always acknowledged that he could not sufficiently praise God for his goodness.

4. Another prominent excellence was his Christian benevolence. He looked on himself as being simply a steward of his wealth, and endeavoured to be found faithful in using it for God and man.

5. His love to the church of Christ, especially to that portion of it with which he was connected, deserves special mention. One great aim in life was the welfare of the Church and the happiness of the pastor. No one heard the word and took part in the ordinances with more interest and profit. As an occasional preacher, his services were always acceptable and useful.

6. In reviewing his whole life and character one cannot but be struck by its *completeness*. In every relationship of life, and in the discharge of all his duties he was uniformly consistent, and manifested the deportment of a man and a Christian. Faults he must have had, for he was human, but few men have more lived as "becometh the gospel" in all things.

Remembering these things, let bereaved relatives find consolation and seek reunion with him in a better world, striving to meet, an undivided family, in heaven. Let the officers and members of this church and congregation, whilst we bewail our loss, endeavour as far as we can to fill up the void which the death of our beloved friend has caused among us. Let those who shared "like precious faith" with him, be stirred up to greater devotedness. And may God grant that many young persons may learn, from his example, to "seek first the kingdom of God." Be sure that godliness is the only true wisdom. "Length of day is in her right hand, and in her left hand riches and honour." Thus may we hope to "come to the grave in a full age like as a shock of corn cometh in in his season."

THE ASSOCIATIONS.

THE SOUTHERN ASSOCIATION consists of 28 churches, with an aggregate of 2,366 members; the additions by baptism are reported as 116; the clear increase on the year amounts to 91. The circular letter, by the Rev. J. ROOM, is on *Christianity: its Mission to the Masses.*

HOW TO REACH THE MASSES.

As there is no hindrance God-ward, so there is none *man-ward*, in the evangelising of our courts, lanes, and alleys. The large heart of labour will welcome "the bringer of glad tidings," the horny hand of toil will be outstretched to him that to the weary brings repose. All that is wanting is to have the right spirit, to strike the right chord, to lay hold on men by the right handle. To this work there must be a Christ-like spirit—a heart full of love, and fired with zeal. In this work there must be "a discerning of spirits;" an aptitude to know when to reason, when to woo, when to use "the terrors of the Lord;"—to ask of one class, "Are you right?" of another, "Are you wise?" of another, "Are you happy?"—there must be a knowledge of the *habits* of the many, of their modes of thinking, of conversing, of the hours when their homes may be entered without being invaded;—there must be tact in gliding naturally into religious topics, in reaching the hearts of parents through their children, in preaching to the mother through the daughter, to the sire through the son; above all, there must be the happy art of convincing the masses of your interest in their welfare.

This was Christ's method, and it must be ours—your charity must provide them a loaf before you "break" to them "the bread of life;" your wardrobe must supply a garment for their bodies, before you throw the robe of the Saviour's righteousness over their souls.

WHY WE FAIL.

What then is the hindrance to the people's conversion? It is manifold—it is the *Church's inconsideration*. We have talents for the work, but they are unemployed. Like savages amidst gold-fields, Christians take account of their gifts rather for show than for use, and, as the former decorate their persons with the precious metal rather than employ it in commerce with the world, so the latter only parade their talents in the church instead of "putting them out to use" in a neighbourhood or a city's conversion. Is not this one of the great obstacles to the work in question, your not in-

quiring, what is my talent? and how am I employing it for the perishing around? Another impediment is *the selfishness of Christians*. Their aim is enjoyment, not usefulness; receiving, not imparting, their own profit, not "the profit of many." The church is not simply their home, it is their prison; the word of God is not merely their food, it is their property. By their selfishness they create a scarcity of "the bread of life;" they have no energy to quit the sofa for the missionary sally; Matthew Henry for the Master's work. The Sabbath afternoon is theirs, not the Lord's, not the sick man's, not the poor's. Shall not God visit for these things? Shall he not "curse your blessings?" Shall he not make your "manna" to "breed worms," which you heap up when you should scatter it? Shall he not make the bread to surfeit you which you will not deal out to others? Shall he not, nay, does he not, curse you with leanness, barrenness, deadness, who care about nobody's well-being but your own? Will he not fill you with fears about your personal salvation, who heed not how many are lost, if not you? Passing over deficient liberality, and restrained prayer, we shall notice one more hindrance—*inattention to the poor in our sanctuaries*. The chapel is too much the seat-holder's, not enough the neighbourhood's. It is well that stated worshippers should know their places, but neither their pews should be locked, nor their seats "bird-limed." There should be an eye to the stranger, a heart for "the man in vile raiment;" the velvet should not shrink from the fustian jacket. It should not be the sexton's duty, but the church member's instinct, to watch for the chance-hearer, to welcome him, to find him a comfortable position, or, in its absence, to give up his own. Is it a wonder, when our chapels are thought to be for the wealthy or for the middle class, that they are not frequented by the poor; or if the latter enter them and are repulsed, that they enter them no more? The poor man has his feelings, his self-respect; and if he find that our sanctuaries are for the classes above him, is it not graceful, almost commendable were it not fatal, that he should retire from a home not erected for himself?

THE HERTS AND BEDS ASSOCIATION is composed of 18 churches, with 1,793 members. The additions during the year are reported as 107. 10 churches report a clear increase of 89 members, and 5 churches a decrease of 9; leaving the clear increase of the association 80. They issue no circular letter.

THE SHROPSHIRE ASSOCIATION contains 16 churches, reporting 716 members. The baptisms during the year have been 57; the clear increase is 54. The circular

letter is by the Rev. C. T. KEEN, of Bridgenorth; dealing with the special circumstances and condition of the associated churches, it scarcely admits of extracts.

THE WESTERN ASSOCIATION met at Hatch. It comprises 26 churches, with a total of 1,720 members, whose additions by baptism have been 92, and whose clear increase on the year was 50. The circular letter is by the Rev. E. EDWARDS, of Chard, on *The Bible in the Family: What is it, and what ought it to be?* As it is about to be reprinted in a revised and extended form, we hope to make large extracts from it in a future number.

THE OXFORDSHIRE ASSOCIATION contains 24 churches, the baptisms in which have been 80, and the clear increase 59. It met at Hook Norton. The circular letter, by the Rev. J. BROOKES, is on *Our Principles and our Position*.

VOLUNTARIISM IN RELIGION.

Brethren, we believe that true religion is in its nature voluntary, and that it is the result of conviction,—the effect, under God, of instruction and persuasion. That it consists in the hearty and honest belief of certain truths—that it works by love. And as God will not force a man to go to heaven against his will, and no man goes thither whose heart is not there before, so neither will he have his church on earth supported by means that are compulsory, oppressive, or unjust. "The Lord loveth a cheerful giver," and no other. On this principle we take our stand. Let us beware lest what we have undertaken to defend and honour we dishonour and disgrace. Some persons seem to approve the voluntary principle, because, as they vainly imagine, it leaves them at liberty to give anything or nothing, just as they please. This is voluntarism with a vengeance, but not the voluntarism of the New Testament. We may be without law to man, but we are "not without law to God, but under the law to Christ;" and He hath "ordained that they which preach the gospel should live of the gospel."

IMPORTANCE OF UNDERSTANDING OUR PRINCIPLES.

No man ought to be found in our ranks,

THE MIDLAND ASSOCIATION, meeting at Coseley, receive reports from 19* churches in Staffordshire, Warwickshire, and Worcestershire. The baptisms during the year were 269; the clear increase 245. Through some unexplained cause the circular letter is not printed; a sermon preached by the Rev. JOSEPH BRUTON, of Birmingham, on *The Church's Reaping Time*.

THE CALL TO LABOUR.

Let us observe that, the call to service is the call of God. He speaks by his word sometimes; sometimes by his providence; and sometimes by both combined. By both he is speaking now. "Can ye not discern the signs of the times?" Look into other lands. Idolatry is now summoning its followers in tones of weakness and despair. Its leaders are literally saying, Let us make an effort to stand, though we may not succeed. Receive our argu-

and bearing our name, who is not ready to give a reason for his separation from other sections of the Church. We must have the best possible reason for our position or none at all. It must either be impregnable, or "a mockery, a delusion, and a snare." Men who take the ground we have taken ought to be above the charge of ignorance or inconsistency. But are we? Are the members of our churches as well instructed in our principles as they ought to be? Is there not "utterly a fault among us?" Be assured, brethren, stirring times are coming. Every man will be required to work with his weapon (the sword of the spirit) girded by his side. The question of voluntarism or compulsion in the support of religion is about to take precedence of all other questions, not only in the public mind, but in the senate of the nation. The waters of this controversy, (like those seen by the prophet) have risen, are rising, and will soon be "waters to swim in, a river that cannot be passed over." Political parties are even now seeking to make political capital out of this new state of things, and it will behove every man among us possessing the political franchise to see to it, first of all, that his representative be right upon this question. The man who is wrong here is wrong at the root, and can make no atonement for what he will do "against the truth."

ments against Christianity, but do not show them to Christians. On the continent, rulers are turning to war-ships and soldiers; and the people calling for trade, and liberty, and books; both parties being intensely jealous of each other. With us, the increase of readers has cheapened the service of the press. Political science has opened the post-office to all classes of the community. Physical science has given the railroad, the steam-ship, and the telegraph—all facilitating man's intercourse

* The number of churches in the Association is 25, but 7 churches send no reports.

with man, for the highest, as well as subordinate advantages. Trade is calling with great engerness for gain; yet the church is consecrating an increasing portion of the gain unto God. But in the midst of the general movement, all things being shaken and changed, there is a voice, which comes from the innermost sanctuary, addressing the church, "Awake, arise, put on thy strength, O Zion!"—"The fields are white unto the harvest."—"Thrust in thy sickle, and reap."

PROGRESSIVE INCREASE.

Let us remember that our reaping is to obtain seed for a richer harvest that is to come. Youth is for manhood; and one generation is for another. We live, and speak, and act for others; for other persons as well as ourselves; and for other years as well as for this. When Carey carried out

his motto, he cast in seed, which grew, and successive harvests have been reaped; myriads of Christians having been gathered into the church as seed for the world. When Raikes began, at Gloucester, to collect a few children on the Sunday, he cast in seed, which grew, and many harvests have been reaped from it, and millions of children now, every Sunday, receiving instruction, are seed for the future harvests of the world. When the Apostles had received the Spirit of God, and then appeared in the streets of Jerusalem, with words which revealed sin and the Saviour, they cast forth seed, which grew, and was reaped, and has been covering the earth with a succession of harvests from that time to this. Thus, by individuals, now, both evil and good are being perpetuated, and deepened in society, and dispersed. Every day we sow, to reap; and reap, to disperse, through others, again.

THE BATTLE OF LIFE.

Eccl. iii. 8; Jer. iv. 19.

GIVE war in our time, O Lord,
 (1) Thou camest not
 To send peace, but a sword;
 Yet I have never fought,
 Or fought as if life's battle were the play
 Of summer joust, or gilded touréanay.

(2) As one I have fenced at most
 Who beats the air,
 (3) Not who a countless host,
 Armed to the teeth, must dare—
 A host in fearful earnest, and less great
 Alone than Thou, fired by a quenchless hate.

(4) My sins, and the (5) Prince of hell,
 Assault my life;
 (6) Arouse me, that I well
 May bear me in the strife,
 (7) And come off more than conqueror, al-
 though
 All the dark legions front me as one foe.

(8) Kept by an immortal arm,
 (9) I hold my ground;
 (10) Now, trumpet! thine alarm
 Give no uncertain sound;
 Be it the blast of his resolved attack,
 Who knows (11) he has "no armour for his
 back;"

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Who feels he has all to win,
 Or all to lose,
 (12) In conflict dire, wherein
 No quarter is, or truce;
 Who may not spare a stroke, or quit the
 field,
 While arm can shake a spear, or lift a shield.
 And, O, on a field unwon,
 Let there not stray
 (13) Slant light of setting sun,
 (14) I'd work while it is day;
 By high noon let the subtle one be foiled,
 And tranquil evening find the strong one
 spoiled.
 I solemnly face this host,
 (15) For how dare I,
 In unproved harness, boast
 Like him who lays it by,
 (16) The brunt borne, glorified by dint and
 scar
 Won nobly in the fore-front of the war?
 (17) And how, without help of Heaven,
 Shall I succeed?
 My God! that help be given,
 (18) For very sore my need;
 So, (19) the fight finished, mine the death-
 less bays
 Of him that overcomes—(20) Thine all the
 praise.

X?

(1) Mat. x. 84. (2) 1 Cor. ix. 26. (3) Eph. vi. 12. (4) Rom. vii. 23; 1 Pet. ii. 11. (5) Eph. vi. 11; 1 Pet. v. 8. (6) 1 Cor. xvi. 13. (7) Rom. viii. 37. (8) Isa. li. 9; Deut. xxxiii. 27; Ps. cxviii. 16-19. (9) Eph. vi. 13, 14. (10) 1 Cor. xiv. 8. (11) Bunyan, Pil. Prog., "Christian." (12) Eccl. viii. 3-13. (13) Jer. vi. 4. (14) John ix. 4. (15) 1 Kings xx. 11. (16) Judges v. 18; Bunyan, Pil. Prog., "Valiant for the truth." (17) Ps. xxxviii. 15, 16; Ps. lvi. 3, 3; Ps. lxx. 3; Ps. lxxviii. 34, 35; Ps. lxxix. 11, 12. (18) Ps. lxxix. 17, 18, 19. (19) 1 Cor. ix. 25; 2 Tim. iv. 7, 8; 1 Jas. xii. 2; Rev. iii. 21. (20) Ex. xv. 1; Ps. lv. 18; Ps. lxxvi. 3, 5, 8; Ps. cxl. 7; 1 Cor. xv. 53; Jude xxiv. 25; Rev. xii. 10, 11.

Reviews.

Recollections of the Last Four Popes and of Rome in their Times. By H.E. CARDINAL WISEMAN. Hurst & Blackett.

My Recollections of the Last Four Popes and of Rome in their Times. By ALESSANDRO GAVAZZI. Partridge & Co.

WE are afraid to say how small an amount of solid matter the comet contained which lately stretched half across our heavens. Unless our memory deceives us a good-sized English county would outweigh our eccentric visitant. Stars so small that the slightest film of vapour hides them altogether, could be seen with undiminished brightness through its enormous tail, which might have been condensed into a space almost ludicrously little. Less in real solid contents than the smallest asteroid, it was attenuated and expanded into so vast an area as to become a portent and a wonder. What the solid matter of the comet was to its apparent visible magnitude, that the personal recollections of the last four popes is to the bulk of the volume before us. An amount of personal information ludicrously small is in each case expanded into a book of considerable size. The tails of these two comets, however, point in opposite directions and consist of totally different materials. Wiseman is all eulogy, Gavazzi all invective. To the Cardinal all is *couleur de rose*. To the demagogue everything is black as Tophet. We have no doubt that each saw and heard just what he records, but in each case the eye gave its own colour to the object. We have on the one hand a prince of the church, sleek, well-to-do, be-purpled, "eating the fat, drinking the sweet," and expecting to ascend the papal throne before he dies; on the other hand a tribune of the people, never, as we should judge, overdone with meekness and charity, and now doomed to exile, poverty, and dependence, all the milk in whose nature has been turned into gall and wormwood by unmerited wrongs, who daily tests the truth of the great Dante's experience that "the bread of exile is ever bitter, and it is always hard to climb another man's stairs." With the history of the two men before us we might naturally infer that their reports would be directly contradictory, even without imputing wilful falsification to either.

We have no hesitation in awarding to Wiseman's book the reputation, such as it is, of being incomparably the most artful and ingenious book we have ever read. From the first page to the last he never loses sight of his object. With a caution which renders it impossible for his critic to convict him of any serious misstatement, by careful avoidance of the *assertio falsi* and steadfast adherence to the *suppressio veri*, by presenting always that side of every subject which is in his own favour and keeping out of sight whatever is inconsistent with it, by dint of imperturbable impudence in putting a favourable construction upon the most hostile incidents, aided by a style wonderfully rich, picturesque, and flowing, he has produced a volume as fascinating as a romance—and as false. Indeed, if we might hint a defect in the *chef d'œuvre* of so great a master, we should say that his ingenuity has carried him a step too far. The picture is defective from want of relief. The colours are all too bright and glowing. According to his representation the States of the Church are a little paradise on earth; Eden yet lingers in the Roman Campagna; the people are all happy and prosperous; beggary and brigandage are unknown save when the naughty revolutionists interfere with the normal condition of the Papal Government, and that government itself is at once wise and paternal; it long ago set an example to all the European States of abolishing protection and monopoly, of reforming the currency, of encouraging agriculture, and of introducing free-trade as part of a system of sound political economy!! Well may Gavazzi lift up his hands in wonderment, feel whether his head is still on his shoulders, and exclaim, *credat Judæus*, as he reads this unlimited panegyric. And we looking at the matter simply as a question of art are compelled to say that he has rather overshot his mark. No living soul can accept his representation as giving the

whole truth. Indeed, he himself admits as much in a very ingenious preface, in one paragraph of which he says :—

“It may be said, that a darker and shadier side must exist in every picture; there must have been men of wicked life as well as men adorned by Christian virtues, who are not alluded to; much vice, corruption, misery, moral and physical, which form no part of our description. True, there no doubt was, and is, plenty of all this, but there is no want of persons to seize upon it and give it to the public in the most glowing or most loathsome colouring. Providing they really describe what they have seen it matters not; let the historian blend and combine the various and contrasted elements of truth-telling witnesses. But to the author such narratives would have been impossible. He does not retain in his memory histories of startling wickedness, nor pictures of peculiar degradation.”

The astute Cardinal here guards himself against assault by admitting that he gives only a one-sided picture. He leaves it open to persons whose tastes lie in that direction to give the other side if they please. Of the permission thus accorded Gavazzi eagerly avails himself. If he cannot quite rend to pieces the purple robe of lies in which his opponent has so gorgeously decked himself, he can at least turn it inside out and let us see the reverse side of the embroidery. He can show us the deformity and foulness it covers but does not conceal. He can bespatter with a copious vocabulary of invective and abuse those favourable points in his opponent's case which he is not quite able to tear away. We need scarcely add that he does all these things with a hearty goodwill. We must pronounce the same criticism upon Gavazzi's book as upon the Cardinal's—that he has weakened its effect by its intense one-sidedness. If the Roman State was so infernally bad as he describes it,—if it were such a foul unmitigated blot, such a hideous system of corruption, licentiousness, and lies, unrelieved by one gleam of goodness, or even common decency,—it could not have survived to this day. Unmixed, unmodified evil cannot continue to exist on earth. We are sure, however, that Gavazzi's picture is immensely nearer the truth than Wiseman's.

Before the battle closes in a general engagement there is commonly a skirmishing along the whole line. Upon this principle Gavazzi begins with a preliminary chapter, in the light skirmishing of which he has undoubtedly the best of it. In the last sentence of his volume the Cardinal says :—

“The close of Gregory's pontificate, his last years and edifying end, belong not to these imperfect records. If the courteous companions of my journey through the past wish to learn about them they must consult the common mother of all the faithful who treasures up in her better memory the acts and the virtues of her pontiffs and fathers.”

For this reserve Wiseman gives no further reason, and passes over the closing years of Gregory's life in profound silence, though they come more fairly within the scope of his volume than nine-tenths of the matters it contains. With this reserve Gavazzi makes merry, as well as he may if his account of the matter is correct. After having charged Gregory with habitual drunkenness and with notoriously living in adultery with *La bella Gaetanina*, he says :—

“It is the common opinion among the Roman people that he was starved with hunger. This might seem impossible, especially with the image before our eyes of the omnipresent Gaetanino and the anxious Gaetanina. But those who depict events in this manner are ignorant that immediately after the death of the Pope everything that the Cardinal Camerlengo of holy church finds in his apartments he seals and sequesters for the benefit of the State. It is therefore the interest of the nephews and domestics of the pope during his illness to put everything aside belonging to him to the very last scrap, to anticipate the legal spoliation of the Camerlengo. This is the explanation of another fact, namely, that at the death of Leo XII. the surgeons who embalmed him could not find a sheet in which to wrap his body, nor a towel to dry their hands, but were obliged to send to the hospital of Santo Spirito to seek these indispensable articles. Now if it be remembered that the illness of Gregory XVI. was very rapid, did not continue more than three days, and his death was apprehended to be of a sudden character, it will be seen that very little time was allowed for carrying off from the Vatican the numerous and rich spoils of the pontiff thief, and it will cause no surprise that domestics, nephews, Gaetanino and Gaetanina, troubled themselves little about the dying man, intent as they were upon securing the means of rendering themselves rich and happy at the expense and in spite of the Pope, who, meanwhile, was tortured with the pangs of hunger, and cursed the net and ship of St. Peter which failed to provide him in that emergency even with one poor miserable fish to save him from the horrible death of Ugolino.

"Gregory XVI. died execrated by all except by Pius IX. and the men surrounding him, who were bent upon continuing the infamous acts of his infamous pontificate; the exception also extended to the worms of his own sacerdotal caste, to whose level he sought to reduce the lofty genius and nobleness of Italian patriotism. The obolus of Wiseman, being that of caste, although natural, is not truthful. The sentiments of the Roman people—the only jurymen competent to decide in the case of their factitious Sovereign—have unanimously pronounced a verdict of guilty against this drunken Nero of the tiara. The public opinion of the Roman States, that infallible judge in human affairs, has condemned his memory among the *dies nefasti*, having pronounced the sentence that it should receive condign punishment in being handed down to posterity under the appellation of CURSED MEMORY."

In the same chapter he successfully fixes upon Wiseman the charge of bad faith and utter untrustworthiness. The case adduced is a very striking one. It had slipped our memory, though we called attention to it at the time, in another periodical.

"It will suffice to give an example from Wiseman himself. In one of his Advent Lectures, upon the Worship of Saints, to prove the doctrine scripturally he adduced the fact of John who knelt before the angel. Does he not know that an angel is not a saint? The experienced preacher quotes the Apocalypse:—'And I, John, fell down to worship before the feet of the angel which showed me these things' (xxii. 8.), and argues thence the worship of saints so much favoured by the Roman Catholic Church. The cunning orator, however, it will be seen, left the second part of the text:—'See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.' Secure that the majority of Papists neither read nor consult the Scriptures, he proclaims himself master of the field, and chaunts his victory as a necessary consequence of his quotation. But why omit the second part? Simply because it totally destroys the edifice of the worship of the saints which he has fabricated upon the first part of the text. Here then is a false quotation, and an example of the way in which Papists produce only half the truth; or rather how they hide the truth altogether. By such processes the church attains its end with its tribes of Helots. They are few who can or will reveal the deception, and the multitude are kept ensnared in the toils of the wily deceiver."

The Italian tribune then proceeds with his task, commencing it with a picture of the States of the Church as beheld by a traveller entering them from Tuscany. He describes with terrible vividness the foul pestilential town of Radicofani, which lies just within the papal frontier. Desolate fields, poverty-stricken, fever-haunted villages, putrid marshes, untravelled roads, and forests swarming with brigands, pass in review before us—how vividly the following sentences may show:—

"What is the sign by which the traveller perceives that he has entered the dominions of the priest? The squalor, poverty, and wretchedness, which surround him on every hand. The horrible inn, where the most aristocratic travellers are often obliged to remain days and nights when the swollen torrents prevent them from pursuing their journey—the government of the priests considering bridges, even upon the great posting roads, as a heretical luxury. This robber's den, rather than hotel, is quite enough to prepare the traveller for the sad reality of things and places he is about to visit. The accumulation of wretchedness and dirt is such that the traveller felicitates himself in turning his back upon it, unaware that further on wretchedness still more disgusting awaits him. Further on, where the patrimony of St. Peter (?) properly begins, there the traveller also begins to inhale the poison of the malaria which will be his attendant and aliment up to the eternal city. What has produced this malaria but the government of the priest? It is the consequence, not the cause, of the abandonment of the fields. The hand of man has ceased to cultivate these smiling hills and pleasing valleys. The boatman's oar no longer disturbs the water in the more remote gulfs, and it putrifies in the marshes which even cover the hills. Hay and straw, the thistle and the reed, which flourish in the greatest luxuriance, wither, rot, and decay where they spring up. This is the only cause of the malaria. Turn your eye upon the hordes of beggars which infest the towns and villages of the Roman States; to the great numbers of brigands upon the highways; to the thousands of robust men who swarm in the dungeons, without trial, on mere suspicion, or at the pleasure of the police. Observe at the same time this lake, and the uncultivated land by which its appearance is rendered so desolate, and you will easily find a solution to the mystery of the malaria, and discover its cause."

This is as true in fact as it is vigorous and graphic in description. Yet the recollections of Cardinal Wiseman do not recall it. We read of delightful country-homes, of rural felicity, of more than Arcadian simplicity and beauty; but of reeking, putrid marshes, and an atmosphere heavy with pestilence, and villages forsaken of man, not a word. We had marked many more passages

for quotation. Our space compels us to omit them all save one splendid piece of invective against the Jesuits, which we give almost entire:—

“The most memorable deed, however, of the pontificate of Pius VII., the deed which will hand his name down to posterity as a prodigy of imprudence and imbecility, and cause his memory, if not to be cursed, at least to be execrated, was the restoration of the Jesuits. I do not deny that the Jesuits are the principal support of the Papacy, with its corruptions, its pretensions, and its infamy; but what I do deny is, that their restoration should be held forth as a proof of the piety, and of the zeal of Pius VII. for the purity of religion. Be sincere at least in your charlatanism. Tell us plainly that you desired to confide again to those dishonest and shameless janissaries the guardianship of the chair of St. Peter, that *chef d'auvre* of the father of lies, which was threatened with entire ruin by the light and civilisation of the age, and then we shall believe you. But to hope to persuade us that you are preparing a cup of honey and ambrosia from the poison of vipers and asps is more than you can possibly pretend to do, masters of deception though you be! It was the Papacy, and not Jesus Christ, which Pius VII. had in view when he restored that baleful order, which, by a bull of Clement XIV., *Urbs et orbis*, was suppressed solemnly and in perpetuity amidst the universal acclamations of the peoples and monarchs of the whole world. An order which had succeeded, by fraud and imposition, in amassing an immense amount of riches, chiefly at the bedside of the dying, to make use of it subsequently in the most iniquitous manner. An order which had dexterously introduced into the sanctuary, the palace, the forum, and even within the secrecy of the domestic lares, an iniquitous system of universal espionage, whose wires were worked in the recesses of the confessional, to compromise, subjugate, and dominate society in general. An order which, refusing to render obedience to legitimate authority, had embodied in its authors the principle taught by canonical law of the legality of regicide; reducing it to a scholastic system, and introducing it as a portion of its teaching to the consideration of youth. An order which, faithful to its principles, had furnished the scaffolds of Paris, Lisbon, and London, with Garnets, Malagridas, and their emulators in attempts upon sovereigns, and for the actual assassination of the father of France. An order which had contaminated its theology with every sort of turpitude, from mental reservation to mamillary contact; and from the *double entendre* to ‘the end justifying the means;’ thus poisoning the pure font of evangelical morality. An order which had chained the multitude to its triumphal car, captivated by the luxuriant paganism of its festivals, and fascinated by the agreeable relaxation of its confessional. An order which had treasured the examples of ancient phariseism a hundred-fold, deceiving the people with the semblance of virtue, but hiding beneath the holiest appearances the austerity, the pleasures, delights, and even the vices of a parasitic life. An order, which, with eyes bent down, feigned humility, while in reality it sought only worldly riches, forgetful of heaven; and with hands crossed on its breast it simulated the piety of the saint while in truth it thus conceals the assassin’s poignard, ready to plunge it in the heart of society on the first propitious opportunity. Such is the order which Pius VII. in a moment of bigotry recalls to life, and which, in order to give the lie to the *bullish* infallibility of another Pope, he restores to the exercise of its villainy amidst the execrations of the inhabitants of both the old and new worlds, excepting only the order itself, and hypocrites and scoundrels who alone were interested in its resuscitation. When we reflect upon what this fatal order has been, is, and must ever be—when we think of its own confession, which I have many times heard boldly repeated by Jesuits, that its sole aim is to push back our age to feudalism, to ignorance, and the state of Catholic servility anterior to the French revolution, I say without hesitation, that none but a confirmed villain can be found to praise an order full of so perverse a wickedness, and commend the Pope who restored it.”

As regards the literary execution of the volume we are constrained to say that it is not equal to that of the Cardinal’s. This, indeed, was to be expected. Gavazzi, not to speak of his being a foreigner, is pre-eminently an orator. His style is too declamatory and diffuse for print. It is nevertheless a book of amazing power, which deserves to be read for its own sake—it deserves it still more as an answer and an antidote to Cardinal Wiseman.

Sermons to the Churches. By FRANCIS WAYLAND. London: Trubner & Co
Price 5s.

THE name of Dr. Wayland needs no introduction to English readers, and is “familiar as a household word” to our Transatlantic brethren. His work on Moral Science has been long known and highly esteemed. The recent edition of it, edited by Dr. Angus, and published by the Tract Society, has put it within reach of multitudes who were previously familiar with its merits only by

report. His treatise on the Limits of Responsibility, though generally condemned at the time of its appearance, at least on this side of the Atlantic, we have always regarded as teaching sound and important truth, which was just then very specially needed by the American churches. As a preacher, his fame is equally high. His volume entitled "University Sermons," published in 1848, is full of sound, vigorous, manly thought, conveyed in a style remarkably pure and simple. And his great Missionary sermon on the text, "The field is the world," was circulated by thousands, both in this country and America, and well deserved the popularity it attained.

The volume before us will, we are persuaded, add to Dr. Wayland's reputation, and, which is to him a matter of far deeper concern, greatly benefit the church of Christ. We shall be glad to learn that it is in every congregational library and reading society in our denomination. The sound doctrine, sober estimate of modern tendencies and usages, clear perception of divine truth, unflinching adherence to *the right*, and the manly unpretending eloquence of these discourses, are worthy of all praise.

Most of our readers are familiar with the anecdote of the old woman whose extravagant eulogium of her minister being interrupted by the question, "But Betty, can you understand him?" replied, "Blessed man! would I pretend to!" Betty's error is one of frequent occurrence. Muddiness and obscurity are often mistaken for depth. The crystalline depths of ocean through which you can discern, in undiminished beauty, the forests of coral and madrepore, fathoms below the surface, may be deemed shallow by the ignorant gazer. Many of our profoundest thinkers have been among our clearest writers; and many have acquired a passing reputation for profundity, because, though superficial and shallow, they were obscure. He who understands his own meaning will commonly succeed in making it clear to others, however lofty his flight, or profound his researches.

This very excellence of Dr. Wayland, his clear conceptions, his sharp defined outlines, his transparent lucid style, have sometimes rendered his readers less sensible to the great value of his works than they deserve. Another characteristic of his writing, producing a similar result, is that he always begins with first principles, which, however familiar they may be, he states at full length. He thus rises gradually and almost imperceptibly to the point he wishes to occupy. In the volume before us the first sermon is on *The Apostolic Ministry*, which he commences by a statement of what the gospel is, giving a clear and simple summary of the whole plan of salvation through Christ; the second discourse is on *The Church a Society for the Conversion of the World*, beginning with an exposition of the constitution of the church and the depravity of the world. The disadvantage of this mode of treatment is, that whilst the utmost clearness is attained, the attention is apt to flag from a slight want of interest at the commencement, and the transition from the trite and familiar to the more recondite is so easy and gradual that the reader does not always perceive that "leaving the first principles of the doctrine of Christ, he is going on to perfection." Camden Town is said to be as high as the cross of St. Paul's; but the ascent is so gradual in the one case, that we are scarcely conscious of being on an elevation at all, and so steep in the other that we turn dizzy as we look down. We have not one word of praise for the spasmodic school, either of preachers or poets, but we think that Dr. Wayland has gone somewhat into the other extreme.

Detached passages would fail to give any correct idea of the great force and value of these admirable discourses; and the space at our disposal will not allow of lengthened extracts. The following, however, is so excellent that we cannot resist the temptation to quote it, and with it we must, for this month at least, take our leave of the volume. It is from the discourse of "Consistent Piety the demand of the Age," and is urging the duty of individual, personal consecration to the service of Christ.

"We are in danger of breaking the commandment in consequence of erroneous views of personal obligation. I think it obvious that the New Testament is a message from God, addressed not to nations, or societies, or masses, or to any ecclesiastical caste, but to every individual of the human race. It treats of the relations which every one of us holds to God,

and of the duties which he requires of us personally. Every one of us must give an account for himself unto God. The duties which the New Testament imposes must be performed not by the votes of the masses, but by the acts of the individual—not by representatives. but by each man for himself. Moral obligation is by its nature untransferable, and it is of moral obligation exclusively that the Word of God treats. It tells us of the duties which we owe to our Creator and Redeemer, and these duties can never be performed by substitute. So far as I know, this rule applies to every precept taught by Jesus Christ. What could be more absurd than to suppose ourselves at liberty to lie and steal if we only procured some one else to be honest and tell the truth for us? Does not the same principle apply equally to all the other precepts of the gospel? Do we keep the law or break it?"

Brief Notices.

1. *India: an Historical Sketch.* By the Rev. George Trevor, Canon of York. Religious Tract Society.—2. *The Atonement not Inconsistent with the Justice and Goodness of God:* Norrisian Prize Essay. By the Rev. F. W. Farrar. MacMillan & Co.—3. *The Christian's Companion; or Christ, the Believer's Delight.* By John Bloomfield, Minister of Salem Chapel. London: Nicholls & Son.—4. *The Congregational Psalmist.* Edited by the Rev. H. Allan, and H. J. Gauntlett. Messrs. Ward & Co.—5. *Outlines of Creation.* Illustrated with 400 engravings. Ward & Lock.

THE work on India, published by the Tract Society, is a succinct, but clear and useful *resumé* of the history of that vast country. The first three chapters describe its geography, climate, natural productions, and the character and religions of its inhabitants. Three chapters more are devoted to the Affghan and Mogul dynasties. The remainder of the volume is occupied in narrating the fortunes of the various European powers in India, and the establishment of our own empire. The tone is favourable to the policy of our government; the partiality however, is not excessive, and defects are freely admitted. The last chapter, on the Progress of Christianity, we cannot however acquit of the charge either of ignorance or dishonesty. We are sorry to see a volume issued by the Religious Tract Society which does such grievous injustice to all the Non-conforming Churches in our land as to pass in total silence over their evangelistic labours. We understand that another volume is forthcoming on Christianity in India, in which justice is to be done. This fact might have warranted the entire omission of the subject in the volume before us, but cannot justify a *suppressio veri* which amounts in this case to an *assertio falsi*. To pass in silence over the names of Carey, Marshman, and their illustrious compeers, can injure no one but the persons who are responsible for the volume.—The subject announced as that of the second volume on our list is far too large to be

dealt with adequately in a small pamphlet of forty pages. It furnishes, however, an interesting and valuable contribution towards a solution of the great problem which can scarcely be read without profit. To those who have been perplexed by the caricatured representations and arrogant assertions now so rife, we cordially recommend this little tractate. Its tone is temperate and devout. Whilst counselling an humble acceptance of the Atonement as a gift of infinite love, yet of impenetrable mystery, and maintaining that from the nature of the case we cannot hope fully to understand it, he yet strongly and successfully argues that it is not inconsistent with all we know of the justice and goodness of God.—The "Christian's Companion" (3) is an edifying volume similar in kind to Bogatzky's Treasury; or Hawker's Morning and Evening Portion, and is quite worthy to stand side by side with them. We have the same sound old theology, the same unction, the same mode of treatment, the same abundant use of Scriptural phraseology. We have no doubt that many an afflicted saint will gain consolation by the study of these pages.—Being dependent on the judgment of others for reviews of musical works, we have been compelled to leave the "Congregational Psalmist" unnoticed for some months. Complaints are made of the needless and injurious alteration of many familiar tunes, rendering it unsuitable to be used as the book of a choir, but as a supplement to another book it would be found useful as containing some good new tunes and chorales of considerable merit, especially for those peculiar metres inadequately provided for by the books in common use.—The "Outlines of Creation" is an admirable book, of an elementary character, on Natural Science. The descriptions are interesting, the illustrations numerous and very good, the scientific details strictly accurate and trustworthy. It may be regarded as a companion volume to the "Boy's Book of Industrial Information," of which we spoke very highly some months ago, and it is quite worthy to be placed alongside it.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

ELDON STREET.—The annual meeting of the Welsh Baptist church, Eldon Street, was held on Monday evening, Oct. 25th, and as the occasion is regarded by the Metropolitan Welsh Baptists as a united festival, there were upwards of 700 present to tea. This number was increased to at least 1,000 persons when the proceedings of the evening commenced. At half-past seven the pastor of Eldon Street church (the Rev. B. Williams) took the chair. He referred to the progress of the church at Eldon Street, and dwelt more particularly on their evangelising efforts for the benefit of the numerous Welsh scattered throughout this great city. After a few further remarks, the chairman introduced Mr. John Templeton, who delivered a lecture on "India and the Mutiny." The lecture was illustrated by a large number of very beautiful dissolving views, and was listened to throughout with the deepest attention. After prayer by the chairman the large assembly separated.

FEVERSHAM, CAMBRIDGESHIRE.—A Baptist chapel just erected in this village, was opened on Tuesday, Oct. 27th, when the Rev. J. Keed, and the Rev. W. Robinson preached. The building has cost £150, £120 of which amount has been raised, and an effort is in progress to clear off the debt in one month.

NOTTING HILL.—The congregation under the ministry of the Rev. J. Stent held a meeting in their temporary chapel on Monday, Oct. 25th, in connection with the effort they are making to build a new chapel. After singing and prayer, the secretary to the Building Committee read a report, setting forth that the committee had had a set of plans presented to them for the building, the cost of which it is expected will be about 2,000 guineas. A surveyor offered to superintend the building without cost, and a resident attorney has offered to give all the law necessary for the transfer and putting the chapel into trust. The committee have secured a piece of land near the Royal Crescent, about a mile from any Dissenting chapel; issued a circular, and commenced a canvass of the neighbourhood; about £360 are already promised towards the building, chiefly by the congregation. The meeting was subsequently addressed by the Revs. S. Green, R. Macbeth, O. Clark, De Kewer Williams, Mr. Lisk, Mr. Sanderson and Mr. Constable, members of the congregation. Letters

of sympathy and regret for absence were read from the Revs. J. Bigwood, J. H. Millard, J. Hiron, and B. Williams. In the course of the evening several sums were promised towards the building. The sympathy of the Christian public is appealed to, and their assistance solicited, toward this effort to supply the preaching of the gospel to a district as much in need of it as any suburb of the great city, and much more than many.

SALTER'S HALL CHAPEL.—On Thursday evening last, the Rev. W. Landels preached in this chapel in aid of the alteration and repairing fund. A large congregation gathered, and testified, by their contributions, their approval of the alterations in this now attractive place of worship.

ST. ALBANS.—On Oct. 20th, the Baptist chapel was re-opened after considerable enlargement and alterations. New vestries and school-rooms have also been erected, involving altogether an outlay of more than £600. A sum exceeding £500 was raised before the work commenced. Sermons were delivered by the Rev. F. Tucker, B.A., and Rev. Dr. Hamilton. The collections amounted to £40.

SECOND BAPTIST CHURCH, HACKNEY.—Hampden Chapel, was re-opened in June last, under the ministry of the Rev. R. R. Finch. On Wednesday evening, Oct. 27th, a meeting was held, at which the Rev. D. Katterns presided, for the purpose of forming the church. A document was read expressing the terms upon which the friends unite as a church—the principle recognised being that of mixed fellowship. Mr. Katterns then desired the friends to express their adoption of these terms of fellowship by show of hands; and after a few words of solemn exhortation, Mr. Katterns pronounced the church as being formed, in the name of the Father, the Son, and the Holy Ghost. The Rev. J. H. Hinton was present, but prevented taking any prominent part in the service by indisposition.

SHOULDHAM STREET CHAPEL, BRYANSTONE SQUARE.—On Monday, Nov. 8th, the new school-room was opened, and a tea and public meeting was held. The teachers and friends, numbering about 200, sat down to tea in the new room, which was tastefully festooned with wreaths of evergreens, and flowers. The public meeting was held in the chapel, which was crowded in every part. The Revs. W. A. Blake and J. J. Owen (pastors of the church)

conducted the devotional exercises. W. J. Maxwell, Esq., presided, and Mr. Neal read a statement of the finances. Addresses were then delivered by the Revs. J. Redford and A. Herschel, and by H. C. Cann and J. Payne, Esqs.

NEW BAPTIST CHAPEL, NEWBURY.—Notwithstanding the unfavourable state of the weather on Tuesday, Oct. 26th, the day appointed for laying the first stone of this building, a large number of persons assembled to hear the Rev. W. Landels, who preached on the occasion. The very heavy rain prevented the service being carried on, as was intended, at the site of the new building, and the assembly retired to the school-rooms attached to the Independent chapel. Here a large tea-meeting was held, followed by a public meeting, over which Mr. Drew presided. All the Dissenting ministers of the town were present, and many came in from the neighbourhood. The edifice and site are expected to cost about £2,400, towards which the congregation has raised £1,100. Contributions are solicited, and will be received gratefully by Messrs. H. Keens, J. J. Davies, or by the Rev. J. Drew.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.—The tenth annual meeting of this valuable association was held in the library of the Mission House, J. Sands, Esq., in the chair. After the chairman's address, Mr. J. H. Tresidder, read the report, and Mr. Templeton the financial statement. The meeting was then addressed by the Revs. J. H. Millard, J. Hiron, F. Tucker, C. Stanford, and Messrs. Rawlings and Tresidder. The society has been very active and useful during the past year in holding meetings, delivering lectures, and organising auxiliaries on behalf of our missions.

RECOGNITION AND ORDINATION SERVICES.

BERWICK-ON-TWEED.—On Thursday, Oct. 7th, services were held in the chapel, Walkergate Lane, when Mr. W. Burton, who has for nearly twelve months laboured as pastor, was formally set apart to that office. The Rev. T. Pottenger delivered a discourse on "The Independency of our Churches." Mr. Dickie, one of the pastors of Bristo Street, Edinburgh, offered up the ordination prayer, and together with the venerable pastor of the church, Mr. C. Robson, solemnly ordained the young pastor by the imposition of hands. The charge to the newly ordained minister was then delivered by the Rev. A. C. Thomas. In the evening a *soirée* was held. Addresses were delivered by the gentlemen who had

officiated in the morning, and also by the Revs. Dr. Cairns, P. Thompson, W. Gray.

CANNON STREET, BIRMINGHAM.—Services in connection with the recognition of the Rev. I. Lord, were held on Tuesday and Thursday, Oct. 26th and 28th. On the former of these days, a tea-meeting was held to give Mr. Lord an opportunity of meeting the church and congregation. Mr. Lord occupied the chair. Addresses were delivered by J. W. Showell, J. H. Hopkins, W. Bird, W. Phillips, M. Kent, and others. Mr. Lord also delivered an address. On Thursday, Oct. 28th, the public recognition service was held, J. H. Hopkins, Esq., occupied the chair. The Revs. J. A. James, Dr. Acworth, C. Vince, T. McLean, and J. J. Brown, Mr. J. W. Showell, and the pastor, took part in the meeting. We are glad to add that Mr. Lord commences his labours in this important field of usefulness with the most encouraging prospects of success.

WARBOYS, HANTS.—On Oct. 20th, the Rev. Samuel Cozens was publicly ordained to the pastorate in this place, by the Revs. J. E. Bloomfield and T. Field, of London.

ROSS—BROAD STREET.—The Rev. E. H. Davies was set apart to the pastorate on October 10th and 12th. The Rev. W. Bontems, F. W. Gotch, and Dr. Thomas, took part in the services.

PRESENTATION.

ACCRINGTON.—On Wednesday, Nov. 7th, a meeting was held in the Blackburn Road school, in order to present a testimonial to the Rev. C. Williams. The Revs. F. Bugby, Evans, and Clapham; and Messrs. Bury, Barlow, Brooker, with others, took part in the proceedings. The testimonial consisted of a valuable present of books and a purse of money, of the value of about £100. The special occasion was the very successful controversy on Baptism which he has conducted, but it was understood to express in addition the attachment and gratitude of his church and congregation.

MINISTERIAL CHANGES.

The Rev. W. Wallis has announced his intention to retire from the pastorate at Boroughbridge, and is open to supply a church with a view to a settlement. His address is Aldborough Road, Boroughbridge, Yorkshire.—The Rev. R. G. Moses, has accepted the invitation of the Baptist church, Lynnington to become the pastor.—The Rev. W. Evans has announced his intention to resign the pastorate at Crewkerne in the course of a few weeks.—The Rev. W.

Wright, formerly of Kidderminster, is desirous to supply a vacant church, with a view to the pastorate. His address is Castle Buildings, High Street, Birmingham.—The Rev. J. Duncley, of Knutsford, has accepted an invitation to become the pastor of the church at Heywood, Lancashire.—The Rev. J. B. Waleot has been compelled, through bodily weakness, to resign the pastorate at Stanwick. He hopes, however, to have the opportunity of rendering occasional services to any church needing a supply. His address is Linslade, near Leighton Buzzard.

RECENT DEATHS.

MRS. ANN ABBOTT.

Mrs. Abbott was the second daughter of the late Mr. John Cave, of Piddington, who for many years was an active and devoted member of the Baptist church at Hackleton. His family was brought up in the fear of the Lord and in mutual love under the ministry of Mr. Knowles, for forty-five years the pastor of the church at Hackleton. The hand of death has fallen heavily on this family circle, and during the last few years many members of it have found that "to die was gain." Mrs. Abbott, then Miss Ann Cave, was baptized whilst yet young, with her father, her eldest and youngest brother, and fourteen others, in a stream near Hackleton, by the Rev. John Sutcliffe, of Olney. Previously to this time, she, with her brother, had been fond of gay parties, and especially addicted to card-playing. Being rebuked by a relative for these bad habits, both were led to repentance, burned the cards, and vowed never to play again. Having married Mr. Abbott, of Kingsthorpe, she was dismissed to the church in College-street, of which her husband was a member. She was not only an eminent Christian, but likewise a kind, affectionate, industrious wife—one in whom her husband could confide, a tender-hearted careful mother, a faithful friend, and one respected by all who knew her. Her health began to fail in the early part of the present year, her breathing became difficult, and she knew that death was near. Sometimes her evidence of an interest in Christ seemed to fail her, and she feared that the world had absorbed too much of her cares; but still she looked up to her Lord to supply all her need. The following extracts from notes of her last days taken by her son, may be interesting and profitable. It will be seen how all her fears were banished, and perfect peace and joy filled her soul.

April 4.—She said, "I have a feeling come over me, that I think I shall not live long in this world. I have had a glimpse of Mary

(a daughter that died in the faith some years ago), she is so happy; and I have seen Jesus, and Mary, and many more, and they are so happy; and lifting up both her hands, she said, "I shall soon be amongst that happy throng, and

' Crown him Lord of all.'

O, I have seen many dear friends, and they beckoned me to come away. They are all shining so bright. O, will not that be beautiful to be with them? for I shall never, never sin." Then, as in a rapture, lifting up both her hands, she exclaimed, "It is enough! my thoughts are inexpressible!" again, she repeated the verse—

' The hill of Zion yields,
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.'

On father coming into the room, and asking her how she felt—"I am," she said, "much the same: none but Jesus can do helpless sinners good. O, to have such a friend near at hand." Father said, "He hath promised that he will never leave nor forsake!" She said, "I have found him as good as his word; ah, and even better, for he will give me *dying strength in dying moments*. He hath been with me in six troubles, and he will not leave me in the seventh. Doubts may arise, like clouds in the summer sky; but the sun shines through them all. So will Christ, the Sun of righteousness, shine through all my imperfections." Aunt Harris, being present, she told her with the greatest composure, how she should like to be buried; just as if she was going a long journey, and left us in the care of the house. She then spoke as follows:—

' One family we dwell in him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death.'

I am now in that stream; and shall soon see my Jesus as he is."

April 5.—Father said to her, "I cannot help you now." She replied, "But if you cannot, Jesus can make a dying bed feel soft as downy pillows are." Mother then asked father to sing with her. Father, taking both her hands into his, prayed that the Lord would sustain her whilst crossing Jordan's river; and then, in broken accents, committed her spirit to the care of her heavenly Father, and the body, after the departure of the spirit, to the tomb, in sure and certain hope of a joyful resurrection to eternal life. She responded, "Oh Lord, help me! O Lord, come quickly. I want to die." Father said, "Wait, the Lord's time is best." "O, yes, the Lord will do all things for the best; but I long to be gone; and I know that I shall see his face, and never, never, never sin. O how de-

lightful it will be never more to sin." She spoke these words with much feeling and delight. As the day was closing, the happier she became. "If," she said, "you could see what I see, you would not want me to stay here." About ten o'clock at night I went to her bedside; I said, "Are you still happy?" She said, "How can I be otherwise, having such a friend as Jesus with me?" About a quarter of an hour before she died, she said, "John, give me a parting kiss," and having kissed me, said, "Hark, John, they whisper, angels say, sister spirit, come away;" and, saying something to herself, exclaimed, "Victory, victory, victory!" and gently breathed her last without a struggle or a groan. Mrs. Abbott was interred on a spot of her own choosing, in a vault, near the chapel at Old. A funeral sermon was preached on the following Sabbath by her esteemed pastor, Mr. Spence.

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MR. S. CADBY.

Mr. Stephen Cadby was born in London on December 7th, 1789. He was the youngest son of Thomas and Elizabeth Cadby, both of whom were members of the old Baptist Church in Grafton-street. They were chiefly the means of originating the church in Blandford-street, and Mr. Cadby erected the present chapel, the lease of which he afterwards transferred to the congregation on liberal terms. As might be supposed of such parents, they carefully taught their children, by example as well as precept, the fear of the Lord. Their son Stephen always spoke of owing much, under divine blessing, to parental training. With parental tuition there was associated the faithful preaching of the Gospel by the Rev. John Martin, whose ministry he regularly attended, and whose memory he held in the highest esteem.

In the year 1816 he became an attendant at Little Wild-street Chapel, and expressed to a pious relative his desire to become a member of the church. This relative still survives, and retains to the present day a vivid recollection of the extreme diffidence and deep humility which he evinced when speaking of his religious experience, remarking "that a poor, helpless, and guilty sinner cannot be too humble when he comes to seek mercy of the Saviour." He was baptized by the Rev. John Edwards, June 29th, 1817. This was the commencement of a new and important era in his existence. He had publicly avowed himself a follower of the Redeemer. It became increasingly his desire, not merely to acknowledge, but to exemplify, that he himself and all he possessed should be consecrated to the

service and glory of Christ. His constant attendance on the means of grace, the interest he took in the week-evening prayer-meetings, his active judicious efforts to promote the welfare of the church, his exemplary deportment and Christian liberality, brought him into general esteem among his fellow members, by whom he was unanimously chosen to the office of deacon in the year 1821. About this time the church had to contend with some painful difficulties, and was called to pass through great and sore troubles, which occasioned not a few either to withdraw or stand aloof in the season of trial; but our deceased friend was steadfast in seeking the benefit of the church; and it is the testimony of one well acquainted with all the circumstances, that "he enjoyed the blessing which is pronounced upon the peace-makers. For he used the office of deacon well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus." He remained in connection with Wild-street until 1838. He was then dismissed to Hammersmith. In 1844, he, with his family were transferred to the church at Battersea, which was formed July 2nd, 1797, by the Rev. Joseph Hughes and other members belonging to Wild-street. Here Mr. Cadby was chosen to the deacon's office, and filled it with honour and usefulness until his death, which took place May 3rd, 1853, in the sixty-ninth year of his age.

Anticipating his approaching departure, he said, "I desire still to come to the Saviour as a poor lost sinner. He has promised not to cast out those who come to Him by faith; and I know not what faith is, except it be taking Christ at his word." He then repeated—

"A guilty, weak, and helpless worm," &c.

and with much earnestness exclaimed, "Lord Jesus, receive my spirit." His end, however, was not yet come. When the paroxysm subsided he rallied considerably, and appeared so much better, that it was hoped he might eventually recover. He continued in this state for some time, leaving his room day by day, and mingling with the family until the very hour of his death. His last night was restless, yet after breakfast he was able to come down stairs as usual; but as he attempted to rise from his seat he fell, and his spirit gently passed away to the mansions of the blessed. As it regarded himself, the closing scene was in beautiful harmony with the even tenor of his life. He met the last enemy with composure; and, with a countenance serene and calm, fell asleep in Jesus, affording a fresh confirmation and fulfilment of the oft-repeated scripture,

"Mark the perfect man and behold the upright, for the end of that man is peace."

Mr. Cadby was one who humbly walked with God; he was a diligent student of the Scriptures, and gave himself to prayer. His views of evangelical doctrine were clear and enlarged. He was from principle attached to the peculiarities of his own denomination; but, above all, to those great saving truths which unite together Christians of every name, and was always ready to aid the Redeemer's cause among every section of his followers. He took a special interest in Missions, and was an annual contributor and an occasional donor to their funds for more than forty years. *But his chief pleasure was in assisting poor country pastors, inviting them to London for the annual meetings, presenting to each a bank-note to cover travelling expenses and augment their stock of books. While he was in business it was his custom to distribute every year £20 worth, of black cloth*

among those ministers whom he considered the most necessitous; observing that he felt it a great privilege, as far as he could, to encourage those devoted servants of Christ in their self-denying labours. After retiring from business, that he might enjoy the pleasure of doing good in this particular way, he became a member of the Baptist Fund, cheerfully paying an entrance fee of £50. He was also for many years one of the managers of the Widow's Fund, and manifested the liveliest concern in all the distributions of these valuable institutions. By his decease, many a minister and minister's widow has lost no ordinary friend. No one more than he held such a reputation, and esteemed them very highly in love for their work's sake. Long may our churches be blessed with such members and such deacons, to cheer the hearts and strengthen the hands of those who toil and agonise for their prosperity.

J. M. S.

Correspondence.

A CRY FROM THE CAPE OF GOOD HOPE. WHO WILL GO?

To the Editor of the Baptist Magazine.

DEAR SIR,—I am aware that space in the forthcoming number of your increasingly valuable journal is very precious, yet presume to ask room for the following extract of a letter which I have recently received from the Cape of Good Hope, the urgent necessity, the earnest appeal, and the valuable intelligence of which, seem to plead for immediate publicity. I add no more, for the reason assigned, but leave the interesting communication to speak for itself.

Believe me, yours truly,

OCTAVIUS WINSLOW.

Bath, Nov. 19th, 1858.

*Algoa Bay, Cape of Good Hope,
Aug. 13th, 1858.*

But the object of this epistle is to engage your sympathy and prayers for us here in reference to a Minister and emigration. Through the kindness of Mr. Jemlett, of Graham's Town, and his desire to extend the kingdom of Christ, he brought out, about three years ago, Mr. Varley, Baptist Minister. During his stay here a Baptist chapel was nearly completed, but, on account of the sickness of his wife, he was obliged to return to England. The chapel, however, was completed and opened for public worship by the Revs. Messrs. Hay and Boulton, of Graham's Town. About four months ago, we raised a sum of money for the purpose of inducing a Minister to come out, and transmitted it to the Directors of the Baptist Missionary So-

ciety. We think that should an earnest and good man be persuaded to "come over and help us," that from £100 to £150 could soon be raised for his support, and a great field of labour for his acceptance.

But there is another way which would strengthen our hands and those of a Minister—emigration. No doubt, dear Sir, you are aware of the number of emigrants who have left, and are leaving, for our shores. Could not humble, zealous members of our church, who have difficulty to make both ends meet, be induced to come out, who could improve their circumstances, and, it is hoped, extend the Redeemer's kingdom?

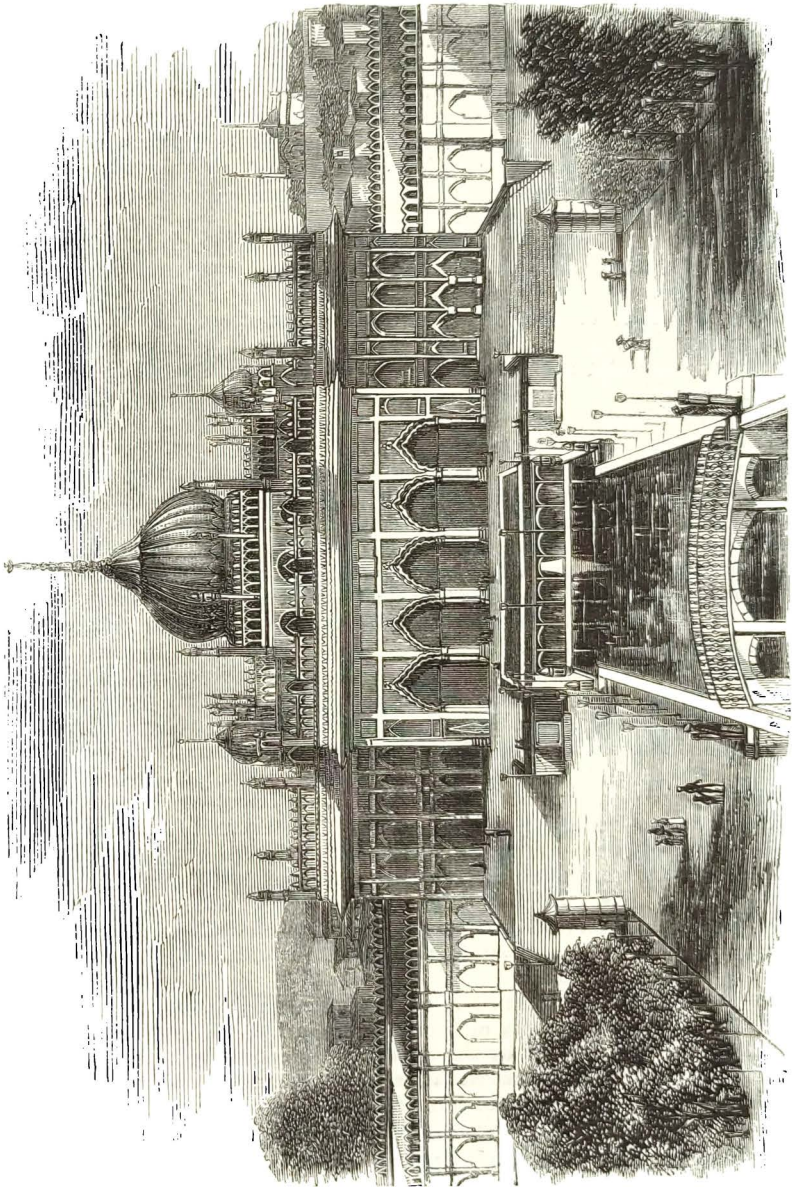
There is no fear of careful tradesmen coming here. More than a thousand have landed and found immediate employment. Wages from 7s. 6d. to 8s. A great number, such as shoemakers, tailors, smiths, carpenters, masons, are very much required. I could in my own business employ six or seven hands; and oh, how happy should I be to employ this number of my fellow Christians at home who are struggling to get through the world, who would be quite easy here, and find facilities to educate and bring up their families. If you recommend us to the churches, be sure and specify Algoa Bay—Port Elizabeth being the town attached to it—this being the best part of the country for emigrants. It is right I should add that I did not know Mr. Varley myself, having come to reside in Port Elizabeth since he left.

I remain, dear Sir,

Yours in the bonds of the Gospel,

R. B. RUNDLE.

THE MISSIONARY HERALD.



THE SMALLER IMAMBARAH, AT LUCKNOW.

MUTTRA.

THIS holy city rises in the form of a crescent along the western bank of the river Jumna. On the most elevated point stood till very recently the ruins of an ancient fort, called Kuntz's Killah, the legendary abode of the giant adversary of the god Krishna. The ruins are now removed, and an hospital for the sick covers the site. As the scene of the exploits, amorous and otherwise, of Krishna, Muttra holds a high place in the affections of the Hindus. Numerous elegant and gorgeous temples line the streets. The ghats are crowded at festive seasons with multitudes of pilgrims, or painted devotees, anxious to bathe near the spot where Krishna reposed after his victory over Kuntz, or to sit beneath the shade of the kudum-tree, among the foliage of which Krishna hid himself, with the stolen clothes of the milkmaids bathing in the stream below.

The streets are generally narrow, steep towards the river, and very filthy. In honour of the monkey-god Hunuman, monkeys are protected and fed. They swarm on every house-top, climb the minarets of the ruined mosque of Aurungzebe, skip in their gambols from roof to roof, or rob with impunity the stalls of the dealers in grain and edibles. Paroquets, peacocks, and sacred bulls, move about without fear, under the guardianship of the deities whose favourites they are supposed to be.

The population of the town is given in the official census of 1853 as 65,749 persons. The Mohammedans constitute a very small proportion. Brahmins are very numerous, and are usually known by the name of Chowbies, from their pretension to be students of the four Vedas. Sunyasis, yogis, eunuchs, and dancing girls abound, finding employment and wealth in connection with the temples. At certain seasons the city overflows with pilgrims from all parts of India. Devotion and revelry are strangely commingled; indescribable abominations are committed in the precincts of the temples, and in the numerous gardens or groves which encompass the town.

Krishna-worship has not always prevailed in Muttra. In the fifth century the Chinese pilgrim, Fa Hian, tells us that the religion of Buddha was supreme in this locality, and had been for many centuries. In the middle of the seventh century, Hiouen-thsang, another Buddhist pilgrim from China, found Buddhism on the wane: five temples had been built to the gods, and "heretics of different sects" had begun to worship at their shrines. Still, he met with many venerable relics of the Buddhist faith. Divers *stoupas*, or pagodas, contained the bodies of holy disciples of Buddha. On sacred occasions banners adorned with pearls floated from their summits. Rich umbrellas were offered. Clouds of incense and a continual shower of flowers hid the faces of the sun and moon. Kings and ministers of state zealously applied themselves to the practice of works of merit.*

The worship of Krishna must after this have rapidly overpowered the reverence paid to the memory of Buddha; for, in A.D. 1017, we find Mahmound of Ghuznee attracted by the wealth of the idol temples of Muttra. He directed his conquering march thither, and gave up the city to plunder. The idols were broken down or burned, and a vast quantity of gold and silver amassed of which the images were made. Five golden idols had eyes

* Pilgrimage of Fa Hian, p. 100. *Mémoires sur les Contrées Occidentales*, par M. Stanislas Julien, p. 209, tom. I.

of rubies, and another glowed with a sapphire beyond all price. Only the massiveness of the temples preserved them from destruction.

Muttra emerged but gradually from the obscurity which followed this desolation. The Afghans in the eighteenth century again smote the city with the scourge of war, defiled the temples, and pillaged its treasures. At length British occupation, in 1803, brought security and peace. Muttra rapidly rose from its ruins, and again became the resort of Hindu worshippers from all parts of Hindustan.

It was on the 17th May, 1818, that Christ's gospel was for the first time proclaimed in this intensely heathen city. Mr. Thompson, on his way to Delhi, thus writes:—"Reached the great idolatrous city, Muttra, in the evening, and, going to the stately range of bathing places and temples, began an interrogatory conversation with the first gosain I saw. Tracts and books were taken with avidity by learned pundits and Brahmins; many of whom continued till a late hour at night disputing about my propositions." Mr. Thompson also visited the neighbouring city of Bindrabun, almost as famous and as holy as Muttra itself. On his way he stopped at a temple of Hunuman, and at the ghat where the kudum-tree of Krishna overshadowed the Jumna. For two hours he spoke to the crowds that gathered around him, and gave to the eager multitude the books he had for distribution. "I frequently stopped," he says, "to read and talk with them. Some bowed to the reading, others reverently touched my leg, and afterwards their heads."

It was not, however, till the year 1826 that any attempt was made to settle a missionary in this important centre of Hindu idolatry. Mr. Richards, of Futtehghur, in the month of February, proceeded to Muttra, at the request of the Serampore missionaries, taking with him Ram Das as his native assistant. A few inquirers soon appeared; but frequent ill-health interfered with constant work. Early in the following year a church was formed, and at its close five natives had been united in its fellowship. A chapel was built at a cost of £200, partly by subscription, and partly at Mr. Richard's own expense, which was opened by Mr. Thompson, of Delhi. The mission-house was the resort of many inquirers. The sick and the poor received assistance, and the gospel was freely preached, not in Muttra only, but in the vicinity also. Even native princes and their courts condescended to listen to the messenger of peace, and to receive him in the most respectful and hospitable manner.

The mission thus hopefully commenced was interrupted in the following year by the secession of Mr. Richards, and his union with the episcopal church to which he originally belonged. He rejoined the communion of the Church of England at Meerut.

A long interval elapsed before Christian labour was resumed in Muttra, only broken by an occasional visit from some travelling missionary. In September, 1843, the Rev. T. Phillips, assisted by a native preacher who had preceded him, at length re-opened the Divine Word in the streets and bazars. Within two months after his arrival a new chapel was built near the Deeg gate of the city, a convert baptized, and a church of four members formed. The convert was John Bernard, a Gwalior Catholic, a man who has since proved himself a steadfast disciple of Christ, and from 1856 has held the office of pastor of the native church at Chitoura. An Urdu copy of the New Testament sent by Mr. Phillips to Gwalior fell into his hands. God blessed to him its perusal. He saw the errors of Popery, and in spite of entreaties, threats, and even compulsion, made his way to Agra for fuller instruction. His abilities and

knowledge of two or three languages soon pointed him out as a fit man for the office of a native preacher, to which he was ultimately appointed. His baptism took place in the waters of the Jumna, a tent being erected near the river-side, in the presence of a large crowd of natives, who listened to the addresses with intense interest.

In July, 1844, a Hindu convert, by name Shiva Jitra, a villager, was received into the church, after six months' probation. His baptism excited great attention in the city. He immediately became a teacher in the school. Another inquirer turned out to be a great deceiver, having been expelled from another mission for immorality. During the heavy rains the roof of the chapel fell in, doing much damage to the walls. It was repaired at the expense of 600 rupees. The school contained forty children.

The labours of Mr. Phillips were not confined to Muttra. The holy places at Bindrabun, Goverdhun, and other sacred spots in the Brij Mundul, all famous as the sites of the exploits of Krishna, were frequently visited. "Many gnash their teeth," says the missionary, "fling out hard speeches and abuse on us as we pass the streets, and hinder us by their voice and influence from getting a hearing. The common people, however, listen; some with stupid astonishment, others with unfeigned sincerity and delight." But the vile idolatry and interests bound up with it, strengthened by the long ages in which it had gained the mastery, were not so ready to yield to the urgency of the preachers of righteousness as they were fain to hope. The victories of the English over the Sikhs led many to suppose that the conquerors would make Christianity the religion of the land by force. The school felt the full force of this rumour. The old pundit being dismissed drew away many, while as the missionary's object became better understood, parents feared the influence of his instructions over their children's minds, and took them from under his care.

The labours of the year 1848 were much interrupted by sickness, and by a journey to Saugor, in Central India. "One Mussulman," writes Mr. Phillips, "a munshi of the Tehree Rajah (200 miles south-east of Agra), has, I hope, been really converted to God, and the new mission of Saugor has been commenced through my exertions. On my return I found the little church in peace. I have been obliged to dismiss the heathen pundit of my vernacular school for undermining, systematically, all my Christian instruction to the lads." There were about this time nine persons members of the church, and in the school sixty children.

In the year 1849 one person only was baptized; but he shortly apostatised and left the mission. One old man, a Guru of the Kabir Panthi sect (a sect opposed to polytheism and caste), with some of his disciples and family, remained with the missionary a long time, and gave pleasing evidence of being a real Christian; but his family succeeded in enticing him away, and he was seen no more. A journey to Rohilcund occupied part of the year.

Frequent absences, from this time to Mr. Phillips's departure from India, in 1853, much interfered with the progress of the work in Muttra. An occasional visit by the missionaries of Agra could do little in maintaining the interest which had been excited in previous years. Shiva Jitri, the native preacher, entered on secular pursuits, and the church was reduced to two or three natives only. Still, whenever the missionaries appeared in the streets of Muttra, or in the surrounding district, great attention was always excited, so as to encourage the hope that a more persistent course would assuredly reap its reward.

Till the arrival of the Rev. T. Evans, in 1856, John Bernard continued to labour in Muttra alone. Bernard was much liked by the people, and his medical skill added to his usefulness and influence. Under his superintendence the school increased in numbers. Mr. Evans thus speaks of the labours on which he had entered: "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. 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." Two inquirers cheered the missionary at this early stage of his exertions; one a Mussulman, a native of Cabul, and the other a Hindu; and he was further encouraged by the conviction—the result of observation—that there are "many of the most enlightened Hindus who are quite convinced that the Christian religion is the *true* one; but they have not a sufficient sense of its value to enable them to brave the trials into which a profession of it would plunge them."

These labours and hopes were, however, suddenly crushed beneath the sanguinary tread of the revolted hosts of the Sepoy army of Bengal. The missionary and one of his native helpers happily escaped. One fell a prey to the enemy while seeking concealment in the city. The mission premises were plundered and destroyed. But with the termination of the mutiny, and the removal of anarchy, the hopes of the missionary have revived; and measures are in progress to rebuild the waste places, and to recommence the preaching of the word among the debased worshippers of Krishna. The missionary will return to his post, confiding in the promises of his Lord, and with the sustaining conviction that he enjoys the support which the prayers of the Lord's people can give.

BRIEF NOTICE OF THE LATE REV. J. MACKINTOSH.

BY THE REV. C. B. LEWIS.

MANY of our readers may not, perhaps, have been aware that this aged missionary of the Society has resided at Monghyr for some years past, oppressed with infirmities, waiting till his change should come. He has at length been called into his rest. A few particulars of his long and devoted life may not be uninteresting.

He was born in 1775 in one of the military stations of the North-Western Provinces. His father belonged to the army, and he seems to have looked forward to the same profession for himself. Providence, however, designed another career for him, and he at length found employment in the Lower Orphan Asylum in Calcutta as a teacher. He also officiated as clerk in one of the churches at the same time. An earnest desire for salvation at this time possessed his mind, but his knowledge of the way of life was imperfect, and it was long ere he was able to see clearly the way of a sinner's acceptance through our Lord Jesus Christ. He longed much for the guidance of some experienced Christian friend, but few such were then to be found in Calcutta. After some time, however, his desire was gratified; a truly Christian associate was providen-

tially granted to him, and, having been directed by him in the way of life, he cordially devoted himself to the service of the Lord, and resolutely resolved to abandon the fellowship of the ungodly.

Mr. Mackintosh's acquaintance with the Serampore missionaries appears to date some considerable time after his conversion. Under what circumstances it was brought about we are not able to tell, but it was probably due to the influence of Mr. Peacock, with whom he lived on terms of great friendship. After some time his opinions regarding baptism underwent a gradual change, and at the end of May, 1812, he and his wife were baptized at the Lall Bazar Chapel by Mr. Ward. His sterling piety before his baptism was warmly acknowledged by the Serampore brethren; and, in recording his accession to the church, they wrote of him as "one who had been long in the ways of God." Much religious activity was manifested by the members of the Lall Bazar church in those early days, and several had already devoted themselves to the work of spreading the gospel of Christ amongst the inhabitants of India. It was not wonderful, therefore, that Mr. Mackintosh should consider the claims which this work had upon him, or that he should desire to consecrate himself and all his abilities to it. Such desires were, however, silently cherished, until circumstances arose which led him to avow them. In 1811, Messrs. Chamberlain and Peacock had commenced a missionary station in Agra, which they unitedly held until August, 1812; when Mr. Chamberlain was, by order of Government, abruptly sent away from Agra, and conducted under charge to Calcutta, for the heinous crime of preaching the gospel to the soldiers in the fort! Mr. Peacock was thus left alone at Agra; and now his friend Mr. Mackintosh gave expression to his willingness and desire, if it were judged fit, to join him there as his associate in labour. In making this offer he was actuated by no worldly spirit. His income in Calcutta was amply sufficient for all his wants, and the support which he could expect as a missionary in those days was exceedingly small and altogether precarious. He did not hesitate for a moment on this account, however; and the Serampore brethren wrote to ascertain how far Mr. Peacock would be willing to accede to his proposition. He immediately most heartily accepted it, and at the close of 1812 Mr. Mackintosh and his wife set out on their journey to their station, which they reached on the 21st of April, 1813. Here he co-operated with Mr. Peacock in the charge of a school, by which the expenses of the station were to be provided, and devoted himself to the full extent of his leisure and ability in preaching to the natives. Nor was his disposition to labour in the good cause abated, when in 1815, owing to the failure of their school to afford the means needful for support, Mr. Mackintosh entered the office of a gentleman at Agra as a writer. He was not, however, to remain long at Agra. The Serampore brethren entertained the hope that that important station would be well occupied by the Church Missionary Society, and they therefore requested Mr. Mackintosh to settle at Allahabad, where they had already attempted to establish a mission. The amount of salary they could offer him at his new station was not greater than Rs. 40 monthly, but he accepted their invitation without hesitation, and in the beginning of 1816 he proceeded thither; no longer to be engaged only partially in the work of an evangelist, but to give himself wholly to it. On his arrival he found no house available for his family, and, after waiting in his boat for some days, was compelled to take up his abode in a native hut. He appears to have been greatly impressed in view of the responsibilities he had undertaken, seeing such a vast field of labour

everywhere around him, and feeling his own weakness and insufficiency for the work. "I see," he wrote to Mr. Ward, "many hard faces; but the truth must be declared, whether they hear or forbear; we must clear ourselves of their blood. Pray for me, that utterance may be given me, and that I may be bold to speak the truth as it is in Jesus." He was much assisted by the presence of some pious English soldiers then stationed at Allahabad, and it was not long before he was permitted to witness the hopeful conversion of a few Hindus, and also of some men in the band attached to a native regiment. We shall conclude this brief statement with the following estimate of his character and services from the pen of Mr. Lawrence:—

"Most diligently did this humble and earnest servant of the Lord cultivate that portion of the vineyard which had been allotted to him. The bazárs of Allahabad, and gháts and places of concourse, both far off and near, were regularly visited, and the seed of the kingdom was scattered broadcast among the people. He established bazár schools, which he superintended; and, while imparting religious instruction to the children, he often had opportunities of speaking a word in season to the mature in years. His whole time and energies were employed in the work of the mission. His efforts were not confined to the station and its immediate neighbourhood. He undertook long journeys to distant villages, towns, and melás, which sometimes occupied him one or two months. A few converts were gathered around him; but, as they removed to other stations, he had never a large native Christian community. A little church was formed, composed of native converts and a few pious Europeans, of which he became the pastor, and as such was much beloved. He had not received that education and training which would have qualified him for ministering with acceptance to Europeans; but he was much respected by all who knew him, and even by some who were far above him in station; and such was the confidence reposed in him that he was the chosen almoner of the station for the native poor, whom he used regularly to exhort and instruct. At length, worn out with age, labours, and infirmities, this humble and indefatigable servant of the Lord was compelled to retire from his post, having been employed as a missionary more than thirty years. He left Allahabad in 1845, and went to reside at Patna, near to his son. But having suffered severely from fever, and feeling much the want of congenial Christian society, he removed to Monghyr in March, 1847. He ever after spoke of this removal with thankfulness. He was too feeble to engage in his accustomed work of preaching to the natives; but he took pleasure in conversing with any that came in his way. He never ceased to feel a deep interest in the mission cause, or to pray for its progress. He was greatly concerned to hear of the sad losses which befell some of the missions during the last eventful year; but he always expressed his conviction that the fearful calamities which had happened would be overruled for the furtherance of the gospel. So long as he was able, he felt great pleasure in meeting with the people of God for prayer and praise; but during the last two years of his life he was confined almost entirely to his house through extreme debility. Throughout his long and trying afflictions his mind was stayed on God. With the most humble views of himself, he relied alone on the atonement of the Son of God for pardon and eternal life. While the cold hand of death was upon him, a friend remarked how weak he had become; 'Yes!' he said, 'but strong in Christ. Give my love to all; and ask them to forgive me, if I have offended any.' These were

nearly his last words. Weary of this world of sin and sorrow, he had long desired to depart, and to be with Christ. This desire was granted on the 10th August, when he died at the advanced age of eighty-three years. Many greater men have devoted themselves to the cause of missions, but few, perhaps, have laboured more diligently or with purer motives. He will not be overlooked by the Master, who has promised that the humble shall be exalted."

FOREIGN INTELLIGENCE.

JESSORE.—Writing in the month of March, Mr. Anderson informs us that some additions had been made to the number of converts. Some of the *chumars* (shoemaker caste) of Shadhapur and Loraipur, villages lying off the Calcutta road, and sixteen miles from Jhingergatcha, had become Christians, and a house was occupied for divine service. A native preacher had been sent on a temporary visit. Some important difficulties present themselves in the way of the work among the people of this caste. It is held in very low esteem by all other castes, and a large amount of prejudice exists towards them, arising from their habits of life, and the animal food in which they indulge. Even Christian natives are not wholly proof against the influence of these things. Then the people are slow in their apprehension of Divine truth, and often hesitate unless some chief man, or head of their village, first avow his belief. Very few can read; there are whole villages in which not more than one or two persons can be found able to peruse the simplest book. The work thus becomes arduous and protracted, and the development of genuine piety slow. Some of the Satheriya Christians have entered on the work of instructing these ignorant people with great cheerfulness. They are despised and upbraided for going to live among "*chumars*;" but they are moved by a spirit of humble devotedness to the Saviour. They deny themselves domestic comforts, for only Par's wife has, at present, gone to live among the new converts, and they have had to put up with a good deal that is trying in their habits; but they have borne all cheerfully.

A monthly conference of all his native assistants for mutual counsel, and the perusal of their journals, has been found very useful by Mr. Anderson; it stimulates their zeal, and sustains them under their trials. The state of that portion of the Jessore Mission under Mr. Anderson's care is thus described:—

"I have two young men at Bonyali, who take charge of the people there, teach a boy's school, and labour in the villages near. One of them, by name Tarini, is Warish's son, and the other, Jan Mahomet, Warish's son-in-law. At Simlea, Warish's brother, Ameer, and at Pallai, Nil Mooney, have been working a good deal, but Nil Mooney does not stay among the people. The village is five miles from this. He cannot go every day so far, and in consequence of the irregularity thus produced, and his not residing among the people, the work of that station is not going on so satisfactorily as I could wish. I see no improvement in the people, whereas at

Simlea I have baptized two, and at Bonyali there are several candidates for baptism. Par, a Satheriya Christian, is at work at Shadhapur and Loraipur and the villages in that direction; but that he might not be alone, I have sent one of the young men I baptized at Simlea to accompany him and help him. Ali Mahomet is my helper here, and in the general work of the mission. I need one or two helpers to accompany me when I go out to preach in the boat. I can, however, only take one, as I must leave a teacher to conduct the worship, and look after the various missionary matters which arise at the head station. Warish cannot be spared from

Satheriya, where the work is extending. That place too is sixteen miles away from us and from the nearest new station, so that he is shut out from rendering help to them. Backerspiel is ten miles to the south-west of us, and twelve miles to the north-west of Satheriya. Some of the principal native preachers connected with our mission were born, and belonged to the flock formerly existing there. Ram Narayan and his brothers, and Bungshi, have formed a church there again; there are seven members, and one candidate for baptism, and the locality is a

most excellent sphere for itinerating. Well, I have two men there—Madhob, lately come from Mr. Pearce's class, and Corie, one of the Satheriya Christians. It would give you lively satisfaction to hear the journals of these men, who seem likely, through the Divine blessing, to meet with large success among the Chandals who abound to the south of Backerspiel.

"I have just sent Ali Mahomet and Warish to join Madhob on a visit to a parah of 300 houses of Chandals, as great encouragement has been received among them."

Many other most inviting fields present themselves to the missionary. Men and means only are wanted to occupy them.

BAHAMAS, INAGUA.—Our readers will regard with interest the following baptismal scene in this island of the Western Main. Mr. Littlewood thus writes on the 26th March, 1858:—

"At Inagua we are holding on, and I think making a steady advance. The congregations continue good, inquirers are joining the classes, showing that we do not labour in vain in the Lord. The Sabbath School indicates signs of prosperity. The teachers take pleasure in their work, and a spirit of lively interest pervades our every duty.

"A month ago we held an interesting baptismal service. The weather being unfavourable in the morning it was deferred until the afternoon, when I was quite taken by surprise. From the disappointment, I had concluded but few spectators would be present. The baptizing took place in the flowing sea, just as the glorious sun, full in view to the west, was immersed apparently, in the blue waters. A friend offered to take me in his boat, and we had a pleasant row. You can hardly conceive how rapidly the sea rises and falls in these ocean channels; a slight shift of wind, with the rise and fall of the tide, have a wonderful effect. On Saturday the wind blew strong from the west and north-west, setting a heavy sea in-shore. The rolling billows in full volume burst upon the rocky barrier, throwing the hoary froth far into the air, or broke in crescent foam on the shell-bespangled strand. On Sunday morning I was informed that it was still too rough for our purpose; in the evening it was as calm as a millpond, and never did the liquid element look more inviting. Having rounded, in the boat, a bluff about a mile and a half from my house, we obtained a good view of

the memorable spot of concentrated interest, indicated by the large clustering concourse of anxious spectators. The boat was rowed in till her keel took the sand; men, strong and able, with no little good will, carried us in their arms or on their shoulders to the shore. Service commenced immediately in a private house, about one hundred yards from the beach. I read and discoursed upon Christ's baptism, insisting upon repentance and faith as pre-requisites to the ordinance, cautioning my hearers against the spirit of idolatry. The hymns were appropriately sung, and after prayer we returned to the water. We had but four candidates, sure pledge of many more. The first was a married woman, attended by her husband; they had been companions in sin, subsequently sought refuge in Christ, the husband set the example, and now rejoiced in leading his partner to the same spot, to attest openly her love to Jesus, where he, twelve months ago, put on Christ by a public profession. Then came a young girl of fifteen, led into the water by her father, a deacon of the church, a lovely sight for angels and men. The third was a young disciple, and the fourth more advanced in life. We hope well of them, and were grateful for this in-gathering of souls.

"We need another chapel at Inagua, and at Mayaguana; a mission house for the native preacher at Long Cay; and the chapel at Rum Cay must be finished. It will be one of the best in the colony."

NASSAU.—Mr. Davey has conveyed to us, in a letter, dated April 12th, some interesting information on the return of the African Negro to his own land. The exile still sighs for the home of his fathers, and for the friendships which the accursed slave trade has destroyed. It is pleasing to learn to how great

an extent this natural yearning is gratified. Of the Negroes of Nassau, Mr. Davey writes:—

“They often talk about their native land, and sometimes express a wish to return to it, but have an idea that the colonial authorities would not allow them to leave the colony. Some time ago one of them expressed a very strong desire to know something about his mother if such were possible, and I told him that if he would write a letter, giving some account of himself, I would get it forwarded to Africa. I sent his short epistle to the secretary of the Church Missionary Society, who kindly forwarded it to Yoruba, the district from which the writer and many other of the Africans came. I received a reply from the Rev. H. Townsend, dated Ijaye, Yoruba Country, West Africa, in which he informed me that, though his efforts to discover the relatives of the writer had been unavailing, yet he might succeed if fuller information were supplied him respecting his relations. He added what, to me, was very interesting—“I can tell him for his comfort that a large number of persons have found their rela-

tions, and a great many mothers are applying to us to find their lost children for them. Persons are constantly returning from the Brazils, Havannah, and Sierra Leone. A short time since twenty-seven landed from Havannah; shortly after two hundred landed from Brazils. As to Sierra Leone, they go and come in the mail steamers on trips of profit or pleasure. I suppose the number of persons now residing at Lagos, from those countries, outnumbers the native population, or will soon do so. The country is quite open, we travel about freely as far as Ilhia on the one side, and (*what appears to me*) Slahi on the north and beyond it. The towns are very large. Two or three may be said to contain each one hundred thousand inhabitants, and many over twenty thousand; it will not be, therefore, surprising to you that it is difficult to trace out a relative on behalf of a stranger. I shall, however, be happy to make a further search if supplied with sufficient information.”

HAITI.—Our readers will be pleased to have the following translation (from the pen of a highly esteemed correspondent) of the two French verses which are found in the last “Herald”:—

The closing voyage soon shall bring
The season of repose to me;
The mighty presence of my King
Shall guard me on the boisterous sea.

Thee, O my country, promised land,
Afar my thrilling heart espies;
There, when with sacred joy I stand,
To God, alone, my thanks shall rise.

AUSTRALIA.—We have the pleasure to announce the safe arrival in Sydney, New South Wales, of the Rev. B. G. Wilson and his family. They sailed from Liverpool on the 20th May, and ninety-one days after dropped anchor at Melbourne. A most cordial welcome awaited them. Mr. Wilson was about to start for Brisbane on the 7th of September. The health of himself and family was good the entire voyage. Mr. Voller was in Sydney lecturing on Dr. Halley's work on the Sacraments, and commanding large audiences.

HOME PROCEEDINGS.

THE following resolution was adopted by the Committee, at a recent sitting, in reference to the lamented decease of our highly esteemed missionary, the Rev. James Thomas:—

RESOLVED—That this Committee have received with feelings of deep regret the tidings of the decease of the Rev. James Thomas, of Calcutta. Ordained to the missionary work in the year 1826, after some study of the Hindustani language, he proceeded to India. During the absence of Dr. Yates in England, he efficiently supplied the pulpit of Circular Road Chapel. In 1829 he removed to Howrah, and at once entered on direct missionary work among the heathen, Preaching, the composition

of tracts, the formation of schools, and, at a later period, the preparation of an edition of the Urdu Testament, with marginal references, occupied his time, and resulted in very considerable good. When the Rev. W. H. Pearce visited England, in 1836, and after his decease, Mr. Thomas was called to the superintendence of the Baptist Mission Press, and here he spent the remainder of his life, devoting all the resources and energy of his mind to the welfare of this important and valuable institution. For the last twelve years he added to the weighty labours of the Press, those pertaining to the pastorate of the Lall Bazar Church. His eminent integrity, deep piety, devoted life, Christian demeanour towards his brethren, with whom for many years he maintained the most cordial and affectionate intercourse, and his efficient, upright, and successful management of the printing establishment, have endeared him to all who were favoured with his personal acquaintance, to the entire confidence and esteem of members of all Christian churches, and especially to this Committee.

After thirty-two years of untiring labour, during which he was the honoured instrument of furnishing from the Press large numbers of Scriptures in many languages of the East, as well as works fitted for the enlightenment of the degraded multitudes of Hindustan, he was called to his rest, dying in the full hope of a blissful immortality, and of acceptance with the Lord, whom he devotedly served.

To his widow and family the Committee offer their Christian condolence, and trust that they may be sustained by the God of all consolation, and that the children of our departed brother may walk in his steps, live lives of equal usefulness in their day and generation, and afterwards be received into the glory of the same Lord and Saviour.

Our present number contains some notice of the life of another aged servant of Christ, the Rev. J. Mackintosh. Information has also reached us of the decease of Mrs. Smylie, the widow of the late Rev. H. Smylie, the former worthy occupant of the station at Dinagepore. Her death took place at Serampore, on the 17th September last. "The experience of God's goodness in former trials," says Mr. Trafford, "with a firm faith in Christ, gave her to anticipate, without much anxiety, the issue of her sufferings; and the consistent Christian character she for years sustained amongst us, gives us assurance that the change for her is a glorious one." She leaves behind unprovided for the two children, a son and daughter, of her late husband, for whom she ever displayed all a mother's care and anxiety.

To this obituary we have the pain to add the name of Mrs. Yates, the widow of those eminent servants of Christ, the Revs. W. H. Pearce and Dr. Yates; she died at Camberwell, on the 12th November. We will not add more here, as we hope to present our readers with some more lengthened and fitting memorial of this last one of the first Calcutta missionaries of the society, from the pen of the biographer of her two husbands, Dr. Hoby.

THE MISSIONARY HERALD.

With the new year some changes will take place in the form of its issue. It is proposed to place on the covers the usual acknowledgments of contributions, and to discontinue the regular appearance of an engraving. The pages thus set free will be occupied with matter of interest, which hitherto has been excluded by the want of room; and, also, will allow a larger amount of information to be given from the missionary stations. We hope also to give a page or two monthly of brief facts, having reference to missionary exertions in all parts of the world, and to provide short pieces especially adapted for missionary prayer-meetings. We hope that our friends will aid in obtaining for the "Herald," thus enlarged, an increased circulation, independent of its appearance in the magazine. A copy will continue to be sent to every contributor of the issue in which his contribution is acknowledged.

QUARTERLY MISSIONARY HERALD.

On the 1st of February will be ready for issue, in an attractive form, under this title, a paper of eight pages, small 8vo., for the use of Auxiliaries and Associations, for gratuitous distribution among subscribers of one penny a week, and upwards. It will contain an interesting selection of missionary narratives, incidents of missionary life, and other matter calculated to awaken and sustain a missionary spirit. As it will be issued direct from the Mission House, we shall be happy to receive at an early period a notification from Secretaries of Auxiliaries and Associations the number they are likely to want.

JUVENILE MISSIONARY HERALD.

With the opening of a New Year arrives a favourable opportunity for extending the circulation of this valuable and interesting Juvenile Magazine. It is written and edited by one of the best of living writers for the young, and we trust that our warm-hearted friends among the teachers of Sunday Schools will do their best to attract the attention of their scholars to its pages, always adorned with pictures, and filled with missionary narratives and facts.

WIDOWS AND ORPHANS.

Last year we made an appeal for a sacramental collection, the first Lord's day in the new year, to aid our Widows' and Orphans' Fund. We asked only for what might be contributed over and above the usual collection. We ask for the same again, for never was any money given more cheerfully, and the churches sending their contributions up—and many, *very* many, were poor churches—testified to the interest which the subject excited. Circulars will be sent out in due course, and we trust that even a larger amount will be realised this year.

FOREIGN LETTERS RECEIVED.

AFRICA—ABBEOKUTA, Priest, R. W., Oct. 2.	MADRAS, Page, T. C., Oct. 14.
CLARENCE, Diboll, J., Sept. 28.	MONGHIE, Lawrence, J., Oct. 2.
PORT ELIZABETH, Geard, John, and others, Sept. 18, etc.	MUTTRA, Evans, T., Sept. 9.
ASIA—AGRA, Gregson, John, Sept. 13 and 30; Parsons, J., Sept. 13.	PATNA, Kälberer, L. F., Sept. 16.
ALIPORE, Pearce, G., Oct. 8.	POONA, Cassidy, H. P., Sept. 23.
BARISAUL, Martin, T., Sept. 18 and Oct. 4.	SERAMPORE, Sampson, W., Sept. 21; Trafford, J., Sept. 21.
CALCUTTA, Lewis, C. B., Sept. 21, 22, and 23, Oct. 8; Wenger, J., Sept. 18; Williams, R., Sept. 28, Oct. 9; Wylie, H. E. M., Sept. 21.	AUSTRALIA—BALLARAT, Sutton, W., Sept. 11.
COLOMBO, Allen, J., Sept. 29.	SYDNEY, Wilson, B. G., Sept. 4.
DACCA, Bion, R., Sept. 13; Robinson, R., Sept. 24; Supper, F., Oct. 5.	JAMAICA—ST. ANN'S BAY, Millard, B., Oct. 25.
JESSORE, Sale, J., Oct. 6.	TASMANIA—HOBART TOWN, Tinson, E. H., Oct. 25.
	LAUNCESTON, Dowling, H., Sen., Sept. 13.
	TRINIDAD—PORT-OF-SPAIN, Law, J., Oct. 9.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—
A friend in Cornwall, for a box of magazines; the executors of Miss M. A. Maurice,
for six volumes of the Periodical Accounts.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21 to November 20, 1858.

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

ANNUAL SUBSCRIPTIONS.		BERKSHIRE.		Newport, I. W.—	
	£ s. d.		£ s. d.		£ s. d.
Douglas, James, Esq., Cavers	5 0 0	Reading, on account, by Mr. Thomas Day	50 0 0	Collection	6 15 0
Merriman, Rev. E.	0 10 6			Contributions	4 18 0
T. J. M. R. (1 month)...	0 10 0				11 13 0
Upward, Mrs.	1 0 0			Less expenses	0 14 6
	<hr/>				10 18 6
DONATIONS.		DEVONSHIRE.		HERTFORDSHIRE.	
A Friend, S. S.	5 5 0	Devonport, Morice Sq., on account	8 3 2	Hatfield—	0 17 8
Barth, Rev. Dr., Wur- temburg, for India Special Fund (Delhi)	3 8 6	Kingskerswell— Collection	1 16 0	St. Alban's, on account	10 0 0
N. M., for India Special Fund	0 10 0	Contributions	1 13 0		
Oxley, Mrs., Donoester, for do.	0 10 0	Lifton and Launceston— Collection	0 14 6		
Pratt, Thos., Esq., late of Mitcham, Trustees of, by Rev. Thomas Kennerley	10 0 0	Contributions	2 16 2		
"Proverbs iii. 9"	2 0 0	Do., Sunday School	0 4 4		
Roberts, E., Esq., Alms- housebury, by Mr. M.H. Foster, for India Spe- cial Fund	5 0 0	North Devon Auxiliary, on account, by Rev. S. Shoobridge	100 0 0		
Under 10s., for do....	0 6 0			KENT.	
	<hr/>			Maidstone, Bethel— Sunday School	2 5 0
LEGACIES.		DORSETSHIRE.		Malling, Town— Collection, &c.....	5 16 6
Brscham, Mr. Jedediah, late of North Walsham	19 19 0	Poole— Collection	4 4 7	Contributions	2 18 6
Steward, Mr. Charles, late of North Walsham	44 10 0	Contributions	3 4 2	Do., for F. E.	2 5 0
	<hr/>	Do., for India Spe- cial Fund.....	0 10 0	Less expenses	0 5 0
		Do., Sunday School	1 11 3		10 15 0
			9 10 0	Sevenoaks— Collection (part)	8 10 0
		Less expenses	0 6 6	Contributions	8 6 0
			9 3 6	Do., Sunday School	0 5 0
			<hr/>		
LONDON AND MIDDLESEX AUXILIARIES.		GLOUCESTERSHIRE.		LANCASHIRE.	
Bloomsbury Chapel— Collection, for W. & O.	10 0 0	Painswick— Collection	1 6 6	Bolton, Moor Lane— Collections	4 8 6
Do., for India Spe- cial Fund	86 3 10	Do., for W. & O....	0 5 0	Do., Juvenile	0 15 8
Contributions, on ac- count	88 17 10	Stroud— Collection	8 7 0	Contributions	1 8 1
Camberwell, Crawford Street— Sunday School, by Y. M. M. A., for Italy	3 1 5	Contributions	7 1 7	Do., Bible Class	0 10 2
New Court, Old Bailey— Sunday School	2 13 2	Do., Juvenile	7 14 0	Do., Sunday School Branch.....	0 5 1
Spencer Place— Contributions, Juve- nile, for Benares School	5 0 0	Less district ex- penses	6 5 0	Less expenses.....	7 7 6
	<hr/>		18 9 1		0 2 11
			<hr/>		7 4 7
BEDFORDSHIRE.		HAMPSHIRE.		Heywood— Collection	2 7 6
Bedford— Contributions, by Rev. J. H. Hinton, M.A.	1 2 0	Broughton— Collections	7 6 6	Manchester, on account, by Thos. Bickham, Esq.	100 0 0
Houghton Regis— Collections, for India Special Fund	10 5 0	Contributions	9 15 8	Oldham— Collections	21 1 9
Contributions, for do.	11 11 0	Do., Sunday School	1 1 7	Contributions	1 5 4
	<hr/>	Less expenses	0 3 6	Do., Juvenile	24 0 9
			17 17 3	Less expenses	46 7 10
		Emsworth— Contributions	1 2 10		1 18 10
			<hr/>		44 9 0

£ s. d.		SUFFOLK.		SCOTLAND.	
Rochdale—		Somerleyton—		Duudeo—	
Collections	60 12 0	Collection	10 2 1	Collection, Ward	
Contributions	168 8 9	Do., for <i>Alipore</i>	1 3 6	Chapel, for <i>India</i>	
Do., for <i>India Special Fund</i>	50 0 0	Schools	13 5 4	<i>Special Fund</i>	10 10 0
Do., Sunday School,		Do., School, for <i>do.</i>	2 5 1	Less expenses ...	0 14 0
West Street	7 7 6				9 15 6
	286 8 3	WORCESTERSHIRE.		Collection, Lecture,	
Less expenses	8 4 0	Astwood Bank—		Pauuro Chapel, for	
	278 4 3	Collection	7 5 4	<i>India Special Fund</i>	
LEICESTERSHIRE.		Contributions	1 18 0	Contributions	
LEICESTERSHIRE, for		Do., Sunday School	2 12 4	Do., for <i>India Special Fund</i>	
amount remitted short				16 10 0	
as stated in last		Less expenses	11 15 8	Edinburgh—	
"Herald"			0 6 6	Contribution, for <i>India</i>	
Leicester, Charles Street—				<i>Special Fund</i> ...	
Collections	12 15 4	Worcester, on account,	11 9 2	2 0 0	
Contributions	85 0 8	by Mr. Geo. Grove ...	40 0 0	Glasgow—	
NORTHAMPTONSHIRE.				Collections, Hope	
Clipstone—		YORKSHIRE.		Street, for <i>India</i>	
Collection, for <i>India</i>		Hebden Bridge—		<i>Special Fund</i>	
<i>Special Fund</i>	10 19 6	Collections	23 8 10	Do., John Street,	
Contributions	0 9 2	Contributions	15 7 4	for <i>do.</i>	
Kettering—		Lockwood—		4 0 0	
Collection, for <i>India</i>		Collections	15 0 4	Contribution	
<i>Special Fund</i>	10 10 0	Meltham—		Do., for <i>India Special</i>	
Moulton—		Collection	2 0 5	Fund	
Collection	4 0 0	Contributions, Juvenile	3 0 2	19 0 0	
Contributions	2 14 6			Helensburgh—	
Northampton, College St.—		Less expenses	5 0 7	Contributions, for <i>do.</i>	
Collection, for <i>India</i>			0 0 7	5 0 0	
<i>Special Fund</i>	17 5 0			Johnstone—	
Contributions, for <i>do.</i>	10 0 0		5 0 0	Contribution, for <i>do.</i>	
NORTHUMBERLAND.		SOUTH WALES.		Paisley—	
Newcastle-on-Tyne—		CARMARTHENSHIRE.		Contributions, for <i>do.</i>	
Collections, &c., for		Hebron—		26 5 0	
<i>India Special Fund</i>	75 0 0	Collection	1 8 9	Perth—	
SOMERSETSHIRE.		Contributions	0 5 6	Collection, Lecture,	
Bristol, on account, by G.		Llanelly, Zion—		for <i>do.</i>	
H. Leonard, Esq.	300 0 0	Collection	1 1 0	8 2 1	
Do., for <i>India Special</i>		Contributions	12 15 0	Less expenses ...	
<i>Fund</i>	400 0 0	Llanstephan (1857-8) ...	0 9 8	0 7 6	
Taunton—		GLAMORGANSHIRE.		7 14 7	
Collections	8 18 9	Cardiff, Bethany, on ac-		Contributions, for <i>do.</i>	
Contributions	9 15 3	count, by Thos. Hop-		6 2 0	
	18 14 0	kins, Esq.		FOREIGN.	
Less expenses	0 14 6	Cardiff, Bethel—		SOUTH AFRICA.	
	17 19 6	Contributions		Graham's Town—	
		6 1 0		Contributions, by T.	
		Merthyr Tydvil, Zion—		Nelson, Esq., for	
		Collections, &c.		<i>India Special Fund</i>	
		13 1 4		97 11 6	

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, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

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IRISH CHRONICLE.

DECEMBER, 1858.

N. G.

A NARRATIVE.

N. G. was a native of county A., in the north of Ireland. Her parents were Roman Catholics, very poor, but very zealous as regarded the traditions of their fathers. In conformity with the almost invariable practice, N. was brought, when still very young, to chapel. There she beheld the wondrous man, in the strange and striking garments, bowing, turning, occasionally bending the knee, and performing with punctilious ceremony that pantomime which binds as with a spell the imaginations of the worshipping thousands that behold him. In reply to the earnest inquiries of her excited mind, she was told, on her return home, that this was the priest, that he was among men in the place of God, and that she must try with heart and soul to please him, doing all he might command, and avoiding whatever he might forbid. She was also enjoined to tell him whatever in her character she thought might be wrong, with the understanding that it was in his power, as he might please, to retain or remit her sin. She was likewise told that, were he pleased with her, he could anoint her in her dying hour, and thus open to her the gate of heaven. With what power was he thus arrayed in her infantile mind! With what awe did she behold him! How did she tremble before him as one who held in his hands, not merely her present weal or woe, but her eternal destiny! To her his word was law, his frown an evil not to be borne, his approval her highest ambition.

Such was N.'s early training. Such is the training of myriads in Ireland at this moment—training that scarcely any ever neglect! Thieves, pickpockets, and the most accomplished in ruffianism, never, in this respect, prove indifferent to their offspring. The Irish poor have many faults—nought would I here extenuate—but *they are not infidels*, nor without natural affection, and *such religion as they have, they do*, with all diligence, *communicate to their little ones*, around whom the heart's finest tendrils are ever invincibly entwined. Would that they had learned "a more excellent way"! Would that those who are more favoured than they were equally faithful to their families!

N. has grown up to womanhood. In consequence of a natural quickness and thirst for knowledge, she has acquired the art of reading a little, then a rare endowment in such circumstances as hers. But in her hand she has never held for a moment a copy of the Word of God! Of the Old or of the New Testament she has never heard! She would not have known what the title meant! She was about as ignorant, in this respect, as those priests, in the days of Luther, who declaimed indignantly against that *new language* called the Greek which some had latterly *invented*, and in which they had written a book called the New Testament, which had originated such a number of heresies as had well-nigh ruined the church!

"Swaddler" is, in these parts, a term, not over respectful, to denote one who is not a priest nor a minister of the Church of England. Fame, with her thousand tongues, has published, far and wide, that such a one is to preach in the neighbourhood. There is novelty in the circumstance, and consequent excitement. Curiosity is taking a number to hear what the "babbler" may

have to say. N. was present among the rest. The Word of God proclaimed by this herald proves itself to be "quick and powerful, sharper than a two-edged sword, and a discerner of the thoughts and intents of the heart." Our young friend felt as if her heart had been laid bare under the preacher's gaze. He had nothing, scarcely, in common with the priest. There was nothing about him of concealment or mystery,—no assumption of peculiar dignity or power,—and yet, before the address is concluded, N. is conscious of an influence to which she had previously been a stranger. The result is, she becomes very unhappy. She feels that her heart is not right with God. The sharp arrows of conviction have entered her soul. Hitherto she had heard only of the commandments of the church (which respect saints' days, attendance on mass, &c.), and of those of the ten commandments which her church permitted its votaries to learn. She is now brought to see that "the law is exceeding broad," extending not merely to what is outward, but to the heart—to the thoughts and feelings as well as to words and actions. And it is by this law—by trying to live a stricter life—she still desires to be saved! Vain attempt! It becomes to her only "the knowledge of sin." In return for all her confidence and endeavours, it only exhibits in light more vivid how much she comes short, and her continually increasing guilt. It is to her a law that "worketh wrath."

Feeling miserable, and having been from her infancy accustomed to trust in the priest, to confess to him, and to receive a satisfying absolution, she has again recourse to him. She tells him of her vain thoughts, that she does not love the Lord with all her heart, and likewise of her want of *god-likeness*. On these matters he did not seem to feel strongly. But, unfortunately, she also tells him that she has heard the strange preacher! At this his face becomes black as a thunder-cloud. He denounces it as the very climax of transgression. A heavy penance is imposed, part of which is the performance of certain stations at Lough Derg. N. is obedient. She wants peace with God—a pearl of such price in her view, that to obtain it she will do, dare, or submit to anything. She performs carefully, and to the utmost, the prescribed penance. She attends to all that the most exacting superstition can require. In the anguish of her mind, she makes full proof of all the benefit which the remedies suggested by her priest can impart. But she found them vain remedies. Her distress of mind continued. All her penances had been but miserable comforters. The little light she had received gives her still to see that she has become no better than she had previously been, that she is still a sinner and deserving of hell. "Fear and trembling came upon her, and horror overwhelmed her." At length it is again published that he who preached before is to preach in the same place again. Will she go? Will she brave the priest's anger? Will she risk further penance? "A wounded spirit who can bear?" Therefore is she again present, listening—oh, how eagerly—if there be any comfort for her. With what majesty and power did those words come home to her stricken soul,—"*The blood of Jesus Christ his Son cleanseth from all sin.*" This was just the balm she wanted. Her case was now met exactly. But what is the consequence? She has peace, but how? It is from *Christ*, not the *priest*—from the *blood of the cross*, not from *penances*, the *absolution*, or the *unction*. This blood takes away *all sin*; and wherefore, then, a *purgatory*? Wherefore, then, the continual repetition of the *sacrifice of the mass*? What a condition! Has she been all her lifetime the victim of fatal error? Does the *infallible church* prohibit inquiry, with the view of concealing her *apostasy*? Such were the conclusions forced upon her in spite of herself. But she searched the Scriptures daily as to whether these things were so. Like a little child she received the truth in the love of it. After a time she moved from that neighbourhood to a locality where she might enjoy, what her soul now panted for, the privilege of Christian fellowship. Our church at T. became her home; and, all her remaining days, her humble and earnest walk adorned the truth she had received.

But her heaven-born soul dwelt in a body oppressed with a complication of diseases. Her sufferings were almost without interruption. She was entirely dependent on her needle for support. Is there, then, any work in the

Lord's vineyard to which such a one is equal? Without education, of but weak capacity, poorest among the poor, and, likewise, a continual sufferer, need poor N. attempt anything for Christ? The love of Christ constrains her—love stronger than every opposing difficulty; and she must render again according to the benefit she has received. Accordingly, she knows several young people, amiable and excellent, but strangers to the true grace of God. How dare to preach to them? This is not her plan. This she would not think of for a moment. No; she will get them to preach to her. Accordingly, she explains to one that she is not a proficient in reading, but she dearly loves her Bible, and she would take it as a very great favour if he would come and read a chapter with her occasionally. He does so. N. has a great many questions to ask, to which, in his generous kindness, he is anxious to give the fullest replies, little imagining all the time that, while he is trying to instruct her, she is skilfully leading his mind to the important inquiry,—Am I myself resting on Christ for salvation? Many a good discourse had he heard, but never had he received so much instruction as now, in his efforts to oblige poor N. She tells another of this young man's kindness, of the happy hour they had, and invites him to render what help he can. He consents, and in explaining to her gets new light himself on the "one thing needful." Another and another unite with them. The original object is forgotten; it becomes a mutual-instruction society, poor N. invariably contriving that redeeming love shall be evermore the engrossing theme. At length her room is quite filled, all being fully satisfied that to N. they owed the happiest hours they had ever enjoyed, and *many of them declaring her their mother in the gospel*. For years these meetings were sustained with undiminished interest. Those who originally took part in them are now widely scattered in many and distant lands. Some of them fill places both of honour and profit, and it is to be hoped are diligently exemplifying the lesson to which, in early life, they owed so much.

This is but a *specimen* of the labours of this poor afflicted convert from popery. Space will not permit our entering into other particulars. She *lived to do good* to those around her. The Word of Christ dwelt in her richly, and its teachings so mingled with all conversation that none ever felt there was any particular aiming to reach their cases, while all had reason to know she had probed their secret, and given them that counsel their souls especially needed.

She now sleeps in Jesus. Some are already united with her in glory, as her "joy and crown of rejoicing." Others, too, will soon share her triumph, "standing on the sea of glass, and having the harps of God." Her memory is eminently fragrant. Hers is an everlasting remembrance. "I speak what I know, and testify what I have seen." Many a useful lesson have I learnt from her lips. Many an edifying hour have I spent with her. More than once has my drooping spirit been cheered and strengthened by her joyous, world-vanquishing faith.

This narrative furnishes encouragement to those who preach the gospel. Popery is strong, but the Bible is stronger. As surely as the God of Truth has said it, "His word shall not return to him void."

It should stimulate to increased exertion. How many may there be, unknown to us, whose bruised and bleeding hearts demand from us the healing balm of Gilead! O, that no one whose cry is, "What must I do to be saved?" may be suffered, through our *stinginess* or *inactivity*, to die in ignorance of the *blood that cleanseth from all sin!*

In all the world, again, there is not a heart that is warmer, or a zeal more resolute, than is found in a *genuine* Irish convert.

There is yet hope for Ireland—not so much from the great and mighty, and wise and noble, as from the poor of Christ's flock, who, under the burning impulse of constraining love, live but to unfold to others "the unsearchable riches of Christ." The case narrated is only one of a multitude. Those who have been most my helpers in the Lord, to whom I am peculiarly indebted, whose holy consistency and invincible earnestness have been most widely felt in the interests of Zion, and who, in every storm, stood by my side, with a

fidelity that defied the most artful influences, were those whom God honoured me as an instrument in extricating from the maze of Roman Catholicism.

What, in pounds, shillings, and pence, is the *value* of one soul brought into the fold of the Good Shepherd? What the *value* of all those whom, in process of time, that soul, under God, may rescue from ruin?

Let us be instant in season and out of season, "sowing beside all waters;" for we shall find all that we cast there, it may be with rich increase, if not immediately, at least after many days. God is our helper, therefore are we bold!

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CONTRIBUTIONS.

The List is necessarily deferred in consequence of the Secretary's absence from London.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. CARRY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

Supplement.

DECEMBER, 1858.

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, 1858	£22,946 15 10
EXPENDITURE	23,879 14 7
BALANCE due to the Treasurer	932 18 9

Treasurer, Sir SAMUEL MORTON PETO, Bart.

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Accountant, Rev. THOMAS SMITH.

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Baptist Mission House, 33, Moorgate Street, London.

Baptist Home Missionary Society.

Formed 1797. OBJECT:—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns; and this object shall be sought by the preaching of the gospel, the distribution of religious tracts, the establishment of Sunday schools, and such other methods as may commend themselves to the judgment of the Committee."

INCOME, year ending March 31, 1858	£3,602 12 10
EXPENDITURE	3,972 12 10
BALANCE against the Society	370 0 0

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street, London.

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Baptist Irish Society.

Formed 1814. OBJECT:—"The diffusion of the gospel of Jesus Christ in Ireland, principally by the employment of missionaries and readers, the establishment of schools, and the distribution of Bibles and tracts."

INCOME, year ending March 31, 1858	£1,538 6 2
EXPENDITURE	1,787 9 0
BALANCE against the Society	249 2 10

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General Baptist Missionary Society.

Formed 1816. OBJECT:—"To conduct missions to the heathen on the principles of the New Connection of General Baptists."

INCOME, year ending May 31, 1858	£4,361 12 10
EXPENDITURE	4,464 11 6
BALANCE due to the Treasurer	102 18 8

Treasurer, ROBERT PEGG, Esq., Derby.

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And all such General Baptist Ministers as are members of the Society.

Society for Aged or Infirm Baptist Ministers.

Formed 1816. OBJECT:—"The relief of those Baptist ministers who have become beneficiary members in conformity with the rules, when they appear to be permanently incapacitated for pastoral duties by reason of age or infirmity."

INCOME, year ending June, 1858	£419 9 3
EXPENDITURE	316 1 3
Capital invested during year	290 5 0
Total Capital	7,350 0 0
Claimants receiving aid £9 8s. each	33
Number of Beneficiary Members	89

Treasurer, R. B. SHEBBING, Esq., Ashley Place, Bristol.

Secretary, Rev. F. W. GOTCH, M.A., Brunswick Square, Bristol.

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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 31st, 1858	£1,305 13 9
EXPENDITURE	1,244 0 8
BALANCE in hand	61 13 1

Treasurer, Rev. EDWARD STRANE, D.D., Camberwell.

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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, 1858	£1,002 12 5
EXPENDITURE	1,188 13 6
BALANCE against Society	186 1 1

Number of Missionaries, 24.

Treasurer, W. J. DUNCAN, Esq., 18, Coates Crescent, Edinburgh.

Secretary, H. D. DICKIE, Esq., 3, Ann Street, Edinburgh.

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Steane, Rev. Dr., Camberwell
Thomas, Rev. A. C., Islington
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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, 1858	£2,874 19 2
EXPENDITURE	2,524 9 4
BALANCE in hand	350 9 10

Treasurers, W. L. SMITH, J. H. ALLEN, and R. LUSH, Q.C., Esqs.

Secretary, Mr. ROBERT GRACE, 11, The Grove, Lyndhurst Road, Peckham, S.E.

Baptist Magazine.

Commenced 1809. PROFITS:—"The profits arising from the sale of this work are given to the widows of Baptist ministers, at the recommendation of the contributors."

Grants to widows from commencement, about £6,264.

Editor, Rev. SAMUEL MANNING, M.A., Frome, Somerset.

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street, London.

Secretary, Rev. JAMES HOBY, D.D., Twickenham.

Selection of Hymns.

Grants for the year ending June 17, 1858	£277 0 0
Grants from the commencement	4,961 0 0

Treasurer and Secretary, W. L. SMITH, Esq., St. Albans.

Publisher, J. HADDON, Castle Street, Finsbury.

A new edition of the Selection has been published, containing upwards of 260 Hymns extracted from Dr. Watts's Psalms and Hymns.

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, 1858.	£137	8	9
EXPENDITURE	134	9	5
BALANCE in favour of Union	2	19	4

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

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 Trestrail, Rev. F., Secretary to the Baptist Missionary Society
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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, 1858	£1,885	3	6
LOANS to churches	1,680	0	0
GRANTS to churches	15	0	0
HOME EXPENSES	74	12	8
BALANCE in hand	115	10	10

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Baptist Tract Society.

Formed 1841. OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinistic and Strict Communion Baptists."

INCOME, year ending December 31, 1857	£141 4 5½
EXPENDITURE	117 0 0
BALANCE in Treasurer's hands	24 4 5½

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Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

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Blake, Rev. W. A.	Cooper, Mr. W.	Pillow, Mr. T.
Bloomfield, Rev. J. E.	Chalmers, Mr.	Russell, Rev. J.
Bowser, Mr. W.	King, Mr. F.	Wilkin, Mr. S.
Burgon, Mr. J. T.	Knight, Mr. W.	Wilkin, Mr. M. H.
Cooke, Rev. W. H.	Pearson, Mr. G.	Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Square, Camden Town.

Depositaries, MESSRS. HOULSTON and WRIGHT, 65, Paternoster Row;
Mr. ABBOTTS, 103, High Street, Southwark.

Baptist Western Society.

Formed 1807. OBJECT:—"The relief of necessitous Widows and Orphans of Ministers of the Baptist denomination in the counties of Cornwall, Devon, Dorset, Hants, Wilts, Gloucester, and Somerset, including the city of Bristol."

INCOME, year ending June, 1858	£379 3 0
PAYMENTS to 18 Widows and 1 Orphan	340 6 0
EXPENDITURE	38 17 0

Trustees, Mr. R. LEONARD, Mr. R. B. SHERRING, Rev. F. W. GOTCH, Mr. J. LIVETT.

Treasurer, Mr. J. LIVETT.

Secretary, Mr. G. C. ASHMEAD, 19, Small Street, Bristol.

Young Men's Association in aid of the Baptist Missionary Society.

Formed 1848. OBJECTS:—"To diffuse a missionary spirit, especially among the young, by the dissemination of missionary information; the establishment of missionary libraries; and the delivery of lectures; to form and encourage Sunday school and other juvenile missionary auxiliaries; and to promote systematic efforts on behalf of missions."

INCOME, year ending October, 1858	£216 18 8
EXPENDITURE	216 16 6½
BALANCE in hand	0 2 1½

President, Sir S. MORTON PETO, Bart. Vice-President, Rev. JOSEPH ANGUS, D.D.

Treasurer, Mr. W. DICKES.

Secretary, Mr. HENRY JAMES TRESIDDER, 33, Moorgate Street.

Curator of Museum and Lecturer to Association, Mr. JOHN TEMPLETON.

Committee.

Bartlett, Mr. C. W.	Dosseter, Mr. D. R.	Pratt, Mr. Samuel
Birt, Mr. H. H.	Green, Mr. B. L.	Robertson, Mr. G.
Boyes, Mr. J.	Harrison, Mr. W.	Rothery, Mr. W.
Burgess, Mr. H.	Jackson, Mr. W.	Smith, Mr. R. B.
Caiger, Mr. William	Jones, Mr. H. E.	Templeton, Mr. J.
Cole, Rev. T. J.	Keen, Mr. Henry	Tresidder, Mr. J. E.
Davis, Mr. R.	King, Mr. George	

And two representatives from each Juvenile Auxiliary.

OPERATIONS during the year:—59 Illustrated Lectures to young—attendance 25,000; Lectures to adults; Conferences, Fraternal Prayer Meetings, Meetings with Missionaries, &c.

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, 1858	£314 11 0½
EXPENDITURE	392 2 1½
BALANCE due to the Treasurer	77 11 1

Treasurer, WILLIAM SHAW, Esq., Jun.

Editor, Rev. W. STOKES.

Secretaries, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Square, Camden Town.
Rev. J. WOODARD, Ilford, Essex.

Committee.

Anderson, Mr. J. S.
Bloomfield, Rev. J.
Bowser, Mr.
Box, Rev. C.
Briscoe, Mr. J.
Burgon, Mr.
Chalmers, Mr. W.
Dickerson, Rev. P.

Field, Rev. T.
Knight, Mr. W.
Norton, Rev. W.
Oliver, Mr. J.
Pearson, Mr. G.
Pillow, Mr. T.
Russell, Rev. J.

Scott, Mr. W.
Smith, Mr. J.
Whorlow, Mr.
Williams, Mr.
Wilkin, Mr. S.
Wilkin, Mr. M. H.
Woollacott, Rev. C.

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."

INCOME to October 22, 1857	£170 2 1
EXPENDITURE	45 15 10
BALANCE in favour of Society	124 6 3

Treasurer, W. B. HODGE, Esq., 69, St. George's Place, Glasgow.

Secretary, WILLIAM TOLMIE, Esq., 8, Prince's Square, Glasgow.

Birmingham Scholastic Institution.

For Sons of Ministers.

Established 1850. OBJECT: "To assist ministers (of limited income) of all denominations to educate their sons."

Managed by a Central and General Committee.

Secretary, Rev. T. H. Morgan, Shireland Hall, Birmingham.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June, 1858	£1,097 19 6
EXPENDITURE	1,246 9 5
BALANCE due to the Treasurer	148 9 11

Present number of Students, 21; Educated from commencement, 248.

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.

Anstic, Mr. G. W.	Haycroft, Rev. N., M.A.	Ransford, Mr. O.
Bosworth, Rev. F., M.A.	Leonard, Mr. John H.	Reed, Mr. C.
Bunce, Rev. J. S.	Leonard, Mr. R., jun.	Ryland, Mr. J. E.
Chandler, Mr. J. M.	Leonard, Mr. S.	Sheppard, Mr. John
Crisp, Rev. T. S.	Livett, Mr. J.	Sherring, Mr. R. B.
Cross, Mr. W.	Morcom, Mr. A. F.	Smith, Mr. J. G.
Cross, Rev. W. J.	Morris, Rev. R.	Steane, Rev. E., D.D.
Daniel, Mr. G. C.	Pratten, Mr. B.	Whittuck, Mr. C. J.
Gotch, Rev. F. W., M.A.	Probert, Rev. E.	Winter, Rev. T.
Griffiths, Mr. John		

Bradford.

Instituted 1804.

INCOME, year ending August 5, 1858	£1,076 14 10
EXPENDITURE	1,051 2 6
BALANCE in favour of College	25 12 4

Present number of Students, 22; Educated since commencement, 235.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D.

Resident Tutor, Rev. C. DANIELL. Classical Tutor, Rev. S. G. GREEN, B.A.

Treasurers, THOMAS AKED, Esq., and WILLIAM STEAD, Esq., Bradford.

Secretary, Rev. H. DOWSON, Bradford; Corresponding Secretaries, JOSEPH HANSON, Esq., Brixton; and Rev. JOHN ALDIS, Reading.

Committee.

Angus, Mr. Henry	Foster, G., Esq.	Marshall, Mr.
Barry, Mr.	George, W., Esq.	Murgatroyd, W., Esq.
Bilborough, Mr. J. B.	Gresham, Mr. H.	Ross, A., Esq.
Burton, Mr. John	Harris, R., Esq.	Swindell, Mr. S.
Carlill, Mr. J.	Heard, John, Esq.	Town, Mr. Joseph
Chapman, Mr.	Illingworth, Miles, Esq.	Town, Mr.
Crowther, Mr. A.	Jones, Josiah, Esq.	Watson, Mr. W.
Fawcett, Mr. J. C.	Kelsall, Henry, Esq.	Wilson, J., Esq.

And Ministers who subscribe or make an annual collection.

Pontypool.

Instituted at Abergavenny, 1807. Removed to Pontypool, 1836.

INCOME, year ending May 20, 1858	£590 8 11
EXPENDITURE	699 2 0
AMOUNT taken from the Jubilee Fund to keep current account from debt	108 13 1

Present number of Students, 19; Educated since commencement, 185.

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 during year ending October, 1858	£2,320	5	9
EXPENDITURE	2,499	15	1
DUE to Treasurer	179	9	4

Present number of Students, 22; Lay Students, 8; Ministers educated from commencement, 157.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.
 Classical and Mathematical Tutor, Rev. BENJ. DAVIES, LL.D.
 Treasurer, JOSEPH GURNEY, Esq. Secretary, Rev. G. W. FISHBOURNE.
 Surgeon, WILLIAM COOKE, Esq., M.D.
 Auditors, Mr. P. BROAD, Mr. G. GOULD, Mr. J. BENHAM.

Committee.

Barnes, Mr. R. Y.
 Benham, Mr. J. L.
 Benham, Mr. James
 Bigwood, Rev. J.
 Brawn, Rev. S.
 Cartwright, Mr. R.
 Easty, Mr. John
 Foster, C. J., Esq., LL.D.
 Green, Rev. S.
 Gurney, Mr. Henry
 Hiron, Rev. Joseph
 Hoby, Rev. James, D.D.

Katterns, Rev. D.
 Kitson, Mr. Wills
 Landels, Rev. William
 Leechman, Rev. Jno., M.A.
 Lowe, Mr. G., F.R.S.
 Marten, Rev. R. H., B.A.
 Middleditch, Rev. C. J.
 Millard, Rev. J. H., B.A.
 Murch, Rev. W. H., D.D.
 Murch, Rev. Spencer
 Olney, Mr. William

Pattison, Mr. S. R.
 Peto, Sir S. Morton, Bart.
 Rawlings, Mr. Edward
 Smith, Rev. Thomas
 Soule, Rev. I. M.
 Steane, Rev. E., D.D.
 Stevenson, Mr. G.
 Trestrail, Rev. F.
 Underhill, Mr. E. B.
 Warmington, Mr. J.
 Wood, F. J., Esq., LL.D.

Haberfordwest.

Instituted 1839.

INCOME, year ending August 1, 1858	£584	7	9½
EXPENDITURE	523	11	8½
BALANCE in hand	55	16	1

Present number of Students, 18; Educated since commencement, 75.

President, Rev. THOMAS DAVIES.
 Classical and Mathematical Tutor, Rev. T. BURDITT. Treasurer, W. REES, Esq.
 Secs., Rev. H. DAVIES, Llangloffan, Pembrokes.; Rev. T. E. THOMAS, Trebale, Pembrokes.

Nottingham.

General Baptist Academy. Instituted 1843. Removed from Leicester, 1857.

INCOME, year ending August, 1858	£684	12	4
EXPENDITURE (including a balance of debt, and expense of removing Institution to Nottingham, amounting to £190)	675	17	1
BALANCE in hand	8	15	3

Present number of Students, 7; Educated from commencement, 34.

President, Rev. W. UNDERWOOD.
 Classical and Mathematical Tutor, Rev. W. R. STEPHENSON, M.A.
 Treasurer, G. BALDWIN, Esq., Nottingham.
 Secretaries, Rev. J. GOADBY, Loughborough; Rev. J. LEWITT, Nottingham.

Dr. Ward's Trust.

Trustees.

Rev. EDWARD STEANE, D.D.
 Rev. J. M. SOULE.

WILLIAM LEPARD SMITH, Esq.
 Rev. JOSEPH ANGUS, D.D.

JOSEPH TRITTON, Esq.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1,200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to Baptists.

GENERAL SOCIETIES.

British and Foreign Bible Society.

Formed 1804. OBJECT:—"To encourage a wider circulation of the Holy Scriptures, without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorised version."

INCOME, year ending March 31, 1858 (including Special Funds)	£152,574	2	6
EXPENDITURE	153,177	2	8
Bibles and parts issued during the year from London		511,609	
Ditto on the Continent		201,696	
Testaments issued during the year from London		464,954	
Ditto on the Continent		423,928	
Total of Bibles and Testaments issued from 1804		33,983,946	

President, The Right Hon. the EARL OF SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. JOHN MEE, M.A.; Rev. SAMUEL B. BERGNE.

Superintendent of Translating and Editorial Department, Rev. T. W. MELLER, M.A.

Accountant, Mr. WILLIAM HITCHIN. Foreign Secretary, Mr. HENRY KNOLLEKE.

Depositary, Mr. JAMES FRANKLIN. Collector, Mr. WILLIAM H. CHAPLIN.

Society's House, 10, Earl Street, Blackfriars, London.

Religious Tract Society.

Formed 1799. OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 31, 1858	£97,855	3	10
EXPENDITURE	96,872	16	2
BALANCE in favour of the Society	982	7	8
Annual circulation from London depôts		34,638,470	
Total annual circulation, including foreign issues		38,000,000	

Treasurer, JOHN GURNEY HOARE, Esq.

Honorary Secretary, Rev. W. W. CHAMPNEYS, M.A.

Secretary, Mr. GEORGE HENRY DAVIS. Association Secretary, Rev. PHILIP J. SAFFERY.

Financial Secretary, Mr. WILLIAM TAERN.

Depositories, 56, Paternoster Row, 65, St. Paul's Churchyard, and 164, Piccadilly.

English Monthly Tract Society.

Formed 1837. OBJECT:—"To circulate suitable publications, as to appearance and contents, among the higher classes of society."

INCOME, year ending December 31, 1857	£2,293	8	2
EXPENDITURE	2,272	2	4
BALANCE	21	5	10

The tracts of this Society are distributed in Great Britain and its Colonies, in France, Germany, Holland, Belgium, and Switzerland. The methods adopted are by hand and by post. About 4,000 tracts to the bereaved are issued annually—the names being chiefly obtained from the obituary in *The Times*, daily. The Society is now publishing a series of tracts, with wood-cuts, for the children of the nobility and gentry, which are forwarded monthly through the post to persons whose names are furnished by parents or friends. About 50,000 are issued annually.

Treasurer, W. NORWOOD, Esq., Balham Hill, S.

Hon. Secretaries, Rev. WILLIAM HARKER, M.A.; Rev. J. STOUGHTON.

Secretary, Mr. JOHN STABB. Collector, Mr. BELCHER, 6, Russell Terrace, Oakley Sq.

Office, 27, Red Lion Square, Holborn.

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 31, 1858	£1,092 14 4
EXPENDITURE	1,316 8 4
BALANCE against Society	223 14 0
Tracts issued during the year	1,088,138

Treasurer, WILLIAM GARLICK, Esq. Secretary, Mr. J. F. SIMPSON.

Travelling Agent, Rev. ROBERT STEPHENS.

Office and Depository, 62, Paternoster Row, London.

Book Society.

Instituted 1750. OBJECT:—"The gratuitous distribution and sale of Bibles and Testaments, and other books of established excellence, and the publication of original and standard works, adapted to promote religious and moral instruction."

INCOME, year ending April 8, 1858	£4,521 12 1
EXPENDITURE	4,503 9 0
BALANCE in hand	18 3 1
STOCK possessed by the Society	2,995 18 7

Treasurer, THOMAS CHALLIS, Esq. Sub-Treasurer, JAMES PALMER, Esq.

Trustees, THOMAS CHALLIS, Esq., Ald.; J. R. MILLS, Esq.;

SAMUEL WILSON, Esq., Ald.; JOSEPH PAYNE, Esq.

Honorary Secretaries, Rev. J. R. BARBER, D.D.; Rev. OWEN CLARKE.

Secretary, Rev. I. VALE MUMBERY, F.R.A.S. Collector, Mr. C. GORDELIER.

Depository, 19, Paternoster Row, London.

British and Foreign School Society.

Formed 1808. OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME (including £4,249 10s. 3d. from the Council on Education)	£16,511 1 9
EXPENDITURE	16,049 0 1
BALANCE in favour of the Institution, January 31, 1858	462 1 8

President, The DUKE OF BEDFORD.

Treasurer, HENRY E. GURNEY, Esq. Secretary, Mr. WILKES.

Central School, Borough Road.

Ragged School Union.

Formed 1844. OBJECTS:—"To encourage and assist those who teach in ragged schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and Bible classes; and to assist old and young in the study of the Word of God."

INCOME, year ending May 1, 1858	£6,518 0 1
EXPENDITURE	5,643 10 1
BALANCE in hand	874 10 0

Deposited as a Reserve Fund, £4,000; and Consols, £1,821 9s. 9d.

President, The Right Hon. the EARL OF SHAFTESBURY.

Treasurer, R. C. L. BRYAN, Esq. Honorary Secretary, Mr. W. LOCKE.

Secretary, Mr. JOSEPH GEORGE GENT. Collector, Mr. W. A. BLAKE.

Office, 1, Exeter Hall.

Hagged 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, 1858	£263 5 11
EXPENDITURE	206 5 5
BALANCE in hand	57 0 6

President, The Right Hon. the LORD ENURY.

Chairman of Committee, J. IVATT BRISCOE, Esq. Treasurer, A. SPERLING, Esq.

Hon. Secretary, J. A. MERRINGTON, Esq. Secretary, Mr. W. A. BLAKE.

Offices, 15, Exeter Hall, Strand.

Sunday School Union.

Formed 1803. OBJECT :—“1st, To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd, By mutual communication, to improve the methods of instruction. 3rd, To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th, To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday Schools.”

President, The Hon. ARTHUR KINNAIRD, M.P.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretaries, Mr. WM. H. WATSON, Mr. WM. GROSER, Mr. JOSIAH FORSAITH, and
Mr. AUGUSTUS BENHAM.

Trade Superintendent, Mr. PETER JACKSON.

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

Offices, Jubilee Memorial Buildings, Old Bailey.

Home and Colonial School Society.

Formed 1836. OBJECTS :—“The improvement and extension of the infant school system, and of education in general, on Christian principles, as such principles are set forth and embodied in the doctrinal articles of the Church of England.”

INCOME (including £896 from Government) year ending Dec. 31, 1857	£7,307 10 11
EXPENDITURE	7,297 7 6
BALANCE in hand	10 3 5

President, The Right Hon. the EARL OF CHICHESTER.

Treasurer, JOHN BRIDGES, Esq. Honorary Secretary, J. S. REYNOLDS, Esq.

Assistant Secretary and Accountant, Mr. CHARLES.

Institution, Gray's Inn Road.

Voluntary School Association.

Formed 1848. OBJECT :—“The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries.”

INCOME, year ending April 30, 1858	£731 2 6
EXPENDITURE	448 8 4
BALANCE in hand	282 14 2

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries, Rev. H. RICHARD, and JOSEPH BARRETT, Esq.

Assistant Secretary, Mr. GEORGE KEARLEY, 7, Blomfield Street, Finsbury.

Society for Promoting Female Education in the East.

Formed 1834. OBJECT:—"The establishment and superintendence of schools in the East, where favourable opportunities are presented; the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents; and the training and encouragement of subordinate native teachers."

INCOME during year 1857-8	£2,656 6 5
EXPENDITURE	2,468 3 10
BALANCE in hand	188 2 7

Treasurer, JOHN LABOUCHERE, Esq. Sub-Treasurer, Miss ADAM.

Hon. Secretaries, Miss E. LEYCESTER, and Miss ELLEN RUTT.

Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British Society for the Propagation of the Gospel among the Jews.

Formed 1842. OBJECT:—"The propagation of the gospel among the Jews: "the more immediate field of the society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April, 1858	£5,764 15 7
EXPENDITURE	4,430 9 4
BALANCE and Reserve Fund	1,334 6 3

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Honorary Secretaries, Rev. JAMES HAMILTON, D.D.; Rev. W. M. BUNTING.

Resident Secretary, Mr. GEORGE YONGE.

Offices, 1, Crescent Place, Blackfriars.

Orphan Working School.

Founded 1758. OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers." "That they stately attend the public worship of God in some congregation of Protestant Dissenters."

INCOME	£6,616 7 10
EXPENDITURE	6,363 11 2
BALANCE in Treasurer's hands	252 16 8
At Bankers, on Deposit belonging to Centenary Fund	1,258 4 3

Orphans in the School: Boys, 182; Girls, 85. Total number since commencement is 1,828.

Patroness, Her Majesty THE QUEEN. President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Honorary Physician, Dr. JAMES RISDON BENNETT.

Secretary, Mr. JOSEPH SOUL. Collector, Mr. W. H. CHAPLIN.

Matron, Mrs. ELIZABETH BAIRD. Principal Master, Mr. W. F. TARTLTON.

Office, 32, Ludgate Hill. Schools, Haverstock Hill, Hampstead Road.

Chinese Evangelization.

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, during year ending March 31, 1858	£2,008 18 10
EXPENDITURE	2,331 14 1
BALANCE against Society	322 15 3

Treasurer, R. N. FOWLER, Esq., 50, Cornhill, London.

Hon. Secs., GEORGE PEARSE, Esq.; RICHARD BALL, Esq., Kingstown, Bristol.

Bankers, Messrs. DIMSDALE, DREWETT, and Co., 50, Cornhill, London.

Offices, 15, Bedford Row, London.

Asylum for Fatherless Children.

Founded 1844. OBJECT:—"To board, clothe, nurse, and educate fatherless children from the birth till they are fourteen and fifteen years old respectively. Namely, till the boys shall have arrived at fourteen, and the girls at fifteen." It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connection, no denominational catechism whatever shall be introduced, and no particular forms shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian.

INCOME, year ending May 15, 1857	£8,421 18 8
EXPENDITURE	8,051 13 3
BALANCE in hand	370 5 5

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P. Sub-Treasurer, Rev. Dr. REED.
 Honorary Secretaries, DAVID W. WIRE, Esq., Alderman; Rev. T. AVELING.
 Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
 Sub-Secretary, Mr. JOHN CUNNEE.

*Office, 10, Poultry, London. Establishments, Reedham, near Croydon.
 Nursery Branch, High Street, Stoke Newington. Elder Boys, Kingsland Green.*

Society for the Liberation of Religion from State Patronage and Control.

Formed 1844. OBJECTS:—"The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interest, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state-control."

INCOME, year ending May 4, 1858	£2,740 5 2
EXPENDITURE	2,697 5 0
BALANCE in hand	43 0 2

Treasurer, WILLIAM EDWARDS, Esq.
 Secretary, JOHN CARVELL WILLIAMS, Esq.
 Electoral Secretary, Rev. EDWARD S. PRYCE, A.B.
 Financial Agent, Mr. W. W. OULTON.
Office, 2, Serjeants' Inn, Fleet Street.

City Mission.

Formed 1835. OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending April 30, 1858	£33,167 5 6
EXPENDITURE	32,973 8 6
BALANCE in hand	193 17 0

Treasurer, JOSEPH HOARE, Esq.
 Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.
 Superintendents of Missionaries, W. D. ATWOOD, Esq., and T. B. BROOKE, Esq.
 Country Secretary, Rev. F. TYRELL, B.A.
 Country Association Agent, Mr. J. R. PHILLIPS.
Office, 8A, Red Lion Square.

Turkish Mission Aid Society.

Established 1854. OBJECT:—"To aid existing evangelical missions in the Turkish empire, especially the American."

INCOME, year ending April 14, 1858	£3,591 11 0
EXPENDITURE	2,868 8 5
BALANCE in favour of Society	723 2 7

President, The Right Hon. the EARL OF SPAFTESBURY.
 Treasurer, HON. A. F. KINNAIRD, M.P. Sub-Treasurer, R. T. WHEATLEY, Esq.
 Office Secretary, Rev. GEORGE ROYDS BIRCH.
 Clerical Travelling Secretary, Rev. G. H. EYRE, M.A.
 Association Secretary, Rev. HENRY JONES, M.A.
Office, 7, Adam Street, Adelphi, Strand, London.

Soldiers' Friend and Army Scripture Readers' Society.

OBJECT:—"Diffusing religious knowledge throughout the British army."

INCOME, year ending May 1, 1858	£4,356 1 11
EXPENDITURE	4,396 0 9
BALANCE due to the Treasurer	39 18 10

Treasurer, WILLIAM BRAMSTON, Esq., Paddington.
 Honorary Secretaries, Rev. R. H. BAYNES, B.A.; Rev. W. LEASK, D.D.
 Secretaries, Rev. J. P. WALDO, B.A.; Mr. W. A. BLAKE.
 Secretary for Scotland and Ireland, Rev. G. HALL.
*Offices, 14 and 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 17, 1858	£1,096 0 2
EXPENDITURE	1,074 4 3
BALANCE in hand	21 15 11

Treasurer, WILLIAM ALERS HANKEY, Esq.
 Secretary, Rev. B. HARRIS COWPER. 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, 1858	£4,046 1 11
EXPENDITURE	3,993 11 6
BALANCE at Bankers	52 10 5

President, The Right Hon. EARL OF DUCIE.
 Treasurer, THOMAS HANKEY, Esq., M.P.
 Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.
 Collector, Mr. C. GORDELIER, 14, Great Winchester Street.
Society's Offices, Sailors' Institute, Mercers' Street, Shadwell.

Evangelical Alliance, British Organization.

OBJECT:—"To aid in manifesting the unity which exists among the true disciples of Christ, and to seek the full accomplishment of his prayer recorded in John xvii. 21." "To receive information respecting the progress of vital religion in all parts of the world: to correspond with Christian brethren in different parts of the world, especially with those who are engaged amidst peculiar difficulties and opposition in the cause of the gospel." "To exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of infidelity, Popery, and other forms of superstition, error, and profaneuess, especially the desecration of the Lord's day."

INCOME, year ending June 30, 1857	£2,340	1	11
EXPENDITURE	2,007	11	8
BALANCE in hand	332	10	3

Chairman, Sir CULLING EARDLEY EARDLEY, Bart.
 Treasurers, R. C. L. BEVAN, Esq.; JOHN FINCH, Esq.
 Hon. Secs., Rev. T. R. BIRKS, M.A.; Rev. Dr. STEANK; Rev. Dr. KING.
 Secretaries, Rev. JOSEPH P. DOBSON; Rev. J. W. LESTER.
Office, 7, Adam Street, Adelphi, Strand.

Peace Society. -

Formed 1816. OBJECT:—"To print and circulate tracts, and to diffuse information tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace, upon the basis of Christian principles."

INCOME, year ending May, 1858	£1,802	9	9
EXPENDITURE	1,516	10	11
BALANCE in hand	285	18	10

President, JOSEPH STURGE, Esq.
 Treasurer, SAMUEL GURNEY, Esq. Secretary, Rev. HENRY RICHARD.
 Assistant Secretary, Mr. ALEXANDER BROCKWAY.
 Travelling Agent, Mr. WILLIAM STOKES.
Office and Depository for Tracts, 19, New Broad Street.

Early Closing Association.

Instituted 1842. OBJECTS:—"1st. The reducing of the hours of labour 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, year ending December 31, 1857	£1,218	9	5
EXPENDITURE	1,171	12	2
BALANCE in hand	46	17	3

President, Sir JAMES EMBERSON 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:—"To furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction, combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound lectures, the formation of similar lending libraries, and mutual instruction-classes."

INCOME, year ending December 31, 1857	£2,762	13	10
EXPENDITURE	2,761	2	6½
BALANCE in hand	1	11	3½

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."

INCOME, from March 1857, to February, 1858	£2,747 0 2
EXPENDITURE	4,226 15 4
BALANCE against Association	1,479 15 2

President, The Right Hon. the EARL OF SHAFTESBURY.

Chairman, ROBERT C. L. BEVAN, Esq. Treasurer, GEORGE HITCHCOCK, Esq.

Secretary, Mr. W. EDWYN SHIPTON.

Office, 165, Aldersgate Street, City.

Widows' Fund.

Formed 1733. OBJECT:—"The relief of the necessitous widows and children of Protestant Dissenting Ministers."

INCOME, year ending March 27, 1858	£4,164 7 2
EXPENDITURE	3,462 10 0
BALANCE in hand	701 17 2

Treasurer, STEPHEN OLDING, Esq.

Auditors, JAMES ESDAILE, Esq.; T. PIPER, Jun., Esq.; EBENEZER VINEY, Esq.;
W. EDWARDS, Esq.

Secretary, Mr. H. K. SMITHERS, Queen's Road, Peckham,

From whom Forms of Petition and other information may be had.

Aged Ministers' Society.

Formed 1818. OBJECT:—"The relief of aged and infirm Protestant Dissenting Ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME, year ending May, 1858	£826 12 0
EXPENDITURE	750 12 3
BALANCE in hand	75 19 9

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.

Open-Air Mission.

Formed 1852. OBJECT:—"The proclamation of the gospel of Jesus Christ in the open air in the cities and towns of Great Britain."

INCOME, year ending June 30, 1858	£260 15 6
EXPENDITURE	240 14 2
BALANCE in hand	20 1 4

Honorary Secretary, JOHN MACGREGOR, Esq.

Secretary, Mr. JOHN WILDE TAYLOR.

Office, 1, Robert Street, Adelphi, Strand.

Protestant Union.

Formed 1798. OBJECT:—"The benefit of the widows and children of Protestant ministers of all denominations who became members by subscribing according to its rules."

INCOME, year ending March 31, 1858	£3,678 9 8
EXPENDITURE	3,194 13 2
BALANCE in Treasurer's hands	483 16 6
CAPITAL invested in Government securities is	31,712 2 8

Treasurer, W. ALERS HANKEY, Esq. Secretary, Rev. HENRY BROMLEY.

Trustees, W. ALERS HANKEY, Esq.; JOSHUA WILSON, Esq.; Rev. J. BENNETT, D.D.;
Rev. A. TIDMAN, D.D.

Office, 7, Blomfield Street, Finsbury.

Apprenticeship Society.

Formed 1829. OBJECT:—"To assist to apprentice the children of Dissenting ministers of evangelical sentiments."

INCOME, year ending March 31, 1858	£557 8 3
EXPENDITURE	390 10 5
BALANCE in hand	166 17 10

Treasurer, Alderman CHALLIS, Esq.

Secretaries, Rev. I. V. MUMMERY, Warren Cottage, Dalston; Mr. W. W. KILPIN,
Alderman, High Street, Bedford.

In the year 16 Premiums have been granted, amounting to £227 10s.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

Since the formation, 189 Grants have been made, amounting to £3,281.

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, 1857	£848 2 9
EXPENDITURE	993 4 6
BALANCE due to Treasurer	145 1 9

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, Mr. L. A. CHAMEROVZOW.

Office, 27, New Broad Street, London.

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

INCOME, 1857-58	£86,366 7 7
EXPENDITURE	84,582 16 11
BALANCE carried forward to next year	1,783 10 8
STOCK possessed by Society	

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 year ending December 31, 1857	£123,062 18 11
EXPENDITURE	123,062 18 11

Treasurers, THOMAS FARMER, Esq.; Rev. JOHN SCOTT.

Secretaries, Rev. ELIJAH HOOLE, D.D.; Rev. G. OSBORNE; Rev. W. ARTHUR, M.A.
Wesleyan Mission House, Bishopsgate Street Within.

Church Missionary Society.

INCOME, year ending March 31, 1858	£128,865 3 4
EXPENDITURE	127,420 4 5
BALANCE	1,444 18 11

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, 1858	£5,145 12 0
EXPENDITURE	6,315 0 3
BALANCE due to Treasurer	1,169 8 3

Treasurers, THOMAS THOMPSON, Esq.; BENJAMIN HANBURY, Esq.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1858	£2,424 17 10
EXPENDITURE	2,342 11 5
BALANCE in hand	82 6 5

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, 1858	£6,513 16 7
EXPENDITURE	5,969 1 2
BALANCE in hand	544 15 5

Treasurer, JAMES SPICER, Esq. Secretary, Rev. THOS. JAMES, Blomfield St., Finsbury.

Society for the Propagation of the Gospel in Foreign Parts.

INCOME, year ending Dec. 31, 1856 (including Special Funds)	£104,470 6 8
EXPENDITURE	88,381 10 5
BALANCE in hand	16,061 14 6

Treasurers, Rev. J. RUSSELL, D.D.; The Right Honourable J. R. MOWBRAY, M.P.;
P. CAZENOVE, Esq.

Secretary, Rev. EARNEST HAWKINS, Esq., D.D.

Treasurer's Clerk, Mr. EDMUND REYNOLDS FAYERMAN.

Office, 79, Pall Mall, London.

ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the Baptist denomination—that Christian Baptism is immersion on a personal profession of faith. Great pains have been taken, and much labour has been expended to render the list as accurate and as complete as possible. Where a blunder still lurks, or an omission is felt to be obvious, it is not in consequence of a lack of toil to shun the one and to supply the other. Including additions and removals, no fewer than from five hundred to six hundred alterations have been made on last year's roll, and the thanks of the gentleman to whom the onerous task was intrusted, are hereby cordially tendered to the brethren who so courteously revised and promptly returned the slips—from forty to fifty in number—which he sent to them. These slips have been of essential service. Ministerial changes will probably take place while this is in press, but these, of course, cannot be indicated here.

- Abbott, R., Raunds, Northamptonshire.
 Abbott, W., Blunham, Beds.
 Abington, L. J., Hanley, Stafford.
 Acock, J., Stow-on-the-Wold, Gloucester.
 Acworth, J., LL.D., Bradford, York.
 Adam, David, Scarborough.
 Adey, Edward, Leighton Buzzard, Beds.
 Aikenhead, R., Wantage.
 Aitchison, W., 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.
 Amery, E., Rayleigh, Essex.
 Anderson, A., Bures St. Mary, Suffolk.
 Anderson, Hugh, Bratton, Wilts.
 Anderson, J., St. Luke's, London.
 Angus, Henry, Rugby, Warwick.
 Angus, J., D.D., The College, Regent's-park.
 Archer, W. E., Spaldwick, Hunts.
 Armstrong, W. K., B.A., Ashton-under-Lyne.
 Arnold, E., Cuckfield, Sussex.
 Arnot, G., Portsea, Hants.
 Arnsby, George, Shrewsbury.
 Arthur, B., Coate, Oxfordshire.
 Ash, J., Stalybridge, Lancashire.
 Ashberry, H., Sheffield.
 Ashley, D., Whittlesea, Cambridgeshire.
 Ashmead, G., Northampton.
 Ashmead, Joseph, Rotherham.
 Ashworth, A., Liverpool, Lancashire.
 Ashworth, J. W., Oldham Lancashire.
 Aston, H., Clayton, Yorkshire.
 Atkinson, J., Brighton.
 Attwood, Thomas, Kennington, Surrey.
 Austin, John, Tring.
 Ayrton, D. B., Land Beach, Cams.
 Avery, T.
 Ayres, R., Chalford.
- Baillie, E., Melbourn, Cams.
 Baillie, J., Newcastle-on-Tyne.
 Bailey, G. G., Blisworth.
 Bailey, Josephus, Brettle Lane, Stafford.
 Bailhache, Clement, Leeds.
 Bailhache, Philip, Salisbury.
 Baker, —, Paul's Cray, Kent.
 Baker, Charles, Bradninch, Devon.
 Baker, Richard, Necton, Norfolk.
 Baker, Samuel, Chelmondiston, Suffolk.
 Baker, Thomas, B.A., Ridgmount.
 Baker, T., Boroughbridge, Somerset.
 Baker, T. S.
 Baldwin, J., Cransford, Suffolk.
 Baldock, Thomas, Wivelsfield, Sussex.
 Balfern, W. P., Bow, Middlesex.
 Ball, W., Wandsworth, Surrey.
 Bamber, John, Wainsgate, Yorkshire.
 Bape, J., Downham, Norfolk.
 Banks, C. W., Bermondsey.
 Banks, E., Newcastle-on-Tyne.
 Banns, W., Aldby, Suffolk.
 Barber, Joseph, Warford, Cheshire.
 Barker, J., Fenstanton.
 Barker, J., Lockwood, Yorkshire.
 Barker, G., Leighton Buzzard.
 Barker, W., Blackfriars, London.
 Barnes, W., Walsham-le-Willows, Suffolk.
 Barnes, W., Trowbridge, Wilts.
 Barnett, J., Offord.
 Barnett, J., Blaby, Leicester.
 Barnett, J. P., Penzance, Cornwall.
 Barrass, T., Peterborough.
 Barringer, W., Wisbeach.
 Bartholomew, H., Coggeshall, Essex.
 Bartlett, B.
 Batey, John, Heywood, Lancashire.
 Bather, A., Mount Bures, Essex.
 Bayly, Richard, Newark, Notts.
 Bayne, R., Langham, Essex.
 Baynes, J., Wellington, Somerset.
 Baynes, J. A., B.A., Wellington, Somerset.
 Bedding, E., Cuddington, Bucks.
 Bell, W., Brooke, Norfolk.
 Bennett, T., Barnoldswick, Yorkshire.

- Bennett, W. C., London.
 Benson, William, Burston, Surrey.
 Bentley, W., Sudbury, Suffolk.
 Berry, A., Halifax.
 Berry, John, Bottesdale, Suffolk.
 Best, G., Drayton, Berks.
 Best, W., B.A., Ramsey, Hunts.
 Betts, Henry John, Bradford, Yorkshire.
 Bevan, John, Enfield Highway.
 Bovan, T., Nantyglo, Monmouth.
 Bidder, W., Walworth.
 Biggs, H., Dunkerton, near Bath.
 Bigwood, John, Brompton, Middlesex.
 Bilson, J. E.
 Binns, T. A., Warwick.
 Bird, Robert, Rattlesden, Suffolk.
 Bird, Samuel, Kensington.
 Bird, S. R., Clapham.
 Birrell, Charles M., Liverpool.
 Birt, I., B.A., Weymouth.
 Birt, John, Oldham, Lancashire.
 Black, T., Ford Forge, Northumberland.
 Black, W., London.
 Blackburn, James, Foxton, Leicester.
 Blackmore, James B., Princes Risborough.
 Blackmore, Samuel, Eardisland, Leominster.
 Blackmore, T. W., Kentisbere, Devon.
 Blake, J. H., Sandhurst, Kent.
 Blake, W., Broughton, Gifford, Wilts.
 Blake, W. A., London.
 Bland, J.
 Bland, S. K., Cheshunt.
 Blinkhorn, R. R., Willingham, Cambs.
 Bliss, W. B., Pembroke Dock.
 Blomfield, Henry, Hastings.
 Bloomfield, J. E., London.
 Boast, J., Salhouse, Norfolk.
 Bolton, J., Weare, Somerset.
 Bonner, W. H.
 Bontems, William, Hereford.
 Booth, Samuel Harris, Birkenhead.
 Bosworth, F., M.A., Bristol.
 Bott, E., Barton, Leicestershire.
 Bottle, H.
 Bottomley, W. C.
 Botterill, R., Colne.
 Bowden, Andrew, Hunslet, Leeds, Yorks.
 Bowden, R., Towersey, Bucks.
 Bowler, J., Spitalfields, London.
 Bowles, R., Poplar.
 Box, C., Woolwich, Kent.
 Boyce, D., Lechlade, Gloucestershire.
 Brasted, J. B., London.
 Brawn, Samuel, Loughton, Essex.
 Breeze, R., Swindon, Wilts.
 Brewer, E. H., Dartmouth, Devon.
 Brewer, Dr. R., Leeds, Yorkshire.
 Brand, Joseph, Aldringham, Suffolk.
 Bridge, W., Cosely, Stafford.
 Bridgman, D., Ashley, Hants.
 Briggs, H., Markyate Street, Herts.
 Briscoe, J. P., Chesterton, Cambridgeshire.
 Britcliffe, Francis, Doncaster.
 Brock, William, Gower-street, London.
 Brocklehurst, S., Colchester, Essex.
 Brockway, G., Culmstock, Devon.
 Bromwich, J., Sheephead, Leicester.
 Brook, J., Broadstairs, Kent.
 Brook, W., St. Austell, Cornwall.
 Brooks, James, Bourton-on-the-Water.
 Brown, A., Fressingfield, Suffolk.
 Brown, Hugh Stowell, Liverpool.
 Brown, J., Upwell, Norfolk.
 Brown, J. T., Northampton.
 Brown, Joseph, Northampton.
 Brown, J. J., Birmingham.
 Brown, J. J., Ilfracombe.
 Brown, S. B., B.A., Redruth.
 Brown, L. B., Barnsley.
 Brown, R., Padiham, Lancashire.
 Brown, William, Godmanchester, Hunts.
 Brown, W., Friston, Suffolk.
 Brown, W., Attleborough, Norfolk.
 Bruce, R., Sunderland, Durham.
 Buck, James, Liverpool.
 Bug, —, Heybridge.
 Bugby, Fitzherbert, Preston.
 Bull, T., Over, Cambridgeshire.
 Bullock, J., M.A., Wallingford, Berks.
 Bull, W., B.A., Sutton-in-the-Elms, Leicestershire.
 Bumpus, T., 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., Paddington, London.
 Burns, S., Gornal, Stafford.
 Burrows, C., Walsall, Stafford.
 Burt, J. B., Beaulieu Rails, Hants.
 Burton, E. H., Portsea, Hants.
 Burton, W., Berwick-on-Tweed.
 Burton, Joseph, Birmingham.
 Burton, S., Donnington, Lincoln.
 Bury, James, Haslingden, Lancashire.
 Bussell, J., Ross, Hereford.
 Butcher, T.
 Butcher, J., Thorpe-le-Soken.
 Bute, M., Pontygwaiht, Monmouth.
 Butterworth, J. C., M.A., Abergavenny.
 Cakebread, C., Landport, Portsea.
 Cameron, R., Blackburn.
 Campbell, J. P., Shipley.
 Cantlow, W. W., Isleham, Cambridge.
 Cardwell, T., Hamsterley, Durham.
 Carey, J. P., Wolverhampton.
 Carpenter, W., Dunstable, Beds.
 Carrick, J. D., North Shields.
 Carter, Thomas, Reading, Berks.
 Cartwright, J., Lee Common, Bucks.
 Cater, Philip, Bath.
 Catterall, G. C., Horsforth.
 Caunt, W., Greenwich.
 Chamberlain, F., Fleet, Lincoln.
 Chamberlain, T., Pattishall, Northampton.
 Chapman, W. S., B.A., Amersham.
 Chapman, J., Upottery, Devon.
 Chapman, W., Longford, Warwick.

- Chappell, J., Isle Abbotts, Somerset.
 Chappell, W., Winchester.
 Cheatic, G., Birmingham.
 Chegwidan, Daniel, Rochdale.
 Chenery, R., Manchester.
 Cherry, W., Burford and Milton, Oxon.
 Chew, G., Sunningdale, Berks.
 Chew, J. S., Birmingham.
 Child, E. D., Bungay, Suffolk.
 Chislet, J., Walworth.
 Cholerton, J., Coalville, Leicestershire.
 Cholerton, J., Pinchbeck, Lincolnshire.
 Chown, J. P., Bradford, Yorkshire.
 Clark, C. C., B.A., Huntingdon.
 Clark, Henry, M.A., Bristol.
 Clark, James, Leamington.
 Clarke, E., Twerton, Bath.
 Clarke, Owen, London.
 Clarke, Robert, Ilford.
 Clarke, Thomas.
 Clarke, W., Bath, Somerset.
 Claxton, J., West Road, Suffolk.
 Claypole, E. A., Wallingford.
 Clements, T., Woodford.
 Clements, W., Halstead, Essex.
 Clift, Zenas, Westbury Leigh.
 Clifford, John, Praed-street, Paddington.
 Clifton, W. S., Downton, Wilts.
 Cloake, W., Beckington, Somerset.
 Clowes, Francis, London.
 Cobbin, J. T.
 Coe, R., Ludham, Norfolk.
 Colcroft, W., Bramley, Yorkshire.
 Cole, A. A., Walsall, Stafford.
 Cole, C. H., Brentford, Middlesex.
 Cole, T. J., Peckham.
 Coles, J., Blakeney, Norfolk.
 Collier, J. T., Downton, Wilts.
 Collings, S., Ryde, Isle of Wight.
 Collings, T., Exmouth, Devon.
 Collings, William, Gloucester.
 Collins, J., Broughton, Cumberland.
 Collins, S., Grundisburgh, Suffolk.
 Collis, I., Coggeshall, Essex.
 Collyer, W., Ivinghoe, Bucks.
 Compston, John, Bramley, Leeds.
 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.
 Cooper, W., Hampstead.
 Corbet, T., Frome, Somerset.
 Corbet, John, Norwich.
 Corben, T., Langton, Purbeck, Dorset.
 Corby, T., Sharnbrook, Beds.
 Cornford, Philip H., Luton, Beds.
 Cotton, J., Holbeach, Lincoln.
 Couthall, G., London.
 Coutts, James, Chatham.
 Cowly, T., Fairford, Gloucestershire.
 Cowdy, Samuel, Leighton Buzzard, Beds.
 Cowper, W., The Dicker, Sussex.
 Cox, Alfred, Dunchurch, Warwick.
 Cox, James, Walgrave, Northampton.
 Cox, John, Ipswich.
 Cox, John, Enfield, Middlesex.
 Cox, Samuel, Ryde, Isle of Wight.
 Cousins, G., Kington, Hereford.
 Cozens, J., Norwich.
 Cozens, S., Warboys, Hunts.
 Crampin, J., Streatham, Cambridge.
 Craubrook, D., Maidstone.
 Crassweller, H., B.A., Woolwich, Kent.
 Crate, T. C., Wendover.
 Crawford, J.
 Crisp, Thomas S., Bristol.
 Crofts, J., Birchington, Kent.
 Crook, J., Hebden Bridge, Yorkshire.
 Crook, James, Somersham, Suffolk.
 Crooks, G., Killingholm, Lincoln.
 Cross, R. P., Taunton.
 Cross, T., Newton Abbott, Devon.
 Cross, W. J., Bristol.
 Crossman, H., Marlborough, Devon.
 Crow, Thomas, Hatfield.
 Crowe, William, Hammersmith.
 Crowest, B., Billericay, Essex.
 Crumpton, David, Salendine Nook, Yorks.
 Crumpton, Thomas, Shrewsbury.
 Cubitt, James, Thrapstone, Northampton.
 Cutcliffe, W., Brayford, Devon.
 Cuzner, J., Driffield, Yorkshire.
 Daniell, Charles, Horton, Bradford, York.
 Dark, S., Market Lavington, Wilts.
 Davey, W., Combmartin, Devon.
 Davidge, J., Iwerne, Dorset.
 Davies, B., Birkenhead.
 Davies, B., D.D., The College, Regent's-park.
 Davies, Benjamin, Wells, Somerset.
 Davies, B., Greenwich.
 Davies, H. E., Ross.
 Davies, H. C., Longhope, Gloucester.
 Davies, Isaac, Newcastle-on-Tyne.
 Davies, J., Tabor, Brynmawr, Monmouth.
 Davies, J., Abercan, Monmouth.
 Davies, J., Willenhall.
 Davies, M., Langibby, Monmouth.
 Davies, T., College, Haverfordwest.
 Davies, T., Paulton, Somerset.
 Davies, William B., Faversham, Kent.
 Davies, H. G., Andover.
 Davies, J., Newport, Monmouth.
 Davis, George, Wednesbury, Staffordshire.
 Davies, R., Goitre, Monmouth.
 Davis, B., Horsell, Surrey.
 Davis, Ebenezer, Southsea, Hants.
 Davis, James, Bristol.
 Davis, Joseph, Portsea.
 Davis, J., Arlington, Gloucestershire.
 Davis, Stephen Joshua, Peckham, Surrey.
 Davis, T., Cubberley, Gloucester.
 Davis, E., Martham, Yarmouth.
 Dawson, J., Buxton, Norfolk.
 Dawson, J., Barking, Essex.
 Dawson, John, Bishop Burton, Yorkshire.
 Dawson, Thomas, Liverpool.

- Day, W.
 De Fraine, R., Lutterworth, Leicester.
 Dennet, E., Truro.
 De Putron, M., Guernsey.
 Dickerson, Philip, London.
 Dixon, J., White Colne, Essex.
 Dixon, J., Maidstone.
 Dobney, H. H., Maidstone.
 Doke, W., Chudleigh.
 Domoney, Joshua.
 Dore, James, Pontesbury.
 Dore, John, Ashburton.
 Dovey, J. E., Lowestoft, Suffolk.
 Dovey, W., 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.
 Dunkley, James, Knutsford, Cheshire.
 Dunn, G., Leake and Wimeswold, Leicestershire.
 Dunn, J., Gillingham, Dorset.
 Dunn, Stephen, Atch Lench, Worcestershire.
 Dunning, Robert, Islington, London.
 Dyson, Eli, Rishworth, Yorkshire.
- Eacote, W.
 Eden, T., Chadlington, Oxon.
 Edgcomb, J. P.
 Edgar, Samuel, B.A., Abingdon, Berks.
 Edmunds, Robert, Otley, Suffolk.
 Edmonds, T., M.A., Cambridge.
 Edwards, John, Oxton, Cheshire.
 Edwards, James, Nottingham.
 Edwards, R. G., Cottenham, Cambs.
 Edwards, Evan, Chard, Somerset.
 Edwards, E., Brynmawr.
 Edwards, D., Beaufort, Monmouth.
 Edwards, F., B.A., Harlow, Essex.
 Edwards, Morris, Keysoe, Beds.
 Edwards, T., Tunbridge Wells, Kent.
 Edwards, William, Weston Turville, Bucks.
 Edwards, W.
 Elliott, E. E., Lydney, Gloucester.
 Elliott, T. R., Market Harboro', Leicester.
 Elliott, W. H., London.
 Elliott, William, Epsom.
 Ellis, W. C., Great Sampford, Essex.
 Ellis, R., Suhony, Monmouth.
 Ellison, William, Wigan, Lancashire.
 Elliston, W. D., Blakeney, Gloucester.
 Elton, Romeo, D.D., Exeter.
 Elven, Cornelius, Bury St. Edmunds, Suffolk.
 Emery, William, Hemel Hempstead.
 Etheridge, B. C., Ramsgate.
 Evans, B., D.D., Scarborough, Yorkshire.
 Evans, D., Dinas, Glamorganshire.
 Evans, D., Dudley.
 Evans, D., Hatfield.
 Evans, D. M., Kew Green, Middlesex.
 Evans, Edward, Snailbeach, Salop.
 Evans, J., Caerleon, Monmouth.
- Evans, T. R., Usk, Monmouth.
 Evans, R., Burnley, Lancashire.
 Evans, Shem, Arnsby, Leicester.
 Evans, W., Crewkerne.
 Evans, W. W., Holloway, London.
 Everett, George, Wortwell, Norfolk.
 Ewence, J., Henley-in-Arden.
 Eyres, John, Midhurst, Sussex.
- Fall, E., Newbold, Rugby.
 Felkin, J., Sevenoaks.
 Felton, William, Ipswich, Suffolk.
 Field, T., Shadwell.
 Fifield, G. W., Grampound, Cornwall.
 Figg, —, Redbourne.
 Finch, R. R., Homerton.
 Finch, T., Harlow.
 Finch, T. C., London.
 Fish, C.
 Fishbourne, G. W., Stratford, Essex.
 Fishbourne, James C., Hastings.
 Fisk, W., Chipperfield, Herts.
 Flack, W.
 Flanders, M. W., Cottenham, Cambs.
 Flavel, J. P., Earith, Hunts.
 Flecker, L., Buckingham.
 Flory, J.
 Flower, H., Yaxley.
 Foreman, J., March, Cambs.
 Foot, U., Collumpton, Devon.
 Foote, W. Evans, Honiton, Devon.
 Forbes, F., Nottingham.
 Fordham, T., Caxton, Cambridgeshire.
 Forster, E. L., Stony Stratford, Bucks.
 Forth, Charles, New Basford, Notts.
 Foster, A., Ringmore, Devon.
 Foster, J., Farsley, Yorkshire.
 Francies, G., London.
 Francis, J.
 Francis, F., Ystrad.
 Franklin, E. J.
 Franklin, J.
 Freckelton, T. W., Longton, Stafford.
 Freeman, B.
 Freeman, J.
 Freer, J., Woodstock, Oxon.
 Frize, J., Fairford, Gloucester.
 Fuller, A. G., Quadrant-road, Canonbury.
 Fuller, H. J., Ashampton, Berks.
 Fuller, Thomas E., Melksham, Wilts.
 Fuller, W. H., Minehead, Somerset.
 Futter, E., Harlestone, Norfolk.
- Gard, T., Brixham.
 Garner, William, Harston, Cambridgeshire.
 Garrard, W., Leicester.
 Garritt, T.
 Garside, J., Slaithaite.
 Garwood, William, Deal, Kent.
 Gast, Philip, Appledore, Devon.
 Gateby, W., Manchester.
 Gay, R., Little Kingshill, Bucks.
 Gedge, George, Bacton, Norfolk.
 George, Jonathan, Camberwell.
 Gibson, E. T., Guilsborough.

- Gibson, J., West Drayton, Middlesex.
 Giles, J. E., Sheffield.
 Gill, J. V., Millford, Hants.
 Gill, Thomas, Melbourne, Derby.
 Gillson, W. A., Saffron Walden, Essex.
 Gipps, J., Midhurst.
 Glanville, W., Lewisham, Kent.
 Glaskin, J., Islington.
 Goadby, J., Loughborough, Leicestershire.
 Goadby, J. J., New Lenton, Notts.
 Goadby, Thomas, B.A., Coventry.
 Godwin, Benjamin, D.D., Rawden, Yorks.
 Gooch, S. B., Fakenham, Norfolk.
 Gooding, W. J., Halesworth, Suffolk.
 Goodman, W., B.A., Lincoln.
 Goodman, W. E.
 Gotch, F. W., M.A., Bristol.
 Gough, T. T., Clipston, Northampton.
 Gould, D., Dunstable, Beds.
 Gould, George, Norwich.
 Gordon, J., Tenbury, Worcester.
 Gorett, Robert, M.A., Norwich.
 Goss, W., Yarmouth, Norfolk.
 Gowing, J., Norwich.
 Grace, J., Brighton, Sussex.
 Grace, R., Winchcomb, Gloucestershire.
 Gray, W., Ashby-de-la-Zouch, Leicestershire.
 Gray, Jos., Norwich.
 Green, F., John Street, Holloway.
 Green, Joseph, Yarmouth.
 Green, J., Upton-on-Severn.
 Green, J. C., Wellow, Isle of Wight.
 Green, Richard, Taunton.
 Green, Samuel, Hammersmith.
 Green, S. G., B.A., Bradford, Yorkshire.
 Green, William, Bromsgrove.
 Griffin, Thomas, Trowbridge.
 Griffiths, D., Accrington, Lancashire.
 Griffiths, Philip, Biggleswade, Beds.
 Griffiths, J. P., Sabden, Whalley, Lancas.
 Griffiths, M., Rymney, Monmouth.
 Griffiths, R., Ponthir, Monmouth.
 Grigg, H. T., Dorman's Land, Surrey.
 Gunnell, T.
 Gunner, G., Southwark.
 Haddy, J. P., Ravensthorpe, Northampton.
 Haigh, G., Bessel's Green, Kent.
 Hall, B. S., Bourton-on-the-Water.
 Hall, G. S., Clapham.
 Hall, J., Gorsley, Hereford.
 Hall, R., B.A., Olney.
 Hall, S., Parley, Hants.
 Hamblin, Jos., Saxlingham, Norfolk.
 Hammond, E. R., West Malling, Kent.
 Hands, E., Pontrhydryn, near Newport.
 Hanks, H., Woolwich.
 Hands, T., Luton.
 Hannam, J., Wincanton.
 Hanson, J., Huddersfield, Yorkshire.
 Hanson, T., Idle, Yorkshire.
 Harbottle, Joseph, Oswaldtwistle, Lancas.
 Harcourt, C. H., Wokingham, Berks.
 Harcourt, James, Boro' Road, London.
 Hardwick, W., Gretton, Northamptonshire.
 Hardy, Richard, Queenshead, Yorkshire.
 Hargreaves, O., Burnley, Lancashire.
 Harris, E., Chelsea, London.
 Harris, G., Rishangles, Suffolk.
 Harris, P., Wymondham, Norfolk.
 Harrison, —, Llandago.
 Harrison, J.
 Harrison, J., Bowness, Westmorland.
 Hart, C., Framsdon, Suffolk.
 Hart, Thomas, Cranfield, Beds.
 Harvey, Jos., Little Leigh, Cheshire.
 Harvey, R., South Lopham.
 Hasler, J., Neatishead, Norfolk.
 Haslap, W., Bethnal Green.
 Hatch, S. S., Higlgate, Middlesex.
 Hatton, J., Outwood, Surrey.
 Hatton, J., Wolverhampton, Stafford.
 Hawkins, C., Uffculme, Devon.
 Hawkins, W., Bradford, Wilts.
 Hawkins, W., Hail Weston, Hants.
 Hawson, Charles, Woolwich, Kent.
 Hawson, Gregory, Staines, Middlesex.
 Hayercroft, Isaac, B.A., Lewes.
 Hayercroft, N., M.A., Bristol.
 Hazleton, J., John-street-road, London.
 Hecker, J., Buckingham.
 Hedge, W., Helmdon, Northampton.
 Hemas, —, Donnington Wood, Salop.
 Henderson, W. T., Banbury, Oxon.
 Heritage, W. A., Naunton, Gloucestershire.
 Hester, G., Blackburn.
 Hewett, J. H., Bexley Heath.
 Hewlett, M.
 Hewlett, J. P., Watford, Herts.
 Hichon, G., Brandon, Suffolk.
 Hiley, F., Llanwenarth, Monmouth.
 Hill, Charles, Stoke Ash, Suffolk.
 Hill, J. H., Swansea.
 Hillman, J., Deptford, Kent.
 Hinton, J. H., M.A., London.
 Hiron, John, Brixton-hill, Surrey.
 Hirst, J., Blackley, Yorkshire.
 Hithersay, J., Malton.
 Hobson, Jesse, London.
 Hoby, J., D.D., Twickenham.
 Hockin, J., Niton, Isle of Wight.
 Hoddy, T., Horham, Suffolk.
 Hodges, Norton, Glamorganshire.
 Hodgkins, B., Bishop's Stortford, Herts.
 Hoe, B., Clapham, Surrey.
 Holroyd, Jos., Barton, Leicester.
 Holmes, H. W., Pole Moor, Slaithwaite, York.
 Holmes, R., Rawden, Yorkshire.
 Hood, W., Ford, Bucks.
 Hooper, W. H., Walthamstow.
 Hooppell, R., Sidcott, Somerset.
 Horbury, M., Blackburn.
 Horne, R., Shelfanger, Norfolk.
 Horsepool, J., Oadby, Leicestershire.
 Horsfall, J., Stone, Yorkshire.
 Horsfield, R., Leeds, Yorkshire.
 Horsfield, T., Todmorden.
 Horton, Thomas, Devonport.

Hosken, C. H., Fenny Stratford.
 Hossack, J., Smethwick, Stafford.
 House, W., Hadlow, Kent.
 Howe, Thomas, Shrewsbury.
 Howarth, T., Preston.
 Howe, George, Cardiff.
 Howe, J., Macclesfield, Chester.
 Howe, John, Bacup.
 Howells, George, Whitebroke, Monmouth.
 Howell, J., Bradfield, Suffolk.
 Howieson, W., Walworth, Surrey.
 Hughes, J., Blacnavon, Monmouth.
 Hughes, J., Talywaen, Monmouth.
 Hull, Edmund, Brixton, London.
 Hull, E. L., B.A., Lynn.
 Humphreys, G. W., B.A., Merthyr Tydvil.
 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.
 Hutcheson, S., Whitehaven.

Ibberson, A., Husband's Bosworth.
 Ibberson, W. C., Culworth.
 Ingham, Richard, Halifax.
 Ingham, Richard, Sheffield.
 Inward, I., Ryarsh, Kent.
 Irish, D., Ramsey, Hunts.
 Isaac, George, Brighton.
 Ivory, John, Costessey, Norfolk.

Jackson, J., Knutsford, Chester.
 Jackson, W., Colchester.
 Jackson, W. E., Cloughfold, Lancashire.
 Jackson, B. I. C., Caerleon, Wales.
 James, Ben., Middlesborough, Yorkshire.
 James, George, Bewdley, Worcester.
 James, E. W., Blackwood, Monmouth.
 James, J., Studley.
 James, M., Newbridge, Monmouth.
 James, R., Yeovil, Somerset.
 James, T., Studley, Warwickshire.
 Jarman, D., Newbridge, Radnorsdirc.
 Jarrow, James M.
 Jarrow, W., Kegworth.
 Jeavons, D., Cradley, Worcestershire.
 Jefferson, John, Newbridge, Monmouth.
 Jefferson, J., Goodshaw, Lancashire.
 Jeffrey, W., Amersham, Bucks.
 Jenkins, D. J.
 Jenkins, E., Madeley, Shropshire.
 Jenkins, T., Bristol.
 Jenkinson, John, Oakham, Rutland.
 Jennings, Daniell, Newport, Isle of Wight.
 Johnson, E., Hanley.
 Johnson, B., Raglan.
 Jones, D., Beaumaris.
 Jones, J., Llandwellyan.
 Jones, J., Llanfaircacerion.
 Jones, J., Tawarnaubach.
 Jones, T. D., Rickmansworth.

Jones, R., Llanlywenarth.
 Jones, Albert, Gosberton, Lincoln.
 Jones, D., B.A., Folkestone, Kent.
 Jones, D., Horncastle, Lincoln.
 Jones, D. R., Rymney, Monmouth.
 Jones, E., Cawae.
 Jones, John, Towcester.
 Jones, J., March, Cambridgeshire.
 Jones, J., Monk's Kirby, Warwick.
 Jones, J., Llangollen.
 Jones, J.
 Jones, J. H., Kidderminster.
 Jones, J. A., London.
 Jones, J. C., M.A., Spalding, Lincoln.
 Jones, J. Emlyn, M.A., Ebbw Vale, Monmouth.
 Jones, L., Ebbw Vale, Monmouth.
 Jones, Maurice, Wargate.
 Jones, T., Blackheath.
 Jones, T., Chepstow, Monmouth.
 Jones, T. D., Blaina.
 Jones, W.
 Jones, W., Camden-town.
 Jones, William, Derby.
 Jones, W., Pont Aberbargod, Monmouth.
 Jones, W., Coaseley, Stafford.
 Jones, C. W., Southwark.
 Joplin, J. J., Chippenham.
 Joseph, D., Bootle, Lancashire.
 Judd, G., Coningsby, Lincoln.
 Judson, Josephus, Wellington, Salop.
 Jukes, J., Hull, Yorkshire.

Katterns, Daniel, Hackney, Middlesex.
 Keed, J., Cambridge.
 Keen, C. T., Foulsham, Norfolk.
 Keen, C. T., jun., Bridgnorth.
 Keightley, J., Millend.
 Keller, J., Bovey Tracey, Devon.
 Kelley, W., Measham, Derbyshire.
 Kemp, Samuel, Brockley, Suffolk.
 Kendall, Thomas, Chadwell Heath, Essex.
 Kenny, R., Burton-on-Trent, Stafford.
 Kent, Manoah, Birmingham.
 Kenworthy, A., Hill Cliff, Warrington.
 Kershaw, J., Rochdale, Lancashire.
 Kiddall, J., Louth, Lincoln.
 Kiddle, J., Tetbury, Gloucestershire.
 Killen, Hugh, Bedford.
 Killingworth, J., Hackney.
 Kilpin, W., Kilham.
 King, F., Great Gransden, Cambridge.
 King, H., Tawstock, Devon.
 King, Thomas, Semley, near Shaftesbury.
 Kings, J., Torquay, Devon.
 Kirkbride, D., Maryport, Cumberland.
 Kirtland, Charles, Canterbury.
 Kirton, J. W., Stafford.
 Kitehen, William, Ringstead, Northampton.
 Kitehing, H.
 Kightley, Joseph, Middleton, Lancashire.
 Kneebon, J., Hartlepool, Durham.
 Knight, Joseph, Wolvey, Warwick.
 Knott, B., Maidstone.
 Knowles, W., Hackleton, Northampton.

- Lancaster, R. B., Lambeth.
 Lance, J. W., Newcastle-on-Tyne.
 Landels, William, Regent's-park, London.
 Langford, R., Colchester, Essex.
 Langridge, R. J., Nuneaton.
 Large, William, Sutton, Suffolk.
 Larkin, —, Bourton, Berks.
 Larom, Charles, Sheffield, Yorkshire.
 Larwell, J., Dartmouth.
 Last, Henry, Waldringfield, Suffolk.
 Lawrence, Henry, Shrewsbury.
 Lawson, T., South Shields, Durham.
 Lawton, J., Berkhamstead, Herts.
 Laxon, H., Ormesby, Norfolk.
 Lay, James, Milwood.
 Leach, T., Northampton.
 Leader, William, Woolwich, Kent.
 Le Clerc, J., Guernsey.
 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.
 Lees, W., Berwick-on-Tweed.
 Leferre, E., Woodstock, Oxon.
 Le Maire, R. G., London.
 Leng, W., Stockton-on-Tees, Durham.
 Leonard, Frederick, LL.B.
 Leonard, T., Magor, Monmouth.
 Leonard, C. H., M.A., Boxmoor.
 Lewis, Benjamin, Blackheath.
 Lewis, David, Leominster.
 Lewis, E., Burwell, Cambridgeshire.
 Lewis, E.
 Lewis, E., Briery Hill, Monmouthshire.
 Lewis, J., Blaenau Gwent, Monmouth.
 Lewis, J., Tredegar, Monmouth.
 Lewis, John, Houghton Regis, Beds.
 Lewis, John, Harrow-road.
 Lewis, J. P., Diss, Norfolk.
 Lewis, L., Carmarthen.
 Lewis, S. V., Abingdon.
 Lewis, Thomas, Llanelly, Monmouth.
 Lewis, W. G., Cheltenham, Gloucester.
 Lewis, W. G., jun., Bayswater.
 Lewis, W., Moriah Chapel, Dowlais.
 Lewitt, J., Nottingham.
 Light, C., Shrewton, Wilts.
 Light, John, Penuel, Monmouth.
 Light, John, Thornbury, Gloucestershire.
 Lillycrop, S., Windsor, Berks.
 Lingley, I., Meopham, Kent.
 Litchfield, J., Kingshorpe, 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.
 Long, —, Ashfield Magna, Suffolk.
 Lord, Isaac, Birmingham.
 Lovering, G., Swimbridge, Devon.
 Lowden, G. Bouse, Uxbridge.
- Lyon, J., Chatteris, Cambridge.
 Macpherson, James, Hull.
 Maden, J., Gambleside, Lancashire.
 Maden, J., Jun., Macclesfield.
 Maddeys, G., Fornsett, Norfolk.
 Maddocks, W., Ramsden Crays, Essex.
 Maisey, W., Hook Norton.
 Major, A., Farringdon, Berks.
 Makepeace, Jonathan, Luton, Beds.
 Malcolm, J., Leicester.
 Mann, —, King's Kerswell, Devon.
 Manning, E., Gamlingay, Cambridge.
 Manning, Samuel, Frome, Somerset.
 Marchant, Charles, Stoke Gabriel, Devon.
 Marks, Samuel, Cambridge.
 Marriott, J., Inskip, Lancashire.
 Marriott, T., Milton, Northampton.
 Marshall, J., Crosby.
 Marston, C. H., Devizes, Wilts.
 Marten, R. H., B.A., Lee, Kent.
 Martin, C., Loscoe, Derby.
 Martin, T., Malmesbury, Wilts.
 Martin, J., B.A., Nottingham.
 Massey, J., Tamworth, Stafford.
 Mason, John, Wells, Somerset.
 Matthew, Samuel, Hadleigh, Suffolk.
 Matthews, D., Rowley Regis, Stafford.
 Matthews, H., Ensham, Oxford.
 Mathews, J., Aldborough.
 Matthews, T. W., Boston, Lincoln.
 Matthews, W., Glossop.
 Maurice, J., Coseley, Stafford.
 May, John, Saltash, Cornwall.
 May, J. H.
 May, W., Burton Latimer, Northampton.
 McCarthy, Isaac, Egerton, Kent.
 McLaren, A., B.A., Manchester.
 McLean, T., Harborne, Birmingham.
 McMaster, R. P., Coventry.
 McMichael, G., B.A., Bridgewater.
 Mead, J., Ludgershall, Wilts.
 Mead, W.
 Medlock, R., Wyboston.
 Medcalf, F. F., Middleton Cheney.
 Medway, G., Kilmington, Somerset.
 Medway, G., Loughwood, Devon.
 Medhurst, T. W., Kingston.
 Mee, T., Isleham.
 Meeres, J. L., Bermondsey, Southwark.
 Menzies, R., Bromley, Northumberland.
 Merrett, Charles, Mendlesham, Suffolk.
 Merriman, Edward, Clapham Common.
 Messer, T. J., London.
 Metcalfe, John, Higher Bebbington.
 Miall, William, Dalston, London.
 Michael, Thomas, Evesham.
 Michael, John, Magor, Monmouth.
 Middleditch, C. J., Holloway, London.
 Middleditch, Thomas, Calne, Wilts.
 Miles, Joseph, Stow-on-the-Wold.
 Millard, Jas. H., B.A., Mazepond, London.
 Miller, Richard, Braunston, Northampton.
 Miller, J. P., Penn, Bucks.
 Miller, J., London.

- Mills, John, Stogumber, Somerset.
 Milner, Samuel, Pentonville, London.
 Mitchell, Jos., Downend, Bristol.
 Moase, J., Birmingham.
 Moncymant, T., Mundesley, Norfolk.
 Moore, J., Withington, Hereford.
 Morgan, D., Pontypool.
 Morgan, Henry, Cwmbran, Monmouth.
 Morgan, G., Ledbury.
 Morgan, Joseph, Donnington Wood, Salop.
 Morgan, J. W., Bridlington, York.
 Morgan, S.
 Morgan, M., Beulah, Monmouth.
 Morgan, T. H., Birmingham.
 Morgan, T., Machen, Monmouth.
 Morgan, Thomas, Witten-park, Durham.
 Morgan, M., Newtown, Montgomery.
 Morgan, H., Pembroke Dock.
 Morrell, C., Wolverhampton.
 Morris, R., Clifton, Somerset.
 Morris, Thomas, Whitechurch, Hants.
 Morris, T. M., Romsey, Hants.
 Morris, R., Hunmanby.
 Morton, J., Collingham, Notts.
 Moses, R. G., B.A., Lymington.
 Moss, Richard, London.
 Mostyn, John, Haddenham, Cambridgeshire.
 Mountford, J., Sevenoaks, Kent.
 Mothersole, —, Norton, Suffolk.
 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, A., Manchester.
 Mursell, J. P., Leicester.
 Mursell, James, jun., Kettering.
 Muskett, George, Westoning, Beds.
 Myers, John, Conistone, Lancashire.
- Nash, Thomas, Leominster.
 Needham, G., Castle Donnington, Leicester.
 Neville, J., Sutton-at-Hone, Kent.
 Newborn, J., Guyhirn, Cambridgeshire.
 Newell, W., Bradford, Wilts.
 Newman, T. F., Shortwood, Gloucester.
 Newth, John, Bristol.
 Newnam, S., Pilton, Barnstaple.
 Nichols, A., Sunnyside, Lancashire.
 Nicholson, B., Bedminster, Bristol.
 Nicholson, F.
 Nicholson, W., Steeplane, Yorkshire.
 Nightingale, R., Princes' End, Stafford.
 Noel, Hon. B. W., M.A., London.
 Nokes, E., Catshill, Worcester.
 Norman, William, Ashwater, Devon.
 Norris, J., Swavesey, Cambridge.
 Norris, T.
 Norton, W., Egham Hill, Surrey.
 Nott, Clement, Saffron Walden.
 Nunnick, D., Bloxham, Oxford.
- Offer, S., Netheravon, Wilts.
 Oldham, J., Dorchester, Oxford.
 Oliver, T., Monkwearmouth, Durham.
 O'Neil, A. G., Birmingham.
 Orchard, G. II., Nottingham.
 Orton, W., Louth, Lincoln.
 Osborn, J. J., Carlisle, Cumberland.
 Osborne, J. H., Poole, Dorset.
 Osborne, William.
 Overbury, F., Pershore, Worcestershire.
 Overbury, R. W., Devonport.
 Owen, J. J., Shouldham-street, London.
 Owen, I., Llandewie.
 Owen, T., Cranfield, Beds.
- Packer, Joseph, Ramsgate, Kent.
 Packer, Stephen, Netherton, Dudley.
 Page, J., Rotherfield, Sussex.
 Palmer, J., Romney-street, Westminster.
 Palmer, W., Homerton.
 Parker, E., Milnsbridge, Yorkshire.
 Parkins, D., Breachwood Green, Herts.
 Parkinson, T., Coxhill, Lincoln.
 Parkinson, W., Gretton.
 Parsons, J., Chesham, Bucks.
 Partridge, J., Wallingford, Berks.
 Pawson, H. T., Cranbrook, Kent.
 Payn, D., Newport, Isle of Wight.
 Payne, J. E., Kingsheath, Worcester.
 Payne, W., Chesham, Bucks.
 Pechey, W., M.A., Loughboro', Leicesters.
 Peacock, D., Masham, Yorkshire.
 Peacock, John, London.
 Pearce, Fred., Bradford, Wilts.
 Pearce, J., Newtoning-causeway.
 Pearce, Standen, Romford, Essex.
 Pedley, R., Wheelock Heath, Chester.
 Pegg, D., Claxton, Norfolk.
 Pegg, G. W., London.
 Pells, John, Soho, London.
 Pengilly, R., Croydon.
 Penny, John, Coleford, Gloucester.
 Pepper, T., London.
 Perkins, F., Dorchester.
 Perratt, William, Harlington, Middlesex.
 Perry, A., M. D., Wakefield.
 Perrin, J. E., Walton, Suffolk.
 Peters, Thomas, Kingsbridge, Devon.
 Phillips, D., Pouthrydyfen.
 Phillips, H., Nantyglo, Monmouth.
 Phillips, J., Astwood Bank, Worcester.
 Philpin, M., Alcester, Warwick.
 Philpotts, J. C., M.A., Stamford, Lincoln.
 Pike, J., Carey, Leicester.
 Pike, J. B., Bourne, Lincoln.
 Pike, B. J., Grantham.
 Pitt, Alexander, Burton-on-Trent.
 Plan, W., Saxmundham, Suffolk.
 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.
 Ponsford, J., Cowland Grove, Surrey.

Poock, T., Ipswich, Suffolk.
 Poole, H., Abergavenny, Monmouth.
 Pope, G., Folkestone.
 Poppley, W. A.
 Porter, C., Stalham, Norfolk.
 Pottenger, Thomas, Newcastle-on-Tyne.
 Potter, H., Dover.
 Pound, S., Dartmouth.
 Powell, Alfred, St. Peter's, Kent.
 Pratt, C. E., Stokeville, Stafford.
 Pratt, W. C., Keynsham, Somerset.
 Pratten, B. P., B.A.
 Predgen, L. H., Orcop, Hereford.
 Preece, Benjamin, Poplar.
 Preece, J., Westbury, Wilts.
 Prees, Philip, Cinderford, Gloucestershire.
 Preston, G., Sunderland, Durham.
 Preston, Isaac, Chesham.
 Price, D., Blaenffos, Pembroke.
 Price, Enoch.
 Price, J., Montacute, Somerset.
 Price, John, Warminster.
 Price, S., Abersychan, Monmouth.
 Price, W. T., Cheddar.
 Price, E., Longford, near Coventry.
 Priske, Richard, Watchet.
 Probert, E., Bristol.
 Probert, J., Newbridge, Radnor.
 Proctor, W., Lancaster.
 Prout, Peter, Haslingden.
 Pryce, E. S., B. A., Gravesend, Kent.
 Pugh, S. S., Devizes.
 Pulling, G., Crosscombe, Somerset.
 Pulman, J., Battle, Sussex.
 Pulsford, J., Hull, Yorkshire.
 Pulsford, T., Shaldon, Devon.
 Pym, —, Newport Pagnell, Bucks.
 Pyne, R., Weston-by-Weedon.
 Pypwell, Joseph, Stockport.

 Radburn, W. H., Hampstead.
 Ramsey, J., Whitestone, Hereford.
 Randle, W., Sutton Courtney, Berks.
 Ray, T., Lamberhurst, Sussex.
 Read, W., Wellow, Hants.
 Reade, W. J., Crewe, Cheshire.
 Redman, J., Sunderland, Durham.
 Rees, A. A., M.A., Sunderland, Durham.
 Rees, J., Blaenavon, Monmouth.
 Rees, R., Glasgoed, Monmouth.
 Rees, W. D., Tenbury, Worcester.
 Reeves, T., Risca, Monmouth. }
 Reynolds, T. D., Earl's Colne.
 Reynoldson, R., Wisbeach, Cambridge.
 Rice, —, Catworth, Hunts.
 Richards, T., Newport, Monmouth.
 Richards, J., Deal, Kent.
 Richardson, James, Barton Mills, Suffolk.
 Ricketts, D., Cutsdean, Gloucester.
 Ridgway, J., Lymm, Cheshire.
 Ridley, Geo., Wetherden, Suffolk.
 Riley, J., Rothly, Leicester.
 Roberts, E., Rhyl.
 Roberts, E., Bethel, Bassaleg, Monmouth.
 Roberts, John, Pyle, South Wales.

Roberts, J. Victoria, Monmouth.
 Roberts, T., Brynmawr, Monmouth.
 Roberts, Thomas, Wendover.
 Roberts, W., Blaenau, Monmouth.
 Roberts, W., Rhos, Denbigh.
 Robertson, J., M.A.
 Robinson, C.
 Robinson, J., Boughton, Nottingham.
 Robinson, J., Hackney, Middlesex.
 Robinson, J., Maulden, Bedford.
 Robinson, J., Kingston.
 Robinson, T., Staughton, Bedford.
 Robinson, W., Cambridge.
 Robson, Charles, Berwick-on-Tweed.
 Robson, George, Shipston-on-Stour.
 Roekey, T., Appledore.
 Rodway, E. J., Weston-super-Mare, Somerset.
 Rodway, G. W., North Bradley, Wilts.
 Rogers, J., Mersea, Essex.
 Rogers, N., Trowbridge.
 Rogers, W., Dudley.
 Rolestone, F. H., Sodbury, Gloucester.
 Room, Charles, London.
 Roose, —, Burnley.
 Rootham, J., Canterbury.
 Rosevear, W., Coventry, Warwick.
 Ross, W. G.
 Rothery, Joseph, Bampton, Devon.
 Rouse, W., Chudleigh, Devon.
 Row, W., Earl Soham, Suffolk.
 Row, Thomas, Little Gransden, Cambridge.
 Rowe, John, Lytchett, Dorset.
 Rowe, James, Risca, Monmouth.
 Rowe, W., Steventon, Beds.
 Rowe, K. W., Camberwell.
 Rowley, C., Manchester.
 Rowson, H., Warrington.
 Ruff, J., Boston, Lincoln.
 Rumsey, —, Withington, Hereford.
 Runnacles, J., Charsfield, Suffolk.
 Rush, W., Eaton Bray, Bedford.
 Russell, J., Shoreditch, London.
 Russell, Joshua, Blackheath, Kent.
 Rutter, T., Sway.
 Ryland, J. R.

 Saffery, J. P., London.
 Sags, W., Clayton, Yorkshire.
 Sage, John, Kenninghall, Norfolk.
 Salisbury, J., Barrowden, Rutland.
 Salter, W. A., Leamington.
 Samuel, E., Salford.
 Samuels, S.
 Sanderson, R. B., jun., Newcastle-on-Tyne.
 Sarah, H., Shaldon, Devon.
 Sargent, J., Gildersome, Yorkshire.
 Sargent, J. E., Wyken, Warwickshire.
 Saunders, Moses, Brixham, Devon.
 Saxby, J., Croborough, Sussex.
 Scarr, A., Aylesham, Norfolk.
 Scoble, T., Heytesbury, Wilts.
 Scorey, P. G., Kingstanley, Gloucestershire.
 Scott, Peter, Brearley, Yorkshire.
 Scott, T., Norwich.

- Searle, J., London.
 Searle, B., Twowaters.
 Serle, E., North Curry.
 Sexton, W., Tring, Herts.
 Shakspear, T., Nailsworth.
 Shakspeare, B., Malton, Yorkshire.
 Shakspeare, Charles, Somerleyton.
 Shakspeare, W., Belper.
 Sharman, W.
 Shaw, William, Lancaster.
 Shaw, J., Layshill and Ross, Hereford.
 Shipway, C., Sibil Heddingham, Essex.
 Shindler, R., Matfield, Kent.
 Shirley, T., Sevenoaks, Kent.
 Shoobridge, S., Instow, Devon.
 Short, C., M.A., Swansea.
 Short, George, B.A.
 Shorter, J., London.
 Shuttlebotham, J., M.A., Macclesfield.
 Shuttleworth, John, Hillsfield, Skipton, Y.
 Simmons, J., M.A., Olney.
 Simmons, J. E., M.A., Bluntisham, Hunts.
 Simons, A., Lineholme, near Todmorden.
 Sincox, S., Shirley, near Southampton.
 Sincoxon, S., Preston.
 Skemp, T., Dawley Bank, Salop.
 Skemp, C. W., Great Missenden.
 Slim, Cornelius, Hailsham.
 Sloper, —, Wallingford, Berks.
 Small, George, Croydon.
 Smart, E., Great Grimsby, Lincolnshire.
 Smedmore, J., Forton, Hants.
 Smith, A., St. Ives, Hunts.
 Smith, Amos, Harpole, Northamptonshire.
 Smith, Andrew.
 Smith, C., Leicester.
 Smith, Charles, Langley, Essex.
 Smith, F., Downton, Wilts.
 Smith, G. C., Penzance, Cornwall.
 Smith, John, Waterbeach.
 Smith, J., Bacup, Lancashire.
 Smith, J., Bowling Green, Worcester.
 Smith, James, Cheltenham.
 Smith, J., Spring Meadow, Stafford.
 Smith, J. C., Maltby, Lincoln.
 Smith, Joseph, Pontesbury, Shropshire.
 Smith, Thomas, Harrow-on-Hill, Middlesex.
 Smith, T., Little Leigh, Cheshire.
 Smith, Thomas, Islington.
 Smith, Thomas, Wooton, Beds.
 Smith, W., Bedworth, Warwick.
 Smith, W. E., Briercliffe, Burnley.
 Smythe, F. J., Worstead.
 Sneath, James, West Bromwich.
 Soule, Israel May, Batterssea Rise, Surrey.
 Southern, G., London.
 Sparham, J., Old Bukenham, Norfolk.
 Sparke, J. F., Wigan, Lancashire.
 Spencer, A., Long Preston.
 Spencer, J., Guildford.
 Spooner, J., Soham, Cambridgeshire.
 Sprigg, J., M.A., Westbury Leigh, Wilts.
 Springthorpe, C., Heptonstall Slack.
 Spurden, C., Lee, Kent.
 Spurgeon, C. H., Clapham, Surrey.
 Spurgeon, S., Havant.
 Squirrel, W., Dunmow, Essex.
 Staddon, J., Quorndon, Leicester.
 Stalker, A. M., Frome, Somerset.
 Stanbridge, S., Stotfold, Bedfordshire.
 Stanford, C., Camberwell.
 Stanion, J. S., Shacklewell.
 Stanion, R., Bacup, Lancashire.
 Stanley, W., Peterchurch, Hereford.
 Staples, G.
 Stapleton, J., Kirton, Lincolnshire.
 Statham, John, New Mill, Tring.
 Steane, E., D.D., Camberwell, Surrey.
 Stembriage, J., Charmouth, Dorset.
 Stembriage, H. W., Bridport, Dorset.
 Stenson, Elam.
 Stenson, Silas, Nottingham.
 Stent, John, Notting Hill, Middlesex.
 Stephens, J. M., Cirencester, Gloucester.
 Stevenson, E., Loughborough, Leicester.
 Stevenson, J., M.A., Derby.
 Stevenson, J. F., B.A., Nottingham.
 Stevenson, T., Leicester.
 Stevenson, T. R., Ilkestone, Derbyshire.
 Stevenson, W. R., M.A., Nottingham.
 Stuart, W. J., Staningley, Yorkshire.
 Stock, John, Devonport.
 Stovel, Charles, London.
 Stringer, T., Gravesend.
 Stubbings, W., Northallerton, Yorkshire.
 Stubbings, S., Sherston, Wilts.
 Sturmer, E. H., Worcester.
 Stutterd, J., Castle Acre, Norfolk.
 Summers, W. D., Magdalen, Norfolk.
 Sutcliffe, J., Rocester, Stafford.
 Sutcliffe, J., Stalybridge, Lancashire.
 Sutton, S., Watchett.
 Sutton, T., Cottenham, Cambridge.
 Swinbourn, James, Gravesend, Kent.
 Swinton, Thomas, Acton, Northwich.
 Syme, G. A., M.A., Nottingham.
 Symonds, William, Downham, Norfolk.
 Tanner, Joseph, Cirencester.
 Taylor, B., Pulham, St. Mary, Norfolk.
 Taylor, George, Derby.
 Taylor, J., Kegworth, Leicester.
 Taylor, J., Allerton, Yorkshire.
 Taylor, Thomas, Tottlebank, Lancashire.
 Taylor, W., Manchester.
 Teall, J., Hatch Beauchamp.
 Thomas, Alfred C., Islington, London.
 Thomas, E., Tredegar, Monmouth.
 Thomas, G., Pontypool, Monmouth.
 Thomas, G. B., St. Neots.
 Thomas, Henry, Rymney, Monmouth.
 Thomas, S., Blaenavon, Monmouth.
 Thomas, T., Meltham, Yorkshire.
 Thomas, T., Tylee, Monmouth.
 Thomas, T., D.D., Pontypool, Monmouth.
 Thomas, W., Newport, Monmouth.
 Thomas, T., Calstock and Motherhill, Cornwall.
 Thomas, W., Maiseyhampton, Gloucestershire.

- Thomas, W., Liverpool.
 Thompson, David, Torrington, Devon.
 Thompson, D. M. N., Hull, Yorkshire.
 Thompson, J., Askett, Buckingham.
 Thomson, D., Bildestone, Suffolk.
 Thornsett, W. E., Burgh, Lincoln.
 Thornby, —, Bedford.
 Thoruley, John, Stowmarket, Suffolk.
 Thorpe, T. M., Long Buckby, Northampton.
 Thring, E., London.
 Thursfield, J. S., Audlem, Cheshire.
 Thurston, J., Halstead, Essex.
 Tibbett, S., Ashburton, Devon.
 Tiptaft, —, Abingdon, Berks.
 Tipple, S. A., Norwood.
 Tite, W., Potton, Beds.
 Todd, J. W., Sydenham.
 Toms, R., Holcombe, Devon.
 Tollerfield, T., Burnham, Somerset.
 Tootman, W., Blackmore, Essex.
 Totman, J., Laxfield, Suffolk.
 Townsend, R., Kingston Lisle, Berks.
 Trestrail, Frederick, London.
 Trimming, J., Irthingboro', Northampton.
 Tryon, F., Deeping, Lincoln.
 Tubbs, R., Addlestone, Surrey.
 Tucker, F., B.A., Camden-road, London.
 Tuckett, E. H., Exeter.
 Tunncliffe, J., Leeds, Yorkshire.
 Turner, R., Desborough, Northampton.
 Turner, W., Great Brickhill, Bucks.
 Tustin, G., King's Sutton, Oxon.
 Tyler, Peter, Haddenham, Bucks.

 Underwood, W., Nottingham.
 Upton, William, St. Albans, Herts.
 Upton, W. C., Beverley, Yorkshire.

 Vaughan, J., Mile-end, London.
 Veals, George, Braunston, Northampton.
 Venimore, J., Ingham, Norfolk.
 Vernon, C., Thaxted, Essex.
 Vernon, C. W., Broughton, Hants.
 Veysey, C., Bideford, Devon.
 Vince, Charles, Birmingham.
 Vince, H.
 Vine, W., Henrietta-street, London.

 Wake, T. W., Markyate Street, Herts.
 Walcot, John, Falmouth.
 Walcot, J. B., Linsdale, Leighton Buzzard.
 Wale, B. B., Reading.
 Walker, D., Quainton, Bucks.
 Walker, S., Ryesford, Hereford.
 Walker, S., Newton Abbot, Devon.
 Walker, J. H., Pembroke.
 Wall, Thomas, Rye, Sussex.
 Wallace, R., Tottenham, Middlesex.
 Waller, G., Southwell, Notts.
 Wallis, Joseph, Bexley Heath, Kent.
 Wallis, W., Boroughbridge.
 Walsh, A., Lechlade, Gloucestershire.
 Walters, John, Earl's Colne.
 Walters, William, Halifax.
 Walton, N., Cowlinghill, Yorkshire.

 Walton, W., Shipley, Yorkshire.
 Warburton, J., Southill, Beds.
 Ward, G., Nayland, Suffolk.
 Ward, J., Glossop.
 Ward, S., Calverton, and Woodboro', Notts.
 Ward, W., Camberwell.
 Ware, R., Hampstead.
 Warne, G., Sarratt, near Rickmansworth.
 Warren, J., Newick, Sussex.
 Warren, J. S., Swavesey, Cambs.
 Wassall, Joseph, Blockley.
 Wassell, David, Bath.
 Watts, J., Ebbw Vale, Monmouth.
 Watts, J., Wootton-under-Edge.
 Watts, Thomas, Wisbeach.
 Watts, Henry, Golcar, near Huddersfield.
 Wayland, A., Lyme Regis, Dorset.
 Webb, E., Tiverton, Devon.
 Webb, James, Ipswich, Suffolk.
 Webb, J., Stradbroke, Suffolk.
 Webb, J. W., Chipping Campden, Gloucestershire.
 Webb, R., Liverpool.
 Webley, H., Corsham, Wilts.
 Webley, S., Avening, Gloucester.
 Webster, John, Trowbridge.
 Welch, W., Great Gidding, Hunts.
 Welsh, Thomas, Reading.
 Wells, J., London.
 Wells, S., Thurleigh, Beds.
 Weesley, George, Tillingham, Essex.
 West, G., St. Albans.
 Wheeler, J. A., Lifton, Devon.
 Wheeler, T. A., Norwich.
 White, Robert.
 Whitaker, D., Tunbridge Wells.
 Whitbread, G. H.
 White, Edward, Camden-town.
 White, W., Rushall, Wilts.
 Whitehead, Geo., Shotley Bridge, Durham.
 Whitley, J. L., East Dereham, Norfolk.
 Whitewood, S., Halifax, Yorkshire.
 Whiting, E., Needingworth, Huntingdon.
 Whitlock, H., Eastcoombs, Gloucester.
 Whittemore, J., Eynsford, Kent.
 Wigg, S., Leicester.
 Wigner, J. T., Lynn, Norfolk.
 Wilkins, —, Chatteris, Cambridge.
 Wilkins, Joseph, Brighton.
 Wilkinson, J., Stockton Heath, Warrington.
 Wilkinson, T., Towkesbury.
 Wilks, Edward, Oswestry.
 Willey, W.
 Williams, B., Daran-velen, Monmouth.
 Williams, Benj., Wilton-square, London.
 Williams, C., Accrington, Lancashire.
 Williams, D. R., Brynmawr, Monmouth.
 Williams, E. P., Cwmbran, Monmouth.
 Williams, H.
 Williams, G., Great Ellingham, Norfolk.
 Williams, Owen, Twyngwyn, Monmouth.
 Williams, S., Nantyglo, Monmouth.
 Williams, T., Sharnbrook, Bedford.
 Williams, T., South Petherwin, Cornwall.

- Williams, W., Northampton.
 Williams, W., St. Melons, Monmouth.
 Williamson, J., Lytham.
 Williamson, P. W., Kensington, Middlesex.
 Williamson, S., Exeter.
 Wills, Francis, Holborn, London.
 Wills, Samuel, D.D., Pentonville, London.
 Wilshire, J., Bideford, Devon.
 Wilson, W. J., Middleton Teesdale, Durh.
 Wilson, Charles, Helston, Cornwall.
 Wilson, D., Clare, Suffolk.
 Wilson, Thomas J., Cambridge.
 Wilson, W., Woburn Green, Buckingham.
 Winks, J. F., Leicester.
 Winslow, O., D.D., Bath.
 Winter, Thomas, Bristol.
 Wise, William, Tunstall, Suffolk.
 Wise, H.
 Wise, J., Marylebone, London.
 Wood, B., Bradford, Yorkshire.
 Wood, J., Mansfield, Nottingham.
 Wood, J. H., Haworth, Yorkshire.
 Wood, J. H., Sutterton, Lincolnshire.
 Wood, T., London.
- Wood, W., Toddington, Bedford.
 Woodward, J., Ilford, Essex.
 Woodington, T., Croydon, Surrey.
 Woodgate, P. W., Carlton Rode, Norfolk.
 Woods, William, Swaffham, Norfolk.
 Woodstock, W., Northall, Buckingham.
 Woollacott, Christopher, London.
 Woolston, J., Keysoe-row, Bedford.
 Wooster, J. C., Landbeach, Cambridgeshire.
 Wright, George, Beccles, Suffolk.
 Wright, G., Lakenheath, Suffolk.
 Wright, William, Knowle, Birmingham.
 Wyard, George, Deptford.
- Yale, W., Broseley, Salop.
 Yates, Thomas, Wirksworth, Derbyshire.
 Yates, W., Stroud, Gloucester.
 Young, B. C., Cosely, Stafford.
 Young, H., Beech Hill, Berka.
 Young, T., Chard, Somerset.
 Young, William, Bermondsey.
 Young, J., Creech St. Michael, Somerset.
 Young, S. R., Abergavenny.

ALPHABETICAL LIST OF BAPTIST MINISTERS IN SCOTLAND.

- Anderson, Alex., Aberdeen.
 Anderson, Robert, Edinburgh.
 Anderson, Wm., Hawick.
- Blair, James, Bridge of Allan.
- Callander, Thomas, Rothesay.
 Clare, Joseph, Perth.
 Culross, James, A.M., Stirling.
- Dickie, H. D., Edinburgh.
 Dickie, R., Helensburgh.
- Ferguson, Duncan, Ross, Island of Mull.
 Forsyth, J., Greenock.
- Grant, Alex., Tobermory, Island of Mull.
 Grant, Donald, Tallymet, Perthshire.
 Grant, Peter, Grantown, Inverness-shire.
 Grant, Wm., Grantown, Inverness-shire.
 Greig, John, Bervie.
- Haigh, J., Kirkcaldy.
 Harcus, Henry, Westray, Orkney.
 Harcus, Stewart, Westray, Orkney.
 Henderson, John, Dundee.
 Horsburgh, J., Edinburgh.
- Inkster, John, Burray, Shetland.
- Johnstone, F., Glasgow.
 Johnstone, James, Bonnyrig, near Lasswade.
 Johnstone, Robert, St. Andrews.
- Kellock, Wm., Largo, Fife.
 Kirkwood, Alex., Crieff.
- Lees, Wm., Berwick-upon-Tweed.
 Livingstone, A., Broadford, Isle of Skye.
- Macalpine, Thomas M., Paisley.
 Macquarrie, Charles, Ross, Island of Mull.
 Mansfield, John, Rothesay.
 Mc Donald, I., Aberdeen.
 Mc Gowan, W., New Pitsligo, Aberdeensh.
 Mc Farlane, John, Tisee.
 Mc Farlane, D., Tobermory, Island of Mull.
 Mc Intosh, John, Lochgilphead.
 Mc Kirdy, Wm., Milport, Cambray.
 Mc Lellan, Donald, Glenlyon, Perthshire.
 Mc Leod, Alex., Glasgow.
 Mc Naughton, D., Oban.
 Mee, G. S., Aberdeen.
 Milner, T. H., Edinburgh.
 Millar, James, Bowmore, Islay.
 Mills, David, Dundee.
 Mitchell, John, Paisley.
 Moodie, Charles, Sandsting, Shetland.
 Mowat, Gavin, Dunrossness, Shetland.
- Paterson, James, D.D., Glasgow.
 Paterson, George, Galashiels.
 Pearson, John, A.M., Leith.
- Renton, James, Kirkcaldy.
 Robertson, John, St. Ninians, Stirling.

Scott, James, Alloa.
 Scott, James, Breckowall, Orkney.
 Scott, Robert, Scalloway, Shetland.
 Shearer, John, Glasgow.
 Shields, D., Kirkcaldy.
 Smith, Alex., Paisley.
 Sowerby, Robert, Pulteney Town, Wick.
 Stewart, David, Arbroath.

Thompson, Robert, Dunfermline.
 Thompson, Sinclair, Dunrossness, Shetland.
 Thompson, Alex., Galashiels.
 Tulloch, Wm., Blair Atholl, Perthshire.

Tulloch, Wm., Westray, Orkney.
 Tulloch, Wm., Edinburgh.

Vasey, T., Elgin.

Wallace, David, Paisley.
 Watson, Arch., Glasgow.
 Watson, D. R., Cupar.
 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., De Beauvoir-square, Kingsland.

Baptist Board.

Formed 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual-consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM MIALL, Brockham-villas, Richmond-road, Dalston.		
Alldis, R.	1852	27, Doughty-street, Mecklenburgh-square.
Angus, Joseph, D.D.	1838	The College, Regent's-park.
Barker, W.	1857	12, Rockingham-row E., New Kent-road.
Bigwood, John	1851	10, Tregunter-road, Brompton, Middlesex.
Blake, W. A.	1850	38, South Bank, Regent's-park.
Bloomfield, John	1857	15, College-place, Camden-town.
Brawn, Samuel	1828	Loughton, Essex.
Brock, William	1849	12, Gower-street.
Clarke, Owen	1838	2, Vernon-square, Pentonville.
Cole, T. J.	1854	1, Grove-terrace, Peckham.
Cooke, J. H.	1857	7, Owen's-row, St. John-street-road.
Cox, John	1839	Enfield.
Davis, Stephen Joshua	1837	Lyndhurst-terrace, Peckham.
Dickerson, Philip	1832	24, Glo'ster-terrace, New-road, Mile-end.
Elliott, W. H.	1842	5, Colebrook-row, Islington.
Fishbourne, G. W.	1847	The Grove, Stratford, Essex.
Fuller, A. G.	1857	Quadrant-road, Canonbury.
Green, Samuel	1835	Hammersmith.
Hinton, John Howard, A.M.	1838	De Beauvoir-square, Kingsland.
Hirons, John	1857	Brixton.
Hobson, Jesse	1853	Moorgate-street.
Hoby, James, D.D.	1845	The Poplars, Twickenham.
Hooper, W. H.	1858	Walthamstow.
Howieson, William	1852	St. John's-place, Albany-road, Camberwell.
Kattersn, Daniel	1841	Hackney.
Leechman, John, M.A.	1849	The Manse, Shaftesbury-road, Hammersmith.
Lewis, Benjamin	1828	1, Park Villas, Granville-park, Blackheath.
Marten, Robert H., B.A.	1855	Rose-cottage, High-road, Lee, Kent.

Miall, William	1841	Brockham-villas, Richmond-road, Dals.on.
Middleditch, C. J.	1858	33, Moorgate-street.
Milner, Samuel	1849	27, White Lion-street, Pentonville.
Murch, Spencer	1853	Waltham Abbey.
Noel, Hon. and Rev. B. W.	1855	38, Westbourne-terrace, Paddington.
Palmer, W.	1855	11, Homerton-terrace, Homerton.
Preece, Benjamin	1855	Alpha-cottage, East India-road.
Russell, Joshua	1847	Blackheath-hill.
Searle, J. P.	1858	2, Glo'ster-terrace, St. John's-rd., Hoxton.
Smith, Thomas	1845	33, Moorgate-street.
Soule, Israel May	1838	St. John's-hill, Battersea-rise.
Stanion, J. S.	1858	6, Cambridge-terrace, High-st., Kingsland.
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	33, Moorgate-street.
Wallace, Robert	1855	Tottenham.
Ware, Richard	1842	Hampstead.
Williams, Benjamin	1856	37, Wilton-square, New North-road.
Wills, Francis	1845	2, Caroline Villas, Grafton-pl., Kentish-town.
Wills, Samuel, D.D.	1855	Hornsey-rise Villa, Hornsey-road.
Woolacott, Christopher	1823	4, Compton-street East, Brunswick-square.
Wyard, G.	1858	19, Florence-road, Deptford.
Young, William	1828	1, Grove-pl., Upper Grange-rd., Bermondsey.

GENERAL BAPTIST MINISTER, MEMBER OF THE BODY.

Burns, Jabez, D.D.	1836	17, Portcus-road, Paddington.
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Congregational Board.

Formed 1727.

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield-street.

Adey, John	1840	Bexley-heath.
Allon, Henry	1844	10, St. Mary's-road, Canonbury.
Ashby, J. E., B.A., F.R.S.A.	1857	Enfield.
Ashton, Robert	1839	St. John's-hill, Battersea-rise.
Aveling, Thomas	1839	13, Amherst-road, Shacklewell.
Baker, W. R.	1843	Norwood.
Beadle, J. C.	1857	Warwick-lodge, Hadley, Middlesex.
Bennett, James, D.D.	1829	49, Gibson-square, Islington.
Bergne, S. B.	1848	Upper Clapton.
Betts, R. W.	1854	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	1853	Clarence-villa, Lyndhurst-road, Peckham.
Brown, James	1839	Gibraltar-place, Bethnal-green-road.
Brown, J. B., B.A.	1846	150, Albany-street, Regent's-park.
Bunter, John	1835	Tulse-hill.
Burder, H. F., D.D.	1811	20, Woburn-square.
Burnet, John	1830	Grove-lane, Camberwell.
Byrnes, Laurence Henry, B.A.	1852	Kingston, Surrey.
Campbell, John, D.D.	1841	Tabernacle House, Finsbury.
Campbell, William	1841	Mountford-terrace, Islington.
Clayton, George	1805	Gains, Upminster, Essex.
Corbin, J.	1854	Hornsey.
Cowper, B. H.	1857	Richmond-road, Hackney.
Davies, David	1841	25, Oxford-terrace, Clapham-road.

Davies, John	1834	Lower Clapton.
Davies, S. A.	1829	5, South-terrace, Rye-lane, Peckham.
Davis, J.	1848	25, Amphihill-square, St. Pancras.
Davis, Samuel	1843	33, Tredegar-square, Mile-end-road.
Davison, P. H.	1855	3, Middleton-terrace, Wandsworth.
Dobson, J. P.	1826	22, Doughty-street, Gray's-inn-road.
Dukes, Clement, A.M.	1839	Malvern-road, Dalston.
Eastman, Samuel	1852	3, Tredegar-square, Bow-road.
Edwards, W. S.	1850	Wickham, near Woolwich.
Eldridge, Samuel	1843	Water-lane, Brixton.
England, S. S.	1847	Walthamstow.
Fleming, J.	1854	Camden-new-town.
Gallaway, J. C., M.A.	1848	1, Upton-road, Kilburn.
Gamble, H. J.	1847	Upper Clapton.
Gilbert, Charles	1831	Erith.
Glass, J. F.	1855	15, Newington-green.
Godwin, J. H.	1839	New College, St. John's-wood.
Gogerly, George	1852	Stoke Newington.
Good, A.	1848	Rotherham House, Hackney.
Hall, J. B.	1845	Tulse-hill.
Harrison, J. C.	1842	24, Queen's-road, Camden-town.
Hill, James	1841	Clapham.
Hopkins, J.	1857	Kilburn, N.W.
Hoppus, John, D.D.	1829	39, Camden-street, Camden-town.
James, Thomas	1817	4, Blomfield-street.
Jefferson, John	1831	Stoke Newington.
Kennedy, John, M.A.	1847	4, Stepney-green.
Kennerley, Thomas	1839	Eltham, Kent.
Kent, Benjamin	1843	Norwood.
Kirkus, W., LL.B.	1852	Hackney.
Liefobild, Dr.	1856	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.
Lucy, William	1847	Union-place, Blackheath-road.
Macbeth, Robert	1853	Hammersmith.
MacBrair, R. M., M.A.	1857	2, River-terrace, Islington.
Mannering, Edward	1835	36, Finsbury-square.
Martin, Samuel	1843	Camden-road.
Massie, J., D.D., LL.D.	1848	Congregational Library, Finsbury, or Clapton.
Mather, Joseph	1843	Knightsbridge.
Morison, John, D.D., LL.D.	1815	27, Montpelier-square, Brompton.
Morris, A. J.	1846	2, Turler's-road, Tollington-park.
Mummary, I. Vale	1847	Warren-cottage, Albion-square, Dalston.
Newth, Samuel, M.A.	1854	12, Adelaide-road North, St. John's-wood.
Nimmo, D.	1857	Belgrave-terrace, Park-rd., Old Kent-rd.
Nunn, John	1852	Haverstock-hill, Hampstead.
O'Neill, William	1856	Cleveland-road, Islington.
Owen, William	1843	10, Gibson-square, Islington.
Pearsall, S.	1855	Warwick-square, Pimlico.
Price, Benjamin	1856	103, Stanley-street, Pimlico.
Pulling, John	1834	4, Elizabeth-place, New-cross.
Richard, Henry	1835	10, Surrey-square, Old Kent-road.
Richards, J. E.	1826	78, Stainsby-road, East India-road.
Richardson, J. W.	1843	150, Euston-road.
Roberts, W., B.A.	1852	2, Denbigh-road, Notting-hill.
Robinson, John	1830	City Mission House, Red Lion-square.
Robinson, R.	1855	Barkham-terrace, Lambeth.
Rogers, G.	1837	Addington-square, Camberwell.
Rose, George	1826	23, Trafalgar-road, Old Kent-road.
Ross, John	1856	Bedford House, Hackney.
Saunders, Richard	1853	56, Leadenhall-street.
Sherman, James	1841	Blackheath.
Smith, George	1842	Trinity Parsonage, East India-road, Poplar.
Smith, J. S., B.A.	1849	Enfield.

Smith, Philip, B.A.	1844	.....	Grammar School, Mill-hill.
Smith, R. H.	1855	.....	Surbiton, Kingston.
Spence, J., D.D.	1854	.....	Clapton-square.
Spong, J.	1846	.....	Mortimer-road, Kingsland.
Stewart, A.	1825	.....	Palmer-terrace, Holloway.
Stoughton, John	1844	.....	Hammersmith.
Stratton, James	1819	.....	65, Hamilton-terrace, St. John's-wood.
Thomas, David	1845	.....	4, Terrace, Walworth.
Thomas, F. F.	1852	.....	Loughborough-park, Brixton.
Tidman, Arthur, D.D.	1828	.....	Tooting, Surrey.
Timpson, Thomas	1826	.....	27, Finsbury-square.
Turquand, P. J.	1854	.....	Lewisham.
Tyler, W.	1847	.....	2, Trafalgar-place East, Hackney-road.
Unwin, W. J., M.A.	1850	.....	Homerton College.
Vardy, C. F., A.M.	1845	.....	Clapham-rise.
Verrall, George	1841	.....	Bromley, Kent.
Viney, Josiah	1844	.....	Highgate.
Watson, John	1848	.....	Hackney College.
Wilkins, George	1844	.....	1, Clapton-square.
Williams, J. de Kewer	1847	.....	Kensington.
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	Compton-road, Islington.
M'Whirter, John	1855	Great Ormond-street.

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A MANUAL

OF THE

BAPTIST DENOMINATION

FOR THE YEAR 1858.

BY THE

Committee of the Baptist Union of Great Britain and Ireland.

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING AN ACCOUNT OF THE

FORTY-SIXTH ANNUAL SESSION

OF THAT BODY, ETC., ETC.

LONDON:

PRINTED BY J. HADDON, CASTLE STREET, FINSBURY;

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1858.

CONSTITUTION OF THE UNION.

I. That the Baptist Ministers, Churches, and Associations undernamed * do constitute the Baptist Union of the United Kingdom.

II. That in this Union it is fully recognised that every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification.

III. That the following are the objects contemplated by the Baptist Union:—

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.

IV. That this Union acts by the ministers and representatives of the churches; that the pastor of every church connected with the Union is a representative *ex officio*; and that every church is entitled to appoint as representatives two of its members in addition to the pastor.

V. That, if an Association of Baptist churches connects itself with the Union, the same privilege shall be enjoyed by each of the churches separately as wish to belong to the Union as in the former case; and that every Association shall be entitled to appoint two brethren as its representatives.

VI. That an Annual Meeting shall be held in London (unless appointed elsewhere by the Committee, or by a General Meeting), at which a Treasurer, Secretaries, and Committee shall be elected.

VII. That every Baptist Church or Association, and every approved Baptist Minister, in the United Kingdom, making written application for admission into this Union, shall be forthwith received, unless informed of the contrary by the Committee.

VIII. That, on account of the inevitable expenses of the Union, every church connected with it is justly expected to contribute annually to its funds, either immediately, or through the Association to which it belongs.

IX. That, on account of the importance of correct statistical information, every Association connected with the Union is expected to forward its annual letter or other account of its state; and that every church connected with the Union otherwise than through an association, is requested to furnish some annual communication.

X. That the omission of such communication for two successive years, after notice from the Secretaries, shall be taken as a withdrawal from the Union.

XI. That Annual and General Meetings of the Union are constituted by the Ministers and Representatives of the United Churches and Associations alone; but that one or more Public Meetings may be held for the declaration of such of its transactions as may be deemed of public interest.

* The original List will be found in the Appendix to the Report for 1837.

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Officers and Committee.

Treasurer.

GEORGE LOWE, Esq., 39, Finsbury Circus.

Secretaries.

Rev. EDWARD STEANE, D.D., Camberwell.
 Rev. JOHN HOWARD HINTON, M.A., De Beauvoir Town, London.

Committee.

OFFICIAL MEMBERS.

Rev. F. TRESTRAL, Mr. E. B. UNDERHILL,	}	Secretaries to the Baptist Missionary Society.
Rev. J. C. PIKE, Secretary to the General Baptist Missionary Society.		
Rev. STEPHEN J. DAVIS, Secretary to the Baptist Home Missionary Society.		
Rev. C. J. MIDDLEDITCH, Secretary to the Baptist Irish Society.		
Rev. C. WOOLLACOTT, Secretary to the Baptist Building Fund.		
Rev. W. W. EVANS, Secretary to the Bible Translation Society.		
Mr. R. GRACE, Secretary to the Particular Baptist Fund.		

ELECTED MEMBERS.

BARKER, Rev. W., London. BIGWOOD, Rev. J., Brompton. BURNS, Rev. J., D.D., Paddington. CLOWES, Mr. F., London. COX, Mr. G., Shacklewell. CRASSWELLER, Mr. H., London. GREEN, Mr. S., London. HEATON, Mr. W., London.		HOBY, Rev. J., D.D., Twickenham. MIALI, Rev. W., Dalston. MARTEN, Rev. R. H., Lee. MURCH, Rev. S., Waltham Abbey. OWEN, Rev. J. J., Paddington. PEWTRESS, T., Esq., London. WALLACE, Rev. R., Tottenham. WILLS, Rev. F., London.
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CORRESPONDING MEMBERS.

In ENGLAND and WALES, the Secretaries of Baptist Associations.
 — SCOTLAND, the Secretary of the Baptist Union for Scotland, and the
 Rev. JONATHAN WATSON, Edinburgh.
 — HAMBURG, the Rev. J. G. ONCKEN, Hamburg.
 — PRUSSIA, the Rev. G. W. LEHMANN, Berlin.
 — CANADA, the Rev. A. LORIMER, B.A., Toronto.
 — NOVA SCOTIA, the Rev. Dr. CRAMP, Acadia College, Horton.
 — AUSTRALIA, the Rev. J. VOLLER.
 — 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.

EVANGELICAL BAPTIST CHURCHES

IN

ENGLAND, WALES, AND IRELAND.

The Churches with an asterisk () prefixed are connected with the Baptist Union.
In the column of Clear Increase, this mark (+) shows a Diminution.*

England.

BEDFORDSHIRE.					No. of Members.	Sunday Scholars.	Stations.	Clear Inc. last year.
CHURCHES.	Date.	PASTORS.	Date.	Association to which attached				
Bedford, Old Meeting	1650	R. Jukes	1839					
Bedford, Mill Street	1791	H. Killen	1848		120	93	5 6	
Bedford, 3rd ch.		— Thornber	1847					
Bedford, Castle Lane	1851							
Bedford, Zion Chapel	1833							
*Biggleswade	1771	E. S. Tanner	1857		30	0	2 5	
Blunham	1724	W. Abbott	1852					
Carlton	1688	J. Evans	1852		47	64	3 0	
Cotton End		J. Frost	1833					
*Cranfield, 1st ch.	1660	T. Owen	1842	Herts and South Beds				
Cranfield, New Meeting	1849				17	24	1 0	
Dunstable, 1st ch.	1691	W. Carpenter	1848					
*Dunstable, West Street.	1803	D. Gould	1826					
Eaton Bray	1837				63	163	0 5	
*Houghton Regis	1760	J. Lewis	1854	Herts and South Beds	206	160	3 2	
*Keysoe	1652	M. Edwards						
Keysoe Row		J. Woolston	1834					
*Leighton and Heath	1776	S. Cowdy	1853	Herts and South Beds	155	400	2 6	
*Leighton, Ebenezer	1840	G. Barker	1856	Herts and South Beds	62	120	0 14	
*Luton, Park Street	1689	T. Hands	1858	Herts and South Beds	343	515	4 28	
*Luton, Wellington Street	1836	P. H. Cornford	1857	Herts and South Beds				
Luton, 3rd ch.	1852	J. Cook	1853					
Maulden and Amphill	1768	J. Robinson	1845					
Potton		W. Tite			47	0	0 2	
*Ridgmount	1701	T. Baker, B.A.	1854	Herts and South Beds	67	132	0 2+	
Risely	1839	J. Domoney			12	52	0 2	
*Sharnbrook, 1st ch.	1719	T. Williams	1838					
Sharnbrook, 2nd ch.	1832	T. Corby	1857		31	0	5 0	
Shefford	1829							
Southhill	1693	J. Warburton						
Staughton (Little)	1767	T. Robinson	1836					
Steventon	1655	W. Rowe	1851					
Stotfold	1832	S. Stanbridge						
Thurleigh	1837							
*Toddington	1816	W. Wood	1832	Herts and South Beds	37	95	0 2	
Westoning	1814	G. Musket	1850		31	130	3 0	
Wilden	1838							
Wootton	1825	T. Smith	1852		25	47	1 1+	

BERKSHIRE.								
CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clear inc. last year.
* Abingdon, Ork Street.....	1652	S. Edger, B.A.	1855	Berks & West Middlesex	188	160	3	7
Ditto, 2d ch.....	1842	— Tiptaft.....	1842					
* Ashampstead	1835	H. J. Fuller	1836	Berks & West Middlesex	58	43	4	0
* Brimpton				Berks & West Middlesex				
Drayton		G. Best	1845		20	46	4	0
* Farrington	1760	A. Major	1846	Oxfordshire	62	80	0	9
* Kingston Lisle		R. Townsend	1838					
Moreton, South	1832	J. Kerson						
* Newbury, 1st ch.....	1640	J. Drew	1845	Berks & West Middlesex	175	358	5	12†
Newbury, 2nd ch.....					13	0	0	0
Reading, Caversham Road								
* Reading, King's Road	1640	J. Aldis	1855	Berks & West Middlesex	250	300	2	0
Reading, London Street.....	1813	B. B. Wale	1857		96	85	0	14
* Sunningdale	1823	J. Chew	1836	Berks & West Middlesex	28	30	0	0
Sutton Courtney.....	1841	R. Randle	1841					
Swallowfield.....	1858	— Wale	1858					
* Wallingford, Thames St.....	1798	J. Bullock	1857	Berks & West Middlesex	104	113	2	0
Wallingford, 2nd ch.....		J. Partridge	1846					
Wallingford, 3rd ch.....	1857				33	0	0	0
* Wantage, Back Street	1648	R. Aikenhead.....	1855	Berks & West Middlesex	54	60	0	7
Wantage, Wallingford St.....	1848							
* Windsor	1838	S. Lillycrop	1840	Berks & West Middlesex	75	151	0	1
* Wokingham	1778	C. H. Harcourt	1842		170	120	5	0

BUCKINGHAMSHIRE.

* Amersham, 1st ch	1675	J. Preston	1857					
Amersham, 2nd ch.....	1783	W. S. Chapman.....	1857		214	130	3	6†
Amersham, 3rd ch.....	1823	W. Jeffery	1855		57	50	4	11
* Asnett	1837	J. Thompson	1846					
* Aston Clinton	1830	T. Avery	1843		51	100	0	2
Aylesbury	1801							
Bierton (Aylesbury)	1851							
* Buckingham	1842	I. Flecker	1858	Northamptonshire.....	26	18	1	0
* Chenies	1760	T. E. Wycherley	1857		60	82	4	1
* Chesham, 1st ch	1706	J. Preston	1857	General Baptist.....	230	270	2	5
* Chesham, 2nd ch.....	1714	W. Payne	1834					
Chesham, 3rd ch.....	1819	J. Parsons	1849		72	53	0	3†
* Colnbrook	1708				31	65	3	2†
* Cuddington	1829	E. Bedding.....	1847		42	80	1	1
* Datchett.....	1786			Berks & West Middlesex				
* Fenny Stratford	1842				48	150	2	0
* Ford	1814	W. Hood	1840	General Baptist.....	55	60	2	2
* Gold Hill	1809							
Great Brickhill.....								
* Haddenham	1810	P. Tyler	1810		189	334	1	9
Hanslope	1841							
Hare	1825							
* Ickford	1804	W. Collyer.....	1834		89	100	2	4
Lee Common	1854							
Little Kingshill.....	1814	R. Gay.....	1857		40	107	0	12
Lixslade		B. Davies	1856		57	108	3	7
* Long Crendon	1802	G. Allen	1849					
* Missenden.....	1776	C. W. Skemp.....	1855		75	100	0	6
* Mursley	1838	T. Willmer.....	1851		27	76	0	0
Newport Pagnell.....	1662	— Pimm	1847					
Northall	1812							
Olney	1694			Northamptonshire	145	139	5	1
Penn, Beacon Hill	1802	J. Plunk			26	0	1	2†
* Princes Risborough.....	1708	J. B. Blackmore.....	1853					
* Quainton	1816	D. Walker	1817		57	45	1	26†
* Seer Green	1843				27	90	0	0
* Speen	1813				46	70	0	0

BUCKINGHAMSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clearance last year.
Stony Stratford.....	1656	E. L. Foster	1836	Northamptonshire	207	260	4	1
*Swanbourne.....	1809	J. Dumbleton	1842		72	60	2	9
Towersey	1837	R. Bowden.....	1837					
*Waddesdon Hill.....	1787							
*Wendover	1683	C. T. Crate.....	1858	General Baptist.....	79	85	0	1†
Weston Turville					13	42	0	0
*Woburn Green.....	1833	W. Wilson	1849		20	30	1	1
Wycombe, New Land.....	1709	— Cawse	1856		84	115	1	2
*Ditto, High Street	1845	D. Pledge	1855		85	104	1	2

CAMBRIDGESHIRE.

Aldreth.....	1844	F. King	1849		34	54	0	9
Bottisham Lode	1810							
Burwell	1851	E. Lewis.....	1856		42	75	0	2†
Cambridge:—Eden Chapel..	1825	S. Marks	1851		112	100	3	6
*St. Andrew's Street.....	1720	W. Robinson	1852		0	0	0	2
*Zion Chapel, Barnwell..	1833	J. Keel	1857		154	120	0	0
Castle Camps	1817	E. A. Marsh						
Caxton.....		S. Fordham	1838					
*Chatteris, Mill End	1783	J. Lyon	1824	General Baptist				
Chatteris, 2nd ch.....	1819							
Chatteris, Salem.....	1855	E. Griffiths	1856		17	25	0	3
Chesterton	1844	J. P. Briscoe	1846					
Cottenham, Old Meeting...	1780	M. W. Flanders	1851					
Cottenham, Ebenezer.....	1811							
Downham								
Dry Drayton.....	1824							
Elsworth	1831							
Ely.....	1846	— Edwards			72	120	1	4†
Gamlingay	1710	E. Manning	1818					
Guyhirn		J. Newborn	1857					
Gransden, Little.....					12	0	2	0
*Haddenham.....	1812	J. Mostyn	1856		74	130	1	7
Harston	1786	W. Garner	1838					
Isleham, Pound Lane.....	1693	W. W. Cantlow.....	1846					
*Isleham, 2nd ch.....	1812			General Baptist.....	98	110	1	2
Kirtling	1670							
Landbeach	1828	J. C. Wooster ...	1854					
Littleport	1835							
Manea (Chatteris)					7	0	0	0
*March, 1st ch.....	1700	J. Jones.....	1832	General Baptist.....	96	180	1	1
March, 2nd ch.....		E. Forman	1848					
*Melbourn.....	1705				146	110	0	1
Mepal (near Ely).....	1853	J. Rossiter	1856		5	37	0	1
New Wisbech		J. E. Perrin	1857					
Okeington.....	1818				36	60	0	1†
Over.....	1737							
Prickwillow	1815							
*Shelford.....	1825	C. R. Player, jun. 18...			45	120	0	1
*Soham	1752	J. Spooner	1855		82	85	2	5
Stretham	1801	J. Craupin	1848		29	77	3	0
Sutton	1789							
Swavesey, 1st ch.....	1789	G. Norris	1847		103	80	2	19
Swavesey, Bethel	1840	J. Porter	1852					
Waterbeach					53	70	1	4
Whittlesea, Zion.....	1836	D. Ashby.....	1853		70	140	2	12
*Whittlesea, 2nd ch.....	1823			General Baptist				
Wilburton	1808	J. Dring	1848					
Willingham, 1st ch.....	1662	W. Alderson	1851		114	115	0	0
Willingham, 2nd ch.....	1838	R. R. Blinkhorne	1842		20	30	0	0
*Wisbech, 1st ch.....	1665	T. Watts	1856	General Baptist.....	35	70	0	5
Wisbech, Hill Street.....	1792	R. Reynoldson	1836		90	120	0	0

CHESHIRE.						No. of Members.	Sunday Scholars.	Stations.	Clear Inc. last year.
CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.					
*Audlem	1814			General Baptist.....	49	47	0	1†	
Birkenhead, Welsh.....	1842			North Wales Eastern					
Bollington	1847								
Chester, 1st ch.	1806								
Chester, 2nd ch.									
*Congleton	1843		1853	General Baptist					
*Crewe	1849	W. J. Reade	1857	Lancashire and Cheshire	23	76	0	4	
Gillbent.....	1841	J. Alcorn.....	1841		54	152	1	2	
*Hillcliff	1850	A. Kenworthy	1839	Lancashire and Cheshire	91	85	5	0	
Little Leigh	1818	T. F. Smith	1822		48	30	0	1	
Lymm, Cherry Lane									
Ditto, Bowden Road		J. Ridgeway							
Ditto, West Lane									
*Macclesfield, 1st ch.	1823			General Baptist.....	80	171	0	0	
Ditto, Bank Top									
Norley	1849	J. Swinton	1849						
Runcorn	1848				8	0	0	0	
*Staley Bridge, 2nd ch.	1815	J. Ash	1846	Lancashire and Cheshire	72	225	0	2	
*Stockport, Greek Street	1838	J. Pywell	1856	Lancashire and Cheshire	115	124	0	19†	
Stockton Heath	1852	J. Wilkinson	1852		51	40	0	2†	
*Tarpорley	1717	H. Smith	1854	General Baptist.....	51	85	2	7	
Warford	1705	J. Barber	1838		36	20	1	3	
*Wheelock Heath.....	1823	R. Pedley	1854	General Baptist					

CORNWALL.

*Calstock	1811	W. Cloake	1842		10	0	0	1†
Car Green, Landulf								
*Falmouth	1772	J. Walcot	1857	Cornwall.....	160	185	1	12
*Grampond	1804							
*Helston	1830	C. Wilson	1834		102	120	2	2
Marazion	1823	F. Parsons	1830					
*Millbrook	1812			Cornwall				
*Penzance, Clarence St.	1802	J. P. Barnett	1856	Cornwall.....	74	106	1	8
Penzaunce, Jordan chapel	1834							
*Redruth.....	1801	S. B. Brown, M.A.	1857	Cornwall.....	56	110	0	2†
*St. Austle	1833	B. Freeman	1853	Cornwall				
*Saltash	1812	J. May	1854					
South Petherwin	1849	T. Williams	1855	Cornwall				
Truro.....	1789	H. Laurence	1856	Cornwall				

CUMBERLAND.

Broughton	1662	J. Collins	1835					
*Maryport	1808	D. Kirkbride	1850					
Whitehaven, Charles St.	1751				39	50	0	0
Whitehaven, Gore's Blds.	1839	J. V. Elser.....	1839					

DERBYSHIRE.

*Ashford	1700							
*Belper	1817		1847	General Baptist				
*Coch	1830			General Baptist	37	0	0	2
*Derby, Agard St.	1793	G. Taylor	1855	Notts and Derby				
*St. Mary's Gate	1791	J. Stevenson, M.A.		General Baptist	690	796	2	36
*Sacheverell Street.....	1830	W. Jones	1858	General Baptist	201	390	0	17
*Duffield	1810			General Baptist	83	36	1	35†
*Ilkeston	1785	T. R. Stevenson.....	1854	General Baptist	176	390	2	5
*Langley Mill				General Baptist	52	180	0	10
*Loxcoe	1783			Notts and Derby				
*Melbourne and Ticknall, ..	1760	T. Gill	1847	General Baptist.....	271	370	2	2

DERBYSHIRE—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached	No. of Members.	Sunday Schoolers.	Stations	Clear inc. last year.
*Measham and Netherseal	1839	G. Staples	1840	General Baptist	160	200	2	2†
*Milford	1849	G. Rodgers	1857	General Baptist	163	40	0	8
*Riddings	1847			Notts and Derby	65	130	0	13
*Ripley	1832			General Baptist	103	220	0	10
*Smalley	1785			General Baptist	119	281	2	13
*Swanwick	1804			Notts and Derby	48	146	0	3†
*Wirksworth and Shottle	1818	T. Yates	1855	General Baptist	180	250	3	7†

DEVONSHIRE.

*Appledore	1833			Devon	34	120	0	3
*Ashburton	1798	J. Dore	1845	Devon	28	26	4	0
*Ashwater (Muckworthy)	1827	F. Brooks						
*Bampton	1693	J. Rothery	1858	Devon	36	50	2	0
*Barnstaple	1835	S. Newham	1848	Devon				
*Bideford	1829	J. Wisliere	1857	Devon	139	250	1	17†
*Bovey Tracey	1773	J. Keller	1857	Devon	52	65	2	2
*Bradninch	1814	C. Baker	1846		70	80	6	14
*Brayford	1817	W. Cutcliffe	1831	Devon	8	90	2	4
*Bridestow	1832	J. Clopton						
*Brixham	1800	M. Saunders	1848	Devon	92	180	1	1†
*Budleigh Salterton	1844	T. Collins	1844	Devon	40	0	0	6†
*Chudleigh	1849	W. Rouse	1849					
*Collumpton	1745	U. Foot	1843	Devon	79	150	0	7
*Combinartin	1850	W. Davey	1850	Devon				
*Crojde	1824	J. Hunt	1838					
*Culmstock (Prescott)	1743	G. Brockway	1851	Devon	57	22	4	2
*Dartmouth	1846	E. H. Brewer	1838					
*Devonport, Pembroke St.	1784	W. Westlake	1853		34	154	0	2
Devonport, Morice Square	1798	J. Stock	1857		130	210	0	29
Devonport, Fore Street	1853	T. Horton	1853					
Devonport, Morice Town.	1857	R. Overbury	1856					
Dolton		F. Brooks	1857		24	2	2	4
*Exeter, Bartholomew St.	1816	E. H. Tuckett	1855	Devon				
*Exeter, South Street	1654	S. Williamson	1854	Devon	103	120	0	40
Frithelstock	1836	C. Veysey	1836					
Harberton Ford	1827	J. Scoble	1848					
Harcombe Bottom, Uplyme	1851	G. F. Palmer	1851		5	0	0	0
Hatherleigh	1835	W. Norman			60	100	3	3†
*Hemyock	1833			Devon	43	25	1	2
*Holcombe Rogus	1843				12	37	0	0
*Honiton	1817	W. E. Foote	1850	Devon	90	25	3	2
*Ilfracombe	1852	J. J. Brown	1856	Devon	24	0	0	3
*Instow	1854	S. Shoobridge	1854					
Kenton	1831							
Kilmington		G. Medway	1857		39	32	1	1†
*Kingsbridge	16	T. Peters	1856	Devon	93	80	1	12
*Lifton	1850	J. A. Wheeler	1853	Devon	37	52	1	2
*Mulborough	1839	H. Crossman	1850		32	34	2	4†
*Modbury	1791							
*Newton Abbott, 1st ch.	1819			Devon				
Newton Abbott, 2nd ch.	1851							
*Newton St. Petrock	1828				8	30	0	0
North Huish	1851							
Plymouth, George Street	16	G. Short	1855					
Plymouth, How Street	1851	W. Bull	1856					
*Ringmore (near Modbury)		A. Foster	1845	Devon	16	40	0	1†
*Sainthill, Kentisbere	1816	T. Blackmore	1855	Devon	67	60	2	1
*South Molton	1831	J. B. Little	1856	Devon	42	90	0	9
*Stoke Gabriel		— Marchant	1857	Devon	14	20	1	2
Stonehouse	1833	T. Rowland						
Swimbridge	1837	G. Lovering	1837					
Tawstock	1829	H. King	1853		54	0	2	0
*Thorverton	1832			Devon	19	12	0	1†
*Tiverton	1687	E. Webb	1848	Devon	168	250	0	5

DEVONSHIRE—continued.

CHURCHES.	Date.	PASTORS	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clearing last year.
*Torquay	1838	J. Kings	1839	Devon	99	126	0	33
*Torrington	1820	D. Thompson	1847	Devon	248	390	8	3
*Upottery	1649	J. Chapman	1841	Devon				
*Yarcombe	1830	H. B. Lockyear	1852	Devon	46	80	1	3

DORSETSHIRE.

*Bourton (near Wincantor)	1834	J. Hannam	1839	Bristol				
*Bridport	1830	H. W. Stenbridge	1856	Western	57	125	0	6
*Dorchester	1830			Western	40	60	0	0
Gillingham	1839	J. Dunn	1842	Western	79	70	3	6
*Iwerne	1831	J. Davidge	1833		26	45	0	1
*Lyme	1655	A. Wayland	1821	Western				
*Poole	1804	J. H. Osborne	1853	Southern	109	130	1	4
*Weymouth	1814	I. Birt, B.A.	1856	Western	108	140	1	12
*Wimborne								

DURHAM.

*Bishop Wearmouth, Sansst.	1797	J. Redmayne	1844	Northern	79	147	0	4
Ditto, Tatham Street	1848	A. A. Rees	1848					
*Darlington	1846			Northern				
*Hamsterley	1652	T. Cardwell	1850	Northern	28	40	4	0
*Hartlepool	1845	J. Kneebon	1849	Northern				
*Houghton le Spring	1810							
*Middleton in Teesdale	1827	W. J. Wilson	1857	Northern	74	69	1	11
*Monk Wearmouth	1835	T. Oliver	1855	Northern				
*Rowley & Shotley Bridge	1785	G. Whitehead	1853	Northern	63	177	6	2
*South Shields, 1st ch.	1818	R. B. Lancaster	1849	Northern				
Ditto, 2nd ch.		T. Lawson	1836					
*Stockton on Tees	1810	W. Leung	1824	Northern	40	60	3	2†
Sunderland, Mallings Rig	1845	G. Preston	1850					
Ditto, 2nd ch.	1846	R. Bruce	1846					
*Wilton Pk., or Hamsterley	1855	T. Morgan	1857	Northern	30	39	1	0
*Wolsingham	1831	T. Cardwell		Northern	29	70	2	0

ESSEX.

Ashdon	1809	E. Lefevre	1853	Essex				
Barking, Queen's Road	1849	J. Dawson	1855		30	112	0	0
Billericay	1815							
Blackmore	1840	W. Trotman	1850					
*Braintree, 1st ch.	1680	D. Rees	1846	Essex				
Ditto, New Road	1845	T. Warren	1848		28	0	0	0
*Barnham	1794	J. L. Whitley	1856	Essex	35	37	2	1
Chadwell Heath	1847				28	0	0	60
Chelmsford	1807							
Coggeshall, 1st ch.	1829	I. Collis	1847					
Ditto, 2nd ch.	1856							
*Colchester, Eld Lane	1689	{ R. Langford	1842		135	90	1	0
St. John's Greer		{ W. Jackson	1856					
Lion Walk	1849	F. Collins	1855		90	0	4	10
Dunmow	1823				16	0	0	0
*Earl's Colne	1786	J. Walters	1851	Essex	33	74	1	1
Great Oakley	1840	J. Clarke	1840					
Halstead, North Street	1700	W. Clements	1832		132	245	0	18
Halstead, 2nd ch.	1836	J. Thurston	1857		53	40	1	14
*Harlow	1662	F. Edwards, B.A.	1857		93	112	0	11
*Harwich	1830							
Heybridge	1835	A. Bather						
*Ilford	1801	J. Woodard	1840					
*Langham	1754	R. Bayne	1852		54	67	2	6
*Langley	1828	C. Smith		Essex	58	80	3	0
*Loughton	1817	S. Brawn	1817					
Mersey	1803	T. Rogers	1825					

ESSEX—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clearing last year.
Mount Bures (Colchester)	1840	A. Bather	1832					
*Potter Street	1754	J. Gipps	1815					
Prittlewell	1843							
*Rayleigh	1798			Essex	87	100	6	13
Rochford					19	0	3	2
*Romford, Salem ch.	1836	S. Pearce	1853	Essex	70	145	1	11
Romford, Market Place	1852							
*Saffron Walden, Up.Meet.	1774	W. A. Gillson	1853	Essex				
Ditto, London Road	1820	D. Wilson	1855					
*Sampford	1805	W. C. Ellis	1856	Essex	80	105	3	20
Sibil Hedingham		C. Shipway	1858					
Thaxted, Dunmow Road	1813							
*Thaxted, Park Street	1834	C. Vernon	1857	Essex	52	90	5	10
*Thorpe	1802	J. Butcher	1853	Essex	85	94	2	3
*Tillingham	1830	G. Wesley						
*Wake's Colne								
Walthamstow	1852	W. H. Hooper	1852					
*Waltham Abbey, 1st ch.	1729	S. March	1852		90	130	0	6
Waltham Abbey, 2nd ch.	1824				17	0	0	0
West Ham	1840				26	0	0	2+
*White Colne	1845	J. Dixon	1845	Essex				
Wickham Bishop	1842							
Witham		J. Forster	1856		28	0	0	10

GLOUCESTERSHIRE.

Acton Turville			1840					
*Arlington	1840	E. W. Humphries	1856	Oxfordshire	81	130	2	8
*Avening	1818	S. Webley	1828	Bristol				
*Blakeney	1821	W. D. Elliston	1856	Gloucestershire	78	129	0	6
*Bourton on the Water	1720	T. Brooks	1856	Oxfordshire	95	128	4	5
*Chalford	1742	R. Ayres	1854	Gloucestershire	70	100	0	4
Charlton		Henry Lee						
Cheltenham, Bethel	1753	J. Freeman	1852		293	304	0	48
*Chimbray	1841	J. Smith	1852					
Salem	1836	W. G. Lewis	1841					
*Chipping Campden	1724	C. Spiller	1856	Oxfordshire	30	30	2	6
*Cirencester	1651	J. M. Stephens	1847	Oxfordshire				
*Coleford	1799	J. Penny	1844	Gloucestershire	243	500	10	6
*Cubberley and Winstone	1827	T. Davis	1829					
Downend	1814							
*Eastcombs	1800	H. Whitlock	1855	Gloucestershire	97	125	2	33+
Eastington	1832							
*Fairford	1700	J. Frize	1847	Oxfordshire				
*Fishponds				Bristol				
Foxcote	1838				40	37	3	2
*Gloucester	1813	— Collings	1857	Gloucestershire	142	370	1	16
Hallen (Bristol)	1830							
*Hanham		J. Newth	1854	Bristol				
*Hillsley	1738			Gloucestershire	40	60	1	1+
*Kingstanley	1630	P. G. Scorey	1856	Gloucestershire	147	157	1	7
*Lechlade	1819	A. Walsh	1857	Oxfordshire	24	0	1	1+
Long Hope	1842	H. C. Davies	1842					
*Lydney	1836	E. E. Elliott	1836	Gloucestershire	67	150	4	6
Maiseyhampton	1845	W. Thomas	1845					
*Minchinhampton	1824			Bristol				
*Namton and Guiting	1797			Oxfordshire				
*Nuppind				Gloucestershire	59	115	1	0
*Painswick	1832	J. Cook		Gloucestershire				
Shepscombe	1832	H. Williams	1842					
*Shortwood	1715	T. F. Newman	1832	Bristol				
*Slunbridge	1834				11	52	0	0
*Sodbury	1709	F. H. Rolleston	1849	Bristol	51	50	0	2+
*Stow on the Wold	1669	J. Acock		Oxfordshire	37	80	2	0

GLOUCESTERSHIRE— <i>continued.</i>					No. of Members.	Sunday Scholars.	Stations.	Clear inc. last year.
CHURCHES.	Date.	PASTORS	Date.	Association to which attached.				
*Stroud	1825	W. Yates	1825	Gloucestershire				
St. George's (Bristol)	1836	W. E. Butler	1852					
*Tetbury	1700	J. Kiddle	1858	Gloucestershire				
*Tewkesbury	1655			Gloucestershire	115	228	1	2†
*Thornbury	1831	E. Lefevre						
*Uley	1818			Gloucestershire	57	35	0	2†
Upton	1825	J. Green	1856					
*Winchcomb	1826	R. Grace	1855	Gloucestershire	0	80	1	4
*Woodchester	1825			Gloucestershire	75	74	0	1
*Woodside	1843			Gloucestershire	88	310	0	4
*Woolaston, Parkhill	1839							
*Wootton under Edge		J. Watts	1830	Bristol				

HAMPSHIRE.

*Andover	1824	G. H. Davies	1858	Southern	70	80	1	14†
*Ashley	1817	D. Bridgman	1857	Southern	77	84	0	3†
*Beaulieu Rails		J. B. Burt	1828	Southern	100	80	0	8
*Beech Hill		H. Young	1845	Berks and W. Middlesex				
*Blackfield Common				Southern	74	45	0	19
Brookenhurst		R. Blake	1842					
Broughton		C. W. Vernon	1849		49	40	0	1†
*Colwell, I. W.				General Baptist	24	48	0	1†
East Parley					81	73	3	20†
*Emsworth		S. Hall	1856	Southern	80	120	2	0
*Forton		J. Smedmore	1848	Southern	101	150	0	5
Guernsey:—Catel	1811	{ J. Le Clerc ... T. Nant ... M. de Putron }						
St. Martin's	1825	P. Mullet	1837					
Hartley Row, 1st ch.	1837	J. W. Gooding	1848					
Hartley Row, 2nd ch.	1843							
*Hedge End	1845			Southern	19	50	0	0
*Lockerley	1818			Southern	22	46	1	4
*Long Parish	1753							
*Lymington	1818			Southern				
*Lyndhurst	1688	R. Compton	1842	General Baptist	56	76	1	3
*Milford		H. V. Gill	1847	Southern	110	50	2	1†
*Newport		D. Jennings	1856	Southern	122	120	1	10
*Niton				Southern				
Portsea:—*Clarence St.		E. H. Burton	1835	General Baptist	270	400	0	6
*Ebenezer	1812	{ G. Anot ... E. Davis ... }	{ 1834 1855 }	{ Southern				
*Kent Street	1704	J. Davis	1854	Southern	135	180	0	5
*Landport	1829	C. Cakebread	1828	Southern	207	400	0	4
*St. Paul's, Southsea	1854	C. Room	1854	Southern				
*Salem	1813	G. Murrell	1842					
*Poulner	1841			Southern				
*Ramsey	1771	T. M. Morris	1856	Southern	50	150	1	5
*Ryde	1849	S. Cox	1855	Southern	68	0	0	6
*Shirley		S. Sincox	1855	Southern	29	80	0	2
*Southampton East Street ..	1764	S. S. Pugh	1852	Southern	107	150	0	1
*Portland Chapel	1844	A. McLaren, B.A.	1846	Southern	166	197	0	27
Bedford Place	1852							
*Sway	1816	T. Rutter	1847		17	40	0	1†
Wallop	1849	T. Coombs	1849					
*Wellow and Yarmouth	1804	W. Read						
*Whitchurch	1690	T. Morris	1852	Southern	127	151	1	0
*Winchester	1822	J. Puntis	1857					

HEREFORDSHIRE.

Fownhope	1830	T. Mudge			37	42	1	2†
Garway	1802				42	70	2	3
Gorsley	1831	J. Hall	1831		170	188	2	49
*Hereford	1829	W. Bontems	1856	Gloucestershire	66	68	0	8

HEREFORDSHIRE—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clear this last year.
Kington	1805	G. Cozens.....	1854	.....	96	80	1	13
Lay's Hill and Ross	1822	J. Shaw	1858	.....	28	0	1	0
*Ledbury	1828	J. Shaw .....	.....	Gloucestershire	53	30	2	31
Leominster.....	1656	T. Nash	1856	.....	73	90	2	20
Little London .....	.....	J. Gwinnell	1857	.....	69	200	0	7
Longtown.....	1843	.....	.....	.....	20	0	0	0
Orcop .....	.....	J. H. Predgen	1846	.....	.....	.....	.....	.....
Peterchurch	1820	W. Stanley	1833	.....	52	47	0	1+
*Ross.....	1819	.....	.....	Gloucestershire.....	46	90	0	6
*Ryeford.....	1662	S. Walker	1851	Gloucestershire.....	35	20	0	1+
Withington, Whitestone.....	1817	J. Moore	1854	.....	38	0	0	14

HERTFORDSHIRE.

Bedmont	1854	H. Hutchinson	1856	.....	.....	.....	.....	.....
*Berkhamstead, 1st ch.....	1876	J. Lawton	1857	General Baptist	111	250	2	4
Ditto, Prospect Street.....	1856	.....	.....	.....	10	48	0	0
Berkhamstead Common.....	1839	W. Moore	1856	.....	37	61	0	4+
*Bishop's Stortford	1819	B. Hodgkins	1836	.....	63	100	0	7
*Boxmoor.....	1826	B. P. Pratten	1844	Herts and South Beds	105	230	0	0
*Breachwood Green.....	1825	D. Parkins	1848	Herts and South Beds	104	170	4	1+
Cheshnut	1852	S. K. Bland	1853	.....	.....	.....	.....	.....
*Chipperfield	1820	.....	.....	Herts and South Beds	50	70	1	0
Gaddesden Row	1828	H. Wise	1857	.....	75	100	0	4+
*Hatfield.....	.....	T. Crow.....	1858	Herts and South Beds .....	.....	.....	.....	.....
*Hemel Hempstead	1679	.....	.....	Herts and South Beds	31	58	0	2
Hertford	1773	.....	.....	.....	.....	.....	.....	.....
Hitchin, 1st ch.....	1660	.....	.....	.....	240	212	3	17
Hitchin, 2nd ch.	1851	.....	.....	.....	.....	.....	.....	.....
King's Langley .....	.....	.....	.....	.....	.....	.....	.....	.....
*Markyate Street.....	1813	T. W. Wake	1840	Herts and South Beds..	85	75	3	2
*Mill End	1799	.....	.....	Herts and South Beds	55	120	0	5
Northchurch	1841	.....	.....	.....	.....	.....	.....	.....
Redbourn, 1st ch.....	1828	W. Cartledge.....	1856	.....	52	150	0	15
Redbourn, 2nd ch.	1857	R. Figg.....	1857	.....	.....	.....	.....	.....
*Rickmansworth	1843	.....	.....	Herts and South Beds .....	.....	.....	.....	.....
*St. Alban's, 1st ch.....	1675	W. Upton	1821	Herts and South Beds	223	250	4	3+
St. Alban's, 2nd ch.....	1852	.....	.....	.....	14	0	0	1
Sarratt	1837	G. Warren	1857	.....	14	40	0	8
Tring, Akeman Street	1802	.....	.....	.....	120	250	4	8
West End	1840	.....	.....	.....	.....	.....	.....	.....
*New Mill.....	1686	J. Statham	1856	Herts and South Beds	91	251	3	6
*4th ch. ....	.....	W. Sexton .....	.....	General Baptist.....	75	159	2	1
Twowaters, nr. Hemel Hempstead.....	1819	.....	.....	.....	.....	.....	.....	.....
Watford, 1st ch.....	1703	J. P. Hewlett.....	1850	.....	.....	.....	.....	.....
Watford, 2nd ch.....	1851	.....	.....	.....	.....	.....	.....	.....

HUNTINGDONSHIRE.

Aleobury Weston	1850	— Hemyer	1856	.....	.....	.....	.....	.....
*Bluntisham	1787	J. E. Simmons, M.A	1830	.....	.....	.....	.....	.....
Bythorne	1811	A. Cox	1858	Northamptonshire	31	22	4	1+
Catworth .....	.....	.....	.....	.....	26	0	0	0
*Earith	1833	— Bowles	1856	.....	.....	.....	.....	.....
Ellington	1837	.....	.....	.....	33	35	0	1
*Fenstanton, 1st ch.....	1842	.....	.....	General Baptist .....	.....	.....	.....	.....
Fenstanton, 2nd ch.....	1849	.....	.....	.....	.....	.....	.....	.....
Godmanchester	1814	W. Brown .....	.....	.....	.....	.....	.....	.....
Great Gransden	1684	.....	.....	.....	.....	.....	.....	.....
Great Gidding	1784	.....	.....	.....	33	70	2	2+
Hail Weston	1757	W. Hawkins	1852	.....	.....	.....	.....	.....
Houghton.....	1844	.....	.....	.....	.....	.....	.....	.....
Huntingdon	1823	.....	.....	.....	.....	.....	.....	.....
Kimbolton.....	1692	E. L. Hull	1856	.....	.....	.....	.....	.....
Needingworth	1767	E. Whiting.....	1844	.....	.....	.....	.....	.....
*Olford	1844	J. Barnett .....	.....	.....	95	175	1	6
*Ramsey, Great White	1726	W. Rest, B. A.	1857	.....	.....	.....	.....	.....

HUNTINGDONSHIRE— <i>continued.</i>					No. of Members.	Sunday Schoolars.	Stations.	Clear inc. last year.
CHURCHES.	Date.	PASTORS.	Date.	Association to which attached				
Ramsay, High Street								
* St. Ives, 1st ch.	1809	J. Brown	1850					
St. Ives, 2nd ch.	1838	A. Smith.....	1844					
St. Neots	1800	G. Murrell.....	1811		150	200	3	6†
Spaldwick.....	1692	W. E. Archer.....	1848		72	84	2	4
Warboys	1829							
Yelling	1830							
KENT.								
* Ashford.....	1653	G. H. Whitbread	1852	East Kent and Sussex ..	49	137	0	4†
* Bessels Green.....	1769				32	64	0	1†
Bethersden	1807	J. Pearson						
Bexley	1845							
Bexley Heath.....	1827	J. Wallis	1849		50	80	2	0
* Birchington	1849	J. Crofts.....	1851	East Kent and Sussex ..	34	86	0	8
Blackbeath, Dacre Park.....	1852	J. Boxer	1857		47	85	0	0
* Borough Green	1809			Kent and Sussex				
* Brabourne	1824	W. C. Bottomley.....	1854	East Kent and Sussex				
Brabourne Lees	1836							
* Broadstairs	1844	J. Brook	1847	East Kent and Sussex				
* Canterbury	1825	C. Kirtland	1851	East Kent and Sussex				
* Chatham, Clover Street.....	1630	J. Couatts	1857		182	250	1	20
Chatham, Enon	1842			Kent and Sussex	98	46	0	5
* Cranbrook	1706	H. J. Pawson	1857	Kent and Sussex				
Crayford	1810	C. H. Hoskins	1849					
Dartford	1847	H. Hall	1858		34	75	0	20
* Deal	1814	W. Garwood	1855		50	60	0	4
Dover, Pentside	1820	H. Potter	1857	Kent and Sussex	103	0	0	0
* Salem	1839	A. Pitt	1855	East Kent and Sussex ..	141	145	2	8
Ladywell Chapel.....		G. Palmer			14	40	6	4†
Down.....	1850	J. Carter	1850					
Dunks Green, Plaxtool ..	1840							
Eastchurch	1831				14	0	0	1
* Eden Bridge.....	1846	A. Macdonald	1856	East Kent and Sussex ..	58	120	4	34
* Egerton	1836	I. McCarthy	1856		31	50	0	0
* Eynsford	1786	J. Whitemore	1852					
Fythorne	1604	E. Pledge	1850					
* Farnborough.....	1848							
Flimwell	1856	— Peart	1856					
Folkestone, 1st ch.....	1797	D. Jones, B.A.	1849	East Kent and Sussex ..	96	120	0	18
Folkestone, 2nd ch.....	1850			Kent and Sussex	8	0	0	2
* Foles Cray	1840				48	96	0	2†
Gravesend, Peacock St. ..	1846	T. Stringer.....	1851		73	52	0	9
Windmill Street	1845	E. S. Pryce, B.A.	1845					
	1845	J. Swinborne	1855					
* Hadlow	1826							
Lauberhurst	1851	T. Ray	1851		73	24	1	2†
* Lessness Heath	1805			Kent and Sussex	26	0	0	2
Lee, High Road	1855	R. H. Marten	1855					
* Maidstone, King Street.....	1797	H. H. Dobney	1841		0	169	0	0
Maidstone, Providence ch.	1820	J. Dixon	1858	Kent and Sussex	56	35	0	4
Maidstone, Bethel	1834	D. Cranbrook	1846		145	107	0	16
Maidstone, 4th ch.	1839	— Knott	1839					
* Margate	1762	W. B. Davies	1853	East Kent and Sussex ..	154	238	0	19
Matfield Green.....	1811	R. Shindler	1851		35	150	3	1†
* Meopham	1832	I. Lingley	1853	Kent and Sussex	107	140	3	0
* New Romney.....	1831	J. Ainsworth	1855	East Kent and Sussex ..	26	20	2	0
Orpington	1852	J. Willoughby	1853					
* Ramsgate, Cavendish Ch.	1832	B. C. Etheridge.....	1853	East Kent and Sussex ..	122	163	0	1†
Zion Chapel					20	0	0	0
Ramsgate, Providence Ch	1854	— Comfort	1857					
* Boat Yard	1724	J. Packer	1840	General Baptist				
Rvarsh, West Malling ..	1853	J. Inward	1858					
* Sandhurst		J. H. Blake	1852					

KENT—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clearing last year.
*Sevenoaks, London Rd.	1752	J. Mountford	1855		83	180	1	1
*Sevenoaks, Bethel	1817	J. Felkin	1853	General Baptist				
*Sheerness	1817			Kent and Sussex	87	125	0	10
*Smarden, Tilden chapel	1640				33	25	1	0
*Smarden, Zion				General Baptist	34	90	0	1+
*St. Peter's	1720	A. Powell	1854	East Kent and Sussex	55	0	0	3+
Sutton-at-Hone	1842	J. Neville	1845	Kent and Sussex				
Sturry	1856	— Hancock	1856					
*Tenterden, 1st ch.	1773	J. Moss	1857		36	106	1	2+
Tenterden, 2nd ch.		J. Haffenden			24	0	1	0
Tunbridge	1841							
*Tunbridge Wells, 1st ch.		J. Jones	1856		34	0	0	8
Do. Reboboth	1849	T. Edwards	1849		31	20	0	0
*Uphill	1842							
*West Malling	1837	E. R. Hammond	1848					
Whitstead	1850	T. Ray	1850					
Wickham	1852	J. Player	1852		173	145	0	4
Woolwich, Enon	1757	C. Box	1840		90	120	0	5
Queen St.	1786	C. Hawson	1856					
Bethlehem	1807				20	0	0	0
Carmel	1850	H. Hanks	1854					
Nelson St.	1856	H. Crassweller, B.A.	1856		64	75	0	11
Yalding								

LANCASHIRE.

*Accrington	1760	C. Williams	1851	Lancashire and Cheshire	230	651	2	23
*Ashton under Line	1836	{ W. K. Arm- strong, B.A. }	1853	Lancashire and Cheshire	93	280	0	10
*Bacup, Ebenezer	1710	J. Smith	1848	Lancashire and Cheshire	254	450	2	10
*Irwell Terrace	1821	E. F. Quant	1855		155	397	4	10
*3rd ch.	1855			General Baptist	119	160	0	7
*Zion Chapel	1857			Lancashire and Cheshire	50	84	0	8
Providence Chpl., Tong								
Blackburn, Islington	1710	M. Horbury						
*Fielden Street	1849	G. Hester	1858	Lancashire and Cheshire				
*Branch Road	1853			Lancashire and Cheshire				
Scotch Baptist								
*Bolton, Moor Lane	1823	J. M. Ryland	1857	Lancashire and Cheshire	137	300	1	13
Ditto, King Street	1794							
*Ditto, Astley Bridge	1846			Lancashire and Cheshire	49	246	0	2
*Bootle	1846	D. Joseph	1850		68	110	0	6
*Briercliff (Burnley)		W. F. Smith	1856	Lancashire and Cheshire	17	137	0	8
*Burnley Lane	1780	O. Hargreaves	1856	General Baptist	122	360	0	1+
*Burnley, Enon	1828	R. Evans	1844	Lancashire and Cheshire	100	200	0	64+
*2nd ch.	1850			General Baptist	134	380	0	27+
3rd ch.	1857	J. Batey	1857					
Bury, 1st ch.		J. Collins						
*Bury, 2nd ch.	1845			Lancashire and Cheshire	87	220	4	8
Chorley	1830							
*Chowbent	1833			Lancashire and Cheshire	71	220	2	3
*Cloughfold	1675	W. E. Jackson	1845	Lancashire and Cheshire				
*Colne	1772	R. Botteril	1855	Lancashire and Cheshire	97	211	0	5
*Coniston	1836	J. Myers	1857	Lancashire and Cheshire	13	50	5	2+
*Eccles	1832							
*Gambleside (near Burnley)	1844	J. Maden	1844	General Baptist	35	120	1	2
*Goodshaw	1747	J. Jefferson	1852	Lancashire and Cheshire	66	200	0	7+
*Haslingden, Pleasant St.	1831	P. Prout	1857	Lancashire and Cheshire	110	388	6	14
*Ebenezer	1843	J. Bury	1850	Lancashire and Cheshire				
*Heywood	1834			Lancashire and Cheshire	73	140	2	2+
Hindley	1842							
Hollinwood	1844							
*Inskip	1815	J. Marriott	1857	Lancashire and Cheshire	52	60	4	2
Liverpool:—Athol St. W.				Carnarvonshire				
Byrom Street	1851	T. Dawson	1851		105	140	0	17
Great Crosshall St. W.	1804	D. Price	1817	Carnarvonshire				

LANCASHIRE—continued.					Number of		Stations.	Clear inc.
CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	Members.	Sunday Scholars.		last year.
Liverpool:—								
*Myrtle Street	1800	H. S. Brown	1838	Lancashire and Cheshire				
*Pembroke Place	1836	C. M. Birrell	1854	Lancashire and Cheshire	327	650	3	13
Shaw Street	1854	— Vaughan	1798					
Sidney Place, Edgehill.	1798	D. S. Wylie	1798		44	120	0	0
*Soho Street	1825	S. Jones	1855					
Stanhope Street, Welsh	1832	H. W. Hughes	1850	Carnarvonshire				
*Lumb, Rossendale	1828			Lancashire and Cheshire	72	206	2	1†
Lytham		J. Burnet						
Manchester:—								
Granby Row	1838	O. Owen	1853	North Wales Eastern				
*Grosvenor Street	1845	D. M. Evans	1851	Lancashire and Cheshire	105	200	0	20
*New Bridge Street	1821			General Baptist				
*Oxford Road	1842	A. Mursell	1857	Lancashire and Cheshire				
Rochdale Road	1786							
Thornley Bow	1810	C. Rowley	1810					
*Wilmot Street, Hulme.	1844	W. Yatenby	1857	Lancashire and Cheshire	54	260	0	3
*York Street	1810	R. Chenery	1850	Lancashire and Cheshire	183	169	1	1
*Mills Hill, Chadderton	1853	J. Kightley	1854	Lancashire and Cheshire	37	273	0	5†
*Ogden	1783			Lancashire and Cheshire	30	150	2	0
*Oldham	1816	{ J. Birt { J. W. Ashworth	{ 1842 { 1858	{ Lancashire and Chesh {	284	720	0	57
*Oswaldtwistle, L. Mr. End	1840	J. Harbottle	1850	Lancashire and Cheshire				
*Padiham		R. Brown	1857	Lancashire and Cheshire	69	240	1	20
*Preston, Leeming St.	1783	F. Bugby	1854	Lancashire and Cheshire	73	0	0	9
*Preston, 2nd ch.				Lancashire and Cheshire				
Preston, 3rd ch.								
Preston, Pole Street	1854							
*Ramshotton	1851			Lancashire and Cheshire				
*Rochdale, West St.	1773	W. F. Burchell	1839	Lancashire and Cheshire	209	783	4	3
Rochdale, Hope chapel	1809	J. Kershaw	1822					
*Sabden, Pendle Hill.	1798	H. Kitching	1856	Lancashire and Cheshire	123	490	2	12†
*Salford, Gt. George Street	1840			Lancashire and Cheshire	95	250	0	0
Ditto, Bury Street								
Ditto, Ford Street	1851	E. Samuel	1856		21	20	0	15
*Ditto, Zion Chapel				General Baptist				
*Sunnyside	1847	A. Nichols	1847	Lancashire and Cheshire	47	160	0	1
*Staley Bridge, 1st ch.	1808	J. Sutcliffe	1844	General Baptist	193	260	0	6
Tong, Bacup					34	63	0	9
*Tottlebank (near Ulverston)	1669	T. Taylor	1841	Lancashire and Cheshire	64	60	1	9
*Warrington	1833	H. Rowsou	1856	Lancashire and Cheshire				
Waterbarn		J. Howe	1857		120	360	0	5
*Waterfoot, Rosendale	1854			Lancashire and Cheshire				
Wigan, Lord Street	1827	W. Ellison	1840					
*Wigan, Scarisbrook Street	1796			Lancashire and Cheshire	58	245	0	3
LEICESTERSHIRE.								
*Appleby	1825							
*Arnaby	1667	S. Evans		Leicestershire	114	140	6	10
*Ashby and Packington	1807	W. Gray	1858	General Baptist				
Aylestone (near Spiers, } Wheatstone })	1852				5	0	0	0
*Barton	1745	E. Bott	1852	General Baptist	330	312	8	6†
*Billesdon, 1st ch.	1812			General Baptist	20	55	0	4
Billesdon, 2nd ch.	1846							
*Blaby and Wheaton	1807	J. Barnett	1839	Leicestershire	114	179	1	4
*Bosworth and Walton	1793	A. Ibberson	1855	Leicestershire	38	54	2	5
*Castle Donnington and } Sawley })	1785	G. Needham	1856	General Baptist	271	293	1	13
*Coalville, 1st ch.	1855	Jno. Cholerton	1856	General Baptist	100	260	2	9
2nd ch.		D. Smith						
*Cropsto e	1851			General Baptist	20	35	0	1†
*Earl Shilton	1820			General Baptist	40	93	0	0
*Fleckney and Smeeton	1819			General Baptist	20	3	0	0
*Foxton	1716	J. Blackburn	1837	Leicestershire				
*Hathern	1840			General Baptist				

LEICESTERSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date	Association to which attached.	No of Members.	Sunday Scholars.	Stations.	Clear inc. last year.
*Hinckley.....	1766	T. R. Elliott	1857	General Baptist				
*Hose				General Baptist	66	176	1	10†
*Hugglescote	1798			General Baptist				
*Kegworth and Diseworth	1760	J. Taylor	1846	General Baptist	120	160	1	0
*Knipton.....	1700			General Baptist.....	5	0	1	0
*Leake and Wymeswold.....	1782			General Baptist.....	276	297	3	0
Leicester:—								
Alfred Street								
*Archdeacon Lane	1794	T. Stevenson.....	1850	General Baptist				
*Belvoir Street.....	1760	J. P. Mursell	1830	Leicestershire				
*Carley Street	1823	J. F. Winks	1827	General Baptist				
*Charles Street	1831	T. Lomas	1843	Leicestershire	167	162	0	13
*Dover Street.....	1823	J. Malcolm	1857	General Baptist.....	96	200	0	71†
*Friar Lane	1688	S. Wigg	1821	General Baptist				
St. Peter's Lane	1802	C. Smith	1857		52	113	0	8
*Vine Street	1841	W. Kelly.....	1857	General Baptist				
York Street.....	1819	W. Gerrard	1842					
*Long Whatton and Belton	1799			General Baptist				
*Loughborough, Baxter Gate	1760	E. Stevenson.....	1842	General Baptist.....	276	450	2	7†
*Ditto, Woodgate	1846	J. Goadby	1848	General Baptist.....	223	265	0	10
Lutterworth	1835	R. De Fraine.....	1840		51	40	6	1
*Market Harborough.....	1830			General Baptist				
*Oadby.....	1825	J. Horsepool		Leicestershire.....	46	110	0	1
*Queniborough	1825			General Baptist				
*Quorn and Woodhouse	1804	J. Staddon.....	1845	General Baptist.....	289	380	4	9
*Rothley and Sibley	1802	J. Riley	1856	General Baptist.....	93	120	0	21
*Sheepshead, Chorley Road	1695	J. Bromwich	1827	Leicestershire	75	120	0	1†
*Ditto, 2nd ch.	1822			General Baptist.....	38	90	0	1
*Sutton-in-Elms.....	1650	W. Bull, B.A.	1857	Leicestershire				
*Thurlaston.....	1814			General Baptist				

LINCOLNSHIRE.

Alford	1856							
*Boston, High Street.....	1653	T. W. Mathews.....	1836	General Baptist.....	209	397	1	9
Ebenezer.....	1818	C. Fish	1857		62	0	0	7
Salem	1848	J. Raff	1850					
*Bourne.....	1688	J. B. Pike	1847	General Baptist.....	95	220	2	4
Burgh and Monksthorpe.....	1700	W. E. Thomsett.....	1857		84	66	1	8
*Carlton le Moorlands	1788			Notts and Derby				
*Coningsby.....	1657	G. Judd	1831	General Baptist.....	44	80	4	2†
Deeping.....	1839	T. Tryon	1839					
*Epworth.....	1695	W. Sharman	1856	General Baptist.....	48	50	0	2†
*Fleet and Holbeach	1688	F. Chamberlain	1856	General Baptist				
*Gedney Hill	1820	D. D. Billings	1856	General Baptist				
*Gosberton.....	1688	A. Jones.....	1847	General Baptist.....	40	87	0	5
*Goxhill	1842	T. Parkinson	1842					
*Grantham	1848	H. Watts	1858	General Baptist.....	25	35	1	0
*Great Grimshy, 1st ch.	1826	R. Smart.....	1857					
Ditto, Burgess Street	1850				100	170	0	8
Horncastle	1830	D. Jones.....	1830					
Keddington (Louth)		— Powell						
*Killingholm	1686			General Baptist				
*Kirton in Lindsey.....	1663	J. Stapleton	1854	General Baptist.....	30	40	0	0
*Lincoln	1822	W. Goodman, B.A.	1851		114	191	1	5
*Long Sutton	1840	J. F. Stevenson B.A.	1851	General Baptist.....	92	80	0	2
Louth, North Gate	1802	W. Orton	1854	General Baptist.....	247	150	0	6
*Maltby.....	1773	{ J. Kiddall	1844	} General Baptist.....	105	80	3	14
	1844	{ J. C. Smith	1854					
*Pinchbeck	1844	Jos. Charlerton	1856	General Baptist.....	60	67	0	0
*Spalding, 1st ch.	1646	J. C. Jones, M.A.	1848	General Baptist.....	250	480	1	18
*Spalding, 2nd ch.	1745							
Stamford		J. C. Philpot			36	40	0	5

LINCOLNSHIRE—continued.

CHURCHES.	Date	PASTORS.	Date.	Association to which attached.	No. of Members.	Steady Scholars.	Stations.	Clear inc. last year.
*Sutton	1803	J. H. Wood	1855	General Baptist	59	110	0	2
Tydd St. Giles and Sutton } St. James	1790			General Baptist				

METROPOLITAN.

KENT.								
Bridge St., Greenwich	1752	J. Wilkins	1856					
East Street, Greenwich	1850	W. Caunt	1854		60	0	0	6
Florence Pl., Deptford	1842				91	120	0	0
*Lewisham Rd., Lewisham	1838	J. Russell	1844					
Lucas Street, Rotherhithe	1857	J. Butterfield	1857					
Midway Place, Deptford		R. R. Finch	1855					
New Cross Road, Deptford		G. Wyard	1857					
MIDDLESEX.								
Aldersgate St., City	1644							
Alexander Sq., Brompton	1852	J. Bigwood	1852					
Artillery Street	1835							
Austin St., Shoreditch	1829	J. Russell	1856		198	163	0	51
Beulah, Somers Town					63	156	0	23
Blandford St. Manchester Sq	1794							
Bloomshury St. Bloomsb. Sq	1849	W. Brock	1849					
Brick Lane, St. Luke's	1783	J. A. Jones	1831		103	0	0	3
Bunhill Row, St. Luke's	1846	R. Morris	1846					
Buttesland St., City Road	1857	S. Green	1857					
Camden Road, Camden Tn.	1857	F. Tucker	1857		89	150	0	0
Chadwell St. Pentonville	1851	C. J. Hazelton	1852		194	0	0	40
Church St., Stoke Newngtn.	1849	W. Dovey	1856		36	0	0	5
College Street, Chelsea	18—							
*Commercial Road East	1657	G. W. Pegg	1845	General Baptist	285	400	0	19
Commercial Street	1633	C. Stovel	1832					
Cook's Ground, Chelsea		J. Nichols						
*Cotton Street, Poplar	1812	J. R. Preece	1854		166	420	0	6
*Cross Street, Islington	1840	A. C. Thomas	1855		240	250	0	50
Cumberland St. Curtain Rd.	1856							
Darling Place, Mile End		J. Vaughan	1857		79	0	0	37
*Devonport St., Shadwell	1837	J. Bowler	1833					
*Devonshire Sq., Bishpsg. St	1638	J. H. Hinton, M.A.	1837		328	120	0	13†
East India Rd., Poplar		R. Bowles						
Edward Street, Dorset Sq.	1845	J. Wise	1845					
Eldon Street, Finsbury Cir.	1817	B. Williams	1849		152	73	2	20
Gower Street, Easton Sq	1843							
Grove Street, Lisson Grove	1856							
Grove, Stratford	1853	G. W. Fishbourne	1853		79	120	0	8
Gt. Alie St. Goodman's Flds.	18—							
Hart's Lane, Bethnal Gr.		D. Smither	1857					
Hawley Rd., Camdentown.	1852	E. White	1852					
*Henrietta St. Brunswick Sq	1817	W. Vines	1856					
Henry St. Gray's Inn Road	1849	G. Horsley	1851					
High Street, Hoxton	1849	J. P. Searle	1849		55	100	0	13
High Street, Poplar	1819	T. Davies	1857					
Hill Street, Dorset Sq.	1825	J. Foreman	1827		482	168	0	14
Homerton Row, Homerton	1820	W. Palmer	1854					
John's Row, St. Luke's	1817	J. Anderson	1857		121	220	0	9
John St., Gray's Inn Rd	1816	B. W. Noel, M.A.	1850					
John St., Holloway	1841							
Johnson St., Notting Hill	1848	P. W. Williamson	1848		102	120	0	12
*Keppel Street, Russell Sq.	1713	S. Milner	1856					
*Kingsgate Street, Holborn	1736	F. Wills	1853		216	228	0	12
Lit. Alie St. Goodm's. Flds.	1753	P. Dickerson	1831		320	180	0	8
Little Wild Street, Lincoln's Inn Fields	1691	C. Woollacott	1835					
*Mare Street, Hackney	1798	D. Kattersn	1847					
Mead's Court, Dean St. Soho	1784	G. E. Bloomfield.	1852					
Nelson Place, City Road	1855	J. Whitridge	1857					

METROPOLITAN, &c.—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached	No. of Members.	Sunday Scholars.	Stations.	Clear inc. last year.
<i>MIDDLESEX—continued.</i>								
*New Church St., Edgware Road.....	1831	{ J. Burns, DD.	1835	} General Baptist	528	240	0	16
		{ D. Burns.....	1853					
Norton St., Twig Folly.....	1854	T. B. Parker.....	1854					
*Old Ford Lane, Bow.....	1785	W. P. Balfern ...	1855					
Old Pancras Rd. Somers Th. Old Road, Stepney	1849	J. Nunn						
	1823							
*Paradise Walk, Chelsea.....	1817							
*Praed St., Edgware Road	1841			General Baptist				
Prince's Row, Pimlico.....	1848	W. Freeman	1857					
Providence Place					75	0	1	12
Myddelton Hall, Islington.....	1850	J. C. Glaskin.....	1850					
*Queen's Road, Dalston ...	1837	W. Miall	1839					
Ratcliffe Grove, St. Luke's Regent's Park Chapel	1817	W. Landels						
Riding House Ln. Regnt. St	1843	J. Wigmore	1853					
Romney St., Westminster ..	1817	J. Palmer	1858		102	114	0	8†
St. Matthias Rd., Stoke New.	1818	T. Pepper	1848					
Salterns' Hall, Cannon St. ...	1830	J. Hobson	1856		112	134	0	3†
*Shouldham St. Edgware Rd.	1809	{ W. A. Blake.....	1846	}	130	100	2	10
		{ J. J. Owen.....	1858					
Soho Chapel, Oxford Street	17...							
Spencer Place, Goswell Rd.	1815	J. H. Cooke	1856		268	512	0	46
Squirries St. Bethnal Green	1827	W. T. Haslop ...	1857					
Stanhope St. Hampstead Rd.	1856	R. Aldis	1856		67	20	0	6
Three Colt Court, Limehouse		— Wanstall	1857					
*Vernon Sq., Pentonville.....	1748	S. Wills, D.D.	1856		133	230	0	0
Victoria Street, Shadwell.....	1830	T. Field	1856					
Wellesley St., Com. Rd. E. ...	1851	W. Chamberlain ..	1851					
*Wellington Rd. Shacklewell	1822	J. S. Stanion	1857					
*Westbourne Gr. Bayswater	1824	W. G. Lewis	1847		193	276	0	32
Westbourne Street, Pimlico	1830							
West Street, Hackney Rd.		J. Webb.....	1857					
White St., Little Moorfields		J. Shorter						
Wilderness Row, Goswell St.	1849	J. Shorter						
Wilton Sq., New North Rd.		J. Flack						
SURREY.								
Alfred Place, Kent Road...	1820	W. Young	1821					
*Arthur Street, Walworth ..	1833	J. George	1847					
Battersea	1797	I. M. Soule	1838		197	261	4	26
*Borough Road.....	1674	J. Harcourt	1857	General Baptist.....	267	292	0	81
Bridgefield, Wandsworth.....	1821	W. Ball	1843		92	55	0	3
Clapham Common	1787	B. Hoe	1842					
Chapel Street, Stockwell.....		J. Evans	1857					
*Charles Street, Kennington	1835	T. Attwood	1835		115	211	0	3
Chester St., Kennington La.								
*Church St., Blackfriars Rd.	1785	W. Barker.....	1856					
Courland Grove, Clapham...	1838	S. Ponsford	1838		88	0	0	4
Cottage Green, Camberwell	1854	B. Lewis	1854		41	190	0	7
Cranmer Court, Clapham...	1850	R. S. Bird.....	1858					
*Denmark Pl., Camberwell	1823	E. Steane, D.D. ...	1823		376	369	2	5†
Earl St., Blackfriars Road.	1856	W. C. Jones	1858					
East Street, Walworth.....	1791	J. Chislett.....	1853					
High Street, Southwark ...		T. Gunn	1857					
Hill Street, Peckham	1853	I. J. Cole			28	65	0	12
*Lion Street, Walworth ...	1805	W. Howieson	1849		319	426	0	22
*Maze Pond, Borough.....	1692	J. H. Millard, B.A.	1858					
New Church St., Bermonds.	1847	J. L. Meeres.....	1847		40	48	0	2
*New Park Road, Clapham	1840	J. Hiron	1850		142	100	0	15
*New Park Street, Borough	1719	C. H. Spurgeon ...	1854		1046	500	0	186
*Regent Street, Lambeth...	1821							
Rye Lane, Peckham.....	1818	G. Mowle	1847					
Surrey Tabern. Borough Rd.		J. Wells						

METROPOLITAN, &c.—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clear inc. last year.
<i>SURREY—continued.</i>								
Trinity Street, Borough	1774				180	200	0	
Unicorn Yard, Tooley Street	1853	C. W. Banks	1854		181	120	0	30
Webb St., Bermon. New Rd	1804	T. Chivers	1852		109	0	0	13
Wirtenburg St., Clapham.	1853							

MIDDLESEX.

Alperton	1827				7	0	0	0
*Brentford, New	1802				54	110	1	2
*Brentford, Old	1819	J. H. Coles	1849		73	150	0	1†
Enfield Highway	1853	J. Beavan	1853					
*Hammersmith, West End	1785	J. Leechman, M.A.	1848		220	200	0	20
Hammersmith, 2nd ch.	1835							
Hampstead, Hollybush-hill	1818	W. Radburn	1858		62	50	0	9
Ditto, New End	1825	W. Cooper	1851					
*Harefield	1835	G. Norris	1851		24	60	0	1†
*Harlington	1798	W. Perratt	1847	Berks & West Middlesex				
Harrow on the Hill	1812	T. Smith	1840		33	48	0	3
Hayes	1843				25	36	0	1†
*Highgate	1813	S. S. Hatch	1848		42	80	0	8
Hounslow	1848							
*Kensall Green	1848	E. Harris	1857					
Potter's Bar	1825	R. Ware	1836					
*Staines	1825	G. Hawson	1825	Berks & West Middlesex				
*Tottenham	1827	R. Wallace	1845		150	200	0	10
*Uxbridge	1842	G. R. Lowden	1856	Berks & West Middlesex	52	60	0	21
*West Drayton	1827	J. Gibson	1851	Berks & West Middlesex	54	150	1	2
Winchmore Hill	1850							

MONMOUTHSHIRE.

*Abercarne	1847			Monmouthshire	136	160	1	3†
*Abergavenny, Frogmore St.	1807	J. C. Butterworth, M.A.	1854		120	80	0	1
*Abergavenny, Lion St.	1828	S. R. Young	1856		49	70	1	5
*Abersychan	1827	S. Price	1831	Monmouthshire	108	120	0	5
*Argoed	1818			Monmouthshire				
*Bassaleg, Bethel	1831	E. Roberts	1852	Monmouthshire	134	169	0	14†
*Bethesda, Tydee	1742	T. Thomas	1836	Monmouthshire	250	160	0	22
*Bedwas, Hephzibah	1850			Monmouthshire				
*Blackwood, Libanus	1835			Monmouthshire	32	100	1	2
*Blaena, Salem	1842	W. Roberts	1846	Monmouthshire	221	267	0	29
Berea	1844							
*Gwent	1660	J. Lewis	1837	Monmouthshire				
*Blaenavon, Ebenezer	1825	J. Rees	1854	Monmouthshire	67	150	0	10
*Blaenavon, Horeb	1823		1849	Monmouthshire	130	150	0	6
*Blaenavon, English	1846	J. Rees	1853	Monmouthshire				
*Caerleon	1771	J. Evans	1827	Monmouthshire				
*Caerwent	1819			Monmouthshire				
*Castletown	1823			Monmouthshire				
*Chepstow	1818	T. Jones		Gloucestershire	52	100	1	2
*Clydach, Nazareth	1851	E. Lewis	1853	Monmouthshire				
*Cwmbran, Siloam	1839	E. P. Williams	1850	Monmouthshire	80	91	0	1
*Daraun-velen	1842	B. Williams	1845	Monmouthshire				
*Ebbw Vale, Nebo	1828	J. E. Jones, M.A.	1853	Monmouthshire	205	180	0	11
*Briery Hill, E. Zion	1854	W. D. Rees	1857	Monmouthshire	59	70	1	9
*Mount Pleasant	1853	L. Jones	1857	Monmouthshire	128	130	0	15
*Glasgoed	1817	R. Rees	1857	Monmouthshire	38	26	1	2†
*Goitre, Saron	1826	M. Davies	1856	Monmouthshire	80	40	0	7
*Henllys, Zoar	1844			Monmouthshire	38	28	0	0
*Llandewi	1828	R. Owen		Monmouthshire	70	20	1	3
Llandogo and Whitebrook	1839	G. Howells			20	50	1	3
Llanellen, E.	1351	E. Lewis	1853					
*Llangibby, Bethel	1837	M. Davies		Monmouthshire	33	0	1	1
*Llanhiddel, Ebenezer	1838	J. Lloyd		Monmouthshire	100	92	0	2

MONMOUTHSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached	No. of Members.	Sunday Scholars.	Stations.	Clearing last year.
Llanvihangel Cryconry	1838				31	20	0	2
*Llanwenarth	1652	F. Hiley	1811	Monmouthshire	334	100	2	8†
*Machen, Siloam	1829	T. Morgan	1854	Monmouthshire				
*Magor, Bethany, English	1814	J. Michael	1856	Monmouthshire				
*Monmouth	1820	S. Packer	1855	Gloucestershire	68	45	1	4
*Nantyglo, Hermon	183.	S. Williams	1841	Monmouthshire	414	200	0	8
*Nash	1831			Monmouthshire	18	0	0	1
*Newbridge, Beulah	1824	M. James	1854	Monmouthshire				
*Newport, W.	1817	F. Thomas	1835	Monmouthshire				
*Newport, Commercial St.	1829	W. Aitchison	1853		189	326	0	8
*Temple	1844			Monmouthshire	100	100	0	10
*Noddia	1846			Monmouthshire				
*Penrhos	1839			Monmouthshire				
*Penuel and Llangwm	1772	J. Light	1857	Monmouthshire	34	40	0	0
*Poutabergoed.	1852	W. Jones	1854	Monmouthshire	77	100	1	0
*Ponther, Sion Chapel	1803	{ J. Michael { R. Griffiths	{ 1817 { 1845	{ Monmouthshire				
*Ponrhydryn	1815	E. Hands	1857	Monmouthshire	70	115	0	1†
*Pontypool, Crane Street.	1836	T. Thomas, D.D.	1836	Monmouthshire				
*Penygarn, Tabernacle	1729	D. Morgan	1856	Monmouthshire	183	100	0	3
*Trosnant	1776			Monmouthshire	172	190	1	2†
*Sion Chapel	1844	L. Lewis	1855	Monmouthshire	80	60	0	0
Raglaud	1818	I. Lewis	1857		37	72	1	0
*Rymney, Penuel	1840	D. R. Jones	1850	Monmouthshire	234	200	0	50
*Rymney, Jerusalem	1844	H. Thomas	1855	Monmouthshire				
*Rymney, Zoar	1837	T. Jones	1856	Glamorganshire	145	226	1	10
*Risca, Moria	1835	J. Rowe		Monmouthshire	190	150	0	8
*2nd ch. English	1855	T. Reeves	1857	Monmouthshire	91	100	0	55
*Skenfrith	1846			Monmouthshire				
*St. Bride's, Llansantffraid		T. Richards	1854	Monmouthshire				
*St. Melon's, Llanerwg	1842	W. Williams	1854	Monmouthshire	67	90	1	0
*Tafarnbach, Siloam	1856	D. Evans	1856	Monmouthshire				
*Talywain, Pisgah	1828	W. Thomas	1848	Monmouthshire	191	215	0	20†
*Tredegar, E.	1833			Monmouthshire	48	110	0	3
*Tredegar, Siloam	1798	E. Thomas	1854	Monmouthshire	354	340	2	0
*Twyngwyn	1829	O. Williams	1856	Monmouthshire	104	70	0	7
*Usk	1839	T. B. Evans	1857	Monmouthshire	45	50	2	5
*Victoria, Ebbw Vale	1846			Monmouthshire	63	90	1	6

NORFOLK.

*Attleborough	1825	W. Brown	1836		61	200	1	2†
*Aylsham	1796	A. Scarr	1856	East Norfolk and Norwich	60	20	1	12
*Bacton	1822	G. Gedge	1856	East Norfolk and Norwich	31	30	1	4†
*Blakeney	1844	J. Coles	1856	West Norfolk	51	30	1	9
Brooke	1841	W. Bell	1846					
*Buxton	1796	J. Dawson	1842	East Norfolk and Norwich	51	50	1	2†
Carlton Role	1812	B. P. Woodgate	1852		55	64	4	0
*Castle Acre	1840	J. Stutterd	1846	General Baptist				
Claxton	1765	- Pegg	1850					
*Cotessey and Drayton	1823	J. Ivory	1824	East Norfolk and Norwich	52	40	0	4
*Dereham	1783			West Norfolk	97	103	0	6
*Diss	1789	J. P. Lewis	1837	Suffolk Union	191	206	4	18
*Downham Market, 1st ch	1800	W. Symonds	1852	West Norfolk	25	135	0	2
2nd ch.		J. P. Bane			16	0	1	7
*Ellingham, Great	1699	G. Williams	1857	West Norfolk				
*Fakenham	1801	S. B. Gooch	1840	West Norfolk				
Felthorpe	1836	{ W. Bird { J. East r						
*Fornsett St. Peter	1814	G. Maddrys	1856	General Baptist	33	50	2	7
*Foulsham	1820	C. T. Keen	1856	West Norfolk	58	70	2	2†
*Ingham	1653	J. Venimore	1836	East Norfolk and Norwich				
Kenninghall	1812	J. Sage	1856		119	140	1	4
*Ludham	1822	C. Porter	1849	East Norfolk and Norwich				

NORFOLK—continued.						No. of Members	Sunday Scholars.	Stations.	Clearing last year.
CHURCHES.	Date	PASTORS.	Date.	Association to which attached.					
*Lynn, 1st ch.	1670	J. T. Wigner	1840	West Norfolk	344	300	2	27	
2nd ch.	1857	E. L. Hull	1858						
*Magdalen	1823	W. D. Somers.....		General Baptist					
*Martham	1800	E. Davis	1858	East Norfolk and Norwich					
*Neatishead	1818	J. Hassler	1857	East Norfolk and Norwich	62	120	3	6	
*Necton	1796	R. Baker	1849	West Norfolk	81	61	3	0	
*Norwich, 1st ch.	1670	T. Scott.....	1831	General Baptist					
*St. Mary's	1691	G. Gould	1849	East Norfolk and Norwich					
*St. Clement's	1788	T. A. Wheeler.....	1845	East Norfolk and Norwich					
*Orford Hill	1833	J. Corbitt	1857	East Norfolk and Norwich					
Pitt Street	1814	J. Gowing	1841		114	0	1	9	
Surrey Road	1846	R. Govett	1846						
Pottergate Street		W. Gray							
Ormesby	1842	H. Laxon	1844						
Pulham, St. Mary	1841	B. Taylor	1842	Suffolk and Norfolk	55	35	5	1	
*Salehouse	1802	J. Boast	1828	East Norfolk and Norwich	44	40	1	4	
Saxlingham	1802	J. Hamblin.....	1857		32	0	0	5	
*Shelfanger	1762	T. Winter							
*Swaffham	1822	W. Woods.....	1854	West Norfolk	124	218	2	16.	
Thornage	1846	J. Coles	1856	West Norfolk					
*Tittleshall	1830	R. Pyne	1846	West Norfolk	38	20	2	0	
*Upwell	1840	J. Brown	1856	West Norfolk	45	52	0	4	
*Worstead	1706			East Norfolk and Norwich	147	70	0	3	
*Wortwell	1819	G. Everett.....	1853		43	0	1	1†	
Wymondham	1796	P. Harris	1846	West Norfolk					
*Yarmouth, 1st ch.	1686			General Baptist					
Ditto, Churchplain	1754	J. Green	1853		134	220	0	5†	
Ditto, East Hills Road	1841	J. Tana	1845						

NORTHAMPTONSHIRE.

*Aldwinkle.....	1822	— Amory	1853	Northamptonshire	47	50	2	1†
Blisworth	1825	G. G. Bailey	1857	Northamptonshire	41	60	1	3
Braunston	1788	G. Veals	1857	Northamptonshire	42	59	0	0
Braybrook	1793	J. Bardwell	1850	Northamptonshire	11	10	0	0
Brinton	1824			Northamptonshire	38	56	0	2†
Buckby	1765	T. M. Thorpe.....	1850	Northamptonshire	135	200	0	18
Bugbrook	1805			Northamptonshire	51	100	2	0
Burton Latimer	1744	W. May	1843	Northamptonshire				
Clipston	1775	T. T. Gough	1835	Northamptonshire	150	120	3	3
Desborough, 1st ch.	1845	R. Turner		Northamptonshire				
*Desborough, 2nd ch.	1848							
Earl's Barton	1793		1851	Northamptonshire				
Ecton	1818	T. Corby	1850					
Gretton	1786	W. Hardwick.....	1853	Northamptonshire	30	50	0	4
*Guilsborough	1781	T. E. Gibson	1854	Northamptonshire	97	80	2	0
Hackleton	1781	W. Knowles	1815	Northamptonshire	130	115	3	2
Harpole	1823	A. Smith	1857	Northamptonshire	46	52	0	4
Helmdon	1850	W. Hedge	1850	Northamptonshire	46	120	2	1
Irthingborough	1770	J. Trinnings	1832		70	95	3	1†
Kettering, Gold St.	1696	J. Mursell, jun.	1853	Northamptonshire				
*Kettering, Ebenezer	1824							
*King's Sutton	1846	G. Tustin		Oxfordshire	29	58	0	0
Kingsthorpe	1822	J. Litchfield	1848	Northamptonshire	40	85	0	1†
*Kislingbury	1810	— Stenson		Northamptonshire	70	160	1	14
*Middleton Cheney	1740	F. F. Medcalf	1852	Oxfordshire	64	88	1	4
Milton	1825	T. Marriott	1825	Northamptonshire	79	67	2	2†
Moulton	1784	J. Lea	1854	Northamptonshire	100	98	1	2
Northampton:—								
*College St.	1733	J. T. Brown	1843	Northamptonshire				
2nd ch.	1820	T. Leach	1847					
Grafton Street	1852	J. Brown	1852	Northamptonshire	85	260	0	9
*Prince's Street	1834	E. Dennett	1857	Northamptonshire				
*5th ch.				General Baptist				

NORTHAMPTONSHIRE—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clearing last year.
Oundle.....	1800	J. Mountford	1851					
Pattishall and Eastcote	1838	T. Chamberlain	1839	Northamptonshire	124	120	4	5
*Peterborough, West Gate.....	1653	T. Barraes	1853	General Baptist	75	129	1	18
Peterborough, Chapel St.....	1849				54	80	0	20
Raunds.....	1801	R. Abbott	1856					
*Ravensthorpe	1819	J. P. Haddy	1850	Northamptonshire	61	77	0	2†
Ringstead.....	1714	W. Kitchen	1846	Northamptonshire				
Road	1688	W. Sut'on	1854	Northamptonshire				
Rushden, Upper Street.....	1723			Northamptonshire				
Rushden, 2nd ch.....	1800	C. Drawbridge	1826					
Rushden, 3rd ch.....	1849	T. S. Tanner	1856					
Spratton.....	1840			Northamptonshire				
Stanwick	1842	J. B. Walcot	1843	Northamptonshire	51	50	1	3
Sulgrave				Northamptonshire	28	18	0	1
*Thrapstone	1797	J. Cubitt	1849	Northamptonshire	122	181	2	0
Towcester	1784	J. Jones	1855	Northamptonshire				
Walgrave	1686	J. Cox	1849	Northamptonshire				
Wellingborough, Welch.....					29	19	0	6†
West Haddon	1821			Northamptonshire				
Weston by Weedon	1681		1854	Northamptonshire				
Woodford	1822	J. Clements		Northamptonshire	26	83	0	1†
Woollaston	1835				6	74	0	0

NORTHUMBERLAND.

*Bedlington	1836			Northern				
Berwick on Tweed, 1st ch.†	1809	{ C. Robson	1809	}	75	50	2	1
2nd ch.	1855	{ W. Burton	1857					
*Broomley and Broomhaugh	1843	R. Menzies	1857	Northern	29	18	3	1
Ford Forge	1807	T. Black	1807					
Newcastle-on-Tyne:—					327	367	6	15
*Bewick Street	1650	T. Pottenger	1849	Northern				
Carpenters' Hall		J. Bailie	1838					
New Bridge	1825				160	200	0	10
*New Court	1818	J. W. Lance	1857	Northern				
North Shields	1798	I. D. Garrick	1839	Northern	182	150	1	7

NOTTINGHAMSHIRE.

*Arnold	1849			General Baptist				
*Beeston	1804	R. J. Pike	1845	General Baptist				
*Boughton	1806	T. Robinson	1847	General Baptist				
*Broughton	1801	T. Hoe		General Baptist				
*Collingham	1690	J. Morton	1857	Notts and Derby	85	60	0	0
*Gamston and Retford	1831	T. Lee	1856	General Baptist				
*Hucknall				General Baptist				
Kirkby Woodhouse & Kirby	1760			General Baptist	89	160	0	1
*Mansfield	1819	J. Wood	1839	General Baptist	71	150	0	3
*Misterton	1610	T. Ashmell	1854	General Baptist	6	0	0	0
*New Basford	1829	C. Forth	1856		103	170	0	0
*New Lenton	1851			General Baptist	126	220	0	17
*Newark on Trent	1810	R. Bayly	1855	Notts and Derby	112	125	1	25
*Nottingham:—Broad St.	1819	W. R. Stevenson, M. A.	1851	General Baptist	356	640	2	7
Derby Road	1847							
*George Street		J. Edwards	1830	Notts and Derby	300	458	0	12
*Mansfield Road	1849	G. A. Syme, M. A.	1849	General Baptist	327	492	2	2
Park Street		H. Forbes	1856					
*Stoney Street	1775	{ H. Hunter	1830	General Baptist	1011	1347	7	0
		{ J. Lewitt						
Retford		T. Lee	1855					
*Southwell	1811	J. Waller		Notts and Derby	32	30	0	8

† Berwick-on-Tweed is a county of itself

NOTTINGHAMSHIRE—continued.

CHURCHES.	Date	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clear Inc. last year.
*Sutton Ashfield, Walstone Lane	1770			Notts and Derby				
*Sutton Ashfield, Wood St	1811			General Baptist	82	177	0	5†
*Sutton Bonington	1798			General Baptist	49	118	1	3†
*Sutton-on-Trent	1818			Notts and Derby	43	98	0	2
*Tuxford	1850							
*Warsop	1841			General Baptist				
*Woodborough & Calverton	1833	S. Ward	1833	Notts and Derby	44	110	1	1†

OXFORDSHIRE.

*Banbury	1840	W. T. Henderson	1811	Oxfordshire	117	176	1	10
*Bloxham	1812	D. Nunnick	1821	Oxfordshire	23	0	2	0
Boddicott	1817							
*Burford	1728	W. Cherry	1844	Oxfordshire	18	35	0	1
*Chadlington	1842	T. Eden	1842	Oxfordshire	98	70	2	6
*Chipping Norton	1662			Oxfordshire	149	255	1	7
*Coate	1664	B. Arthur	1856	Oxfordshire	89	140	4	30
*Dorchester	1849	J. Oldham	1849	Berks & West Middlesex	42	0	0	2†
*Ensham	1814	H. Matthews	1836					
*Hooknorton	1640	W. Maizey	1814	Oxfordshire				
*Milton	1837	W. Cherry	1844	Oxfordshire	39	40	0	2
*Oxford, New Road	1720	W. Allen	1814	Oxfordshire	201	240	4	9†
Oxford, Friars	1847							
*Syddenham	1826	W. Allbutt	1827					
Thame	1821							
*Woodstock	1821	E. Lefevre	1857	Oxfordshire	60	60	1	0

RUTLANDSHIRE.

Belton	1843	J. Drowley			23	30	0	1†
Morcott & Barrowden	1678	J. Salisbury	1856	General Baptist	44	100	2	1
*Oakham, Milton Road	1771	J. Jenkinson	1849	Northamptonshire	102	170	1	0
Ditto, Providence	1831	J. C. Philpot, M.A.	1838		39	0	0	1
*Uppingham	1850			General Baptist				

SHROPSHIRE.

Aston in Clan	1836							
Bridgnorth	1740			Shropshire	81	200	1	6
Broseley, 1st ch.	1749	W. Yale	1855	Shropshire	39	40	2	2†
Broseley, Birch Meadow	1803							
Dawley Bank		T. Skemp	1856	Shropshire	50	250	1	10
Donnington Wood	1820			Shropshire				
Madeley	1856	E. Jenkins	1856		18	0	1	5
Market Drayton	1857	J. Sissons	1857		7	0	0	0
Flaesbrook & Llandrinio	1825			Shropshire	18	0	1	1†
Odbury	1819	—Sheldon						
Oswestry	1806	E. Wilks	1858	Shropshire	58	50	1	3
Pontesbury	1828	Jas. Dore	1857	Shropshire	56	50	3	2
Shiffnall, Aston Street	1700	—Taylor			13	0	1	1†
Ditto, 2nd ch.	1842			Shropshire				
Shrewsbury, Claremont St.	1627	T. How	1852	Shropshire				
Ditto, 2nd ch.	1828							
Ditto, 3rd ch.	1811							
Snailbeach	1817	E. Evans	1833	Shropshire				
Wellington	1807	J. Judson	1856	Shropshire	42	0	1	2
Welslhampton	1820							
Wem	1815			Shropshire	20	9	0	1
Whitchurch and Ightfield	1808		1848	Shropshire				

SOMERSETSHIRE.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. Members.	Sunday Scholars.	Stations.	Clerg. ac. Last year.
Bath:—Lower Bristol Rd	1836							
*Somerset Street	1712	D. Wassell	1839	Bristol	191	160	2	6
*York Street	1830	P. Cater	1857	Bristol	96	100	0	6†
Fourth church		W. Clarke						
Widcombe Chapel	1811				80	50	0	15
*Beckington	1786	W. Cloake	1857	Bristol	146	121	0	5
*Bridgwater	16..	G. M. Michael, B.A.	1856	Western	53	140	0	11
Bristol:—Bedminster	1856	B. Nicholson	1856		61	90	0	14
*Broadmead	1640	N. Haycroft, M.A.	1848	Bristol	390	237	2	5
*Counterslip	1804	T. Winter	1823	Bristol				
*King Street	1656	F. Bosworth, M.A.	1854	Bristol				
*Maudlin Street		T. Jenkins		Bristol				
*Pithay	1834	E. Probert	1835	Bristol				
*Thrissell Street	1833	H. Clark, M.A.	1854	Bristol				
Buckland St. Mary	1832	S. Hallett	1844		10	25	0	2†
*Burnham	1844	S. Wells	1856	Western	20	120	0	8
*Boroughbridge	1835	T. Baker	1837	Western				
*Burton	1833	J. Marchant	1833	Western	38	45	1	0
*Chard	1653	E. Edwards	1843	Western	100	340	1	8
*Cheddar	1832	W. T. Price	1853	Bristol	110	270	5	10
Chew Magna	1829	O. Board	1849					
*Clifton	1848	R. Morris	1839	Bristol				
*Creech	1831	J. Young	1858	Western				
*Crewkerne	1816	W. Evans	1853	Western	67	80	1	0
*Crosscombe	1700	G. Pulling	1847	Bristol	26	30	1	1†
*Dunkerton	1828	H. Biggs		Bristol	48	40	0	0
*Frome, Badcox Lane	1689	A. M. Stalker	1857	Bristol	290	206	0	11†
Ditto, Cross Street	1849	N. Rogers	1849		24	0	0	3
Ditto, Nashes Street	1835	— Corbett						
*Ditto, Sheppard's Barton	1685	S. Manning	1848	Bristol	190	160	0	4
Farleigh								
*Hatch	1742	J. Teall	1830	Western	87	40	0	2
*Highbridge	1826			Western				
*Horsington	unk.			Western				
*Isle Abbotts	1810	J. Chappell	1850	Western	62	80	2	3
*Keynsham	1808	W. C. Pratt	1857	Bristol	72	102	0	2†
Langport								
*Laverton	1814							
*Loughwood	1650	G. Medway	1857	Western				
*Minehead	1817	W. H. Fuller	1850	Western	14	55	1	1†
*Montacute	1824	J. Price	1825	Western	115	130	2	6†
Nempnet	1843							
*North Curry	1828	R. Searle	1848	Western				
*Paulton	1658	T. Davies	1857	Bristol	109	130	0	8
*Philip's Norton	1819							
*Pill	1815	— Lee	1857	Bristol				
Road	1783	F. Pearce	1855		95	46	0	1†
Rowberrow	1824							
South Chard	1836	C. H. Walters	1856					
*Stogumber	1656	J. Mills	1856	Western	72	25	1	2
*Street	1813			Western				
*Taunton, Silver Street	1814	R. Green	1853	Western	186	350	1	21
Ditto, Octagon	1847	J. H. May		Western	44	250	0	0
*Twerton	1804	E. Clarke	1853	Bristol	115	200	0	6†
*Watchet & Williton	1808	R. Priske	1857	Western	63	90	1	8
Wedmore	1656	W. T. Price	1855		15	53	1	4
*Wellington	1739	J. Baynes	1820	Western				
*Wells	1816	B. Davies	1853	Bristol	71	170	4	21
*Weston-super-Mare	1844	E. J. Rodway	1849	Bristol	60	106	1	6
*Wincanton	1829	J. Hannam	1858	Western				
Winscombe	1827				15	30	0	1
Wixford	1847	W. Youlten						
*Yeovil	1683	R. James	1843	Western	123	138	2	7

STAFFORDSHIRE.				No of				
CHURCHES.	Date.	PASTORS.	Date	Association to which attached.	Members	Sunday Scholars	Stations.	Clearing last year.
*Bilston	1800	J. C. Park	1854					
*Brettle Lane	1776	J. Baily	1857	Midland	38	120	0	1
*Burslem	1806			Lancashire and Cheshire				
*Burton on Trent	1792			Notts and Derby	56	80	1	4†
*Burton & Cauldwell	1825	R. Kenney	1850	General Baptist				
*Cosely, Darkhouse	1788	B. C. Young	1852	Midland	165	415	0	2
*Providence	1807	J. Maurice	1857	Midland	56	200	0	0
Coppice		W. Bridge	1816					
Gornal	1840							
Hanley	1820	L. J. Abington	1836					
Ditto, Welsh	1856	— Roberts	1856	North Wales Eastern	25	20	0	8
*Harborne	1855	T. Maclean		Midland	46	110	0	3
*Holy Cross	1815							
*Longton	1853	T. W. Freckelton	1855	General Baptist				
*Rocester	1834	J. Sutcliffe	1836	General Baptist	15	0	0	1†
Rowley Regis	1823	D. Mathews						
*Smethwick	1847	J. Hosack		Midland	15	50	0	0
*Stoke on Trent	1841	C. F. Pratt	1856	General Baptist				
Tamworth		R. Massey						
*Tipton, Zion Chapel	1828				75	170	0	3
Tipton, Toll End	1849							
*Tipton, Prince's Fnd	1846	R. Nightingale	1853	Midland				
*Walsall, Goodall St.	1832			Midland	100	150	0	20
*Ditto, 2nd ch.	1847	C. Burrows	1857	General Baptist				
*Wednesbury	1839	G. Davies	1857	Midland	39	80	0	20
*W. Bromwich, Providence	1796							
*Ditto, Bethel	1830	J. Sneath	1855	Midland	73	300	0	15
Ditto, 3rd ch.	1840							
*Willenhall, 1st ch.	1792							
*Willenhall, 2nd ch.	1851	I. Davies	1851	Midland				
*Wolverhampton, St. Jas. St.	1830	J. P. Carey	1857	Midland	87	216	0	3
Wolverhampton, 2nd ch.	1824	I. Mose			20	150	0	1†
Wolverhampton, 3rd ch.	1831	— Hatton						

SUFFOLK.

*Aldborough	1821	J. Mathews	1853	Suffolk Union	49	80	0	3†
Aldringham	1812	J. Brand	1851		84	50	3	3†
Ashfield Magna	1844	— Long		Suffolk and Norfolk	12	13	0	2†
Bardwell	1824	J. Barrett	1853		74	9	5	2
*Barton Mills	1811	J. Richardson	1847	Suffolk Union	134	120	3	8
Beccles	1808	G. Wright	1823	Suffolk and Norfolk				
*Bildestone	1738	D. Thompson	1856	Suffolk Union	48	113	0	16
*Botesdale	1846			Suffolk Union				
*Bradfield	1844	J. Howell	1857	Suffolk Union	43	30	4	1
Brockley		S. Kemp						
Bungay	1846	— Child		Suffolk and Norfolk	70	56	3	3
*Bures St. Mary	1833	A. Anderson	1833	Essex	61	157	2	1
*Bury St. Edmund's, Garland Street	1800	C. Elven	1822	Suffolk Union	455	304	6	13
Bury St. Edmund's, 2d ch.								
Charsfield	1809	J. Runnacles	1835	Suffolk and Norfolk	87	65	2	8†
Chelmondiston	1824	S. Baker	1857	Suffolk and Norfolk				
Clare	1802				84	114	3	18
Cransford	1838	J. Baldwin		Suffolk and Norfolk	67	25	6	4
Crowfield	1834							
Earl Soham	1824	T. Winter	1856	Suffolk and Norfolk	36	0	4	7
*Eye	1810	W. Lloyd	1856	Suffolk Union	127	93	1	35
*Framden	1835	C. Hart	1853	Suffolk Union	75	69	2	1
Fressingfield		A. Brown		Suffolk and Norfolk	41	64	3	13
Friston	1830	W. Brown		Suffolk and Norfolk				
Glemsford	1829	R. Barnes	1834					
Goudishburgh	1798	S. Collins	1831	Suffolk and Norfolk				
Hadleigh	1851	S. Matthew	1852	Suffolk and Norfolk	39	36	2	4

SUFFOLK—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Schools.	Stations.	Clear in last year.
Hadleigh Heath	1823	S. Kemp	1853					
Halesworth	1819	W. J. Gooding	1854	Suffolk and Norfolk	68	0	0	3
Horham	1799	T. Hoddy	1856		128	130	10	5
Ipswich, Bethesda	1832	T. Poock	1845		163	102	2	7
*Stoke Green	1750	J. Webb	1843	Suffolk Union	322	297	5	7+
*Turret Green	1842	I. Lord	1847	Suffolk Union	236	282	0	0
Zoar		W. Felton	1856					
Laxfield	1808	J. Totman	1831	Suffolk and Norfolk	170	241	0	7
*Lowestoff	1813	J. E. Dovey	1845		130	120	1	10
Mendlesham	1839	C. E. Merrett	1856		101	0	5	24
Norton	1831			Suffolk and Norfolk	40	30	0	0
Occold	1834	— Dowson		Suffolk and Norfolk	80	20	7	0
Otley	1800	R. Edmonds	1852		102	60	3	0
Rattlesden	1813	R. Bird		Suffolk and Norfolk	64	64	4	2
Rishanges	1849	G. Harris	1849	Suffolk and Norfolk				
Somersham	1835	— Forsdick	1857	Suffolk and Norfolk	26	0	0	3+
*Stradbroke	1817	J. Webb	1858	Suffolk Union	75	50	3	1
Stowmarket	1797	J. Thornley	1849		158	130	2	7
*Sudbury	1834	W. Bentley	1853	Suffolk Union	113	210	1	16
Stoke Ash	1805	C. Hill	1850	Suffolk and Norfolk	156	85	9	6
Sutton	1810	W. Large	1850	Suffolk and Norfolk	64	40	5	1+
Tunstall	1805	J. Wise	1856	Suffolk and Norfolk				
Waldringfield	1823	H. Last	1856	Suffolk and Norfolk				
Walsham le Willows	1818	W. Barnes		Suffolk and Norfolk	80	60	1	7
Walton	1808	T. S. Warren	1856					
Wattisham	1763	J. Cooper	1831	Suffolk and Norfolk	136	130	4	6
West Row	1787	R. Mann	1856	Suffolk Union	26	148	0	2
Wetherden	1838	G. Ridley	1853	Suffolk and Norfolk	39	40	1	2

SURREY.

*Addlestone	1842	T. Tubbs	1858	Berks & West Middlesex				
Banstead, Tadworth	1837							
Brockham Green	1803							
Burstow, Outwood	1834	W. Benson	1857					
Smallfield	1850	J. Hatton	1850					
Chobham, West End								
Chobham, Burrow Hill								
Croydon 1st ch	1729	T. Woodington	1849					
2nd ch		— Cobell						
Dorman's Land Lingfield	1792	H. T. Grigg	1850		83	145	0	2+
Egham	1830							
Epsom	1857	W. Elliott	1857		49	230	1	0
Farnham	1846	W. Caesar	1854					
Guildford	1689	— Hillman	1854					
*Horsell	1843	B. Davis	1843	Berks & West Middlesex	39	0	1	0
Horsell Common	1815	— Farmer	1854					
Kingston on Rail	1848				14	0	0	0
Kingston on Thames	1790	T. Medhurst	1857		125	150	0	69
Norbiton					14	18	0	0
Norwood	1840							
Ockham	1854	H. Allnutt	1854					
Richmond	1848	W. Winslow	1854					
Ripley	1813							
Westow Hill	1850	S. A. Tipple	1856					
Woking								

SUSSEX.

*Battle	1793	J. Pulman	1857	East Kent and Sussex	54	117	2	1
*Brighton, Bond Street	1796	G. Isaac	1854	Kent and Sussex				
Richmond Street	1824	J. Atkinson	1853					
Robert Street	1842	T. Dray	1850					
West Street	1847	J. Grace	1847					
Queen Square	1856	J. Wilkins	1856		99	50	2	64

SUSSEX—continued.					No. of Members.	Sunday Scholars.	Stations.	Clearing last year.
CHURCHES.	Date.	PASTORS.	Date	Association to which attached.				
Charlwood								
Crowborough	1844	J. Saxby	1853	Kent and Sussex	54	35	3	1†
Cuckfield	1848							
*Dane Hill and Newick	1815	J. Warren	1856		25	0	2	1
*Forest Row	1841	E. Price	1854	East Kent and Sussex				
Hailsham	1793	C. Slin	1855	Kent and Sussex				
*Hastings, Wellington Sq.	1838	J. C. Fishbourne	1858	East Kent and Sussex				
Ditto, Tabernacle	1856	J. Pavey	1856		43	50	1	6
Horsham	1834	E. Mote	1852					
*Lewes	1781	I. Haycroft, B. A.	1854	East Kent and Sussex	120	130	1	7
*Midhurst	1838	J. Eyres	1857		30	55	2	6
Rotherfield								
*Rye	1750	T. Wall	1852	Kent and Sussex	63	222	0	3
Slaugham, Hand Cross	1780				13	0	0	1†
Uckfield	1815				11	0	0	0
*Wadhurst	1816	J. Jones						
*Wivelsfield	1763	T. Baldock	1841	Kent and Sussex	43	30	1	2

WARWICKSHIRE.

Alcester	1640	M. Philpin	1845					
Attleborough	1840							
*Austrey	1808			General Baptist				
Bedworth	1796	W. Smith	1822					
Birmingham:—								
Bellbarn Road, Welsh	1852							
*Bond Street	1785	S. Chew	1858	Midland				
*Bradford Street	1850	J. J. Brown	1855	Midland	225	500	0	12
*Cannon Street	1737			Midland				
*Graham Street	1828	C. Vince	1852	Midland	340	750	0	20
*Great King Street	1850			Midland				
*Heneage Street	1842	J. Burton	1856	Midland				
*Lombard Street	1786	G. Cheate	1810	General Baptist	680	1086	1	73
*New Hall Street	1814	A. G. O'Neil	1848	Midland	196	300	1	6†
Cookhill	1848				20	40	0	1†
Coventry, Cow Lane	1643	R. P. McMasters	1856		0	195	1	0
Coventry, White Friars	1822	T. Goadby, B.A.	1856	General Baptist	129	200	0	18
*Cradley Heath	1834			General Baptist				
Dunchurch	1844	J. W. Webb	1848		50	41	2	1
Henley in Arden	1688				18	40	0	0
Leamington	1830	O. Winslow, D.D.	1839					
*Longford	1766	W. Chapman	1843	General Baptist				
*Longford, Union Place	1827	G. Veals	1857	General Baptist				
*Monk's Kirby	1817	J. Jones	1842	Leicestershire				
*Nuneaton	1846	R. J. Langridge	1856	General Baptist	132	150	0	45
*Pailton								
*Rugby	1808	H. Angus	1848	Leicestershire	70	135	0	11
Stratford on Avon	1832	T. Bumpus						
*Studley	1850	W. Williams			30	30	1	1
Warwick	1640	T. A. Binns	1857		25	45	0	0
Wolston	1814							
*Wolvey	1815	J. Knight	1826	General Baptist	76	140	1	2†

WESTMORELAND.

Brough	1834	J. Marshall	1856	Northern	43	139	7	3
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WILTSHIRE.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Schools.	Stations.	Clearing last year.
*Berwick St. John.....	1825	T. King.....	.....	.....	40	41	0	3
Bradford, 1st ch.....	1699	W. Hawkins.....	1842	.....	.....	.....	.....	.....
*Bradford, Zion.....	.....	W. Newell.....	1851	Bristol.....	71	130	0	3+
*Bratton.....	1734	H. Anderson.....	1850	Bristol.....	144	133	2	2
Bromham.....	1828	.....	.....	.....	.....	.....	.....	.....
Broughton Gifford.....	1806	W. Blake.....	1829	.....	71	70	0	1+
*Calne, Castle Street.....	1710	T. Middleditch.....	1846	Bristol.....	50	120	0	1+
Calne, 2nd ch.....	.....	.....	.....	.....	.....	.....	.....	.....
Chapmanslade.....	1788	.....	.....	.....	30	33	0	4+
*Chippenham.....	1804	J. J. Joplin.....	1856	Bristol.....	10	90	0	0
Clock.....	1843	.....	.....	.....	.....	.....	.....	.....
*Corsham.....	1824	H. Webley.....	.....	Bristol.....	156	150	7	17
*Corton.....	1827	J. Scoble.....	1857	Bristol.....	49	56	2	1
*Crockerton.....	1689	Z. Clift.....	1843	Bristol.....	45	40	0	8+
Devizes, 1st ch.....	1700	.....	.....	.....	.....	.....	.....	.....
Devizes, 2nd ch.....	1661	.....	.....	Bristol.....	177	200	0	9
Devizes, 3rd ch.....	.....	.....	.....	.....	.....	.....	.....	.....
*Downton, 1st ch.....	1660	F. Smith.....	1853	General Baptist	.....	.....	.....	.....
*Downton, South Lane.....	1800	J. T. Collier.....	1847	Southern.....	584	100	1	0
Ellscoth.....	1832	.....	.....	.....	.....	.....	.....	.....
Endford.....	1818	C. Offer.....	1818	.....	.....	.....	.....	.....
*Grittleton.....	.....	.....	.....	.....	.....	.....	.....	.....
Hilpertou.....	1805	.....	.....	.....	.....	.....	.....	.....
Limpley Stoke.....	1820	W. Huntley.....	1829	.....	.....	.....	.....	.....
*Ludgershall.....	1818	J. Mead.....	1845	Southern.....	32	30	0	1+
Malmsbury.....	1700	T. Martin.....	1812	.....	.....	.....	.....	.....
Market Lavington.....	1832	S. Dark.....	1832	.....	.....	.....	.....	.....
*Melksham, Broughton Rd.....	1700	T. E. Fuller.....	1855	Bristol	.....	.....	.....	.....
Melksham, 2nd ch.....	1824	.....	.....	.....	.....	.....	.....	.....
*Netheravon.....	.....	S. Offer.....	.....	.....	.....	.....	.....	.....
New Swindon and Stratton.....	1740	R. Breeze.....	1831	.....	42	120	2	2
North Bradley.....	1775	G. Rodway.....	.....	.....	.....	.....	.....	.....
Ogbourne.....	1858	.....	.....	.....	.....	.....	.....	.....
Pewsey.....	.....	.....	.....	.....	23	0	0	6
Rudge.....	1852	.....	.....	.....	29	30	0	2
*Rushall.....	1743	W. White.....	.....	General Baptist	.....	.....	.....	.....
*Salisbury.....	1690	P. Lailache.....	1858	Southern	.....	.....	.....	.....
Sandy Lane.....	1818	G. Pepler.....	.....	.....	.....	.....	.....	.....
*Semley.....	1817	T. King.....	1843	.....	94	72	2	4
*Sherston.....	1837	S. Stubbins.....	1837	Bristol	.....	.....	.....	.....
*Shrewton.....	1812	C. Light.....	1845	Bristol	.....	.....	.....	.....
Southwick.....	1660	.....	.....	.....	.....	.....	.....	.....
*Trowbridge:—Back St.....	1736	W. Barnes.....	1843	Bristol.....	445	507	2	6+
Bethel.....	1843	.....	.....	.....	.....	.....	.....	.....
*Bethesda.....	1821	J. Webster.....	1852	Bristol.....	200	150	0	5
Zion Chapel.....	1813	.....	.....	.....	.....	.....	.....	.....
Turley.....	1848	H. H. Case.....	1852	.....	.....	.....	.....	.....
Uphaven.....	.....	.....	.....	.....	.....	.....	.....	.....
*Warminster.....	1811	J. Price.....	1857	Bristol	.....	.....	.....	.....
Westbury.....	1830	J. Preece.....	1839	.....	71	112	2	4
*Westbury Leigh.....	1669	J. Sprigg, M.A.....	1849	Bristol	.....	.....	.....	.....
*Westbury, Penknapp.....	1810	J. Hurlestone.....	1855	Bristol	201	321	1	18
Whidburn (Corsley).....	1811	.....	.....	.....	85	59	0	8

WORCESTERSHIRE.

*Astwood Bank.....	1813	J. Phillips.....	1850	.....	78	260	1	1+
*Aitchlench.....	1825	S. Dunn.....	1853	.....	74	120	3	0
*Bewdley.....	1649	G. James.....	1857	Midland	19	80	0	1+
*Blockley.....	1820	J. Wassall.....	1855	Oxfordshire	135	190	2	15
*Bromsgrove.....	1652	W. Green.....	1856	Midland	107	0	0	7
Buckridge Forest.....	1790	A. Warner.....	1854	.....	10	0	2	2+
*Catshill.....	1830	E. Nokes.....	1857	Midland	51	65	2	0
*Cradley.....	1798	D. Jeavons.....	1857	Midland	190	300	0	70
*Cutsdean.....	1839	D. Ricketts.....	1839	Oxfordshire	18	25	0	2+

WORCESTERSHIRE—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members	Sunday Scholars.	Stations.	Clearing last year.
*Dudley, New Street	1777	W. Rogers	1826	Midland	113	148	0	1
Ditto, 2nd ch.								
*Evesham	1732	T. Michael	1855		89	170	2	0
Kingsheath	1835	E. Payne	1835		42	100	0	4†
*Kidderminster	1809	J. H. Jones	1857	Midland	86	80	0	2†
Natton (7th day)	1748	J. Francis	1857					
*Netherton, 1st ch.	1810			Midland				
*Netherton, 2nd ch.	1820			General Baptist	46	117	0	3
*Pershore	1658	F. Overbury	1840					
*Shipston on Stour	1774	G. Robson	1853	Oxfordshire	28	100	1	3
*Stourbridge, Hanbury Hill	1836			Midland	50	90	0	0
Tenbury	1819	A. W. Heritage	1852		32	39	2	4
*Upton on Severn	1670	J. Green	1858		68	45	0	11
*Westmancote	1779							
Wythall Heath	1819							
*Worcester	1651	H. E. Sturmer	1857		186	255	0	3†

YORKSHIRE.

*Allerton	1826	J. Taylor	1853	General Baptist	76	120	0	8†
*Arnley	1848			Yorkshire	42	82	0	6
*Barnoldswick	1668	T. Bennett	1845	Yorkshire				
*Barnsley	1846	L. B. Brown	1858	Yorkshire	70	250	1	8
*Bedale	1836	M. Dawson		Yorkshire	47	74	1	6
Beswick et Cranswick	1830							
Beverley, Walkergate	1791	W. Thirsk	1854		25	0	0	0
*Beverley, Well Lane	1833	W. C. Upton	1854	Yorkshire	146	80	1	0
*Bingley	1760			Yorkshire				
*Birchcliffe	1763	J. B. Lockwood	1853	General Baptist				
*Bishop Burton	1774	J. Dawson	1857	Yorkshire	65	20	1	6
*Blackley	1794	J. Hirst	1842	Yorkshire				
*Boroughbridge	1816	W. Wallis	1855	Yorkshire	29	40	4	0
*Bradford, West Gate	1753	H. Dowson	1836	Yorkshire	612	1500	3	50†
Ditto, Zion	1824	J. P. Chown	1848	Yorkshire	447	800	0	47
Ditto, Prospect Place	1832	B. Wood	1855	General Baptist				
Ditto, Infirmary Street	1843	G. Dunn	1856	General Baptist				
Ditto, Trinity Chapel	1857	H. J. Betts	1857		56	250	0	0
*Bramley	1796	J. Compston	1856	Yorkshire	165	300	1	21
Brearley	1846	P. Scott	1853		66	160	4	11
*Bridlington	1698	J. W. Morgan	1852	Yorkshire	50	70	0	4
*Chapel-fild	1821			Yorkshire	38	90	2	10
*Clayton	1828	H. Asten	1854	General Baptist				
*Cowlighill	1756	N. Walton	1846	Yorkshire	33	90	1	1†
*Crigglestone	1823			Yorkshire				
*Cullingworth	1836			Yorkshire	36	100	1	2
*Denholme				General Baptist	51	113	0	1
*Dewsbury				Yorkshire				
*Doncaster	1849	F. Britcliffe	1856	Yorkshire	28	62	1	4
*Driffild				Yorkshire				
*Early in Craven	1818	J. M. Ryland	1856	Yorkshire	56	153	0	1†
*Farsley	1780			Yorkshire	15	260	2	4†
*Gildersome	1749			Yorkshire	53	70	0	9
*Golcar	1835	E. Franklin	1852	Yorkshire				
*Halifax, Pellon Lane	1755	S. Whitewood	1831	Yorkshire	148	502	1	3
*Halifax, North Parade	1782			General Baptist	158	358	1	25
*Halifax, Trinity Road	1851	W. Walters	1853	Yorkshire	159	356	0	6
*Haworth, West Lane	1752	J. H. Wood	1853	Yorkshire	168	402	1	8
*Haworth, Hall Green	1821	L. Thornton	1857	Yorkshire	100	270	5	15
*Hebden Bridge	1777	J. Crook	1834	Yorkshire	306	266	0	2
*Helli-field	1805			Yorkshire	10	6	0	1†
*Heptonstall Slack	1807	C. Springthorpe	1854	General Baptist	324	485	3	9
*Horkinstone	1849			Yorkshire	24	235	0	1†
*Horsforth	1803	G. C. Catterall	1857	Yorkshire	80	180	0	8
*Huddersfield		J. Hanson	1857	Yorkshire	86	102	2	18

YORKSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members	Sunday Schools.	Stations.	Clear in last year.
*Hull, George Street.....	1795	R. Hall, B.A.....	1854	Yorkshire				
*Sulthouse Lane.....	1736	D. M. Thomson.....	1836	Yorkshire				
South Street.....	1845	J. Pnlsford.....	1845					
4th ch.	1849	J. Lukes, B.A.....	1849					
*Humnanby.....	1817	R. Morris.....	1857	Yorkshire	20	14	1	3
*Hunslet.....	1837	A. Bowden.....	1856	Yorkshire	83	206	0	7
*Ille.....	1810	T. Hanson.....	1855	Yorkshire				
*Keighley.....	1810			Yorkshire	133	206	0	26
*Kilham.....	1820			Yorkshire				
*Kirkstall.....	1847			Yorkshire				
*Knaresborough.....	1846							
*Leeds, South Parade.....	1760	C. Bailhache.....	1855	Yorkshire	400	640	3	42
*Leeds, Byron Street.....	1841	R. Horsfield.....	1846	General Baptist				
*Leeds, Great George's St.	1848	R. Brewer.....	1848		94	200	0	5†
*Leeds, Call Lane.....	1850	J. Tunncliffe.....	1850	General Baptist				
*Lineholm.....	1819	J. Simmons.....	1855	General Baptist	162	290	c	12
*Lockwood, 1st ch.	1790	J. Barker.....	1847	Yorkshire	155	350	2	9
Lockwood, 2nd ch.	1835							
*Long Preston.....	1834	A. Spencer.....	1856	Yorkshire	24	48	1	0
*Maltun.....	1822	B. Shakspeare.....	1857	Yorkshire	43	40	1	2
*Masham.....	1819		1854	Yorkshire	20	18	0	4
*Meltham.....	1819	T. Thomas.....	1829	Yorkshire	88	200	2	28
*Middlesborough, E.	1857	B. James.....	1857	Northern	44	50	0	1†
Middlesborough, W.	1856	J. Jones.....						
*Millwood.....	1700			Yorkshire	33	120	0	2†
*Milsbridge.....	1843	E. Parker.....		Yorkshire				
*Mirfield.....	1807	H. S. Albrecht.....	1828	Yorkshire				
Northallerton & Brompton	1845	W. Stubbings.....	1849					
*Ossett.....	1822			Yorkshire	23	35	0	0
*Ovendon.....	1846	J. Moore.....	1856					
*Pole Moor, Scammor- den, near Huddersfield }	1794	H. W. Holmes.....	1829	Yorkshire	161	340	5	43
*Pudsey.....	1847	W. J. Stuart.....	1858	Yorkshire				
*Queenshead.....	1773	R. Hardy.....	1841	General Baptist	133	250	0	3
*Rawden.....	1715	R. Holmes.....	1848	Yorkshire	96	140	1	1†
*Rishworth.....	1803	E. Dyson.....	1853	Yorkshire	85	270	1	17
*Rotherham Nook.....	1837	J. Ashmead.....	1856	Yorkshire				
*Salendine Nook.....	1743	D. Crumpton.....	1857	Yorkshire	231	305	3	15
*Scarborough.....	1767	B. Evans, D.D.....	1826	Yorkshire				
*Sheffield, Eldon Street.....	1849	D. T. Ingham.....	1852	General Baptist				
*Sheffield, Eyre Street.....	1839	H. Ashbery.....	1853	General Baptist				
*Sheffield, Port Mahon.....	1833	J. E. Giles.....	1846	Yorkshire				
*Sheffield, Townhead Street	1804	C. Larom.....	1821	Yorkshire	295	400	1	30
*Shipley.....	1758	J. P. Campbell.....	1854	Yorkshire	218	450	2	14
*Shore.....	1795	J. Horsfall.....	1852	General Baptist				
*Skidby.....	1820	J. Stevenson.....	1826					
*Skipton.....	1850			Yorkshire	22	84	0	3
*Slack Lane.....	1819	J. Lee.....	1857	Yorkshire	130	100	2	11
*Stanningley.....	1826	W. J. Stuart.....	1858	Yorkshire	65	200	0	0
*Steeple Lane.....	1770			Yorkshire				
*Sutton.....	1711			Yorkshire	152	396	1	5
Thornhill.....	1826							
*Todmorden.....	1844			General Baptist	50	160	0	10
*Todmorden Vale.....	1855	F. Horsfield.....	1855	General Baptist	83	150	0	14
*Wainsgate.....	1750	J. Baumber.....	1855	Yorkshire	91	120	0	3†
*Wakefield.....	1837	A. Perrey, M.D.....	1854	Yorkshire	93	105	0	7†
*Whitby.....	1842							

Wales.

ANGLESEA.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members	Sundays Scholars.	Stations.	Clear inc. last year.
Ainon, Salem		O. Williams		Anglesea	152	65	1	30
Amlwch and Cemaes	1826	R. Richards	1857	Anglesea	120	110	1	2
Bellan		D. Roberts		Anglesea	40	110	1	7
Beaumaris	1784	D. Jones	1837	Anglesea	40	60	0	1†
Bodedeyrn	1838	G. Roberts	1856	Anglesea	52	45	0	8
Brynsiencyn	1838			Anglesea				
Caerzeiliog				Anglesea	42	60	0	8
Capel Gwyn		G. Roberts	1856	Anglesea	59	40	0	5
Capel Newydd	1792	T. Hughes		Anglesea				
Caregfaur		F. Jones	1855	Anglesea	12	15	0	0
Gaerwen		J. Williams		Anglesea				
Holyhead and Silo	1825	W. Morgan	1824	Anglesea	0	319	1	21
Llandegfan	1833			Anglesea				
Llanddeusant				Anglesea	42	50	0	2†
Llanellan, Bethania	1852	R. Richards	1855	Anglesea	22	35	0	5
Llanfachreth	1823			Anglesea	82	110	0	3†
Llanfair, Zion				Anglesea				
Llangefni	1779			Anglesea				
Llangord, Soar				Anglesea	6	12	0	0
Llanerchymedd	1832			Anglesea	29	30	0	5
Newburgh				Anglesea	17	40	0	2†
Pencarneddi	1791			Anglesea				
Pensarn		T. Hughes		Anglesea				
Pontypridd, Caersalem		J. S. Jones	1845	Anglesea	45	60	1	1†
Rhosybol, Bethel				Anglesea				
Rhydwydd, Soar		E. Jones	1855	Anglesea	160	220	0	6
Sardis		T. Hughes		Anglesea				
Traethoch				Anglesea	14	40	1	5†

BRECKNOCKSHIRE.

* Beaufort, Zoar	1853	D. Edwards	1856					
* Brecon, Watergate, W.	1808	D. Edwards	1833	Old Welsh				
* Kensington, E.	1823	J. W. Evans	1843	Old Welsh				
* Brynmawr, Calvary	1837	{ T. Roberts { E. Edwards	{ 1837 { 1856	} Monmouthshire				
* Tabor	1846	J. Davies	1846	Monmouthshire	150	100	0	6
* Zion	1841			Monmouthshire				
* Builth	1734	G. Straffen	1857	Old Welsh	42	20	0	3
* Capel y Ffin & Tabernacle	1640	M. Lewis	1825	Old Welsh	85	45	1	1
* Carmel, Cefncoedycymmer				Glamorganshire				
* Cerrickgadarn, Hephzibah	1829			Old Welsh				
* Crickhowell	1839	D. Davies	1857	Old Welsh	54	43	0	9
* Cwm-dwr, Horeb	1820			Old Welsh				
* Dyvynock	1843	J. Jones		Old Welsh	27	20	2	4
* Elin, Sarn	1838	E. Owen	1854	Old Welsh				
Elim Bethel					45	35	0	3†
Erwood	1825	J. Jones	1857		40	45	1	3
Hay	1815	J. H. Hall	1848		45	70	2	9
* Llanerch, Bethany	1836	R. Davies	1848	Old Welsh				
* Llanelli, Bethlehem	1838	T. Lewis	1856	Monmouthshire	97	110	0	14
* Nazareth, E.	1852			Monmouthshire	21	40	0	8
Llanfihangel Pautybrane	1821	J. Jones	1830		30	25	0	2
* Llanfihangel, Soar	1827	T. Williams	1831	Old Welsh				
* Llangyuid	1812	W. E. Jones	1857	Old Welsh	99	47	0	6
* Llanfrynach	1834	J. Jarnan	1856	Old Welsh	60	30	0	8
* Llangorse	1823	J. Arthur	1856	Old Welsh	51	30	1	3
* Maesberlan	1699	R. Johns	1853	Old Welsh	105	100	0	12†
* Nant-y-ffin	1796	T. G. Jones		Old Welsh				
* Penyrheol	1784	W. Richards	1822	Old Welsh	64	25	3	1†
* Pautybrane & Salim	1866	W. Harris		Old Welsh	103	50	2	1†
* Pontestyll	1770			Old Welsh	90	60	0	5
* Pont-rhdybont, Sardis	1821	J. Jones		Old Welsh				
* Pontbrenllwyd, Siloam	1839	D. Evans	1845	Glamorganshire				

BRECKNOCKSHIRE—*continued.*

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached	No. of Members.	Sunday Schools.	Sittings.	Clear for last year.
*Sirhowy, Carmel	1838	R. Ellis	1847	Monmouthshire	156	245	0	2
*Ditto, Tabernacle	1847			Monmouthshire	30	89	0	4
*Ynysfelin, Bethel	1798	D. Davies	1856	Old Welsh	27	22	0	2

CARDIGANSHIRE.

*Aberystwith	1789	E. Williams	1841	Carmarthen and Cardigan	206	310	0	17
*Bethel, near Lampeter	1735	J. Williams	1834	Carmarthen and Cardigan				
*Blaenwenen		W. Roberts		Carmarthen and Cardigan				
*Capel Gwndwn	1844	D. Williams	1844	Carmarthen and Cardigan	39	32	0	2
*Cardigan	1799	D. Davies	1856	Carmarthen and Cardigan				
*Crug-maen & Sion	1799			Carmarthen and Cardigan	80	80	1	4
*Jezreel		D. Jenkins	1851	Carmarthen and Cardigan	140	230	1	7
*Llandyssil, Ebenezer	1833	J. Jones	1833	Carmarthen and Cardigan				
*Llanrhystryd	1827			Carmarthen and Cardigan	25	20	0	0
*Llanvihangel Croyddyn	1838			Carmarthen and Cardigan	10	30	1	1†
*Llywodafydd	1796	E. Price		Carmarthen and Cardigan				
*Moria				Carmarthen and Cardigan				
*New Quay	1854			Carmarthen and Cardigan	43	37	0	5
*Penrhyncoch	1818	W. Owen		Carmarthen and Cardigan	170	200	0	10
*Penyparc	1799	W. Roberts		Carmarthen and Cardigan	153	100	0	3
*Silian, Bethel	1829	J. Williams	1834	Carmarthen and Cardigan				
*Swyddfynnon	1821	R. Roberts		Carmarthen and Cardigan				
*Talybont	1817	W. Owen		Carmarthen and Cardigan	80	150	1	0
*Verwic, Siloam	1826	W. Roberts		Carmarthen and Cardigan	98	90	0	28

CARMARTHENSHIRE.

*Aberduar	1742	J. Williams	1831	Carmarthen and Cardigan				
*Bwlchgwynt	1772	T. Thomas	1844	Carmarthen and Cardigan	169	100	1	1
*Bwlchnewydd		D. Davies	1844	Carmarthen and Cardigan	102	84	1	13
*Bwlchryhiw, Sion Chapel	1826	J. Davies		Carmarthen and Cardigan	62	124	0	4
*Bethel (Llandovery)		T. Thomas		Carmarthen and Cardigan				
*Carmarthen, Tabernacle	1763	H. W. Jones	1835	Carmarthen and Cardigan	385	354	2	62
*Ditto, Priory Street		L. Lewis	1857	Carmarthen and Cardigan	340	217	0	13†
*Cayo, Bethel	1817	T. Jones	1818	Carmarthen and Cardigan	168	103	0	4
*Cross Inn, Ebenezer		B. Thomas		Carmarthen and Cardigan				
*Cwmdu	1779	J. Morris	1853	Carmarthen and Cardigan				
*Cwmfelin, Ramoth	1798	G. Harvard	1854	Carmarthen and Cardigan	148	100	1	6
*Cwmifor	1784	J. Morris		Carmarthen and Cardigan	158	105	1	27†
*Cwmsarnddu	1814	D. Jones		Carmarthen and Cardigan	55	80	0	0
*Drefach	1793			Carmarthen and Cardigan				
*Einon, Glanwaddan	1847	M. Davies	1843	Carmarthen and Cardigan	60	55	0	3
*Felinfoel	1788	T. D. Thomas	1855	Carmarthen and Cardigan	473	400	0	46
*Ferryside	1806	J. Reynolds	1843	Carmarthen and Cardigan	75	70	0	5
*Ffynnon Henry	1737	D. Evans	1811	Carmarthen and Cardigan	238	61	0	2
*Kidwely	1834	J. Reynolds	1834	Carmarthen and Cardigan	62	66	0	0
*Llandilo	1831	L. Evans	1855	Carmarthen and Cardigan	65	60	0	7
*Llandovery		W. Lewis		Carmarthen and Cardigan	66	40	0	10
*Llandybie, Saron	1817	B. Thomas	1833	Carmarthen and Cardigan	80	100	0	2
*Llandyfaen, Zoar	1808	D. Morris	1853	Carmarthen and Cardigan				
*Llandyssil, Penybont	1776	E. Lewis	1857	Carmarthen and Cardigan	90	60	0	4†
*Llandyssil, Hebron	1833			Carmarthen and Cardigan				
*Llanelly, Bethel		W. Hughes		Carmarthen and Cardigan	258	220	0	37
*Llanelly, Horeb		T. Lewis	1856	Carmarthen and Cardigan				
*Llanelly, Zion Chapel	1831	I. R. Morgan	1855	Carmarthen and Cardigan				
*Llanvihangel, Hebron	1832				69	60	0	9
*Llanfynydd	1829	D. Griffiths		Carmarthen and Cardigan	32	19	0	1†
*Llangadock, Zion Chapel		— Evans	1852	Carmarthen and Cardigan				
*Llangendeyrn	1797	J. Williams	1854	Carmarthen and Cardigan	232	148	2	2
*Llangenech, Salem	1840	D. Jones	1843	Carmarthen and Cardigan	55	50	0	3
*Llangynog, Ebenezer	1791	T. Williams	1826	Carmarthen and Cardigan	224	70	1	10
*Llanon, Hermon	1850			Carmarthen and Cardigan	74	67	0	2

CARMARTHENSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	(leur inc. last year
* Llwynhendy, Soar	1830	M. Evans	1855	Carmarthen and Cardigan				
* Logyn	1834	J. Walters	1839	Carmarthen and Cardigan	149	70	0	5
* Meidrim, Salem	1773	D. Williams	1850	Carmarthen and Cardigan	140	80	0	20
* Newcastle Emlyn, Graig	1775	{ T. Thomas	1820	{ Carmarthen & Cardigan	200	120	1	14
		{ J. Owen	1853					
* Penrhiwgoch	1799	B. Thomas		Carmarthen and Cardigan	100	70	1	0
* Penybrec, Bethlehem	1854	W. Rogers		Carmarthen and Cardigan	85	150	0	14
Ditto, Tabernacle		T. Nicholas	1857	Carmarthen and Cardigan	45	72	0	3
* Pontardulais, Sardis	1821	B. Thomas	1823	Carmarthen and Cardigan	50	40	0	0
* Pontbrenaraeth	1822			Carmarthen and Cardigan	30	40	0	31
Pontllemy, Bethesda	1840	— Evans	1840					
* Ponthrydfeindigaid	1854	R. Roberts	1854	Carmarthen and Cardigan				
* Porthyrhyd	1818	E. Morgan	1856	Carmarthen and Cardigan				
* Porthyrhyd, Smyrna	1835	J. Williams	1843	Carmarthen and Cardigan	35	50	0	2
* Rehoboth	169	D. Jones	1850	Carmarthen and Cardigan	125	170	0	20
* Rhydargaeau	1720	H. Evans		Carmarthen and Cardigan	64	50	0	8
* Rhydwylym	1668	H. Price	1850	Carmarthen and Cardigan				
* Sittim, Felingwen	1818	J. Davies	1821	Carmarthen and Cardigan	70	45	0	0
* St. Clare's, Sion	1812	J. Rowlands		Carmarthen and Cardigan				
* Talog, Bethania	1839	D. Jones	1849	Carmarthen and Cardigan	99	95	0	3
* Waunglyndaf	1798	J. Williams		Carmarthen and Cardigan	46	40	0	13
Whitland	1851	T. Thomas			45	50	0	4

CARNARVONSHIRE.

Bangor	1815			Carnarvon				
Bethesda				Carnarvon	140	150	1	10
Caernarvon	1815	W. Richards	1846	Carnarvon	54	60	0	2
Capelybeirdd	1820	J. Williams	1848	Carnarvon	39	52	0	8
Cefnycymera	1818	W. Evans	1849	Carnarvon	58	35	1	2
Cerigpryfed	1856	J. Williams		Carnarvon	25	25	0	2
Conway	1851	J. Jones	1855	North Wales Eastern	12	30	1	2
Galltraeth	1820	E. James	1855					
Garndolbenmaen	1784	J. Williams	1848	Carnarvon	115	130	0	4
Gilfach	1814			Carnarvon				
Llanaelhaiarn	1816			Carnarvon				
Llanberis	1820	J. Jones	1844	Carnarvon				
Llandudno	1815	H. Jones	1857	North Wales Eastern	110	180	1	32
Llangian	1837			Carnarvon	13	30	0	0
Llanllyfni	1780	R. Jones	1836	Carnarvon	42	60	0	0
Nevin	1765	J. Roberts	1852	Carnarvon				
Pontllyfni		O. Roberts		Carnarvon	31	67	0	6†
Porth Madoc & Penrhyn	1842	D. Jones		Carnarvon	40	48	0	7
Porthynlleyn	1852			Carnarvon				
Pwllheli	1812	W. Roberts	1853	Carnarvon	98	130	0	4
Rhos	1781							
Rhosirwaen	1835	J. Roberts	1855	Carnarvon				
Tynydonen, Salem	1829	J. Roberts	1855	Carnarvon	37	90	0	3

DENBIGHSHIRE.

Bontnewydd	1815	J. Kelly	1826	North Wales Eastern				
Brymbo and Moss	1836	H. Parry	1857	North Wales Eastern	125	130	3	55
Cefnbychan, and Froufrain	1786	E. Roberts	1851	North Wales Eastern	104	155	1	8
Cefonawr	1805	E. Evans	1819	North Wales Eastern				
Denbigh and Hentlan	1812	R. Pritchard	1850	North Wales Eastern	60	72	1	1
Fron and Garth	1834	D. Hughes		North Wales Eastern	60	141	0	13
Graliyrhyd & Llanhaiadr	1844	J. Robinson	1851	North Wales Eastern	41	80	1	1
Glynceiriog	1764	J. Hughes	1848	North Wales Eastern	107	130	1	3
Llanellfydd	1815							
Llanellian and Llanddulas	1831	D. Roberts		North Wales Eastern	65	100	3	3
Llanellidan	1846	J. G. Owen	1846	North Wales Eastern				
Llanfairtalhairan		R. Ellis		North Wales Eastern	23	30	1	1
Llangernyw and Dawn	1830	J. Owen	1857	North Wales Eastern				

DENBIGHSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members	Sundays Scholars.	Stations.	Clearing last year.
Llangollen & Glyndyfrdwy	1815	J. Pritchard	1823	North Wales Eastern	183	323	2	35
Llanrwst and Llanddoget.	1794	L. Roberts	1856	North Wales Eastern	52	90	1	2
Llansanan		R. Ellis		North Wales Eastern				
Llansantffraid and Roe	1783			North Wales Eastern	68	70	1	5†
Llanislin, Salem	1829	D. Davies	1852	North Wales Eastern	27	46	0	1
Llanwydden	1819	T. R. Davies	1849	North Wales Eastern				
Moulfre	1836	D. Rees		North Wales Eastern	22	56	0	0
Penycae and Rhos		J. Williams		North Wales Eastern	147	390	0	15
Rhuthin and Llanfair	1795	H. Jones		North Wales Eastern	121	100	2	2
*Wrexham	1635	E. Griffith	1856	Shropshire				

FLINTSHIRE.

Axtyn and Penygelli	1825	T. Morris	1857	North Wales Eastern				
Bagillt and Flint	1838	J. L. Owen	1857	North Wales Eastern	50	130	0	13
Bodfari	1848	J. Jones		North Wales Eastern				
Holywell and Milwrn	1808	W. Roberts	1857	North Wales Eastern				
Lixwm and Helygen	1810	E. Hughes	1857	North Wales Eastern	38	80	1	3†
Penyffron	1838	D. Davies	1845	North Wales Eastern	35	60	1	17
Rhuddlan and St. Asaph	1827	W. Evans	1841	North Wales Eastern	42	70	0	2
Wyddgrug (Mold)		E. Evans	1851	North Wales Eastern				

GLAMORGANSHIRE.

*Aberaman, English	1850							
*Aberaman, Gwawr	1853	D. Evans	1856	Glamorganshire	235	320	2	130
*Aberavon	1784	C. Griffiths	1856	Glamorganshire	160	300	1	45
*Abercanaid	1835	J. Evans	1851	Glamorganshire	152	300	0	27
*Aberdare, Calvary	1810	I. Price	1845	Glamorganshire	563	0	1	82
*Aberdare, Carmel	1852	B. Watkins	1857	Glamorganshire	135	0	0	35
*Aberdulais	1856			Glamorganshire				
*Bethlehem, Rhydfelen	1849	O. Owen		Glamorganshire				
*Berthlwyd	1851			Glamorganshire	54	100	3	6
*Betws	1839	T. Hopkins		Glamorganshire	35	34	1	0
*Bridgend, Ruamah	1789	O. Michael	1853	Glamorganshire	101	86	1	2
*Bridgend, Hope Chapel, E.	1850	T. Cole	1856		34	160	0	4
*Bryntroedgam	1851		1853	Glamorganshire	46	53	0	8
*Cadokton	1814	B. E. Thomas	1851	Glamorganshire				
*Caerphilly	1784			Glamorganshire	115	120	0	15
*Caersalem Newydd	1841	T. Jones	1854	Glamorganshire	162	150	0	15
*Canton	1854	W. Owen	1854	Glamorganshire	70	120	0	4
*Cardiff, Bethany	1806	A. Tiley	1856	Glamorganshire	279	253	1	59
*Bethel	1856	G. Howe	1856		71	292	0	14
*Tabernacle	1822	N. Thomas	1856	Glamorganshire	648	400	1	19
*Clydach	1844	D. Davies	1844	Glamorganshire	126	101	0	18
*Colwinstone, Tregolwyn	1852	J. E. Jones	1855	Glamorganshire				
*Cortwn	1839	E. Morse	1844	Glamorganshire	52	45	1	4
*Cowbridge	1820	D. Davies	1856	Glamorganshire				
*Croesyparc	1777	D. Davies	1853	Glamorganshire				
*Cwmaman	1843	D. Williams	1844	Glamorganshire				
*Cwmavon	1845	J. Rowlands	1852	Glamorganshire	250	280	0	14
*Cwmbach, Abernantygroes	1844	T. E. James	1856	Glamorganshire	94	100	0	9
*Cwmgarw	1841	H. Jenkins	1850	Glamorganshire	20	40	0	2†
*Cwmtwrch	1834	D. W. Morris	1852	Glamorganshire	115	160	0	17
*Cwmvelin	1834	T. Davies		Glamorganshire	9	34	0	0
*Cwmer, Rhondda Valley	1855			Glamorganshire	68	94	0	1
*Dinas, Soar	1832			Glamorganshire	65	140	0	0
*Dinas, Glandwr	1846	B. Watkins	1850	Glamorganshire				
*Dowlais, Caer Salem	1830	E. Evans		Glamorganshire	300	200	0	20†
*Ditto, Hebron	1846	T. Roberts	1855	Glamorganshire				
*Ditto, Moria	1857				200	200	0	0
*Foxhole	1843	W. Williams	1853	Glamorganshire				
*Gelliger, Horeb	1846		1854	Glamorganshire	52	50	1	5
*Gerazim	1810	D. Williams	1840	Glamorganshire				
*Glynnedd	1847	E. Williams	1854	Glamorganshire	135	150	1	15
*Goitre, Siloam	1832	J. Pugh	1835	Glamorganshire	70	2	1	3

GLAMORGANSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clear inc. last year.
*Graigarw, Zoar	1848			Glamorganshire				
*Hengoed	1650	R. Williams	1855	Glamorganshire	154	120	1	4
*Reolyelin, Aberdare	1855	B. Evans	1855	Glamorganshire	330	352	1	60
*Hirwain	1831			Glamorganshire	86	230	0	5
*Lansanlet	1852	P. Morgan		Glamorganshire	41	60	0	2
*Lansawel	1854	E. Davies	1854	Glamorganshire				
*Lantwit Major	1823	R. Edwards		Glamorganshire	47	35	1	1
*Lantwit Vaidre	1843	J. Roberts	1856	Glamorganshire	45	100	0	2
*Llancarvan	1822	J. Lewis	1856	Glamorganshire	77	40	2	7
*Llangyfelach, Salem	1779	D. Williams		Glamorganshire				
*Lloughor, Penuel	1850	D. Phillips	1853	Glamorganshire	42	75	1	8
*Llwyni, Maesteg	1826	R. Hughes	1852	Glamorganshire	311	272	0	65
*Lysfaen	1831			Glamorganshire	93	110	1	1†
*Merthyr, High Street	1807			Glamorganshire	255	350	2	25
* Ditto, Ebenezer	1793	J. Lloyd	1849	Glamorganshire	444	300	2	15
* Ditto, Tabernacle	1834	D. Roberts		Glamorganshire	312	350	1	30
* Ditto, Zion	1791	J. Jones	1839	Glamorganshire	400	300	1	6
* Ditto, Bethel	1854			Glamorganshire	112	162	0	0
*Morrison	1845	O. Owen		Glamorganshire				
*Mountain Ash, Aberdare		W. Williams	1855	Glamorganshire	137	180	1	8
*Norton, Gower	1855	J. Pugh	1855	Glamorganshire				
*Neath, Bethania	1789			Glamorganshire	100	80	0	0
*Neath, Tabernacle	1841	J. Davies	1858	Glamorganshire	78	80	1	1
*Newbridge, Carmel	1811			Glamorganshire				
*Paran	1823	H. Jenkins	1837	Glamorganshire	59	30	0	1
*Penclawdd, Hermon	1810	J. Williams	1838	Glamorganshire	21	30	0	7
*Pendaren, Elin	1852	J. D. Evans	1856	Glamorganshire				
*Pentyrch, Penuel	1842	J. Evans	1856	Glamorganshire	101	72	0	15
*Penycai	1726	R. Davies	1847	Glamorganshire	128	80	1	1
*Pontardawe	1848			Glamorganshire				
*Pontilwy, Carmel	1843	J. Rees	1851	Glamorganshire	56	70	0	8
*Pontirhydyfen	1854	J. Gower	1854	Glamorganshire	38	40	3	0
*Pontypridd, Carmel	1811			Glamorganshire	250	150	1	6†
*Pyle	1841	J. Roberts	1856	Glamorganshire	100	130	0	43
*Spelters	1850	H. Davies	1851	Glamorganshire	136	191	0	42
*Swansea, Bethesda	1788	R. A. Jones	1856	Glamorganshire	441	350	0	90
* Ditto, Mount Pleasant		C. Short, M.A.		Glamorganshire	190	280	0	43
* Ditto, York Place	1829	J. H. Hill	1855	Glamorganshire	240	260	0	36
*Tondy, Mount Zion	1850	H. Jenkins	1853	Glamorganshire	34	25	0	3
*Tongwynlas	1853	D. Jones	1853	Glamorganshire				
*Trefforest, Libanus	1841			Glamorganshire	93	121	0	1
*Trefforest, Calvary, E.	1850			Glamorganshire	30	80	0	0
*Troedyrhiw	1852	W. Jenkins	1857	Glamorganshire				
*Twynnyrodyn	1843			Glamorganshire				
*Wautrodau	1824	D. Davies	1844	Glamorganshire	97	110	4	0
*Ynysfach		E. Williams		Glamorganshire				
*Ystrad Dyfodog	1786	E. Howells	1855	Glamorganshire	30	0	0	4
*Ystrad Libanus	1849	F. Francis	1857	Glamorganshire	26	50	0	7†
*Ystradgynlais, Aion	1848	D. W. Morris		Glamorganshire	68	60	0	7
MERIONETHSHIRE.								
Cynwyd & Llansantffraid	1832	R. Roberts		North Wales Eastern	35	80	1	8
Dolgelly & Dolmelynllyn	1799	H. Morgan	1844	North Wales Eastern				
Llansantffraid				North Wales Eastern	36	60	0	1
Llanuwchllyn, Aion	1841			North Wales Eastern	28	40	0	1
Pandy'r Capel	1826	J. G. Owen	1844	North Wales Eastern	193	205	1	17
MONTGOMERYSHIRE.								
*Caerws	1824	J. Nicholas	1844	Old Welsh	48	70	2	2†
*Cwmbeulan	1836	D. Davies	1833	Old Welsh				
*Cwmllwyd, Amaria	1813	T. Howard	1855	Old Welsh	20	60	0	6
*Cwmnantafallon, Bethel	1830	M. Davies						
*Kerry	1849	D. Evans	1855	Old Welsh	31	40	0	3
*Llanfair Caereinion	1824	J. Jones	1858	Old Welsh	101	87	0	7
Llanfyllin	1803	J. Roberts	1841	North Wales Eastern	25	44	0	3
*Llanidloes	1822	T. Evans	1853	Old Welsh				
Llanllygen		J. Jones	1858		37	40	0	1†

MONTGOMERYSHIRE—continued.

CHURCHES.	Date.	PASTORS.	Date.	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clear inc. last year.
Llanwrin	1826	D. Evans	1838					
*Machynlleth	1837	J. L. Owen	1854	Old Welsh	18	20	0	4†
Meifod	1838	W. Watkins	1847					
*Mochdre	1830	J. Evans	1838	Old Welsh				
*Newchapel	1796	T. Evans	1853	Old Welsh				
*Newtown	1800	D. Evans	1855	Old Welsh	331	450	2	38
*Newtown, Sarn.	1786	E. Owen	1854	Old Welsh	51	30	1	0
*New Well	1839	D. Evans	1855	Old Welsh	41	60	0	16
*Penffordd-las and Tanylan	1813	I. Jones	1823					
*Pontlogell	1831	J. Roberts						
*Rhydyfelin	1849	J. Nicholas	1844	Old Welsh	24	50	0	1†
*Talywern & Llanbryn-mair	1819	J. L. Owen		Old Welsh				
*Welshpool, Trallwng	1823				33	45	0	7

PEMBROKESHIRE.

*Bethabara	1826	I. Jones	1854	Pembrokeshire				
*Bethel	1824	I. Jones	1854	Pembrokeshire				
*Bethlehem, Newtonpant	1820	T. D. Mathias	1852	Pembrokeshire				
*Beulah	1817			Pembrokeshire	250	100	2	50
*Blaenffos	1827	D. Price		Pembrokeshire	250	160	1	26
*Blaenllyn	1844	T. E. Thomas	1844	Pembrokeshire	84	90	1	2
*Blaenconyn	1846	O. Griffiths	1851	Pembrokeshire	220	150	1	17
*Blaenywaen	1795	J. P. Williams	1848	Pembrokeshire	625	542	2	16
*Broad Haven, Hephzibah	1839	B. Evans	1854		31	0	0	2
*Caersalem		D. George	1841	Pembrokeshire	140	120	0	1
*Camros	1839			Pembrokeshire	38	25	0	2
*Carmel	1834	H. Price		Pembrokeshire				
*Casmael, Pancheston					106	40	0	22
*Ceinaes, Penuel		R. Thomas		Pembrokeshire				
*Cilfawyr	1704	R. Price	1851	Pembrokeshire				
*Croesgorch, Elim	1849	D. Phillips	1857	Pembrokeshire				
*Ebeneszer	1776	D. Davies	1855	Pembrokeshire				
*Fishguard, Hermon	1807	R. Owen	1839	Pembrokeshire				
*Flynnon	1797	J. Edwards	1845	Pembrokeshire				
*Galilee	1833	H. Evans	1833	Pembrokeshire	31	40	0	4
*Glanrhyd		J. Edwards	1849	Pembrokeshire				
*Haverfordwest	1799	{ T. Burditt ... } { T. Davies ... }	1853	Pembrokeshire	348	250	2	30
*Honeyborough		T. Thomas	1848	Pembrokeshire	37	60	0	2
*Jabez	1820	D. George	1838	Pembrokeshire				
*Kilgeran	1841	S. Jones	1854	Pembrokeshire	100	50	0	7
*Lauteg, Soar	1853	B. Lewis	1853	Pembrokeshire	28	20	1	1
*Llangloffan	1745	{ H. Davies ... } { T. Williams ... }	1811 1848	Pembrokeshire	600	340	8	29
*Llanvrynach, Hermon	1823	D. Price		Pembrokeshire				
*Maenclochog and Horeb		H. Price		Pembrokeshire				
*Manorbier, Penuel	1850	B. Evans	1853	Pembrokeshire	56	60	3	3†
*Marlors	1846			Pembrokeshire	27	40	0	3
*Merletwy	1842	J. Rees	1842	Pembrokeshire	84	37	1	4
*Middlemill	1800	W. Lewis	1856	Pembrokeshire	60	73	0	1
*Milford Haven		J. H. Thomas	1842		75	68	2	2
*Moleston		D. Phillips	1850	Pembrokeshire	200	70	1	9
*Narberth	1819	D. Davies	1856	Pembrokeshire	200	250	1	30
*Newport	1795	J. Jenkins	1853	Pembrokeshire	302	120	0	16
*Pembroke, 1st ch.	1836	T. Thomas	1854	Pembrokeshire				
Ditto, 2nd ch.	1857	G. H. Walker	1857					
*Pembroke Dock, Bethany	1818	H. J. Morgan	1845	Pembrokeshire	90	104	2	5
Ditto, Bethel	1844	W. B. Bliss	1855		138	142	0	8
*Peniel, Roch	1822	E. Thomas			50	40	0	11
*Penbryn	1819	S. Jones	1856	Pembrokeshire	106	75	0	14
*Pope Hill, Horeb	1819	T. Thomas	1848	Pembrokeshire				
*Pisgah		D. Phillips	1852	Pembrokeshire				
*Prendergast, H. W.				Pembrokeshire				
*Ramoth		R. Pince	1853	Pembrokeshire				

PEMBROKESHIRE—*continued.*

CHURCHES.	Date	PASTORS.	Date	Association to which attached.	No. of Members.	Sunday Scholars.	Stations.	Clear. inc. last year.
*Sandyhaven.....				Pembrokeshire.....	38	41	1	6
*Sardis.....	1824	H. J. Morgan.....	1839	Pembrokeshire.....	87	70	0	26
*Saundersfoot, Hebron.....	1853	B. Lewis.....	1854	Pembrokeshire.....	35	50	1	0
*Smith Dairy.....	1834	D. Jenkins.....	1845	Pembrokeshire.....	59	35	0	2
*Star.....	1833	D. Jones.....	1841	Pembrokeshire.....	110	120	0	7
*Sutton.....	1853			Pembrokeshire.....	36	0	0	0
*Tabor.....	1800			Pembrokeshire.....	245	160	0	35
*Tenby.....		M. Jones.....	1857					

RADNORSHIRE.

*Bwlchsarnan.....	1829	S. Pugh.....	1849	Old Welsh.....				
*Dolan.....	1761	D. Davies.....	1835	Old Welsh.....	71	40	1	0
*Dyffryn Elan.....	1827				48	70	1	3
*Evenjobb.....		J. Godson.....	1852		52	31	4	0
Franksbridge.....	1856							
*Gladestry.....		J. Godson.....	1852	Old Welsh.....				
*Gravel.....		J. George.....	1854	Old Welsh.....	29	0	0	4
*Harvey.....		S. Thomas.....	1853	Old Welsh.....	17	0	0	0
*Maesyrbelem.....	1800			Old Welsh.....				
*Moriah and Adnllau.....	1836	J. Havard.....		Old Welsh.....	50	30	1	0
*Nantgwyn and Beulah.....	1796	D. Davies.....	1851	Old Welsh.....				
*Newbridge.....	1727			Old Welsh.....				
*Pisgah.....	1848	W. Probert.....	1848	Old Welsh.....				
*Presteign.....	1828	T. L. Davies.....	1855	Old Welsh.....	74	58	2	16
*Rhayader.....	1840	D. Davies.....	1841	Old Welsh.....	52	45	0	1†
*Rock.....	1724	J. Jones.....	1838	Old Welsh.....				
*Velindre.....	1851	N. Gould.....	1851	Old Welsh.....	44	0	0	4

Ireland.

ANTRIM.								
*Belfast.....	1847	W. S. Eccles.....	1847		40	120	3	0
CORK.								
*Cork.....	1653				14	33	0	3
DERRY.								
*Coleraine.....	1810				52	40	0	3†
*Tubbermore.....	1808	R. H. Carson.....	1849		175	160	1	8
DONEGAL.								
Letterkenny.....	1808							
DOWN.								
Banbridge.....	1846							
*Conlig.....	1840	J. Brown, M.A.....	1852		49	40	5	2
DUBLIN.								
*Dublin.....	1640	J. Milligan.....	1847					
KING'S COUNTY.								
*Parsonstown.....	1841							
*Rahne.....	1650	T. Berry.....	1853		24	0	1	3†
MAYO.								
*Ballina.....	1827	W. Hamilton.....	184					
SLIGO.								
*Coolaney.....	1824							
Curragh.....	1834	S. Willett.....	1855		18	18	6	0
TYRONE.								
Omagh.....	1807							
WATERFORD.								
*Waterford.....	1653	T. Wilshere.....	1850		20	0	2	1†
WESTMEATH.								
*Athlone.....	1630	T. Berry.....	1753		8	26	4	8†
*Moate.....	1839	T. Berry.....			18	19	6	0

SUMMARY.

England.

COUNTIES.	Population, Census, 1851.	Total Churches.	Churches in Association.	Churches in Union.	Reported Members.		Sunday Scholars.		Village Stations.		Clear Increase.		Clear Decrease.	
					Ch.	Mem.	Ch.	Scho.	Ch.	Sta.	Ch.	Inc.	Ch.	Dec.
Bedford	129,780	38	8	12	16...	1,296	13...	1,975	10...	29	10...	72	2...	3
Berks	109,154	22	10	11	14...	1,326	12...	1,546	7...	25	3...	38	1...	12
Bucks	143,670	47	7	26	29	2,224	28...	2,923	20...	44	14...	76	6...	40
Cambridge	191,856	51	5	10	24...	1,546	22...	2,028	11...	19	15...	98	3...	7
Chester	423,438	23	10	9	12...	678	11...	1,055	4...	9	6...	19	3...	22
Cornwall	326,092	14	7	9	5...	402	4...	521	3...	4	3...	22	2...	3
Cumberland	295,487	4			1...	39		50						
Derby	260,707	18	17	18	14...	2,188	13...	3,429	7...	14	10...	116	4...	47
Devon	572,207	59	30	41	36...	2,242	32...	3,002	21...	59	22...	181	8...	33
Dorset	177,597	9	6	8	6...	419	6...	570	3...	5	5...	29		
Durham	411,532	16	11	12	7...	343	7...	692	5...	17	3...	17	1...	2
Essex	343,916	50	12	20	23...	1,367	15...	1,521	12...	28	13...	141	1...	2
Gloucester	419,475	50	32	36	23...	1,940	22...	3,275	15...	36	15...	125	5...	39
Hants	402,033	41	28	32	24...	2,171	23...	2,800	9...	13	14...	103	7...	41
Hereford	99,112	15	4	4	14...	825	11...	925	7...	11	8...	157	4...	18
Hertford	173,969	32	12	13	19...	1,555	18...	2,594	9...	26	12...	76	4...	12
Huntingdon	60,320	25	2	6	7...	441	6...	586	5...	12	3...	11	3...	9
Kent	619,207	84	24	34	44...	2,873	34...	3,514	12...	22	23...	235	10...	21
Leicester	2,063,913	80	54	51	45...	4,464	43...	11,123	19...	49	31...	313	8...	119
Leicestershire	234,838	46	38	30	26...	2,945	24...	4,167	13...	38	14...	169	6...	96
Lincoln	400,266	31	18	22	18...	1,690	17...	2,343	8...	14	13...	93	2...	4
Middlesex	1,895,710	103	7	28	40...	712	34...	5,832	5...	7	30...	51	6...	27
Monmouth	177,165	70	61	65	47...	5,489	45...	5,362	19...	22	34...	335	6...	43
Norfolk	433,803	50	33	33	27...	2,163	23...	2,274	20...	39	13...	144	6...	16
Northampton	213,784	34	42	13	31...	1,977	31...	2,804	16...	30	16...	111	8...	16
Northumberland	303,535	10	5	4	6...	881	6...	865	4...	7	6...	132		
Nottingham	294,438	28	23	25	16...	2,866	15...	4,355	5...	14	8...	69	4...	17
Oxford	170,286	16	11	13	10...	836	8...	1,016	5...	15	6...	56	2...	11
Rutland	24,272	4	3	1	4...	208	3...	300	2...	3	2...	2	1...	1
Salop	245,019	22	13	1	11...	402	6...	599	9...	12	7...	29	3...	4
Somerset	456,237	63	44	45	35...	3,258	34...	4,206	17...	29	22...	172	9...	36
Stafford	630,506	33	19	21	14...	716	13...	2,061	1...	1	8...	75	3...	6
Staffordshire	335,991	56	39	12	40...	4,091	36...	3,637	31...	112	29...	231	7...	27
Surrey	684,805	25	2	2	21...	3,545	17...	3,380	4...	6	14...	478	2...	7
Sussex	339,428	23	9	10	11...	428	8...	689	8...	14	8...	90	2...	2
Warwick	479,879	31	17	18	13...	1,991	14...	3,652	6...	7	8...	181	3...	9
Westmoreland	68,880	1	1		1...	48	1...	189	1...	7	1...	3		
Wiltshire	241,003	53	21	24	22...	2,129	21...	2,464	9...	21	13...	81	7...	24
Wilts	258,762	25	12	19	19...	1,422	17...	2,184	8...	15	8...	114	7...	15
Worcester	258,762	25	12	19	19...	1,422	17...	2,184	8...	15	8...	114	7...	15
Worcestershire	1,788,767	101	86	91	62...	7,139	61...	13,753	33...	62	42...	526	13...	86
TOTAL	17,064,028	1523	783	829	836...	74,381	755...	110,001	406...	888	518...	5350	169...	882

Wales.

Anglesea	57,927	28	28		17...	934	18...	1,421	6...	6	10...	97	6...	14
Brecon	61,474	34	30	31	21...	1,421	21...	1,251	7...	12	17...	89	4...	17
Cardigan	70,796	19	19	19	11...	1,044	11...	1,291	4...	4	8...	79	1...	1
Cardarvan	110,692	56	53	58	40...	5,019	40...	3,955	9...	11	31...	362	4...	45
Carmarvon	87,870	23	21		14...	814	14...	1,087	4...	4	11...	76	1...	6
Denbigh	92,583	23	23		18...	1,205	17...	1,340	12...	17	16...	140	1...	5
Flint	68,168	8	8		4...	105	4...	348	2...	2	3...	32	1...	3
Glamorgan	231,849	91	84	69	67...	9,638	64...	10,549	27...	36	54...	1094	5...	216
Merioneth	38,843	4	4		4...	292	4...	385	2...	2	4...	27		
Montgomery	67,335	22	15	18	12...	760	12...	996	3...	5	7...	80	4...	8
Pembroke	94,140	56	49	55	34...	4,895	32...	3,582	11...	30	23...	359	1...	3
Radnor	24,716	17	14	16	9...	427	6...	274	5...	9	4...	27	1...	1
TOTAL	1,011,656	381	348	281	251...	26,598	243...	27,067	92...	138	188...	2489	29...	319
IRELAND	6,515,794	17	...	13	10...	418	8...	456	8...	28	3...	13	7...	15

TOTALS.

ENGLAND	17,064,028	1523	783	829	836...	74,381	755...	110,001	406...	888	518...	5350	169...	882
WALES	1,011,656	381	348	281	251...	26,598	243...	27,067	92...	138	188...	2489	29...	319
IRELAND	6,515,794	17	...	13	10...	418	8...	456	8...	28	3...	13	7...	15
GRAND TOTALS	24,581,478	1917	1131	1123	1100...	101,397	1006...	137,524	506...	1034	711...	7351	205...	1219

GENERAL VIEW

OF THE STATE OF THE BAPTIST DENOMINATION IN ENGLAND, WALES,
AND IRELAND, DURING THE PRECEDING YEAR.

TABLE OF NEW CHAPELS.

COUNTY.	PLACE.	NEW, OR ENLARGED.	DATE.
Berks	Wantage, Mill Street ...	New	Oct. 25, 1857
Cambridge	Gamlingay	Enlarged	Nov. 5, 1857
	New Wisbech	New	April 10, 1857
Derby	Ripley	Enlarged	June 14, 1857
Glamorgan.....	Aberdare	New	April 19, 1857
	Gower	New	Jan. 10, 1858
	Pyle	New	Dec. 12, 1857
Herts	Sarratt	Enlarged	Feb. 1, 1858
Kent	Birchington	New	Oct. 29, 1857
	Erith	New	Sep. 7, 1857
	Sydenham	New	Sep. 22, 1857
Lancaster	Bacup, Zion Chapel.....	New	April 2, 1858
Leicester	Leicester, Millstone Lane	New	April 26, 1857
Lincoln	Epworth	New	Nov. 1857
Middlesex	Wilton Square	New	Mar. 13, 1857
Monmouth.....	Monmouth	Enlarged	Dec. 9, 1857
	Newport	New	Mar. 25, 1857
	Neatishead	Enlarged	July 28, 1857
Norfolk	Old Buckenham	New	Sep. 15, 1857
	New Fletton	New	Mar. 9, 1858
Northampton	Madeley	New	April 2, 1858
Salop	Shepton Mallett	New	July 28, 1857
Somerset	Forest Hill	New	Sep. 22, 1857
	Kingston on Thames ...	Enlarged	July 26, 1857
	Peckham	Enlarged	April 13, 1857
Warwick	Coventry, St. Michaels..	New	Feb. 17, 1858
	Warwick	Enlarged	June 4, 1857
Wilts	Downton	New	July 2, 1857
	Velly	New	1857
York	Bradford	New	May 14, 1857
	Burniston.....	New	Jan. 1858

LIST OF ASSOCIATIONS, 1857.

NAME OF ASSOCIATION.	When formed.	No. of Churches.	PLACE OF MEETING.	TIME, 1857.	SECRETARY.	SUBJECT OF CIRCULAR LETTER.	WRITER.	INCREASE.			DECREASE.			Clear Incr.		SUNDAY SCHOOLS.		Number of				
								Profession.	Dismission.	Restoration.	Death.	Dismission.	Cancelled.	Excluded.	In Churches.	Members.	Village Stations.	Teachers.	Children.	Churches.	Members.	
Anglesea	1845	28	Holyhead	June 23	Rev. W. Morgan, Holyhead...	The duty of every Christian to disseminate the principles of Christianity.	Rev. H. C. Howells, Pwllheli.	72	51	25	21	40	...	29	29	64	...	...	...	...
*Berks and West Middlesex.	1826	14	Reading	June 8	— J. Drew, Newbury	No Letter, and no returns.....	.....	...	...	...	...	...	...	...	...	...	...	...	...	...
*Bristol	1823	43	Melksham	June 2	— N. Haycroft, Bristol	The worldliness of Christians a hindrance to the success of the ministry.	— E. Morris, Clifton	367	122	23	124	145	22	30	59	101	29	837	6180	39	6289	
*Carmarthen and Cardigan.	1832	72	Aberystwith	June 9	— H.W. Jones, Carmarthen	The Duty of Prayer.....	— E. Williams, Aberystwith.	604	135	136	127	161	...	110	68	477	...	...	...	...	...
Carnarvon	1845	24	Pwllheli	July 1	— R. Jones, Llanlyfni	Same as Anglesea .....	.....	89	61	29	24	45	...	12	21	98	...	...	...	...	...
Cornwall	185	6	Falmouth	June 24	— J. Wilson, Helstone	No Letter .....	.....	22	4	...	9	...	...	...	4	17	...	...	528	4	394
*Devon.....	1832	30	Torquay	June 22	— E. Webb, Tiverton	The Sabbath-school, and its aspect to the church and to the world.	— D. Thompson, Torrington	186	46	6	35	57	...	11	28	135	23	345	3036	28	2168	
*East Kent and Sussex.	1835	16	Folkestone	May 26	— D. Jones, Folkestone .....	.....	— A. Pitt, Dover.....	231	21	2	26	29	4	8	15	187	..	246	1784	15	1231
*East Norfolk and Norwich.	1848	13	Bacton	June 2	— T. A. Wheeler, Norwich.	No Letter, and no returns.....
*Essex	1796	18	Romford	June 8	— A. Anderson, Bures	Education	— S. Pearce, Romford	55	10	4	19	15	...	9	11	26	20	...	1269	13	1039	
*General Baptist..	1700	150	Loughborough.....	June 23	— J. Staddon, Quorndon ..	German Neology	— J. Wallis, Leicester	1138	364	92	287	147	518	124	130	518	54	3975	26,272	140	18,354	
*Glamorganshire ..	1832	85	Cwmavon.....	June 16	— W. Owen, Canton.....	The Lord's Supper	— J. Evans, Abercanaid ..	716	611	343	140	483	...	292	79	755	...	1905	10,406	82	9062	
*Gloucestershire..	1843	23	Stroud	June 2	— J. Penny, Coleford	Home Claims.....	— T. Wilkinson, Tewkesbury.	135	45	7	30	46	...	57	19	54	25	290	2416	21	1768	
*Herts and South Beds.	1835	19	Toddington	June 9	— J. Lewis, Houghton Regis.	A General Address	— S. Cowdy, Leighton	66	17	9	32	30	16	7	16	9	25	365	2744	15	1564	
Kent and Sussex..	1845	14	Satton at Hone ..	June 3	— C. Slin, Hailsham.....	The practical influence of the doctrines of grace.	— C. Slin, Hailsham	24	6	2	19	9	...	1	11	3	...	151	1049	12	777	
*Lancashire and Cheshire.	1837	48	Waterbarn	June 3	— W. F. Burchell, Rochdale.....	The claims of infirm and aged ministers, &c.	— H. S. Brown, Liverpool.	376	104	33	97	105	143	64	46	104	47	1437	13,022	48	4967	
*Leicestershire ..	1835	12	Sheepshead	June 2	— J. Barnett, Blaby	No Letter .....	.....	124	17	6	23	22	...	1	8	101	...	...	...	8	1097
*Midland	1665	26	Willenhall	June 2	— B. C. Young, Coseley.....	The elements and conditions of a church's prosperity.	— J. New, Birmingham ..	140	58	8	39	27	52	11	24	77	...	...	4589	21	2806
*Monmouthshire ..	1831	65	Blaenau	May 26	— J. E. Jones, Ebbw Vale..	The Baptists in Wales, their history and claims.	— W. Roberts, Blaenau ..	292	217	150	158	260	...	201	61	46	...	903	6496	47	7237	
Northamptonshire	1764	41	Clipstone	June 2	— T. T. Gough, Clipstone..	The Bible, in its relation to the spiritual life.	— J. Simmons, Olney	125	37	7	73	40	16	16	55	24	...	...	3711	39	8245
*Northern	1690	18	Broomley	June 1	Mr. H. A. Wilkinson, Gateshead.	No Letter .....	.....	33	28	9	16	15	7	8	14	24	23	226	1901	17	1460
North Wales Eastern.	1845	41	Rhuddlan.....	June 18	Rev. J. G. Owen, Pandy'r Capel	Same as Anglesea	197	70	79	31	50	...	33	87	232
*Notts and Derby.	1835	14	Derby	June 2	{ — J. Edwards, Nottingham. — Mr. S. Hazzeldine, ditto... }	The duties of church members towards each other.	— R. Bayly, Newark	73	12	1	18	9	11	7	11	41	2	243	1718	14	976	
*Old Welch.....	1770	54	Newtown	June 3	Rev. D. Davies, Dolau	The cultivation of the spirit of devotion	— D. Evans, Newtown	196	41	47	54	38	...	42	42	150	...	...	...	...	...
*Oxfordshire	1802	24	Arlington.....	June 9	— J. M. Stephens, Cirencester	Christian rectitude	— J. Wassall, Blockley	125	15	12	34	15	8	...	22	96	29	312	2108	23	1507	
*Pembrokeshire...	1832	49	Kilgeran	June 2	— H. Davies, Llangloffan...	Christian faithfulness.....	— T. Williams, Llangloffan	450	44	105	112	56	...	86	47	345	...	...	...	...	...
Shropshire	1808	14	Wrexham	June 23	— J. Judson, Wellington ..	Reciprocal duties of pastors and church members.	— D. Crumpton, Oswestry..	89	18	8	15	19	3	9	18	19	16	126	878	13	656	
*Southern	1823	28	Southsea	June 2	— T. Morris, Whitechurch...	Accounts of the churches. ....	.....	115	52	8	48	25	2	13	25	87	17	...	2898	23	2460
Suffolk and Norfolk	1830	26	Cransford.....	June 9	— G. Wright, Beccles	Holiness.....	— J. Collins, Grundisburgh.	115	31	10	62	27	...	19	26	48	77	...	1839	26	2385	
*Suffolk Union ..	1849	14	Fram-den.....	May 28	{ — J. P. Lewis, Diss .....	.....	.....	111	21	8	25	23	6	21	13	65	29	282	2972	15	1892
*Western.....	1823	27	Yeovil	June 16	— E. Edwards, Chard	Special forms of opposition to the progress of the Gospel.	— G. M'Michael, Bridgweir.	79	30	8	31	54	...	7	25	25	19	405	3721	25	1988	
West Norfolk	1854	12	Swaffham.....	April 9	— W. Woods, Swaffham ..	The voluntary principle.....	— C. T. Keen, Foulsham ..	83	16	10	23	18	2	7	11	58	16	127	932	11	869	
*Yorkshire	1849	68	Shipley	June 2	— J. P. Chewn, Bradford...	The relation of Sabbath-schools to the church.	— B. G. Green, Horton Coll.	466	118	82	117	132	32	56	53	329	70	2757	12,553	63	7006	
Total.....								6846	2421	1275	1869	2142	842	1285	1025	4104	521	14,932	113,509	62	86,217	

* * The Associations with an (*) prefixed belong to the Baptist

TABLE OF NEW CHURCHES.

The changes made in the List of Churches are the following:—On account of extinct churches, and duplicate or other erroneous entries, 60 have been erased; on account of churches newly formed, or newly entered, 33 have been added. On the whole, there is a clear diminution of 27 churches.

COUNTY.	PLACE.	DATE.	
Berks	Swallowfield	Feb. 1,	1857
Devon	Devonport, New Passage		1857
Essex	Coggeshall, 2nd	April 5,	1856
Glamorgan.....	Dowlais, Moriah	Nov. 16,	1857
Lancashire.....	Burnley	Dec. 6,	1857
Metropolis.....	Camden Road, Camden Town.....	July 13,	1857
	Lucas Street, Rotherhithe	June 8,	1857
	Unicorn Yard, Tooley Street	Sep. 24,	1857
Shropshire.....	Market Drayton	Dec.	1857
Surrey	Epsom		1857
Wilts	Ogbourne	Feb. 9,	1858
Yorkshire	Bradford, Trinity Chapel	Sep. 16,	1857
	Middlesborough, English	Dec. 13,	1857

TABLE OF SETTLEMENTS.

COUNTY.	PLACE.	NAME.	WHENCE.	DATE.
ANGLESEA	Amlwch	R. Richards	Haverfordwest Coll...	June 14, 1857
	Beaumaris	D. Jones.....	Haverfordwest Coll...	April 5, 1857
BEDFORDSHIRE.....	Luton, Park Street.	T. Hands	Salisbury	Feb. 1858
	Luton, Wellington Street	P. H. Cornford	London	Sept. 13, 1857
	Sharnbrook, 2nd ch	T. Corby.....	Eaton	Jan. 1, 1868
BERKS	Reading, London St	B. B. Wale		Aug. 10, 187
BERWICK	Berwick-on-Tweed.	W. Burton.....	Bristol College	Dec. 6, 1857
BRECON	Builth.....	G. Straffen.....	Presteign	July 16, 1857
BUCKINGHAMSHIRE	Buckingham	J. Flecker	Regent's Park College	April 2, 1858
	Chesbam	J. Preston	Ashby de la Zouch ..	October, 1857
	Wendover	T. C. Crate.....	Chenies	January, 1858
CAMBRIDGESHIRE ..	Cambridge, Zion ch.	J. Keed	Chatteris	Nov. 15, 1857
	Guyhirn	J. Newborn	London	June 7, 1857
CARMARTHENSH....	Carmarthen, Penue	L. Lewis.....	Pontypool College ...	Jan. 11, 1858
CORNWALL	Falmouth	J. Walcot	Sutton	Oct. 14, 1857
	Redruth	S. B. Brown, B.A. ...	Bristol College	May 3, 1867

COUNTY.	PLACE.	NAME.	WHENCE.	DATE.
DEVONSHIRE	Bampton	J. Rothery	London	January, 1858
	Bideford	J. Wilshere		July 7, 1857
	Buvey Tracey	J. Keller	Hillsley	May, 1857
	Loughwood	G. Medway	Creech	Oct. 28, 1857
DURHAM	Middleton in Teesdale	W. J. Wilson	Whitehaven	August, 1857
ESSEX	Halstead	J. Thurston		May 12, 1857
	Harlow	F. Edwards, B.A.	Regent's Park College	Nov. 3, 1857
	Sibil Hedingham	C. Shipway		1857
GLAMORGANSHIRE	Neath	J. Davies	Bristol College	January, 1858
	Ystrad	F. Francis		Jan. 1, 1858
GLOUCESTERSHIRE	Tetbury	J. Kiddle		April 2, 1858
HAMPSHIRE	Andover	G. H. Davies	Regent's Park College	April 4, 1858
	Ashley	D. Bridgman	Horsington	Dec. 1857
HERTFORDSHIRE	Berkhampstead	J. Lawton	Wymeswold	October, 1857
	Hatfield	T. Crow		Mar. 28, 1858
	Hemel Hempstead	W. Emery		Oct. 28, 1857
	Sarratt	G. Warne		June 22, 1857
HUNTINGDONSHIRE	Ramsay	W. Best, B.A.	Regent's Park College	Dec. 11, 1857
KENT	Cranbrook	H. J. Pawson		July 29, 1857
	Maidstone, Providence ch.	J. Dixon		Feb. 22, 1858
	Ryarsb	J. Inward		Dec. 1, 1858
	Tunbridge Wells	D. Whitaker		June, 1857
LANCASHIRE	Blackburn	G. Hester	Regent's Park College	April 4, 1858
	Bolton, Moor Lane	J. M. Ryland	Earby	October, 1857
	Conistone	J. Myres	Horton College	1858
	Inskip	J. Marriott	Dewsbury	May 3, 1857
	Oldham	J. W. Ashworth	Horton College	April 2, 1857
	Padiham	R. Brown	Horton College	June 6, 1857
LEICESTERSHIRE	Ashby	W. Gray	Ripley	April 4, 1858
	Leicester, Dover St.	J. Malcolm	London	Dec. 20, 1857
	Leicester, St. Peter's Lane	C. Smith	London	August, 1857
	Sutton in Elms	W. Bull, B.A.	Bristol College	Sept. 1, 1857
LINCOLNSHIRE	Grimsby	T. Smart		Nov. 25, 1857
	Grantham	H. Watts		Jan. 3, 1858
	Burgh	W. E. Thomsett		July, 1857
METROPOLIS	Camden Town			
	Camden Road	F. Tucker	Manchester	Aug. 21, 1857
	Clapham, Cranmer Court	R. S. Bird		March 15, 1858
	Deptford, Florence Place	G. Wyard	Tring	Feb. 8, 1858
	Mile End, Darling Place	J. Vaughan		Sept. 24, 1857
	St. Luke's, John's Row	J. Anderson		Nov. 4, 1857
	Shacklewell	J. S. Stanton	Luton	Dec. 17, 1857
	Somers Tn., Beulah	S. Cozens		May 12, 1857
	Southwark, Earl St.	W. C. Jones	Regent's Park College	April 4, 1858
	Southwark, Mazepond	J. H. Millard, B.A.	Huntingdon	May 16, 1858
Westminster, Romney Street	J. Palmer	Hounslow	March 28, 1858	
MIDDLESEX	Hounslow	J. Palmer	Bedford	June, 1857

COUNTY.	PLACE.	NAME.	WHENCE.	DATE.
MONMOUTHSHIRE...	Llanddewi	R. Owen	Pontypool College	Oct. 18, 1857
	Ponni & Langwm	J. Light	Modbury	April 5, 1857
	Ponrihydryn	E. Hands	Appledore	Nov. 29, 1857
	Hiscn, Eng.	T. Reeves	Pontypool College	Dec. 20, 1857
	Usk	T. R. Evans	Pontypool College	Dec. 20, 1857
NORFOLK	Lynn, Albion cb.	E. L. Hull, B.A.	Kimbolton	April 4, 1858
	Martham	E. Davis	Middleton Teesdale	April, 1858
NORTHAMPTONSH..	Blisworth	G. G. Bailey .....	.....	Oct. 29, 1857
	Braunston	G. Veals	Longford	Jan. 5, 1858
	Northampton, Grey Friars	E. Dennett	Bristol College	June 7, 1857
NOTTINGHAMSHIRE	Collingham	J. Morton	Horton College	April 3, 1857
	New Seaton	J. J. Goadby	Market Harborough	July 13, 1857
PEMBROKESHIRE...	Pembroke, 2nd ch.	J. H. Walker .....	.....	Dec. 25, 1857
SALOP	Oswestry	— Wilks	Bristol College	January, 1858
	Pontesbury	Jas. Dore	Longtown	Oct. 18, 1857
SOMERSETSHIRE...	Bath, York Street	P. Cater	Battersea	July 5, 1857
	Beckington	W. Cloake	Caistock	Sept. 27, 1857
	Creech	J. Young .....	.....	Jan. 3, 1858
	Wincanton	J. Hannam .....	.....	March 4, 1858
STAFFORDSHIRE ...	Brettel Lane	J. Baily	Bewdley	Oct. 4, 1857
SUFFOLK	Chelmondiston	S. Baker .....	.....	July 22, 1857
	Stradbroke	J. Webb	Worstead	Feb. 21, 1858
SURREY	Addlestone	E. Tubbs	Rickmansworth	Jan. 1, 1858
	Epsom	W. Elliott .....	.....	Nov. 4, 1857
SUSSEX	Hastings	J. C. Fishbourne	Regent's Park College	Feb. 9, 1858
	Midhurst	J. Eyres .....	.....	July 7, 1857
WARWICKSHIRE ...	Birmingham, Bond Street	S. J. Chew	Leicester	Feb. 23, 1858
	Warwick	T. A. Binns	Birmingham	June 11, 1857
WILTSHIRE	Salisbury	P. Bailhache	Regent's Park College	February, 1858
WORCESTERSHIRE	Bewdley	G. James	Llanfihangel	Oct. 4, 1857
	Kidderminster	J. H. Jones	Lay's Hill	Nov. 27, 1857
YORKSHIRE	Bishop Burton	J. Dawson	Bingley	Nov. 8, 1857
	Bradford, Horton Road	H. J. Betts	London	Sept. 16, 1857
	Doncaster	F. Britcliffe	Heywood	Oct. 11, 1857
	Horsforth	G. C. Catterall	Bishop Burton	July, 1857
	Hunmanby	R. Morris	Botesdale	Sept., 1857
	Milnsbridge	E. Packer .....	.....	Aug. 19, 1857
	Salendine Nook	E. Crumpton	Oswestry	Sept., 1857
	Stanningley	W. J. Stuart	Loscoe	April 4, 1858

TABULAR VIEW OF THE STATISTICS OF BRITISH BAPTIST
ASSOCIATIONS.

Year.	No. of Associations.		Gross Increase.				Clear Increase.		Average clear Increase of each church per annum.	Gross Number.		Average number of Members in each.
	No. of churches associated.		In churches.	By profession.	By dismission.	By restoration.	In churches.	Members.		In churches.	Members.	
1834	33	802	663	4,261	.....	.....	663	2275	3 $\frac{1}{2}$	498	40,763	82
1835	36	892	660	4,376	689	479	660	2548	4	690	66,431	99
1836	37	858	710	4,681	768	461	710	2826	4	638	65,300	102
1837	38	891	844	4,485	857	575	789	3247	4 $\frac{1}{2}$	725	71,183	98
1838	37	935	804	5,400	937	605	768	3206	4 $\frac{1}{2}$	681	69,864	100
1839	39	950	889	7,672	1001	808	889	5407	6	687	70,702	102
1840	41	1022	977	9,536	1282	905	902	7125	8	810	86,233	105
1841	40	999	975	12,032	1391	1188	894	9366	10 $\frac{1}{2}$	714	78,816	110
1842	38	1032	975	11,106	1553	1073	945	6863	7 $\frac{1}{2}$	696	78,679	113
1843	38	1039	957	9,035	1961	1074	922	5266	6	749	83,600	112
1844	39	1099	978	8,040	1971	1034	978	4892	5	782	86,555	110
1845	38	1066	773	5,838	1618	790	773	3112	4	852	89,269	105
1846	39	1092	955	5,713	1726	783	955	2183	2 $\frac{1}{2}$	759	85,148	112
1847	35	997	964	4,848	1797	749	964	1325	1 $\frac{1}{2}$	769	84,262	116
1848	33	934	850	5,360	2042	635	850	2337	3	762	82,871	109
1849	35	1022	917	5,695	1930	1119	917	2425	3	823	87,373	106
1850	35	1080	981	14,001	2567	3103	981	12155	12	930	100,391	108
1851	35	1138	988	5,973	2786	961	988	1914	2	1024	104,933	102
1852	35	1134	1039	5,183	2876	956	1039	1519	1 $\frac{1}{2}$	968	106,448	110
1853	35	1158	979	4,285	2557	1106	979	1244	1 $\frac{1}{2}$	961	102,815	107
1854	36	1185	1041	4,792	2535	1033	1041	1679	1 $\frac{1}{2}$	735	85,245	110
1855	34	1154	1007	5,222	2725	1183	1007	1800	1 $\frac{1}{2}$	816	88,130	108
1856	33	1145	1014	5,685	2456	1190	1014	3138	3	774	86,072	111
1857	33	1109	1025	6,846	2421	1275	1021	4404	4	762	86,217	114

RESULT OF THE ASSOCIATION RETURNS.

THE present return comprehends 33 Associations, and 1,132 churches, of which 1,025 report the particulars of their state, and show the following gross increase:—

By profession	6,846
By letter	2,421
By restoration	1,275

10,542

The clear increase is 4,404; a considerable advance on the preceding year, and affording an average clear increase of more than four members per church.

PROCEEDINGS OF THE ASSOCIATIONS.

HER Majesty's Commissioners of Non-parochial Registers having addressed a Circular to the Secretaries of the Associations generally, the same was brought under the notice of the Associations respectively, and in some cases printed with the Letters.

The refusal by the British and Foreign Bible Society to comply with the Memorial of the Baptist Missionary Society, was animadverted upon by the Midland, Southern, Devon, Lancashire and Cheshire, Western, Oxfordshire, Glamorganshire, Bristol, and Yorkshire Associations; and strong recommendations were given to sustain the Bible Translation Society.

The Suffolk and Norfolk Association, while upholding its protest of last year, "expresses its cordial sympathy and concurrence with the Baptist Foreign Missionary Society in its labour of love to send the gospel of Christ to the distant nations of the earth, and earnestly recommends the several churches to co-operate to the utmost of their ability in this mission of mercy."

The Essex Association passed a resolution calling attention to the subject of the Weekly Offering.

The General Baptist Association, in reply to an appeal as to the use of Liturgies, adopted the following resolution: "That, while we cannot recommend the adoption of any liturgical form of prayer, we do recommend that every encouragement be given to earnest responses by the congregation."

The Old Welsh Association passed a resolution in favour of the formation of a Central Welsh Association, at which all the local Associations should be represented.

The Midland Association adopted, in relation to the late Rev. Thomas Swan, of Birmingham, the following resolution:—

"It having pleased God in his providence to remove from this world our beloved brother, the Rev. Thomas Swan, late pastor of the Baptist church, Cannon Street, we embrace this opportunity of saying, that, while we bow with submission to a higher will than ours, we deeply feel his removal from our midst. His ardent piety, his loving yet faithful spirit, and his active benevolence, rendered him, through the twenty-eight years of his connexion with this Association, a greatly useful and well-beloved brother. The Association offer their deep sympathy to the bereaved family and church, and pray that in his providence God will direct the choice of our brethren at Cannon Street, and send amongst them an under shepherd who shall be extensively useful."

The Yorkshire Association passed a resolution in the following terms:—

"That this Association, anxiously regarding the present state of affairs, and cherishing unabated confidence in the triumph of the true principles of Christian freedom, earnestly commends to the churches the duty of constant watchfulness with the view of guiding public opinion, of influencing representatives, and of instructing the young upon the subject. The Association

regrets the exclusion from the present Parliament of some of the foremost advocates of civil and religious liberty; but expresses its high gratification at the large increase in the number of members pledged to the support of that cause, as well as at the signal triumph already obtained by the success (on its second reading) of Mr. Fagan's Bill for the abolition of Ministers' Money in Ireland,—an impost in principle precisely similar to that of church-rates in England. That a petition signed by the Moderator be immediately forwarded to the House of Commons through Lord Goderich, with a request to Mr. E. Beckett Denison to support its prayer, for the total, immediate, and unconditional abolition of church-rates in accordance with the terms of Sir J. Tre-lawney's announced motion."

The Devon and Lancashire and Cheshire Associations, expressed their sympathy with their suffering brethren on the continent, and the latter resolved to memorialize the King of Denmark on behalf of the Baptists in the Duchies of Schleswig and Holstein.

The Suffolk Union passed the following resolution:—

"That this meeting deprecates the efforts made in the United States of America to strengthen the slave power, and extend the slave territory: and regarding slavery as a sin against God, and a wrong done to man, enters its solemn protest against the conduct of those churches and religious societies which receive the price of blood into their treasury; and at the same time expresses its sympathy with those churches that decline fellowship with slaveholders, and refuse to receive the profits of slavery for carrying on the work of the Lord."

The Monmouthshire Association was divided by the formation of a new association, comprehending the English Baptist churches, in October, 1857.

MEMOIRS OF BAPTIST MINISTERS DECEASED.

1. The Rev. R. BENNETT was born in the village of Beaulieu, Hants, and was brought up to the trade of a shoemaker. He was in early life strongly exercised with religious feelings, but for a long period he had no one to instruct him, the whole region being sunk in spiritual darkness. At length he met with Isaac Tinsley, a man commonly known as Old Isaac, the mole-catcher—a poor man, but a Christian, and one eminently useful in his day. Isaac explained the way of salvation to him, and invited him to the chapel then newly erected at Beaulieu Rails (a part of Boldre, about a mile and a half distant from Beaulieu), where he heard the word of life, and was converted to God. He was the first person ever known to go out of Beaulieu to hear the gospel, and for a season the only one. He was baptized and admitted into the church at Lymington in 1813; and he was one of twenty persons who, in 1817, were formed into a church at Beaulieu Rails. About the year 1822 a few members of this church began a prayer-meeting at Exbury, when Mr. Bennett, as the best reader, took the lead, and made a few remarks.

Hence gradually sprang his stated ministry. In 1830 a piece of ground was taken at Blackfield Common, about two miles distant, a mud-wall chapel, capable of containing 200 persons, was built, and a church was formed, of which he became the pastor. After a long and severe illness, he died May 16, 1857, in his sixty-seventh year.

2. The Rev. THOMAS BIDDLE was born at Staines, in Middlesex, in the year 1795. He was baptized, and became a member of the Baptist church in that town. After a time he removed to Kingston, in Surrey, and became united to the church in that place. About this time his mind became impressed with the importance of the work of the ministry, and he used occasionally to go and speak to the people at Esher, Ewell, and other places. About the year 1828, he received an invitation to become pastor of the Baptist church at Brockham Green, near Dorking, in Surrey, which he accepted; and here he spent the remainder of his days, being a period of thirty years. He preached his last sermon October 4, 1857, and after a long illness, he exchanged earth for heaven on February 8, 1858, aged sixty-three years. He was the youngest of seventeen children.

3. The Rev. WILLIAM BOLTON was born in London, and was the subject of divine grace in early life. He was baptized by the Rev. John Keeble, of Blandford Street, Manchester Square, and united in the fellowship of the church in that place. After some years he was sent out from them to preach at different places, and at length he settled at Brockham, in Surrey. Afterwards he removed to Rickmansworth, Herts, where he sustained the pastoral office. He ultimately became the pastor of the church at Borough Green, Kent, where he settled in 1829, and laboured for upwards of thirteen years. The chapel was enlarged during his ministry. In the year 1842 he left this scene of labour, and ministered for one year at High Wycombe, Bucks. Being for many years afflicted with a distressing asthma, he was at length obliged to relinquish the work of the ministry, excepting occasionally supplying a destitute church. He fell asleep in Jesus January 14, 1858.

4. The Rev. JACOB BOURNE was born December 31, 1802, at Beckington, near Frome, Somerset, both his parents being members of the Baptist church in that village, and his father for many years a deacon of it. Losing his father at the age of fourteen, he broke through all restraints, and walked after the course of this world. At the age of twenty-two he married, and domestic afflictions were, under God's blessing, made the means of conversion, both to himself and his wife. On the 30th of August, 1829, they were both baptized, and received into the church at Road, Somersetshire. In 1834 the church encouraged him to engage in ministerial labour, and in 1842 he was chosen a deacon. In the course of his itinerant labours, he preached at Grittleton, in Wiltshire, in 1846; he ultimately accepted a unanimous call from the church in this place to become their pastor. He was ordained July 27, 1847. With this people he remained till his death, which occurred, after a lingering illness, September 13, 1857.

5. The Rev. J. H. BROOKS was born in the year 1797, at Berkhamstead,

Herts His parents do not appear to have been savingly acquainted with the gospel, and he had consequently no early religious advantages. While a youth, however, he was persuaded to attend the ministry of the Rev. J. Hobbs, the General Baptist minister at Berkhamstead; and being ultimately brought to the knowledge of the truth, he became a member of the church in March, 1815. A thirst for general knowledge now manifested itself in him, and many of his nights were, at this period, devoted to the study of such Christian literature as fell into his hands. On the Sabbath he went forth as a village preacher, and at length he sought and obtained admission into the Academy at Newport Pagnell. Led, through the advice of friends, to give up his intention of becoming a missionary, after concluding his four years' term of study, he accepted in 1822 the pastorate of the Baptist church at West Haddon, in the county of Northampton. He held this situation five years, but in consequence of some difficulties he left it, and resided for a time at Oadby, in Leicestershire. In 1827 he became pastor of the Baptist church at Fenny Stratford, Bucks, when it was found necessary to enlarge the chapel. After eight years' labour, in 1835 Mr. Brooks left Fenny Stratford for Ridgmount, in Bedfordshire, holding the pastorate of the Baptist church there for sixteen years. At the end of this period he took the oversight of the Baptist church at Buckingham, but he was soon laid aside by complete mental and bodily prostration. In 1853 he removed to Banbury, where he died on the 3rd of March, 1857.

6. The Rev. JOSEPH BURROWS was a native of Sutton Ashfield, Nottinghamshire, and was blessed with pious parents. He was brought to a knowledge of the truth among the Independents, and uniting himself to that body of Christians, he was called to exercise his talents in preaching. He was subsequently baptized, and united himself to the General Baptist church in his native town, where for some years he filled the pastoral office. About the year 1831 he removed to Alfreton, Derbyshire, at which place, in conjunction with Ripley, he laboured till 1847. He then went to Wolverhampton (where he settled as pastor in 1849), and afterwards to West Bromwich, in Staffordshire, but not meeting with sufficient encouragement in either of these towns, in 1850 he accepted a call to Magdalen and Stowbridge, in Norfolk. Here he laboured till compelled by failing health to retire from the ministry. Paralyzed and grievously afflicted, he came to reside among his old friends in Derbyshire, and died at Wirksworth, on the 20th of April, 1857.

7. The Rev. GEORGE COLE was born at Bodiest, in Northamptonshire, January 13, 1798. At the early age of fifteen he gave his heart to Christ, and entered into fellowship with the Wesleyan Methodists, among whom he became a local preacher; not being satisfied, however, with all their views of truth, he met with two other young men once a week for examination of the Scriptures and prayer, a process which issued in his becoming a Baptist. He joined the church at Kimbolton, under the late Rev. John Hemming, in 1823. Aided by Mr. Hemming, he pursued some studies preparatory to the more regular ministry, and in 1826 he was ordained pastor of the Baptist church

at Lynn, in Norfolk. This post he was obliged to resign by failing health, but he was afterwards enabled to resume ministerial labour, and in 1828 he accepted a call from the Baptist church at Kenilworth, in Warwickshire. While here he preached occasionally at Learnington, in the immediate neighbourhood, and his ministry was instrumental to the formation of a church, over which he accepted the pastorate in 1831. In 1838 Mr. Cole removed to Evesham, Worcestershire, where he was pastor of the Baptist church meeting in Mill Street. In 1842 he received a call to London, and was settled over the people assembling in Church Street, Blackfriars. In 1849 Mr. Cole left London for Exeter, becoming pastor of the church meeting in Bartholomew Street, and from thence, in 1856, he removed to Naunton, in Gloucestershire, where he held his seventh and last pastorate. After labouring at this place about eighteen months, his health entirely failed, and he fell asleep in Jesus December 31, 1857.

8. The Rev. WILLIAM COPLEY was born at Bradford, in Yorkshire, in 1796, of poor, but pious parents. He was converted to God under the ministry of the late Dr. Steadman, baptized, and added to the church under his care. Admitted to Bradford College, he passed through the usual course of study, and afterwards became pastor for a short time of the church at Haslingden, Lancashire. In 1821 he accepted the pastorate of the church at Watford, Herts, and in 1825 he removed to Oxford, as co-pastor with the late Rev. James Hinton. In 1827 he married Mrs. Esther Hewlett, the well-known authoress. From Oxford he went to Eythorne, in Kent, and became pastor of the Baptist church there in 1839; and finally he filled the same office over the church at Blakeney, in the county of Gloucester, being settled there in 1846. After being laid aside from labour for some months, Mr. Copley died at Blakeney, April 19, 1857.

9. The Rev. BENJAMIN DAVENPORT was born at Bourneheath, near Bromsgrove. When about seventeen years of age he resided at Bellbroughton, in Worcestershire, and it was while residing in this place that, under a sermon preached by Mr. Nokes, of Bromsgrove, from Psalm i. 6, he was brought to a knowledge of the truth. He united himself to the Baptist church at Holy Cross, and at once sought to make himself useful, by proclaiming the gospel to those who were perishing around him. He preached frequently at Catshill, near Bromsgrove, for the late Rev. Moses Nokes. The people here being severely pressed for the payment of a debt on their chapel, at Mr. Nokes's request Mr. Davenport consented to go out and collect for their relief. On his second journey for this purpose, passing through Stony Stratford, where he was kindly received by the Rev. E. L. Foster, he went to Tring, and here he was taken up, and put into the cage, on the charge of getting money under false pretences. After two days' confinement, during which the magistrates communicated with the parties at Bromsgrove, he was liberated; but the plan of prosecuting them for this flagrant act of false imprisonment was, on second thoughts, abandoned. A second visit to Stony Stratford, on the special invitation of Mr. Foster, led first to an arrangement for his becoming after-

noon preacher there, and ultimately to his settlement as pastor over the Baptist church at Brington, Northamptonshire, in 1854. In the spring of 1857, his health failed, unequivocal symptoms of consumption having manifested themselves, and on the 30th of July he entered into rest, aged twenty-nine years.

10. The Rev. ISAAC DOUBLE was born in the parish of Wherstead, near Ipswich, May 29, 1780. For twenty years he was a member of the Baptist church at Stoke Green, Ipswich, and for a part of that time a deacon. He was sent out by them to preach the gospel in the villages. In 1824 the church at Chelmondiston was formed of thirty members, of whom Mr. Double was one, dismissed from Stoke Green for the purpose, and on the 5th of July, 1826, he was settled as its pastor. From the year 1844 he suffered much from asthma, in consequence of which he resigned the pastoral office; but he occasionally preached, and he administered the Lord's Supper nearly to the time of his death, which took place on the 2nd of March, 1857.

11. The Rev. JAMES FLOOD was born at Portsea, on the 13th of September, 1801. He joined the Baptist church at Salisbury in 1817; and he studied for the ministry under the Rev. W. Gray, of Chipping Norton, Oxfordshire. Having offered his services to the Baptist Missionary Society, he was accepted for the West Indies, and he sailed for Jamaica in 1826; but in consequence of the failure of his health, he returned to England in 1831. For about two years he was pastor of the Baptist church at St. Austell, in Cornwall, and then he spent some time in travelling for the Baptist Missionary Society. In 1835 he settled at Melbourn, in Cambridgeshire, and as pastor of the Baptist church in this place he spent the remainder of his days. On Sunday afternoon, December 20, 1857, he was seized with paralysis, and on the following day he entered into rest.

12. The Rev. JOHN GARRINGTON was born in the year 1775, at Burnham, in Essex, in which town he also died, having spent there the whole of his long life of eighty-two years. When quite a young man he was awakened to serious thought by a very severe illness. On returning to his employment as captain of a vessel trading from Burnham to London, his steps were directed to Prescott Street Chapel, where the ministry of Abraham Booth was much blessed to him. He applied to Mr. Booth for baptism and church fellowship, but he was advised by that venerable man to make his profession of Christ in his native town, where a small Baptist church existed. Of this church he accordingly became a member. The brother who was then pastor of this church being a surgeon, and his public services being often interrupted by his professional duties, Mr. Garrington usually supplied his place, and, on his death, was earnestly entreated to take the pastoral office. He was ordained on the 1st of May, 1812, and he continued to discharge the duties of this office until the 1st of May, 1855, a period of forty-four years. His salary, during this lengthened pastorate, did not average £25 a year, his wants being further provided for by his keeping a school. In the early part of his ministry a neat little chapel was built by him, and by his persevering industry it was

at length cleared from debt. He was the instrument of raising a Baptist church at Tillingham, about seven miles distant. On Monday, August 24th, 1857, the Master called his aged servant home.

13. The Rev. JABEZ HAWKINS, youngest child of the Rev. Solomon Hawkins, was born at Keysoe, in the county of Bedford, February 25, 1821. From his seventh year he experienced very serious impressions of divine things; and he seems to have derived spiritual benefit from attending the Sunday-school at Roxton, from the ministry of the Rev. — Knight, at Little Staughton, from an occasional sermon of the Rev. G. Murrell, of St. Neots, and from some sacramental addresses by the Rev. — Winzar, of Roxton. He was ultimately baptized by his father at Little Staughton, and added to the Independent church at Roxton, under Mr. Winzar. Sympathizing in his desire to become a preacher of the gospel, his pastor kindly aided him in study, a purpose for which he wrested every night several hours from sleep. At length he went regularly to Wilden, and greatly assisted his aged father; with whom he became co-pastor in 1850. His useful and promising career was cut short by death on the 18th of December, 1857.

14. The Rev. SOLOMON HAWKINS was born at Woolley, in the county of Huntingdon, on the 12th of March, 1776; but shortly after his birth the family removed to Keysoe, in Bedfordshire, where his father held the office of parish clerk. When Solomon was four years old his father died, and the widow with her fatherless little boy returned to Woolley. A second marriage brought him a step-father, whose unkindness he evaded by going to live with an uncle and aunt residing at Buckworth Lodge, in the county of Huntingdon, and attending occasionally the Baptist chapel at Hailweston. When grown nearly to man's estate, he was apprenticed to a wheelwright in the parish of Great Catworth, in the same county, a place at that time very destitute of the means of grace. Finding the Sabbath days dull days, he went one Saturday evening over to Molesworth (a distance of two miles), where his mother then lived, intending to spend the following day with her; but, under the influence of a dream, he rose in the night and walked to Little Staughton, in Bedfordshire, a distance of ten miles, where he arrived before people were up, and where he found preparations making for a baptismal service. This was the day of his awakening and conversion to God; from this time he became a regular attendant on the ministry of Mr. Emery, at Little Staughton, and on the first sabbath in February, 1798, he was baptized, and added to the church. An ordination sermon preached by Mr. Emery in 1804, had the effect of turning his thoughts to the ministry, and in 1806 he began to exercise his gifts. In 1808 he was sent by the church to preach in the Baptist chapel at Sharnbrook, Beds, and in 1809 he undertook a similar duty in the old Baptist chapel at Blunham, in the same county, where he accepted an invitation to the pastorate in 1811, and laboured until Lady-day, 1819. For about two years he now acted merely as an occasional preacher, often supplying at Keysoe; but in 1821 he accepted an appointment to a station at Wilden, Bedfordshire, where he was the means of gathering a church in 1838, and where he con-

tinued to labour till his death. After much suffering, he entered into rest on the 7th of February, 1858, just sixty years from the day of his baptism, and in the eighty-second year of his age.

15. The Rev. JAMES HINGLEY was born at Smalley, in Derbyshire, October 23, 1817. He was converted under the ministry of the late Rev. W. Fogg, at a baptismal service, and was baptized by Mr. Felkin, pastor of the General Baptist church at Smalley, December 1, 1844. In April, 1845, he began to occupy the pulpit as an occasional preacher, and he supplied Duffield once a month for about six years. He accepted the pastorate of this church in 1853. December 30, 1855, was the last day of his public ministry, and he fell asleep in Jesus, July 3, 1856. ●

16. The Rev. ROBERT HOGG was born in the Isle of Man. He was converted to God before he was twenty years of age, under the ministry of the Wesleyans, among whom he became a local preacher and a class-leader, in the town of Douglas. After his removal to England he became a Baptist. About the year 1842, he was settled as pastor over the Baptist church at Clayton, in Yorkshire. On his removal from this place he was engaged by the friends at South Parade Chapel, Leeds, as an evangelist for Armley and Skipton, where at that time was no Baptist church, and he was the means of raising one at each of these places, acting for a time as pastor of both. In October, 1852, he accepted a call from the church at Long Preston, in the same county; and in October, 1854, he removed to Great Grimsby, Lincolnshire, where he continued to labour until February, 1857. Disabled by a long and painful affliction, he exchanged his sufferings for rest on the 26th of May, in the same year.

17. The Rev. THOMAS MASON was born at Irchester, near Wellingborough, Northamptonshire, January 15, 1784. In very early life he and a brother were left orphans, after which they were brought up at Wellingborough by an uncle and aunt, Mr. and Mrs. Bentley. At the age of sixteen he went to Northampton, and two years afterwards to Cambridge, where he settled, and went into business. Here he attended the ministry of Mr. Simeon, being one of his praying band, and one of those who *would* preach, though forbidden. He afterwards joined the Baptists under Robert Hall, and during thirty years he continued a lay preacher, at a period when, in Cambridge, Dissenters and Dissenting preachers were a bye-word and a scorn. In 1828 he removed to London, and joined the church in Eagle Street, under the care of Mr. Ivimey, by whom he was recommended, in 1830, to the Baptist Home Missionary Society. As their agent he laboured for some little time at Kenilworth, Warwickshire, after which (in 1833) he accepted an invitation to become pastor of the Baptist church at Gretton, Northamptonshire. With this people he remained for eight years, he resigned the charge in 1841, and resided for a time at Northampton, officiating occasionally for the Rev. J. Brown. In 1843 he settled at Heath, in the county of Bedford, where he occupied the pastorate until 1848, when failing health compelled him to relinquish it. He then united himself to the church at Lake Street, Leighton, preaching occasionally as health permitted, and here he died, August 25, 1857, much

beloved, aged seventy-three years. He is believed to be the last of "the Northampton ministers," so called—the body consisting of Ryland, Fuller, Hall, and others.

18. The Rev. THOMAS MORGAN was born at Crino, near Narberth, in Pembrokeshire, on New Year's day, 1776. His parents were members of the Church of England, but at a very early age he became attached to those Dissenting principles which he consistently maintained through life. He joined the Baptist church at Moleston, near Narberth, at the age of fifteen, and soon began to preach in the villages near his father's residence. Afterwards he received a complete training for the ministry at the Baptist College, Bristol, under Dr. Ryland. Having supplied at Chipping Norton, and various other places, and for some months assisted the Rev. James Hinton at Oxford, in the year 1802 he became pastor of the church in Cannon Street, Birmingham, a post which he resigned on account of ill health, after nine years of energetic and successful labour. The present chapel in Cannon Street was built during his ministry. After an interval of some years, he ventured to preach occasionally, and he assisted, at Bond Street Chapel, the late Rev. Edward Edmonds, for a considerable period, and eventually became a co-pastor with him. When Mr. Edmonds resigned his pastoral charge in the year 1823, Mr. Morgan's restored health enabled him to undertake the whole of the duty; and under his care the church grew, till it included between 600 and 700 members. The relation of pastor and people continued throughout thirty years. Mr. Morgan's ministry in Birmingham extended to a period of fifty-six years, throughout which time he was prominent in most of the philanthropic and religious movements which took place. During the last ten years of his life he withdrew from the active duties of the ministry, but he willingly rendered occasional service. His death occurred at his residence near Birmingham, on Sunday night, the 15th of November, 1857.

19. The Rev. MOSES NOKES was born at Stoke Prior, in the county of Worcester, about the year 1777. He was baptized by the Rev. J. Scroton, of Bromsgrove, in the year 1808. He soon commenced preaching the gospel, making his first effort in a cottage in Bromsgrove, and afterwards establishing a service at Lickey End, a short distance from the town. In 1825 a plot of ground at Catshill was purchased, and after much effort a chapel was erected on it. In 1830 a church was formed at this place, of which Mr. Nokes became the pastor, and continued so till his death. He entered into rest on the 30th of November, 1857.

20. The Rev. WILLIAM NOTTAGE was born at Cottenham, near Cambridge, on the 3rd of April, 1806. He was baptized by the Rev. Thomas Sutton, and added to the church under his care, when he was little more than twenty-three years of age. Stimulated by the advice and example of his pastor and friend, he now became a diligent student, and laboured hard for self-improvement. After some years (in 1840), he was prevailed upon to enter the pulpit of the Baptist chapel at Oakington, a village about two miles distant from his birth-place, and he ultimately (in 1842) became pastor of the

church - his first and last charge. Several tempting offers failed to induce him to leave this poor, but attached people. He died on the 31st of October, 1857, aged fifty-one years.

21. The Rev. WILLIAM RHODES was born in 1792, at Damerham, in Wiltshire. His early life was spent amidst associations most unfavourable to the development of piety, and for many years he was even unacquainted with the theory of salvation through the merits of a Redeemer. In 1813, while he was still without a Christian friend, and an absolute neglecter of public worship, it pleased God, by his sovereign Spirit, to change his heart. He was suddenly and unaccountably inspired with a strong inclination to pray, and search the Scriptures, and soon found "peace and joy in believing." From this time his path "shone more and more unto the perfect day." In 1814 he was baptized by the Rev. J. Saffery, at Salisbury; and his conversion having quickened into development extraordinary talents, he was recommended to Bristol College. From Bristol he proceeded to Edinburgh, where his preparatory education for the ministry was completed in the year 1820. He had already become the confidential friend of John Foster and Dr. Thomas Brown, who held his genius and character in high esteem; and they, with all his friends, anticipated for him a career of distinguished usefulness: but from an organic defect of speech, and other infirmities, brought on by repeated attacks of illness during his early ministerial life, he was disqualified for conspicuous and extensive service as a preacher; and also, in the course of years, his hand became so affected by palsy, that he was unable to hold a pen, so as to instruct the church by his writings. He therefore spent his days in the retirement of his native village, where he preached to a few poor people, and "went about doing good." After a life of holy love and wonderful self-denial, he entered into rest May 7, 1856.

22. The Rev. THOMAS STANION was born at Oundle, in Northamptonshire, in 1825. Early in life he removed to Leicester, and when only sixteen years of age was baptized and received into the church in Archdeacon Lane, under the care of the Rev. T. Stevenson. He devoted his leisure hours to self-culture; and on the Lord's day was frequently employed in village preaching. In 1845 he was admitted as a student into the General Baptist College in Leicester, and left it to commence his ministry at Northampton, in 1848. After a succession of changes and trials, he settled at Berkhamstead, Herts, in 1854. Here his prospects of usefulness were very encouraging, but the labour proved too much for his physical strength. His delicate frame rapidly decayed, and his dissolution occurred June 13, 1857. He left a widow and four young children to deplore his early death.

23. The Rev. WILLIAM SYCKELMORE was born at Cliffe, Sussex, in 1790, and removed in early childhood, with his parents, to Maidstone, Kent. His first religious impressions are ascribed to the instructions of his pious mother, whose death while he was yet a youth he seems never to have forgotten. He was baptized on the 5th of May, 1811, and added to the Baptist church at Maidstone, then under the care of Mr. Bentlif. In 1820 a separation from

this church took place, in which Mr. Syckelmore was included; but in 1829 he withdrew from the second church also, and removed his communion to Chatham, where the Rev. W. G. Lewis was pastor. In 1815 the Committee of the British School in Maidstone appointed him its master, a post which he filled satisfactorily during a period of twenty-two years. While he was a member of the second church at Maidstone he commenced preaching the gospel in the villages, his first sermon being preached at Bethersden; and he subsequently engaged in this exercise periodically, at Town Malling, and other places in the neighbourhood. In 1837 he accepted an invitation to become pastor of the Baptist church at Smarden, in Kent, where he continued to labour till his death, on the 16th of January, 1858.

24. The Rev. JOSEPH WALLIS was born at Loughborough, in the county of Lincoln, August 31, 1796, and received the rudiments of knowledge at the High School in that place. After leaving school he united with a few young friends in the pursuit of learning, and thus in his youth made considerable acquirements. About his eighteenth year he professed his faith in Christ by baptism, and became a member of the General Baptist church, then under the care of the late Rev. T. Stevenson. In 1816, the church encouraged him to preach among them; in 1817 he was engaged to preach once a week, and in the same year a Committee was formed, by the wish of the church, to assist in providing the means to enable him to pursue his studies at the university of Glasgow. He went in the autumn of 1817, and remained there until 1819. On his return he accepted an invitation from the General Baptist church in Church Lane, Whitechapel, London, formerly under the care of the Rev. Dan Taylor. A new chapel was erected in 1820, and Mr. Wallis ministered in this place until 1843. In 1834 he was appointed Secretary to the Annual Association, and he retained this office nine years. From 1833 to 1838 he was chief editor of the General Baptist Repository. On the establishment of the General Baptist College at Leicester, he was chosen Principal, and he was assiduously engaged in the duties of this post until the time of his death, April 27th, 1857.

25. The Rev. SAMUEL WHITEHEAD was born in the year 1801. In his youthful days he was an attendant on the ministry of the late Mr. Howell, of Long Acre Chapel, London, whose ministry he highly appreciated even to the day of his death. He afterwards joined the Independent church at Fetter Lane, under the ministry of the late Mr. Burder, where he was rendered generally useful at the prayer-meetings, visiting the sick, &c., and was highly esteemed as a member of that community. While in church-fellowship at Fetter Lane, God, in his providence, led him forth to preach the gospel to others which he had tasted, had handled himself, so that he became an acceptable itinerant preacher. Putney, Norwood, and Streatham, were the principal scenes of his labours. While engaged in this sacred service, he was obliged to study his sermons at the shop-bench, and on one occasion being so employed, Gal. iii. 27, engaged his attention, "For as many of you as have been baptized into Christ have put on Christ." He considered how he could

elucidate his text on the principles of Pædobaptism (he being at that time a staunch Pædobaptist); but the more he thought the more perplexed he became, so that he was mortified at his failure. But the Lord broke in upon his mind, and the nature of Scriptural baptism appeared clear to him. He now could understand the text, and so understanding, the Lord enabled him to understand baptism. On this he applied to his brother-in-law, Mr. George Moyle, at that time pastor of the church assembling in Artillery Street, Bishopsgate, by whom he, together with his wife, was baptized. Some time after this (in 1845), the Baptist church at Ebenezer Chapel, Hertford, being without a minister, he received a unanimous invitation to the office of pastor, which he accepted. His ordination took place in January, 1846. During the last two years of his life, his health gradually declined, and in the month of July, 1857, he was obliged to resign his employ. He was the subject of great bodily suffering, and he continued gradually sinking until October 17, 1857, when he fell asleep in Jesus, in the fifty-seventh year of his age.

26. The Rev. WILLIAM WILLIAMS was born at Leominster, in the year 1783. His parents and relatives were all members of the Established church, his grandfather having been vicar of Weobley. When about eighteen years of age, Mr. Williams was induced by a friend to attend the ministry of the Rev. Samuel Kilpin, then pastor of the Baptist church in Leominster, which was the means of his conversion; and, having been baptized, he became a member of the church, and a student for the ministry. After remaining with Mr. Kilpin two years, he was invited to become the pastor of the ancient Baptist church at Ryeford, Herefordshire, a church originally founded and endowed by the Rev. John Skinner, one of the ejected Nonconformist ministers. Here he laboured upwards of forty-two years, universally respected and beloved. In 1851 he was compelled by failing health to resign his charge; and after a residence in Cheltenham, he removed to Coleford, where he died on the 18th of June, 1857.

The missionary field furnishes the following touching memorial.

27. The Rev. JOHN MACKAY was born March 19th, 1825, at St. Andrews, Fifeshire, where his parents still reside. He received his early education at Madras College, in that town; and, on leaving the college, he took the first prize in each of his classes. His parents, encouraged by the indications of high natural ability thus presented, were desirous that he should enter the ministry of the Scottish Church; but, though a student's life possessed many charms for him, the fear of imposing too heavy pecuniary responsibilities upon his friends led him to choose a more lowly occupation. Immediately after leaving school he became a stonemason, and this calling he followed for several years in his native town, labouring industriously at his task during the day, and at night as assiduously at his books. In 1846, he removed from St. Andrews to Glasgow, and at the beginning of 1847 he left the latter place for Edinburgh. In Edinburgh he became the subject of personal religion, and was united with the church under the pastoral care of the Rev. Jonathan Watson, in that city. In the winter of 1848 he entered the University of

Edinburgh, sustaining himself through the Session by his earnings during the recess. In the following winter he became an *alumnus* of the University of his native town, where he was a distinguished student. In 1851, having declared his desire to enter the Christian ministry, he was admitted to Horton College, Bradford, and here, in all his classes, he secured the first position. During his stay at this institution his missionary spirit discovered itself. Besides being ever ready to preach the Gospel, and spending his Sabbaths not thus occupied in Sabbath school instruction, he conducted at considerable inconvenience and expense to himself, a weekly cottage meeting in one of the most destitute parts of Bradford, and in addition to this, he assisted the town missionaries in similar services. In the summer vacation of 1854, he made an engagement to preach for a month at Arnsby, in Leicestershire, and another to supply the church at Sabden, in Yorkshire, for a similar period. His engagement at the former place led to a second for three months, but some time before his second visit to Arnsby had terminated, he had resolved to devote himself to missionary work, and had offered his services to the Committee of the Baptist Missionary Society. The Committee having accepted his offer, he at once removed to London, in order to occupy the time preceding his departure for India in the study of the Bengali and Hindee languages, under the direction of the Rev. G. Small. He was publicly designated to the missionary work, together with the Rev. T. Evans and J. Sampson, in Myrtle Street Chapel, Liverpool, and he sailed from that port on board the "William Carey," March 19th, 1855, the thirtieth anniversary of his own birth-day. He disembarked at Calcutta July 15th, 1855. Early in September he arrived at Agra, which station was, by a temporary arrangement, to be the first scene of his labours in India. After a brief stay at Agra, he was removed to Delhi, the stronghold of Mohammedanism in India, which place he reached March 27th, 1856. In this city he continued to labour until the outbreak of the Sepoy mutiny, in which, along with the widow and daughters of his venerable predecessor, Mr. Thompson, he fell a prey to the violence of the soldiery. He was murdered at Delhi, after a heroic resistance of three days in the cellar of a house, on the 14th of May, 1857.

INCOME AND EXPENDITURE

OF THE

PRINCIPAL PUBLIC INSTITUTIONS CONNECTED WITH THE BAPTIST
DENOMINATION IN ENGLAND DURING THE PAST YEAR.

MISSIONS.

SOCIETIES.	FORMED.	INCOME.	EXPENDITURE.
Baptist Mission	1792	£22,946 15 10	£23,593 13 8
Baptist Home Mission	1797	3,842 12 10	3,972 12 10
Baptist Irish Society.....	1814	1,538 6 2	1,763 8 8
General Baptist Mission	1816	2,939 12 2	3,195 12 10
Bible Translation Society	1840	1,242 15 3	1,244 0 8

COLLEGES.

PLACES.	FOUNDED.	NO. OF STUDENTS.	INCOME.	EXPENDITURE.
Bradford.....	1804	21	£1,105 3 6	£1,105 3 6
Bristol	1770	20	1,428 9 0	1,137 11 3
Haverfordwest	1841	15	514 3 4	512 15 8
Nottingham	1798	5	437 15 3	497 6 9
Pontypool	1807	20	611 17 11	699 2 0
Regent's Park.....	1810	28	1,810 8 6	1,882 1 7

MISCELLANEOUS.

SOCIETIES.	FOUNDED.	OBJECTS.	INCOME.	EXPENDITURE.
Particular Baptist Fund	1717	Education of Ministers, Assistance of Poor Churches, &c.	£2,661 15 0	£2,524 9 4
Baptist Magazine	1809	Relief of Ministers' Widows.	80 0 0	80 0 0
Bath Society.....	1816	Support of Superannuated Ministers.	406 9 10	306 19 0
New Selection ...	1829	Relief of Widows and Orphans of Ministers and Missionaries.	.....	240 0 0

FOREIGN CORRESPONDENCE.

NOVA SCOTIA.

TO THE SECRETARIES OF THE BAPTIST UNION.

Acadia College April 7, 1858.

DEAR BRETHREN,—The state of the churches in Nova Scotia was thus reported at the last meeting of our Convention :—

	Churches.	Baptisms.	Members.
Western Association	47	340	5,965
Central " 	38	417	3,613
Eastern " 	48	117	2,250
	133	874	11,828

That Meeting was held in August. Since that time, revivals have taken place in many of the churches, and large numbers have been added. Special efforts are now in progress in different parts of the province, and will probably be followed by further accessions. The intelligence which comes to us every week from the United States excites deep interest. The "great revival" in that country is certainly a remarkable religious phenomenon, a manifestation of power, a pouring forth of blessing, which cannot but be productive of extraordinary results. We, in these northern colonies, earnestly desire to share in the blessing. Measures similar to those employed in the neighbouring Union, are going into operation in various parts of Canada, and of the lower provinces. It is not likely that the effects will be so singular in their character, or so extensive, as in the States; the intellectual and moral peculiarities of the two countries considerably differ; yet we entertain a confident hope that "a good time" is at hand—a time of great spiritual fruitfulness.

There have been five ordinations in Nova Scotia since the Meeting of the Convention. Three of the ordained ministers were graduates of Acadia College. The fourth has pursued a partial course of study in the same Institution, and is still pursuing it, the church over which he presides being in this neighbourhood. The remaining one (Brother Munro) came from New Brunswick, where he had been for some time associated with Brother Spurden, as assistant-teacher in Fredericton Seminary. These brethren are valuable accessions to the ranks of the ministry.

One excellent brother, the Rev. R. W. Cunningham, late of Digby, has been removed from us by death. He had been long afflicted with an asthmatic complaint, and had preached but little for several years past. He was a sterling man in all respects; a man of vigorous thought, a man of fervent feeling, a man of holy aims—emphatically, to adopt the Burmese expression, “Jesus Christ’s man.”

There are Sunday-schools in most of our churches, many of which have good libraries; but the statistics are not sufficiently exact and complete to enable me to furnish a report of our proceedings in that department.

I am sorry to say that the affairs of our College are not in a prosperous state. The want of funds is our great trouble. We are doing what we can to arouse the churches, in order to procure annual support till the endowment is completed; but there are some forebodings as to the issue. Otherwise, we have good reason for encouragement. Twenty-three students are in attendance. Eleven receive instruction in the theological department. A professor of modern languages has been added to our staff.

Our Academy is attended, on the average, by upwards of fifty pupils; among them are several young men who expect to enter the ministry. Six or eight of the pupils are looking forward to matriculation in the College at the close of this term.

Last year we formed a “Nova Scotia Baptist Home Missionary Society,” for the purpose of consolidating funds and efforts, which have been hitherto scattered about without any system. This will prove, I think, one of the most important of our enterprises.

The French Mission, managed by our brethren in the western part of the province, is beginning to bear fruit. Brother Chute, the Missionary, is nearly disabled, through the failure of his voice; but a Colporteur has been sent for from Canada, by whose assistance the work will still go on. A mission-house has been erected, a school opened, and many tracts and other publications distributed. The domiciliary visits of the Missionary have tended to remove the prejudices of the French population, and to prepare them for the Gospel. One convert has been baptized.

Our Brother Hugh Ross, preaches to the Gaelic population of Cape Breton, and has met with encouraging success.

I am, dear Brethren,

Yours truly,

J. M. CRAMP.

EUROPE.

In default of our usual correspondence, we extract from the Quarterly Reporter of the German Baptist Mission for March, 1858, the following Statistical Table:—

STATISTICS OF CONTINENTAL BAPTIST CHURCHES, 1857.

CHURCHES.	Preaching Places.	Baptized.	Received by Letter and Restored.	Died.	Dismissed.	Excluded.	Present number.
GERMANY—							
Baireuth	2	...	2	...	2	...	12
Barren and Elberfeld	8	21	4	2	1	6	119
Berlin	19	59	19	7	9	21	352
Bernsdorf	10	...	12	...	...	...	12
Bitterfeld	9	4	...	...	2	1	56
Bremen	10	12	4	3	2	4	88
Breslau	1	16	...	...	2	...	42
Bruchsal	2	...	...	1	...	...	4
Büdingen	3	13	3	...	3	...	31
Cassel	4	6	5	...	4	2	39
Damgarten	10	...	42	...	...	...	42
Einbeck	13	5	3	1	6	...	57
Elbing	7	31	5	5	20	12	191
Elsfeß	13	7	3	2	4	3	75
Frohnhausen	12	1	2	3	...	...	52
Goyden	16	20	10	...	11	12	87
Halsbeck	12	3	2	1	...	...	109
Hamburg	44	42	20	12	21	6	525
Hammerstein	7	10	6	...	11	2	56
Hanover	8	11	7	...	7	2	83
Heilbronn	14	5	10	2	4	9	94
Hersfeld	5	5	4	2	1	6	66
Jever	11	8	7	1	1	2	94
Ihren	22	16	9	3	6	7	196
Kahlberg	12	...	...	1	28	2	112
Königsberg l. Pr.	1	1	17	...	...	...	18
Liegnitz	11	25	1	...	...	12	148
Memel	12	49	11	8	11	33	475
Oberkautungen	3	6	...	...	5	...	34
Offenbach	4	4	6	1	5	2	41
Oldenburg	10	7	3	...	13	3	91
Othfreesen	11	6	2	3	6	3	83
Pinneberg	6	8	11	2	6	5	61
Reetz	16	96	5	3	5	5	134
Rossitten	16	23	1	5	3	3	214
Schleswig	4	8	2	1	3	1	59
Seefeld	8	2	6	...	5	2	49
Seehausen	6	16	2	3	4	...	59
Spangenberg	14	12	...	...	16	...	88
Stettin	11	11	6	5	4	4	181
Stolzenberg	23	34	8	2	10	10	232
Tangstedt	4	...	2	...	2	...	33
Templin	25	143	3	5	5	2	299
Varel	8	5	3	2	7	...	41
Voigtsdorf	4	4	...	...	1	...	39
Volmarstein	5	31	3	3	2	10	164
Wittingen	9	14	4	2	1	2	71
Wolgast	8	6	1	1	45	...	49
SWITZERLAND—							
Toggenburg	2	...	...	1	...	...	15
Zurich	6	24	2	...	4	9	99
FRANCE—							
Mühlhausen	10	11	4	...	2	6	68
DENMARK—							
Aalborg	7	69	22	3	5	11	319
Bornholm	4	14	1	3	1	4	63
Copenhagon	1	13	10	1	4	3	92
Hals	18	21	2	...	2	2	146
Jetzmark	14	24	2	2	3	5	145
Langeland	6	3	...	...	...	1	16
Oure Mark	9	8	5	...	1	1	40
West Seeland	4	33	...	3	25	6	229
	374	966	334	105	360	243	6485

APPENDIX.

PROCEEDINGS

OF THE FORTY-SIXTH ANNUAL SESSION OF THE BAPTIST UNION
OF GREAT BRITAIN AND IRELAND.

The Session was held at the Mission House, London, on Friday, April 23rd, 1858. The Chair was taken shortly after Ten o'clock by the Rev. BENJAMIN EVANS, D.D., of Scarborough, who, after devotional exercises, delivered an Introductory Address.

On the Session being called to order, it was, on the motion of the Secretary, resolved:—

That such Christian friends, not members of the Union, as desire to be present during its proceedings, be cordially welcomed.

It was moved by E. B. UNDERHILL, Esq., seconded by the Rev. T. POTTENGER, of Newcastle, supported by the Rev. JABEZ BURNS, D.D., and resolved unanimously:—

That the Session are laid under great obligation to the Rev. Dr. Evans for his Introductory Address, and tender him their sincere thanks for the large knowledge of the early history of the Baptist Denomination in England which he has employed for their edification, and for the stirring appeals to which he has made it subservient.

The Rev. J. H. HINTON (Secretary) then read the Report of the Committee, with an abstract of the Treasurer's Account, and laid on the table the materials prepared for the Manual.

It was moved by the Rev. W. F. BURCHELL, of Rochdale, seconded by the Rev. J. T. WIGNER, of Lynn, and resolved unanimously:—

That the Report now read, with the abstract of the Treasurer's Account, and the materials prepared for the Manual, be printed and circulated under

the direction of the Committee; and that the Rev. Dr. Evans be requested to allow his Introductory Address to be printed therewith.

On the result of the Triennial Returns, it was moved by the Rev. J. LEECHMAN, of Hammersmith, seconded by the Rev. R. MORRIS, of Clifton, and resolved unanimously :—

That the Session, regarding with lively interest the indication, however imperfect, of the state of the Denomination afforded by the Triennial returns, cannot but express its regret that the number of churches responding to this appeal has, on the present occasion, so materially diminished. They are deeply affected, however, by the augmented average increase of the returning churches, as compared with former seasons; and they desire to return their most fervent gratitude to God for this measure of mercy, and “token for good.”

In relation to the recent marriage of Her Royal Highness the Princess Royal, it was moved by the Rev. E. STEANE, D.D., seconded by the Rev. JOSEPH ANGUS, D.D., and resolved unanimously :—

That the Session, warmly sympathizing with their Royal Highnesses the Prince and Princess Frederick William of Prussia in their recent marriage, do adopt a respectful address to their Royal Highnesses in form following : viz.—

MAY IT PLEASE YOUR ROYAL HIGHNESSES,—The Baptist Union of Great Britain and Ireland, a body of Protestant Dissenting Ministers and Laymen of the Baptist Denomination, and representing more than 1,000 churches of that Denomination in the United Kingdom, whereof they are pastors or members, in Annual Session assembled in London, on the 23rd of April, 1858, desire most respectfully to address to you their warm congratulations on the formation of the tie which has recently bound you so closely together.

Long cherished has been our affectionate regard for Her Royal Highness the Princess Royal of Great Britain and Ireland, a sentiment springing from loyalty to her illustrious parent, our most Gracious Sovereign, and nourished into greater strength by the youthful virtues of the Princess herself; and this sentiment not only follows Her Royal Highness to her new abode, but attaches itself strongly to the Illustrious Prince now become her consort, and to the country of her adoption. On both your Royal Highnesses, and on the great country which now cherishes you, and over which, if Divine Providence so ordain, you may eventually be called to rule, may God's richest blessing, both temporal and spiritual, descend; a blessing in which lies the spring at once of your personal and domestic happiness, and of your public usefulness and honour. May the Giver of all wisdom so guide your lives, that you may become eminent benefactors to your country and your age, and bequeath to

posterity a name among the honoured and beloved of an illustrious race. Such is the prayer with which we subscribe ourselves, with profound respect,
Your Royal Highnesses' faithful and obedient servants.

That the Address be signed on behalf of the Session by the Chairman and Secretaries, and be forwarded to Berlin through the hands of the Prussian ambassador.

On the subject of Church-rates, it was moved by WILLIAM REES, Esq., of Haverfordwest, seconded by the Rev. W. WALTERS, of Halifax, and resolved unanimously :—

That, in the judgment of the Session, the Church-rate is a tax at once unjust in principle, and mischievous in operation, and ought, with the single exception of cases in which money has been borrowed on the security of the rate, to be abolished.

That the Session fully approve of the Bill for the abolition of Church-rates, brought into the House of Commons by Sir John Trelawney, M.P., and do petition the House to pass the same into a law.

That the petition be signed on behalf of the Session by the Chairman and Secretaries, and be confided for presentation to Sir John Trelawney, M.P.

That it be an instruction to the Committee, in the event of the Bill reaching the House of Lords, to petition that House in support of it.

On the question of marriage with a deceased wife's sister, it was moved by the Rev. J. WEBB, of Ipswich, seconded by the Rev. F. TRESTRAIL, and resolved unanimously :—

That, in the opinion of the Session, the marriage of a party with the sister of his deceased wife is not forbidden by Divine law, and ought not to be forbidden by human law.

That, in the opinion of the Session, such marriages are at once so frequent in fact, and from the law of nature so inevitable, that the existing law which declares them invalid, not only perpetrates a wrong, but creates a large amount of social mischief and suffering.

That the Session fully approve of the object of the Bill introduced into the House of Commons by Lord Bury, M.P., for rendering such marriages valid in law, and do petition the House to pass the same into a law.

That the petition be signed on behalf of the Session by the Chairman and Secretaries, and be confided for presentation to Lord Bury, M.P.

That it be an instruction to the Committee, in the event of the Bill reaching the House of Lords, to petition that House in support of it.

On the relation of the Government in India to religion, it was moved by the Rev. J. ACWORTH, D.D., of Horton College, seconded by the Rev. J. BIGWOOD, and resolved unanimously :—

That the Session feel a lively interest, not merely in the good government of India generally, but especially in the course pursued by the Government of India in relation to religion.

That the Session entirely disapprove and deeply deplore the patronage which has heretofore, in various parts of India, been in various forms afforded by the Government to idolatry and other false worships, together with the studied discountenance which has been attached to the profession and dissemination of Christianity.

That the Session at the same time object to the transfer of Government patronage from Paganism to Christianity; and desire only that, in relation to religion, the Government should protect with equal hand the social rights and privileges of all.

That the Session do therefore petition both Houses of Parliament, that in any measure which may be adopted respecting the Government of India, it may be required that all sanction or support of false religions by them should cease, together with all discountenance of Christianity.

That the petitions be signed on behalf of the Session by the Chairman and Secretaries, and be confided for presentation—that to the Lords to the Earl of Shaftesbury, and that to the Commons to Mr. Bright, M.P.

The Officers and Committee* having been elected, and thanks voted to the Chairman for his kind attention to the business of the day, the Session was closed with prayer.

* See page 4.

REPORT OF THE COMMITTEE.

THE changes which have taken place in the constituency of the Union (which, as usual, your Committee report in the first instance) are the following:—

The church at Haddenham, Cambridgeshire, and the Rev. W. Elliott, of Epsom, have been admitted into it on their own request. Other churches have been admitted through the Associations: viz.—

<p>Astley Bridge. Bacup, Zion Chapel. Blakeney. Briercliff. Cemaes. Chippenham. Hatfield.</p>		<p>Pembrey, Tabernacle. Prendergast. Risca, English. Thaxted. Uppingham. Warrington. Westbury Leigh.</p>
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Of the churches which were erroneously entered, or which have been reported as extinct, 28 were attached to the Union. The whole number now included in that body is 1118.

According to the direction of the last Annual Session, the usual Triennial Returns have been solicited from the churches, and a summary of the result is presented to the Session. The Committee would be gratified if they were able to state that the returns solicited had been, not to say universally, but even generally forwarded; they regret to say, however, that scarcely more than half the churches in the Denomination have vouchsafed any response to the request, and these nearly one-fourth less than on the last occasion of a similar kind. In 1855 the number of churches making returns was 1,363; in 1858 it is only 1,100. Of these 711 report a clear increase of 7,852 members, and 205 a clear decrease of 1,216.* The average reported clear increase

* A large part of this diminution is more apparent than real, both because much of it arises from the transfer of members from one church to another;

is 6 members per church, the largest average on record (with the exception of the year 1850) since the year 1843. So far as this result may be taken as an index of the state of the churches, it cannot but afford matter for thankfulness and encouragement.

The favourable impression produced by the triennial returns is confirmed by the result of the Association returns for 1857, which are of nine months earlier date. From these returns we obtain the very unusual and gratifying fact that every Association has had a clear increase—a clear decrease being not in any instance recorded; while the entire clear increase exceeds by thirty per cent. that of the preceding year (itself advancing considerably on its precursors), and affords an average clear increase of more than four members per church.

A comparison may also be advantageously drawn between the present triennial returns and those of 1855. In that year 1,363 churches reported a clear increase of 4,454 members; in 1858, 1,098 churches report a clear increase of 6,685,—an augmentation of nearly fifty per cent.

Early in the present year the Library was enriched by the addition to its pictures of a valuable original portrait of the celebrated William Kiffin (sometime pastor of the church in Devonshire Square, London), which was handed to the Trustees by Benjamin Dixie, Esq., as executor of the late Rev. Richard Frost, of Dunmow, Essex, with a letter, which is inserted below:—

To the Trustees of the Baptist Library, Moorgate Street, Finsbury.

16, Finsbury Place, South, June 5th, 1857.

GENTLEMEN,—As executor to the late Rev. Richard Frost, who died on the 18th ultimo, and in fulfilment of his bequest (a copy of which, extracted from his will, I subjoin), I have the pleasure to hand over to you the portrait of his renowned ancestor, William Kiffin, which, I doubt not, will be thought worthy of a place among the other celebrities whose portraits adorn your Library.

I have the honour to be,

Gentlemen,

Your obedient servant,

BENJAMIN DIXIE.

Extract from the Will above referred to.

“—with the exception of the portrait of my revered ancestor, William

and more particularly because, where it seems painfully large, it generally arises from dismissions for the formation of a new church. To give an example: In Glamorganshire, 5 churches report a clear decrease of 216 members; a number of which 200 were dismissed, to form a new church at Moriah, Dowlais, and they reappear in that name.

Kiffin, which I desire should be confided to the care of the Trustees of the Baptist Library, Moorgate Street, Finsbury, London, agreeably to their request, that it may be placed in a conspicuous part of that Library, remembering that it was with that denomination of Christians he spent so large a part of his life, and endured such eminent dangers and sufferings."

The Committee have placed this valuable portrait in a conspicuous position in the Library; and they are sure that the Annual Session will warmly concur in the thanks which they expressed in reply to Mr. Dixie's communication.

At a meeting of the Committee held on the 11th of August, 1857, the resolution of the last Annual Session respecting a deputation to the Triennial Conference of the German Baptist Associations at Hauburgh was taken into consideration, and the following letter to the Conference was adopted, and directed to be placed in the hands of the Deputation—the Rev. James Hoby, D.D., the Rev. J. H. Hinton, M.A., and the Rev. H. Hunter—for presentation.

To the Triennial Conference of the Churches of Baptized Christians in Germany, and other countries of Europe, the Committee of the Baptist Union of Great Britain and Ireland, greeting.

BELOVED BRETHREN,—We greet you in your Triennial Assembly with sincere Christian affection and congratulation. The Lord hath done great things for you, whereof not you only, but your brethren in Britain also, are glad To His name be the praise!

With great pleasure we inform you that at the recent Annual Session of the Baptist Union of Great Britain and Ireland, held at Nottingham on the 1st of July last, the churches which you represent were regarded with fraternal love, and that at a large public meeting then held, a resolution was passed, not only unanimously, but fervently, in the following terms:—

"That this meeting fraternizes in the most cordial manner with their brethren comprehended in the German Baptist Associations, and feels in common with them the undisguised and inveterate hostility with which they are assailed; that the meeting rejoices in the success with which God so graciously crowns their labours, and in the blended firmness and patience with which they have been enabled to endure persecution."

We beg you to accept these sentiments in the spirit in which they were expressed.

The Session also appointed four brethren to attend on their behalf the Conference you are now holding, viz., the Rev. James Hoby, D.D., of Twickenham; the Rev. H. Hunter, of Nottingham; the Rev. C. M. Birrell, of Liverpool; and the Rev. J. H. Hinton, M.A., of London, one of their Secretaries. Three of these brethren we hope will be able to attend, and we commend them to your warmest and kindest regard. It may perhaps be interesting to you to know that one of these brethren (the Rev. H. Hunter, of Nottingham) is in

counexion with the General Baptist Association, a circumstance which indicates the wide extension of the Christian regard which is awakened towards you.

Grace be with you, and mercy, from God our Father, and from our Lord Jesus Christ! Amen.

Signed by order and on behalf of the Committee,

In relation to this Deputation, the Committee are happy to say that nothing could be more cordial than the spirit of Christian love in which it was received, or more gratifying than the manner in which the sentiments of the Committee were responded to by the continental brethren. The Deputation were highly gratified by that portion of the proceedings of the Conference which they were able to attend, and they found much reason to hope that an abundant blessing would continue to rest on the evangelical labours of the brethren.

Among the proceedings of the last Annual Session was a resolution requesting the Revs. J. H. Hinton and H. Hunter to proceed as a Deputation to the King of Denmark, in relation to some acts of oppressive interference with the worship of our brethren in the Duchy of Schleswig.

With a view to this undertaking, the Committee prepared and adopted the following Memorial:—

MAY IT PLEASE YOUR MAJESTY,—With sincere respect the Baptist Union of Great Britain and Ireland, a body representing more than one thousand congregations of Protestant Dissenters of the Baptist Denomination in this country, and assembled in Annual Session at Nottingham, in the county of Nottingham, on the first day of July, one thousand eight hundred and fifty-seven, approach you, and express their best wishes for your Majesty's person and Government.

We beg humbly to inform your Majesty, that tidings have been brought to our ears of interference, by the authorities acting in your Majesty's name in the Duchy of Schleswig, with the religious worship of persons of a common faith and practice with ourselves; the particulars whereof the reverend brethren who are charged with the presentation of this address are prepared to submit to your Majesty's gracious consideration.

We reverently acknowledge that the Holy Scriptures enjoin obedience to "the powers that be" in all civil matters, and we should be very far from sympathizing with any in your Majesty's dominions who might be guilty in this respect of breaking the laws, and so of becoming evil-doers against society: but our information and our belief is, that our brethren in Schleswig are in all civil matters unblameable, and that they are not even charged with any other offence than their separate worship.

Now, we most respectfully submit to your Majesty whether, in religious matters (which belong to God) human law ought to interfere, and whether it

can even wisely interfere. In our judgment, such interference not only outrages the rights of conscience, but damages the welfare of kingdoms, and occasions strife and suffering, where else all would be concord and happiness.

We therefore most earnestly entreat your Majesty to take compassion on our persecuted brethren, and to stay by your royal authority all legal proceedings, on the ground of their religious worship, against Baptists in your dominions. We are sure that such a measure will promote the peace and prosperity of your dominions, and bring upon your head the blessing of your now suffering people.

May God bless your Majesty with an extended and a prosperous reign.

Signed on behalf of the Baptist Union of Great Britain and Ireland,
assembled in Annual Session, July 1, 1857.

The conclusion of the Evangelical Conference at Berlin was fixed on for the prosecution of this purpose, and Mr. Hinton being at this period prevented by family indisposition from proceeding on this mission, his lack of service was readily supplied by Captain Young, of Bedford, whose kind and gratuitous service has been gratefully acknowledged by the Committee, and will no doubt be acknowledged with equal gratitude by the Session. The Deputation, on its arrival at Copenhagen, found the King absent from his capital; and, on conferring with the British minister at the Court of Denmark, who evinced a most kind and friendly spirit, they deemed it the most advisable course to confide the Memorial, and the documentary proofs which accompanied it, to that gentleman for presentation to the Sovereign.

Another measure of a similar character was also contemplated by the last Annual Session; namely, a Deputation to the King of Hanover, an object with a view to which the Committee prepared a Memorial, and committed it to the hands of their brethren, the Revs. J. Hoby, D.D., and C. M. Birrell. On arriving at Hanover after the Berlin Conference, the Deputation ascertained that his Majesty was at a distant watering place; and, on a careful examination of their papers, they did not find the case in their hands sufficiently strong, in their judgment, to warrant them in intruding on his retirement.

The Session will probably, in common with the Committee, feel some degree of disappointment that the missions undertaken did not yield more considerable results; they will, doubtless, however, concur with the Committee in approving the course which, under the circumstances, the Deputations pursued.

At a meeting of the Committee held on the 3rd of November, 1857, their attention was again directed to the interests of their German brethren. Dr. Steane reported that Sir Culling Eardley, in communication with the King of Prussia and Mr. Lehmann, had effected pre-

liminary arrangements for the formation of a Committee, to be recognised as representative of the Baptists within that kingdom by the Prussian Government; and deeming it now desirable to inform the Regent of these arrangements, he wished first to know whether the effectuation of the plan would meet with the concurrence of the Baptists in England.

The following letter to Sir C. Eardley was submitted, and adopted:—

DEAR SIR,—The Committee of the Baptist Union having had submitted to them at your suggestion the measures you have adopted in relation to the interests of their brethren in Prussia, and your request to be made acquainted with their sentiments thereon, they desire in the first place to tender you their unfeigned thanks for the lively and unwearied interest you have taken in the question of freedom of worship in Germany, and for the eminently catholic spirit in which you have acted in relation to it.

In reference more particularly to the plan for the constitution of a Committee in Prussia, to become the recognised organ of communication between the Baptists and the Government of that country, the Committee regard it with entire approbation, and learn with pleasure that the arrangements necessarily preliminary to its execution were so favourably initiated before the lamented illness of the King. It will be with their full concurrence that you should communicate the state of affairs to the Regent, and use all such endeavours as may be competent to you to obtain the ultimate execution of the design.

Adding our personal thanks for the Christian kindness with which you have taken up this matter,

We are, dear Sir,

On behalf of the Committee,

Yours faithfully,

E. STEANE, } *Secretaries.*
J. H. HINTON, }

Public proceedings have not further engaged the attention of the Committee. They have looked with interest, however, on the recent royal marriage; on the religious aspect of India; on the question of marriage with a deceased wife's sister; and on the movement in relation to church-rates: on all which topics they have prepared resolutions to be submitted to the Session.

The Finances of the Union, the Committee are happy to say, are in a satisfactory condition. To an appeal made to them in connexion with the Triennial Returns, both the churches and the pastors have, in many instances, kindly responded; and although the sums remitted have often been small, they have been amply sufficient for the purpose in view. A small balance in favour of the Union (£2 19s. 4d.) lies in the hands of the Treasurer.

INTRODUCTORY DISCOURSE.

BY THE REV. BENJAMIN EVANS, D.D.

BELoved BRETHREN.—In most cases, requests from Christian brethren or churches, come to me almost with the authority of command. I have difficulty in resisting them, and glad as I should be frequently to escape from the duties they involve, yet I sometimes cannot. Such in part is the reason of my appearance this morning, and my only apology, if apology be necessary, is, that the request of the honoured secretary of the Union, sustained as it was by the vote of the committee, left me no alternative.

From year to year, beloved brethren who have addressed us, have selected topics confessedly of vast importance in connexion with some great Christian verity, or some controverted topic bearing on the vitality of the pulpit or the pew. Those efforts have been eminently successful, and their influence has told upon the body to which we belong. If I venture to deviate from this path on the present occasion, let it not be attributed to any doubt as to the accuracy of their judgment, and certainly not to any want of sympathy with the undying importance of the objects they have placed before us. "Every man in his own order."

Men in all ages have desired to perpetuate the memory of the great and illustrious. The pen of the historian, the chisel of the sculptor, or the pencil of the artist, has achieved this. During the palmy days of republican Rome, the mansions of the great were adorned with images of those who had been distinguished in war or celebrated for their virtues.* The design was noble. The young men, by contemplating their form, and becoming familiar with their virtue, would be excited to emulate their excellences, and rival them in devotedness to their country. We venerate the name of Copernicus, of Kepler, and Newton, for their discoveries in science; we raise monuments to Bacon, Locke, and others, for their large contributions to the laws of mind; and we lavish the wealth of the nation upon our warriors. Men tell us it is for the present and the future. Upon the rising and future generations of the kingdom it is to exert an influence. Brethren, we have had a glorious past. Men of the loftiest and purest principles, of heroic spirit, of ardent faith, and singular devotedness to the cause of our common Lord, have gone before us. Men whose example will challenge our imitation and kindle in our

* Sallust.

minds the spirit of heroism. The past may teach the present. Forgive me, then, if, on this occasion, I confine my remarks to the early founders of our body in this country, *their principles, their struggles, and their triumphs.*

The origin of the Baptists must not be sought amongst those of modern sects. It dates long prior to the existence of any of those ecclesiastical organizations into which the Christian church is divided. It arose not from the scholarship of the Reformation—nor is it the fruit of its spirit. It prepared the way for its reception and facilitated its triumphs. In the depths of primitive antiquity even Mosheim confesses we must look for it.* We should find it at an earlier period still. From the apostolic age the stream of fact and evidence is uninterrupted. In subsequent times, from the growing corruption of the church Dissenters separated. Their views in the main were those which we cherish, and the great principles which they held were early propagated in this country. But important as this is, and interesting as it would be as a topic for discussion, on such an occasion as the present we must forbear.

Limiting the range of our remarks to about the time of the Restoration, we shall find, from the earliest dawn of our denominational history to this period, a class of men upon whom we may fix as the founders of our body in this kingdom; men whose mission was great and arduous, and who nobly executed it. It was an age of greatness. Bacon and Boyle had opened new fields of thought and inquiry, and had shed a charm on mental science. Shakspeare, Milton, and Jonson had poured the splendour of their genius upon the nation. Walton and Lightfoot, Castell and Pocock, Usher, Selden, and Pool, had largely contributed to extend the circle of biblical science; whilst the ministry was marked by some of the noblest sanctified intellects which had adorned any nation since the Reformation. With these the later founders of our churches lived. Chosen and prepared of God for a great work, their mental and moral fitness for it was unquestioned. Above the common mass they rose in virtue and moral dignity. No one would think of testing them by those rules which govern society at present. It would be unjust to them, and not less so to ourselves. They stand before us only like the first rough draft of some great master mind, the outline is massive and commanding, but it wants the finish and filling up which give the beauty and life-like character to his picture. The softer and milder graces, which adorn with such exquisite charms the Christian character, result from retirement, and freedom, and culture. They grow not in the wilderness. The battle-field and the conflict produce them not. The bold, the masculine, the heroic, may be nourished in the perpetual struggles for life, but they that wear soft clothing dwell in kings' palaces. Nor are we prepared to contend for equal claims to all. In so many, wide differences of mind, of culture, and moral worth exist. Still, looking at them in the mass, no one can doubt that their excellency was of no common order, and that humanity at large, and the church of God in particular, are laid under a vast debt of obligation, which they have but very slowly and reluctantly acknowledged. To some points we must more definitely refer.

* Eccl. Hist. Cent. xvi. c. iii. § iii. pt. ii.

In all the elements of moral worth, they will bear a comparison with the highest of other bodies. Beatitude, or saintship, would have been awarded them in other ages. Amongst confessors and martyrs they would have been ranked. Men of ardent and strong faith, earnest, prayerful, self-sacrificing, and laborious, and to these they superadded the attraction of a holy life. Their piety was not only raised above the region of doubt, but it was commanding. Cut off from much that throws a charm around social life, exposed to the bitter scorn and fierce hostility of the Church and the State, their aspirations after heaven became more intense, and their converse with the invisible more intimate and unbroken. Nor was it less intelligent than elevated. Springing from the deep personal consciousness of the moral wants of our nature, of the spirituality and vital power of the religion of Jesus, and its full and eminent adaptation to their necessities, the cravings of their earnest spirits could only be satisfied with the daily study of God's word. To that they referred at all times. From churches, councils, creeds, and human authority, they retired to the only fountain of purity and life. From the records of our faith they drew their spiritual nourishment. In the strong meat which the holy volume produces for Christian manhood they luxuriated; from the lively oracles they drew their loftiest aspirations; and by it their course was regulated, and their hopes sustained, in the dangers, the contempt, the sacrifices, and the bonds and imprisonments, which ever and anon awaited them. If there were not all the blandness and lady softness of modern piety, it had, with more ruggedness, far greater power. If one has the varied beauty of some richly cultivated valley, the other exhibits the stern and massive grandeur of some lofty mountain range; and whilst the loveliness of the one may be crushed by the storm in a moment, the other still stands before you,—and after the thunder has exhausted itself, and the lightning flashed around it, you gaze upon the same forms of majestic and imposing grandeur.

Nor must it be forgotten, that the period over which these remarks extend was one of active, rather than contemplative life. The fountains of the great deep, in some portions of it, were broken up. The conflict of great principles was intense and protracted. The very frame-work of society was destroyed, and had to be reconstructed. The higher and more precious truth of religious freedom had to be struggled for, and the spiritual despotism of courts and convocations had to be overthrown. Our present constitution was without form, and had to be fashioned. Into all these great matters our fathers entered with all the earnestness of their nature. The rising genius of liberty spoke through them, and sought, by their efforts, to extend her empire. To us it appears unavoidable. Traitors to their high vocation they would have been, if any other course had been taken. All their deeply-cherished principles prompted and vindicated their conduct. The absorbing motive, which prompted and sustained them in the struggle, was mainly a religious one. This was dearer than liberty,—than even life. They felt that a false theory was imposed upon the people, which ruined more souls than it saved. Opposition to it was holy warfare. Defeat involved the destruction of Christ's church on earth—success, the triumph of holiness and truth. Upon this ground, the prevalent religious element in the camp and

the barrack-room, the ministry of distinguished officers, and the praying and psalm-singing tendencies of the common soldiers, cease to be a wonder. All parties agree that the Baptist element pervaded the armies of the Commonwealth to a great extent. In this way it was widely diffused through the country. Their zeal, their self-denial, their labour and trials, were great. No danger unnerved them, from no sacrifice did they shrink; and to their prowess and heroic defence, we are mainly indebted for one of the most splendid eras of British history. We stop not, brethren, to inquire into the fitness of such a course. We merely indicate the fact. To those who are disposed to question its rectitude, or censure their conduct, we would only say—Forget not, that the liberty in which you luxuriate, has been won by their suffering.

Many of these illustrious patriarchs were men of no ordinary scholarship; and others, if not favoured with an early scholastic training, were distinguished by powers of no common kind. Upon some the universities had lavished their honours, and they had drunk deep at the fountains of sacred and profane literature. Some of the early ministers were seceders from the dominant Church, and many of the later had been nourished in her fold, and dignified by her favour. In general scholastic learning they would bear a comparison with others, and in the subtleties of the schools they were adepts. A glance at some of these may not be improper.

Smith, the opponent of Robinson, and, no doubt, originally an Episcopal minister, was no ordinary man. Bishop Hall styles Robinson only "his shadow." John Canne, who, if he did not give us the first example of illustrating Scripture by its own teaching, produced a volume which is still highly prized by the Church. Bunyan, whose glorious dream has enchanted the mind of the most brilliant essayist of this age, and is still read with new and intense interest, alike by the child and the philosopher; and whilst it sheds delight in the palaces of the great, inspires the mind of the Indian and the Kaffir with heroic fortitude in the holy war. Tombes, who is allowed by Dr. Wall to be "a man of the best parts in our nation, and, perhaps, in any other;" and Wood, who scarcely ever sees worth beyond his own circle, speaks of him as "a man of incomparable parts, and well versed in the Greek and Hebrew languages." Filling, for some time, the office of "trier," he still found leisure to expose the sophistry of the saintly but bitter Baxter, and to grapple with twenty-five antagonists at once, amongst whom were the most learned of the Episcopal and Presbyterian body. Knollys, who, to intimate acquaintance with the learned languages, united an intense love of soul-liberty, braved the dangers of the Atlantic, and sojourned amidst the swamps and savages of New England, that he might prosecute his ministry with freedom. H. Jessey employed his learned leisure in seeking and securing the sanctified scholarship of the Christian world, to procure for the nation a revision of the authorized version of the sacred Scriptures. Keach, whose "Travels of True Godliness" still finds many readers; and whose poudorous tomes on metaphors and parables are still a mine of theological wealth, from which many extract materials for the modern pulpit. Powell, with the zeal of a seraph, explored the moral wastes of his native Wales, and shed the light of

truth, of piety, and peace, upon its somewhat wild and uncultivated inhabitants. The gratitude of their descendants still designates him as the modern Apostle of Wales; and Gosnold, upon whose lips thousands would hang in rapture, was, in pulpit power, the Spurgeon of his time.

Time would fail us to tell of Kiffin, great amongst the merchant princes of this metropolis; of Coxe, Collins, Bampfield, Danvers, Dell, Denne, Grantham, and others in the ministry. Much less can we even glance at those who in the civil service of their country won distinction, and aided in the great struggle. Upon the pages of British history their names will live. But none will occupy a higher place in the affection of the wise and good than the Hutchinsons. The heroism and moral power of the one have been immortalized by the magic pen of the other. Lucy Hutchinson can never be forgotten, whilst the saintly purity of Christian womanhood and the exquisite beauty of her composition shall be admired. Brethren, they were a noble race, of which the world was not worthy.

On the great Christian dogmas their views were as sound as those of Owen and Howe. From the earliest dawn of our history, difference of opinion existed on some matters. Into two bodies, marked in the main by a difference of views on the doctrine of atonement,—not of the fact, but of its design and extent,—our fathers were divided. Their opinions ranged from low Arminianism to the teaching of the Geneva Reformer. But, on the whole, the theology of Bunyan may be regarded as that which most characterized the larger community of the two. With the teaching of other evangelical communities they were not at variance. In everything which was essential to vital union with the Saviour the unity was perfect. Still, on other great truths, the difference was wide, and to us, all but unaccountable. Illustrations of these demand a volume; we can only give the briefest possible sketch. This is the less to be regretted, inasmuch as one of my predecessors has given us an elaborate review of some of them.* Still, the completeness of this outline requires a sentence or two.

Some of these opinions marked them as a class, and separated them from other communities. No shade of their existence could be traced anywhere else. Rome and Lambeth, the Independent and the Presbyterian, alike repudiated them as dangerous to the commonwealth, and all but destructive to the Church of Christ. Their toleration by the State was wicked, and those that propagated them were held unworthy of civil rights. There were other truths, which, though held partially by other bodies, were grasped with a firmer hand and more harmonious consistency by our fathers. To the former of these only can we refer.

Fundamental, and from which all others sprang, was the fulness and the sufficiency of Holy Scriptures. Councils, synods, convocations, creeds, were reprobated. The fulness of the sacred oracles, as the great standard of faith and practice, was held by both sections of the body with a depth of conviction and an earnestness of avowal,

* Vide Manual for 1851.

which allowed of no possible mistake. Second only in importance to this, was their doctrine of "Soul Liberty." Freedom of conscience lay at the basis of their ecclesiastical polity, not as an accident, but as an essential—not as resulting from concessions of men, but as the birthright of every man. From this their views of the power of the magistrate took shape and substance. Clearly defining the limits of his authority,—confining it to life, liberty, and protection,—his interference with the Church was rejected with an earnest firmness, which the cold, damp cell could never weaken, and which the martyr-fires could never consume. The Church was an institution in the world, but separate from it. Their union could never be. For a converted membership they pleaded. It was a communion of saints—the spiritual body of Christ. Fitness for its membership would only arise from a personal consciousness of guilt, and an intelligent recognition of the Saviour's claims. Now, as a consequence of their great and commanding principle, infant baptism was regarded as unscriptural and irrational. It was incompatible with every view they held. It would logically have overthrown their whole theory. With them it was not a question between age and youth, but simply of moral consciousness. Upon this the long controversy on baptism turned. The mode was a subordinate matter. The Abrahamic covenant more frequently meets you in the pages of these sturdy polemics than *Bapto* or *Baptizo*. The practice of immersion was too common; the validity of sprinkling was only so lately affirmed, except as clinical baptism, that few exhausted their energies on the mode. It was left to modern times for men to question, what the scholarship of all ages had affirmed, and what the Church in all ages had, without exception, practised.* Such is a simple sketch of those peculiarities which distinguished them from all else, and which exposed them to the scorn and contempt of other Christians. The compactness, the unity, the symmetry of the whole, cannot fail to strike you.

It is true their claims as the first advocates of perfect religious freedom have been disputed, and by classes widely differing from each other. Romanists have claimed it for Lord Baltimore; the Congregationalists for some of their early ministers. The Constitution of Maryland, formed by his lordship, exhibits an amazing amount of liberty, considering the quarter from whence it emanated; yet, in point of fact, Rhode Island had been founded years before that; and, earlier still the English Baptists had avowed it in their writings, and poured out their blood in its defence. His lordship's own words should place the matter beyond all dispute (1649): "Blasphemy against God, denying our Saviour to be the Son of God, or denying the Holy Trinity, or the Godhead of the Three Persons, was to be punished with death, and confiscation of lands and goods." In another law, reproachful words uttered against the Virgin, or the Saviour, or the Apostles, exposed the individual to imprisonment, whipping, or loss of goods. R. Williams, two years before (1647), had adopted a code of laws, in which this avowal occurs: "All men may walk as

* "We are able to make it appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus administered throughout the whole Church."—BOSSUET.

their consciences persuade them,—every one in the name of his God. And let the lambs of the Most High walk in this colony without molestation, in the name of Jehovah their God, for ever and ever." As to the claim of the Congregationalists, long after the tracts on "Liberty of Conscience" were published, the cravings of our Congregational brethren were limited to the selfish desire of toleration, and that only, in the main, for themselves; but Jews, Romanists, and others, might be left to the tender mercies of the despot who sat upon the throne.* With no success has any assault upon this claim been crowned; nor can it ever be wrested from the Baptists.

Scarcely would completeness be given to this outline, without a sentence or two on their love of liberty. Could it be otherwise than intense? By their views of religious truth it was inspired. They felt that the two were inseparable, political serfdom was incompatible with mental freedom, and that the full liberty of the latter could never be enjoyed under despotic governments. The experience of centuries has proved the truth of their theory. To them the theory was as fact. Others speculated, and gave enchanting views of the happy influences of civil and religious freedom; but they sought it as a reality. In the senate and in the camp, occasionally from the pulpit, and more frequently from the press, they uttered their convictions, and some of them did not hesitate to concur in an act which brought a tyrant to the block, for violating the immutable rights of insulted humanity. Justice sometimes is tardy. Society is not always equitable in its decisions. But, sooner or later, truth triumphs. The present revokes the decisions of the past. Their influence on the triumph of civil liberty is being acknowledged. To Hume's testimony we need not refer. Men are beginning to feel that, though the voice of history for them had no word of praise, still their sufferings were a great part of the purchase-money of this free England of ours.†

The propagation of the truth is never easy. In all ages it has had to maintain fierce encounters with error. The world has always persecuted the Church. The martyrology of our body is great. Embracing the earliest period of our history to the time to which we have limited this address, we should find that in number, in the varied, refined, and protracted cruelties, and in the moral and dignified heroism of the sufferer, no parallel would be found in the Church's history. But upon so wide a range we must not enter.

From the civil power in this country the early Baptists encountered the most formidable hostility. Their toleration was a crime, their destruction an act of virtue. Edict after edict was issued, commanding the most diligent search for them. Their existence in this country and the locality they occupied can only be traced in many cases by these persecuting mandates. With a zeal which never slept, the minions of the Church and State hunted them out. The

* Hanbury Memorials, i. 225, &c. Vide also Bunsen's Hippolytus. Vol. iii. p. 180. Neander E. H. Vol. v. p. 311.

† "It is observable, that this denomination of Christians, now truly respectable, but in their origin as little intellectual as any, first propagated the principles of religious liberty."—C. BUTLER.

vigilance was untiring. Their duty was manifestly their pleasure. All dissidents from Rome, and afterwards from the Anglican Church, were enemies to the State; but none were regarded in such a light as our fathers. Language exhausted itself in the abusive terms which it supplied to designate them. Against them the country was warned. Appeals the most pathetic were addressed to the lovers of God and man, and their aid constantly invoked to detect and bring them to punishment. The reformed and reforming monarchs only changed in name. The Tudor nature appeared essentially intolerant. The eighth Henry and his daughters were familiar with suffering. The "Royal Tudor Tigress" * had no female's horror at the shedding of blood, but enjoyed as much the roasting of an Anabaptist as of a Romanist. Her reign was terrible. Many of our fathers suffered martyrdom. Smithfield witnessed their heroic fortitude in the fire. In later times, imprisonment, torture, the pillory, the stocks, exile, exclusions from offices and employments, and banishments from their homes, were the signs of their degradation and suffering. The affecting narrative of De Laune, the protracted imprisonment of Bunyan, the pilloring and sufferings of Keach, and the flight of Knollys to the wild wastes of the New World, are too well known to need illustration. Of the magnitude of the sufferings connected with this, we can form no adequate conception. Words fail now to convey to us precisely the same meaning. We must throw our minds back into those periods of our national history, and try to realize the civil and social condition of our country. We must penetrate the gate-house, the episcopal cellar, the horrid dungeon, into which these Christian heroes were thrown; their cold, damp, dark, and polluted floors—their beds upon the hard bench or the bare earth. We must think of iron chains, restricting their liberty to a yard or two, and lacerating their flesh, or the various instruments of torture, of frequent whippings, at the pleasure of their episcopal judge, and of stern, cold-hearted men haunting their gloomy prison-houses, in the name of incarnate love, but only to pollute and ruin their souls. These, if realized in an approximate degree, will show us that the sufferings of these men were deep and intolerable.

Nor was this all. The dominant Church, clothed in purple and fine linen, and faring sumptuously every day, breathed a spirit of bitter hostility. From the councils and advice of priestly men most of the persecutions arose. Their craft was in danger. If civil zeal lagged, spiritual men could enkindle it. If suffering awakened compassion in the breasts of men familiar with the cry of anguish, or the wail of the innocent, "Art thou also become his disciple," dissolved the sympathy and wakened them to a sense of their danger. Wolsey covered the country with his secret police, arresting suspected persons, and searching for books. Bishops could summon parties to their courts without any charges, and commit them to prison without informing them of the charges, or the name of the informer. Persecution was the great remedy for moral disease. With them it was a great principle. Liberty of conscience was a delirium and a deadly snare.

* Froude's History of England.

Heresy only could be cured by suffering ; and right heartily did these apostolic men pursue their vocation.

And even in later times, the great martyrologist, whose familiarity with the horrors of persecution had softened his heart a little, but not enlightened his head, when pleading with the Virgin Queen for the Baptists, only complained of the *sharpness* of their punishment. There are excommunications and close imprisonment, said he ; there are bonds ; there is perpetual banishment, burning of the hand, and whipping, or even slavery itself ; but to *roast* alive the poor wretches, he denounced as more like the Romanists than the Gospellers.

The early dissentients from the State Church exhibited the same spirit. Knox, Baily, Rutherford, Robinson, and others, later on, openly avowed their hatred to the opinions broached by our fathers. The saintly Baxter, though wrapt in all but seraphic meditations on the glory of the saints' rest, could descend from his elevation to dip his pen in gall, when writing against them. They were the pariahs of the Christian commonwealth. The priesthood of Christendom were arrayed against them ; and it was a good work to clothe these enlightened and heroic men with all that ignorance and malice could invent, and cruelty could inflict upon them.

The privations which resulted from this state, we can, perhaps, better conceive than describe. In the brief period of relief, when some of them could minister in the "public places," and fill offices of trust and responsibility, ordinarily their worship was conducted in secret. In woods and lonely valleys, in the most obscure parts of our cities, in barns or warehouses, watched, for fear of the intrusion of some spy, they were accustomed to assemble. In the darkness of the midnight, or in the early morning, they were forced frequently to gather. Bunyan, disguised as a carter, would crack his whip as he went on his errand of mercy ; or Gifford, so disfigured that his intimate friends did not know him, as he crept stealthily through the streets of Bristol to his home—are only samples of a class.

But there was a deeper depth still, which no power can fathom. The sorrows of the domestic circle can never be told. The loss of property, the fines, the torturing anxiety of the wife and children, as they were exposed to the unchecked brutality of any ruffian who might insult them ; and for the beloved one, as he rambled from place to place by night, or stealthily visited his family, or hid himself, on some sudden emergency, from the harpy glance of the informer, or as they read, at their desolated hearth, the brief epistles from the prison-house. In every form it came, and in a thousand ways which none can describe ; from the royal hypocrite who sat upon the throne, whose imperial meanness felt no degradation in obtaining a thousand shillings from the pocket of a Knollys, down to the desperate villain, who, under the authority of law, was allowed to riot with delight in plundering the goods of the hated Anabaptist.

But, brethren, truth never dies. Great principles are immortal. Emanating from the Divine mind, their existence is eternal. You may entomb them under the superstition of ages ; you may bury them, but they will rise again. Their supremacy must be recognised. Their

empire must be eternal. Our fathers felt this. In the prison, and at the stake, it absorbed them. With the spirit of Christian martyrdom, they threw their great principles into the public mind. Society was startled at their boldness and novelty. The intelligence and piety of the age for a season repudiated them, as destructive to all order and morality. Still they worked. Men in advance of their age looked at them, and finally examined them. Milton gave the fulness of his genius to their advocacy. Williams caught the spirit, and rested not till he had planted the tree of liberty on the shore of the New World, and employed his great powers in exposing the "bloody tenet of persecution." Taylor felt their truthfulness and power, and, in his "Liberty of Propheying," constructed a defence of the Baptists so complete, that Hammond, and others of his brethren, had to reply to it; whilst Locke, with all his overwhelming arguments, pleaded for toleration. Gradually the light spread; and soon the confession was wrung from the mass of evangelical Christians, that all the principles for which our fathers pleaded were not only true, but important;—nay, more, that those for which they suffered most are really the basis upon which all Christian morality must rest, and the only defences of it when it exists.

To trace the wide-spread influences of their opinions is impossible. Time and the limits of this address forbid it. In secular and sacred life—in the senate and in the temple—some of them are fully admitted, and others are daily gaining an ascendancy. As a right, and not as a gift; as inseparable from responsibility, and arising from man's relationship to God, "Liberty of Conscience," though not the fulness of religious liberty, is fully admitted in this land of ours. In the great modern republic both are triumphant. In France, in Belgium, in Germany, in some of the South American States, in Turkey, and in China, it is in theory at least affirmed, and even in the possessions of our merchant princes, who so long tolerated everything but Christianity in the Indian Empire, and who guarded the simplicity and purity of Hindoo superstition with sleepless zeal,—even there the banner of freedom will float. That which was the badge of our disgrace, and which raised the war-cry of saintly men against us, is now our glory as a nation. Everywhere its influence is felt. Men cling to it as the only safeguard of our morals, our social happiness, and the civil liberties of the nation. The tree, which the early Baptists planted *alone*, and planted amidst the execration of the wise and good, and watered with their tears, and nourished with their blood, is now covering the world more or less with its shadow, and men find shelter and repose beneath its branches.

Nor has the successful spread of other great principles been small. Romanists and Puseyites may plead for a living infallible expositor of the Divine Word; they may expatiate on the disastrous influences on men's souls of neglecting such a divinely appointed authority, and on the untold mischiefs and heresies which result from the recognition of the fulness and sufficiency of Holy Scripture for life and godliness; but with most Evangelical Christians, more or less, the dictum of Chillingworth is the avowal of their opinion, whilst the unity of all, in the circulation of the Bible, without note or comment, proclaim the practice. Creeds, confessions, Church authority, and the Fathers, are

daily retiring, whilst the Book of God is rising higher and higher, shedding its influence upon all minds, and claiming supreme homage in every circle.

Sacramental efficacy still lingers, a restricted and official priesthood is still pleaded for in some quarters, and a mixed membership in the Church of Christ is still urged; but their advocates are diminishing, and their truth is, perhaps, becoming more and more matter of doubt. It would be interesting to contrast the teaching of the present with the past, if we had time. But take one,—infant membership, as connected with Infant Baptism.* Not only was it recognised, but their right to participate in the Eucharistic ordinance was urged. Baxter, Pierce, and others pleaded for it, partly as the restoration of an early custom in the Church, and partly on precisely the same ground as their baptism, and "Jethro" pleads for it, and by implication, as one strong ground of defence against our attack on "Infant Baptism."† Their arguments are irresistible. Logically, they admit of no reply. Concede the one, and the other of necessity follows. Puseyites only reiterate the opinion of our fathers, when they affirm, "that all the privileges of the Church are confined to the baptized." But what is the fact? Upon all evangelical communities this theory is daily relaxing its hold. Practically, a converted membership in Nonconformist communities is demanded, and even in the sect which determines its boundaries by the laws of geography, since the revival of vital piety within its borders has been compelled to form a church within a church. Daily, the views of the past on this dogma are undergoing a marked and significant change. Concession after concession is made, that the Gospel has really nothing to do with infants as such. The grounds upon which their rights were urged are changing. Those urged by Marshall, Flavel, Featly, Russen, or even a Henry, would not be employed now. The theology and scholarship of the age would rise in rebellion against them. Many of its modern and powerful advocates overthrow the theory of the past, and place it on a basis which must soon give way from the weight of its structure.

How far these operate to check the practice in this country we can only form an approximate opinion. There is no doubt that it is rapidly on the decline. Much has been done by the act for separating the registration of births from baptisms. The former can now be obtained without the latter, and the motive from which it sprang being changed, it is powerless to influence now. In the United States, on all these great points the success is unquestioned. Infant baptism is dying out. Synods complain, convocations discuss it, and plans are adopted to restore it from decay, but in vain. It is now the exception, and not the rule, as formerly. Thousands are admitted into the fellowship of the Church who have never been baptized. From the latest statistics to which we have access, only one in twelve of the infants born of the membership of these churches is baptized. The growing power of the Divine Word in the Church, and the influence

* The children of professing Christians are already in the Church. They were born members. Their baptism did not make them such.—DR. MILLER ON BAPTISM.

† "Jethro," chap. vii § iii.

it is indirectly exerting on the public mind without, in this country and others, is forcing, we will not say the unwilling, but, certainly, the full confession, that on these matters our fathers were right. The scholarship of Evangelical Christendom has not only vindicated, but justified them. We might point to the pages of the *North British Review*—the most powerful organ of the Presbyterian body;—we might ask you to listen to the utterances of Andover, and the journal through which it speaks. Germany, too, with Neander and Bunsen at the head of its Christian *litterati*, give full and complete testimony to the fact. Everywhere it is augmenting in value and power. The Oaths Bill, sanctioned by the representatives of the nation; the growing majorities on the Church-rates Bill; and, above all, the growing feeling in favour of a separation of the Church from the State, show that their highest triumphs are not yet reached, or that their progressive form is not yet expanded.

But, brethren, glorious as the past is, we may say with Neander, "*Ah! there is a future for you Baptists.*"* If the principles we hold so dear, within the last two hundred years have, under the Divine blessing, in opposition to the Church and the world, achieved so much, what may we not accomplish, if true to our principles during coming ages? The field is the world. Not only in heathen lands, but in most of those professedly Christian, error and superstition reign. Rome is still enthroned in darkness, holding men's minds in fearful thralldom. In the icy regions of the North, and amidst the sunny lands of the East, the Greek superstition degrades the Christian name; whilst Mohammedan error still enthralles some of the fairest portions of the earth, and holds in deepest degradation the loveliest of our race. Emancipations from these—the bestowment of liberty, purity, and peace, can only be imparted by the great truths you hold. Opposition may be expected. It exists in Germany now. The struggle there is precisely the same as that which we have illustrated this morning. It will be so in other lands. But from the contest we must never shrink. Our responsibilities are broad. They are stronger than those of other Christians, and can never be transferred. Great truths will be forgotten in the world, if we are unfaithful. Brethren, let us by faith and prayer seek to realize more clearly our great mission. Let us never forget that the hopes and destinies of the world are linked with the manner in which it is discharged. In the spirit of our fathers, from the same absorbing sense of the value of Christ's truth; in humble, but firm reliance upon the power and grace of our great Master; from the deepest conviction, that in this way we can best, and in the largest degree advance His glory, and the conversion of the world, let this imperfect review of the characters, the principles, the struggles, and the triumphs of the past, prompt us, with undying earnestness to become "FOLLOWERS OF THEM WHO THROUGH FAITH AND PATIENCE INHERIT THE PROMISES."

* I attribute this to Neander, on the authority of Professor Curtis; but my friend Dr. Steane assures me that it was uttered to himself and the Rev. G. W. Lehmann, by Dr. Krummacher of Berlin.

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Abingdon, Ock Street	0	10	0	Folkestone	0	5	0
Accrington	0	5	0	Ford.....	0	5	0
Addlestone	0	5	0	Frome, Badcox Lane	0	5	0
Amersham, 2nd ch.	1	0	0	Frome, Shepherds Barton	0	5	0
Arnsby.....	0	5	0	Gefail-y-Rhyd	0	2	6
Ashton-under-Lyne	0	5	0	Glamorganshire Association	3	14	6
Bacup, Ebenezer, 2 yrs.	0	10	0	Gloucestershire Association	3	10	0
Bacup, Zion Chapel	0	5	0	Goodshaw	0	15	0
Banbury	0	5	0	Graatham	0	2	6
Barton	0	10	0	Gravel	0	5	0
Bath, Somerset St.	0	3	0	Gullsborough, 2 yrs.	0	10	0
Battersea	0	10	0	Had. tenham, Bucks.	0	7	6
Berkhamstead	0	2	6	Haddenham, Cambridgeshire.....	0	5	0
Bechel, Brecon	0	2	6	Halifax, Pillow Lane	0	10	0
Biggleswade	1	0	0	Harlow	0	10	0
Bildestone	0	2	6	Haslingden, Pleasant Street	0	5	0
Birmingham, Graham St.	0	10	6	Haslingden, Ebenezer	0	5	0
Birmingham, Heneage Street.....	0	10	0	Hampshire Association	1	0	0
Bishop Stortford	0	5	0	Haworth, West Lane	0	5	0
Blackburn	0	10	0	Hebden Bridge	0	5	0
Botton	0	5	0	Helliield	0	4	6
Bootle	1	0	0	Highgate	0	2	6
Boston, High Street	0	5	0	Hunslet	0	5	0
Boston, Salem	0	5	0	Kingstauley	0	5	0
Bradford, Zion Chapel, 2 yrs.	2	0	0	Kirkby.....	0	2	6
Bradninch	0	5	0	Langham	0	5	0
Bramley	0	5	0	Leicester, Archdeacon Lane	0	5	0
Branston	0	2	6	Langley Mill	0	10	0
Bridgewater	1	0	0	Leeds, South Parade	1	1	0
Bristol, Broadmead	1	0	0	Liverpool, Myrtle Street.....	1	0	0
Brixham	0	5	0	Liverpool, Pembroke Street, 2 yrs..	2	0	0
Burnley	0	3	0	Leeds, St. George's Street	0	5	0
Cambridge, Eden Chapel.....	0	2	6	Lincoln	0	10	0
Carmarthen Association	5	0	0	Llandudno	0	5	0
Chard	0	10	0	Llangennech	0	4	0
Cheittenham, Cambray.....	0	5	0	Lockwood	0	5	0
Cloughfold	0	5	0	London, Bow.....	0	10	0
Colechester	0	10	0	Borough Road	0	5	0
Colne	0	2	6	Camberwell	2	0	0
Conistone	0	2	6	Commercial Road	0	10	0
Cortwn	0	2	6	Devonshire Square	2	0	0
Crockerton	0	2	6	Eldon Street	0	5	0
Cwmnach	0	2	6	Islington	0	10	0
Cwmifor	0	2	6	Kingsgate Street	1	0	0
Denbigh	0	2	6	Lion Street, Walworth	1	0	0
Derby, Sacbeverel Street.....	0	5	0	Maze Pond	1	0	0
Derby, St. Mary's Gate	1	0	0	New Park Street	2	2	0
Devonport, Morice Square	0	10	0	Paddington.....	0	5	0
East Kent Association	1	0	0	Salter's Hall	0	5	0
Elan	0	5	0	Shouldham Street.....	0	5	0
Epsom	0	10	6	Vernon Chapel	0	10	0
Essex Association.....	1	0	0	Long Buckby	0	5	0
Exeter, South Street	0	2	6	Loughborough, Baxter Gate	0	2	6
Falmouth	0	5	0	Loughton	0	10	0

	£	s.	d.		£	s.	d.
Lamb	0	5	0	Sheepshead	0	10	0
Lynn	0	5	0	Sheffield, Townhead Street	0	10	0
Maldstone, King St.	0	5	0	Sirhowy, Carmel	0	4	0
Mally	0	2	6	Smarden	0	2	6
Manchester, Grosvenor Street	0	5	0	Sodbury	0	5	0
Oxford Road	1	0	0	Southampton, East Street	0	2	6
March, 2 yrs.	0	10	0	St. Peter's	0	2	6
Margate	1	0	0	Staley Bridge, 1st ch.	0	5	0
Markyate Street	0	8	0	Stockport	0	5	0
Midhurst	0	5	0	Stockton	0	5	0
Melbourn	0	10	0	Stony Stratford	0	2	6
Middleton Cheney ..	0	3	6	Suffolk Union	2	0	0
Milford Haven	0	5	0	Suns under 2s. 6d.	2	18	9
Moelfre	0	2	6	Sunnyside	0	5	0
Monmouthshire Association	2	8	6	Tarporley	0	10	0
Montacute	0	10	0	Taunton, Octagon	0	2	6
Moss	0	5	0	Tiverton	0	10	0
Necton	0	5	0	Toddington	0	2	6
New Basford	0	2	6	Torrington	0	10	0
New Lenton	0	10	0	Tottlebank	0	6	0
Nottingham, Collection at	14	16	6	Treforest	0	5	0
Nottingham, Stoney Street	0	10	0	Trowbridge, Back St., 2 yrs.	1	0	0
Notts and Derby Association	2	2	0	Bethesda	0	5	0
Northern Association	2	0	0	Verwig	0	2	6
Oldham	0	5	0	Waterford	0	5	0
Oswaldtwistle	0	5	0	Wells	0	5	0
Pembrey	0	3	0	Wednesbury	0	2	6
Pembrokeshire Association	4	14	0	Westow Hill	0	10	0
Pendlehill	0	10	0	Whitehaven	0	3	0
Penyparc	0	2	6	Wigan, Scarisbrook Street	0	5	0
Pontrhydryn	1	0	0	Wilton Park	0	2	6
Poole	0	5	0	Windsor	0	5	0
Preston, Leeming Street	0	5	0	Wirksworth	0	5	0
Quainton	0	4	0	Wokingham	0	10	0
Raglan	0	3	6	Wollaston	0	5	0
Ramsbottom	0	5	0	Woodside	0	2	6
Riddings	0	10	0	Worcester	0	5	0
Rishworth	0	5	0	Worstead	0	10	0
Rochdale	0	10	0	Yeovil	0	5	0
Romford	0	10	0	Yorkshire Association	3	0	0
Ross	0	5	0				

DONATIONS AND SUBSCRIPTIONS.

Aked, T., Esq., Bradford	1	0	0	Marshman, J., Esq.	1	0	0
Angus, Rev. Dr.	0	10	0	Mursell, W., Esq., Lymington	1	5	0
Aston, Mr. W., Tarporley	0	5	0	Phillips, W. W., Esq., Pontypool ..	0	10	0
Broad, P., Esq.	1	0	0	Thorn, J. H., Esq., Leamington ..	1	1	0
Evans, Mr. D. M.	1	1	0	Trestrail, Rev. F.	0	10	0
Evans, Rev. Dr., Scarborough	0	10	0	Underhill, E. B., Esq.	0	10	0
Gould, G., Esq., Loughton	0	10	0	Wills, Rev. F.	0	10	0
Lowe, G., Esq.	1	1	0				

ABSTRACT OF THE TREASURER'S ACCOUNT.

GEORGE LOWE, *Treasurer, in account with the Baptist Union, from April, 1857, to April, 1858.*

Dr.		Cr.	
	£ s. d.		£ s. d.
To Collection at Nottingham	14 16 6	By Balance	11 16 6
To Contributions from Churches.....	106 5 3	By Cost of Manual.....	42 4 10
To Donations and Subscriptions	10 13 0	By Cost of Triennial Returns	29 11 8
To Manuals sold	5 14 0	By Secretary's Expenses	30 0 0
		By Sundries	29 16 5
		By Balance	2 19 4
	£137 8 9		£137 8 9

We have examined this account, and find a balance of £2 19s. 4d. in favour of the Baptist Union.
April 9, 1858.

EDWARD R. TIDDY, }
GEORGE HERIOT, } *Auditors.*

BAPTIST CHAPEL, ST. MARY'S, NORWICH.

SUIT IN CHANCERY

AGAINST THE

Minister and Trustees for Practising Open Communion.

STATEMENT OF FACTS.

THE date of the formation of the Baptist Church now meeting in St. Mary's, Norwich, is unknown ; but in or about the year 1689 they met for religious worship and fellowship in a granary in the parish of Saint Andrew, whence in or about 1720 they removed to a room a short distance from the site of the present Chapel. In 1744 premises in the parish of Saint Mary were purchased, and a meeting-house built, which was settled "for the use and benefit of the congregation of Particular Baptists within the said City of Norwich for the time being, and that the same premises should and might always be held and enjoyed for and as their place of public worship." In an Indenture made in 1799, appointing new Trustees, the trusts are stated as follows: "as and for a meeting-house or place of worship for the *Protestant Dissenters called Baptists.*" And words to the same effect occur in the Indenture of 1832, by which the present Trustees (including the Plaintiffs, William Norton and Simon Wilkin) were appointed. In these more recent trust deeds, it will be observed the word "*Particular*" was dropped.

Terms of original deed.

More recent deeds

The articles of faith set forth in the beginning of the oldest Church Records (supposed to have been written about the year 1689) contain only the following reference to Communion:— (Article X) that "Christ has instituted several ordinances and laws delivered to the Church, as that ordinance of the Lord's Supper by which we shew forth his death till he come, the building up of one another in our Most Holy Faith, glorifying God with one mouth and one heart."

Original article of the church on the Lord's Supper.

In the year 1689 at "a general assembly of the Ministers and Messengers of and concerned for one hundred Baptized Congregations in England and Wales denying Arminianism," Henry Austin and Thomas Flatman attended as pastor and minister of the Particular Baptist Church in Norwich ; and the published report of the deliberations of this assembly sets forth, that the assembly

Confession of faith of 1677 and 1689.

adopted "the Confession of Faith put forth by the elders and brethren of many congregations of Christians (baptised upon profession of their faith) in London and the country in 1677." Amongst "the preliminaries" of this assembly, appears the following "rule:—

"That in those things in which one Church differs from another Church, in their principles or practices in point of communion, that we cannot, shall not impose upon any particular Church therein, but *leave every Church to their own liberty, to walk together as they have received from the Lord.*"

In the Appendix to the Confession of 1677, which was also adopted by the Assembly in 1689, the following appears:—

Particular
Baptists
not neces-
sarily
strict.

"We are not insensible that as to the order of God's house and entire Communion therein, there are some things wherein we as well as others are not in full accord amongst ourselves, as for instance, the known principle and consciences of *divers of us* that have agreed in this confession, is such that we cannot hold Church Communion with any other than baptized believers, and Churches constituted of such, yet *some others of us* have a greater liberty and freedom in our spirits that way, and therefore we have purposely omitted the mention of things of that nature, that we might concur in giving this evidence of our agreement, both among ourselves and with other good Christians, in those important articles of the Christian religion mainly insisted on by us."

John
Bunyan
and others

This language proves that Particular Baptist Churches, at the time of the publication of that Confession, (1677 and) in the year 1689, did receive into Church Communion "other than Baptized Believers" without forfeiting their claim to be styled Particular Baptist Churches; and in confirmation it may be stated that some of the earliest Particular Baptist ministers in this country not only practised Open Communion but advocated it from the press: among these were Spilsbury, Jessey, and Bunyan—the last of whom published the well known treatise entitled "Difference in Judgment about Water Baptism no bar to Communion."

Open
Communion
no new ques-
tion at St.
Mary's.

For many years past a large majority of the Members of the Church have been Open Communionists. Mr. Brock, who in the year 1832 succeeded Mr. Kinghorn as pastor of the Church, was known to be strongly in favour of open communion; and this remark also applies to Mr. Gould, who in 1849 succeeded Mr. Brock. Though for many years the Open Communionists have had power to carry resolutions in the Church favourable to their opinions, they have uniformly shewn a disposition to conciliate their Strict Communion brethren, and from time to time, from this very desire not to give offence, have adopted a course which, in the view of some, has indicated timidity and lesitation. This arose from no indifference to the principle involved, but only from concern for the feelings of the Strict brethren. The ultimate resolution (of March 11th, 1857,) which has been made the ground of the pro-

ceedings in Chancery, to which attention is about to be called, was as follows :—

“THAT THE CONSTITUTION OF THIS CHURCH REMAIN UNALTERED, but that as Christians are bound to receive one another as believers in the Lord Jesus, and to partake of the Lord's Supper together, to shew forth his death until he come, we agree to receive believers at the table of the Lord.”

The constitution of the Church, it will be observed, is not affected by this resolution. It remains still a “Baptized Church.” None but Baptists have power to attend business meetings of the Church, to vote in the choice of the Pastor or of Church officers, or to vote or even speak before the Church on questions affecting the government of the Church, or the administration of its property and funds. Moreover, when it was ascertained that the strict brethren could not acquiesce in this resolution, a service was proposed to be permanently held to meet their views. But this they declined, unless appointed for the afternoon of the first Sunday in the month.

The church still a Particular Baptist Church.

On the 13th of May last, a Bill in Chancery was filed at the instance of William Norton and Simon Wilkin, (two of the Trustees of the Chapel,) and of Reuben Willis, and Richard Spalding, (two of the members of the Church,) against the other Trustees, and George Gould, the minister, alleging that the Chapel is held in trust for the use only of Particular Baptists, but that persons not being Particular Baptists had been received into communion in the Lord's Supper, and praying for the interference of the Court to put a stop to the innovation.

Chancery proceedings

The Plaintiffs after setting forth in the Bill the Trust-deeds above alluded to, assert, in reference to the term Particular Baptists, that “particular” refers to “the doctrine of Particular or limited redemption, as opposed to the doctrine that Christ purchased salvation for all,” and they contend that St. Mary's Chapel is held in trust not for Baptists generally, but for such Baptists only as profess that doctrine of particular or limited redemption. They allege that the Church of St. Mary's, until recent innovations, has

Allegations of the Bill.

“Always adhered to what is generally termed and known as Strict Communion, that is, has restricted communion in and with the Church *as respects ALL Church acts*, of which the Lord's Supper is a principal one, to baptized persons being regular or occasional members of the said congregation, and coming within the definition of Particular Baptists hereinbefore given.”

They then proceed to complain specifically,

“That on the first Sunday in April, 1857, persons who were not Particular Baptists, nor even Baptists at all, were actually admitted to communion in the Lord's Supper, at the said Chapel, when the said Church or congregation was assembled in its usual and accustomed Church capacity.”

And the Bill concludes with the prayer which is verbatim as follows :—

Prayer of
the Plain-
tiffs.

- 1.—That it may be declared by this Honourable Court that according to the true construction of the said trust deed of the twenty-fourth day of November One thousand seven hundred and forty-six none but such as had been baptised as adults by immersion after proof of repentance towards God and faith in Jesus Christ and upon a profession of the doctrine of limited or particular redemption are entitled to the benefits of the said trust or to admission into the said Church, Congregation, or Chapel. And that by the term "Congregation of Particular Baptists within the City of Norwich" as used in the said trust deed was intended the Organized Body or Church of Particular Baptists wholly composed of such believers and so baptised as aforesaid duly received into and meeting at the said Chapel of Saint Mary of Coslany within the said city of Norwich. And that no other persons are or can be considered as members of the said Church or Congregation or are entitled to take part in the ordinances business or affairs thereof.
- 2.—That the trusts of the said deed of the twenty-fourth day of November One thousand seven hundred and forty-six may be performed and carried into execution by and under the direction of this Honourable Court.
- 3.—That the Defendant George Gould may be restrained by the Order and Injunction of this Honourable Court from admitting to church communion or any act of church communion and particularly from administering the Lord's Supper to any persons not being such baptised believers or Particular Baptists as hereinbefore mentioned.
- 4.—That the said Defendants may be restrained by the Order and Injunction of this Honourable Court from allowing the said Chapel and premises to be used or enjoyed by any persons not being such baptised believers or Particular Baptists as aforesaid and also from taking or concurring in any act step or resolution for or tending to the expulsion or exclusion from the said church or congregation or the benefits of the said trust of any person or persons who may hold to strict communion or adhere to the principles or practice of the authors or founders of the said trust or chapel, or be such baptised believer or believers or Particular Baptist or Baptists as aforesaid or from permitting the said Chapel and premises or any part thereof to be used for the purpose of procuring or sanctioning his her or their expulsion or exclusion therefrom or otherwise than for purposes consistent with the said trust.
- 5.—That the Defendant George Gould may be removed from being the minister of the said Chapel and that all proper directions may be given for facilitating and ensuring the election or appointment of some other duly qualified person as the minister thereof.
- 6.—That the said other Defendants (with the exception of the said John Gooderson) may be removed from being Trustees of the said Chapel and premises. And that some other persons duly qualified may be appointed to be trustees thereof in their place.
- 7.—That for the purposes aforesaid all proper inquiries may be made and directions given.
- 8.—That the Informant and Plaintiffs may have such further or other relief as the nature of the case may require.

Summary

The objects of the Bill may be briefly stated to be—

I. That none but Baptists believing in the doctrine of limited or particular redemption shall be entitled to *admission* into the *Church, Congregation, or Chapel*, or to be Members of the Church.

II. That Mr. Gould may be removed from being the Minister of the Chapel. And

III. That the defendants favourable to Open Communion may be also removed.

The promoters of this suit, it will be observed, contend that the *Chapel* can be lawfully used by *Particular Baptists only*, from which it follows that to admit Non-Baptist Christians to worship there, or unbelievers to hear the Gospel there, is a violation of the Trust-deeds. It is without qualification asserted that *none* but Particular Baptists can be permitted to derive any benefit from the Trust premises. This is not only expressly affirmed in the Bill, but that this may be enforced is its first prayer.

Would exclude unbelievers from hearing the Gospel.

Thus in their anxiety to exclude Non-Baptist Christians from communion in *one* church act, they would forego every opportunity of proselytizing, and, what is of much greater importance, of preaching the Gospel to unbelievers.

Moreover, it is not true that "all church acts" have been restricted to baptized persons. In the articles of the Church of St. Mary's, already referred to, it is expressly stated (article X) that "Christ has instituted several ordinances and laws, delivered to the Church, as that ordinance of the Lord's Supper by which we shew forth his death till he come, the building up of one another in our Most Holy Faith, glorifying God with one mouth and one heart."

What are Church acts.

As prayer and praise are thus acknowledged to be ordinances of the Church, the Strict Communionists would exclude the Non-Baptist from communion in prayer and praise as well as in the Lord's Supper; but ministers of the Independent, Wesleyan, and other evangelical communions, have, on numerous occasions, and without the smallest objection from any quarter, been from the first invited to occupy the pulpit, and to preside at the weekly prayer meetings.

So long ago, however, as the year 1775 the Church, by a resolution, renounced all sorts of creeds, confessions, and articles of faith, except what are contained in the scriptures of the Old and New Testament, and, in testimony of doing so, emphatically affirmed the following article:—

The church renounced all creeds.

"We believe that the Scriptures of the Old and New Testament are the declared word of God, all which Scriptures are given by inspiration of God, and are profitable for doctrine, for reproof, for conviction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, and nothing is left to man's prudence in the matters of religion, the Scripture being a sufficient rule to direct in all things, the which doth alone contain all the laws and ordinances of God."

Considering that this resolution was adopted at a time when there was much division amongst Particular Baptists on the Com-

munion question, and viewing it in connexion with the variance in the wording of the Trusts in the subsequent deeds, it may be inferred that it was intended to be left open to the Church, at any time thereafter, to adopt any usage which it might believe to be in accordance with the will of Christ. Certainly it was the understanding of the Church, as expressed in the resolution of 1775, that its members were not to be considered bound by any thing but their own conscientious judgment on the directions of God's word. In no stronger or more emphatic language could a community of believers assert its independence of everything except the declared will of the great head of the Church.

The Plaintiffs assert in the Bill that :—

Independence of the church

“All Churches of congregational polity, of which this Church or congregation is one, have maintained the entire independence of each Church or congregation in all matters pertaining to it as well spiritual as temporal. This independence and this distinct right to separate rules of faith, government, and action, have from time to time been expressly recognized and declared at meetings of Baptist and other independent Churches or congregations.”

Assailed by the Bill.

And yet these Plaintiffs pray the Court of Chancery to strike down the liberties of a religious community in the very document which asserts *that* “independence” as essential to its scriptural existence. It seems to have been overlooked that the law in its ultimate form is physical force, and that the sheriff's officer or bailiff executes its behests.

Law proceedings to be deplored.

The Committee from whom this appeal emanates, whilst deeply deploring that the affairs of a Christian church should be made the subject of contention in a secular court, have no alternative but to do all in their power to indemnify parties who have been involved in these proceedings, owing to no fault or misconduct of theirs, from consequences which otherwise might prove ruinous or, at least, distressing.

Arbitration offered and refused.

When complaint was made of a breach of trust, the Church, on June 29, 1857, unanimously declared its willingness to refer the questions in difference to arbitration. This offer was repeatedly made to Mr. Norton, and declined by him. At the end of the year Mr. Norton renewed the correspondence which had ceased, and proposed to submit the case to arbitrators named by himself, but accompanied by such conditions as would have rendered it practically useless.

The Defendants have no alternative but to answer the Bill.

As the Trustees, who (with the exception of John Gooderson) are made Defendants to this suit, are anxious not to interfere in their capacity as Trustees in the litigation which must ensue, but desire to submit themselves to the judgment of the Court, the chief burden and risk of the suit will fall on Mr. Gould. Nothing can be conceived more unjust than this. When he

was elected minister, it was, as has already been stated, well known that he was in principle an open communionist, as he then plainly stated his views. He has not excited, or in any manner encouraged, this controversy. He has done nothing offensive or unkind to the plaintiffs or their party; in fact he has done no act at all, in regard to this question, beyond giving effect to the decision of the Church, which, so far as he conscientiously could, he was bound to do, and stating his opinion when expressly asked for it by the Church. His conduct has approached as nearly as possible to neutrality. Nevertheless, the object of this suit is to remove him from the pulpit, which could scarcely be done without a judicial censure, and, it is presumed, fixing him with the costs, a penalty which none but a misdemeanant should be made in such a case to bear. Thus he is placed in the position of a man charged with an offence. He has, as the Committee are advised, no alternative but to appear and answer. Non-appearance would be contempt of court, and the withholding of his answer an admission that the charges against him are well founded.

It is, according to scripture, reprehensible for one brother to drag another into a court of law, but when that other brother has been dragged there, it is right and scriptural for him to defend his conduct and character before the tribunal at which he is compelled to appear.

The noblest example in modern times of christian fidelity to principle, was exhibited by the Church of Scotland in the troubles which led to the great secession of 1843. Combining wonderful calmness with true heroism, they awaited the final decisions of the courts of law, and when they found that the law was against "the crown rights of the Redeemer," and that in the Established Church his disciples could no longer obey their consciences in matters of the highest concern, they peacefully withdrew, and founded their Free Church on a basis impregnable to the assaults and menaces of law. By that one noble act of self-denial and of protest, they vindicated the paramount authority of scripture, and the essential freedom of the Church of Christ.

Free
Church of
Scotland.

The DEFENCE COMMITTEE, for the reasons above set forth, consider it their duty, so far as they can, to relieve (the Defendants and especially) Mr. Gould from the burden and anxiety of this suit. And this they would do, not in proof of personal regard or sympathy, but as an expression of deep interest in the vital principles which they believe to be in peril; and with a view to assist in preventing the mischief which would assuredly ensue in a large number of churches similarly circumstanced with that of St. Mary's were the plaintiffs in this suit to succeed. Above all, they consider it their solemn duty to adopt this course at a season when

Objects of
Defence
Committee

the Christian Church seems to be exposed to troubles in every direction, evidently with the Providential purpose of putting its professed principles and its practice to the severest possible test, in order that whatever is right and true may remain, and that whatever our "heavenly Father has not planted may be rooted up." The defence of this suit then they regard as an emphatic PROTEST:—

First—*Against* the illiberal construction of terms in Chapel Trust-deeds, not intended to be restrictive, and the attempted imposition of those terms, so illiberally construed, as fetters for all time on Christians worshipping in the trust premises.

Secondly—*Against* the appeal to the Court of Chancery to over-awe the deliberations of an independent Church, to dismiss its pastor, and to set aside its resolutions on a matter concerning only the internal action of that Church in regard to the ordinances of religion. And

Thirdly—*Against* the lamentable misapprehension of the object of the Lord's Supper, and of the nature of religious worship, involved in the proceedings and demands of the strict brethren, who would exclude from the Lord's table those who have been admitted, without objection, to communion in prayer and praise, which are undoubtedly the highest forms of spiritual life.

The principles of religious liberty involved in this suit.

The DEFENCE COMMITTEE are sustained by the assurance, that if their conduct throughout this painful business is regulated by a kindly yet uncompromising spirit; if, losing sight of St. Mary's, they think only of the interests of Christ's Church universally; if, looking above persons, they contend for principles, and for such principles only as lie at the very foundation of a true Church, then this suit *must* result in a triumph to religious freedom. For, should the suit be dismissed, the Church at St. Mary's will have gained a large instalment of freedom; and should the prayer of the Bill be granted, a lesson will have been taught the Churches every where, in regard to Trust-deeds and terms of communion, which, duly appreciated, will result in great and permanent good. In either case the result of this controversy will be to unfetter many consciences, and to give to no small number, who have unconsciously put themselves in bondage, that highest of rights, "freedom to worship God."

J. J. COLMAN,	} DEFENCE COMMITTEE.
JOHN CULLEY,	
JAS. KING,	
JAS. NEWBEGIN,	
J. D. SMITH,	

Communications to be addressed to the Secretary and Treasurer, Mr. Newbegin, Norwich.